

Suttanta Piṭaka
AṄGUTTARA NIKĀYA
Collection of Numerically Graduated Discourses
A TRANSLATION OF
CATUKKA NIPĀTA PĀḲI

(DIVISION OF FOUR-FACTOR DISCOURSES)

Translated by
U THEIN MAUNG



Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana
YANGON, MYANMAR

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Namo tassa bhagavato arahato sammāsambuddhassa

Venerable to the Exalted One, the

Homage-Worthy, the Perfectly

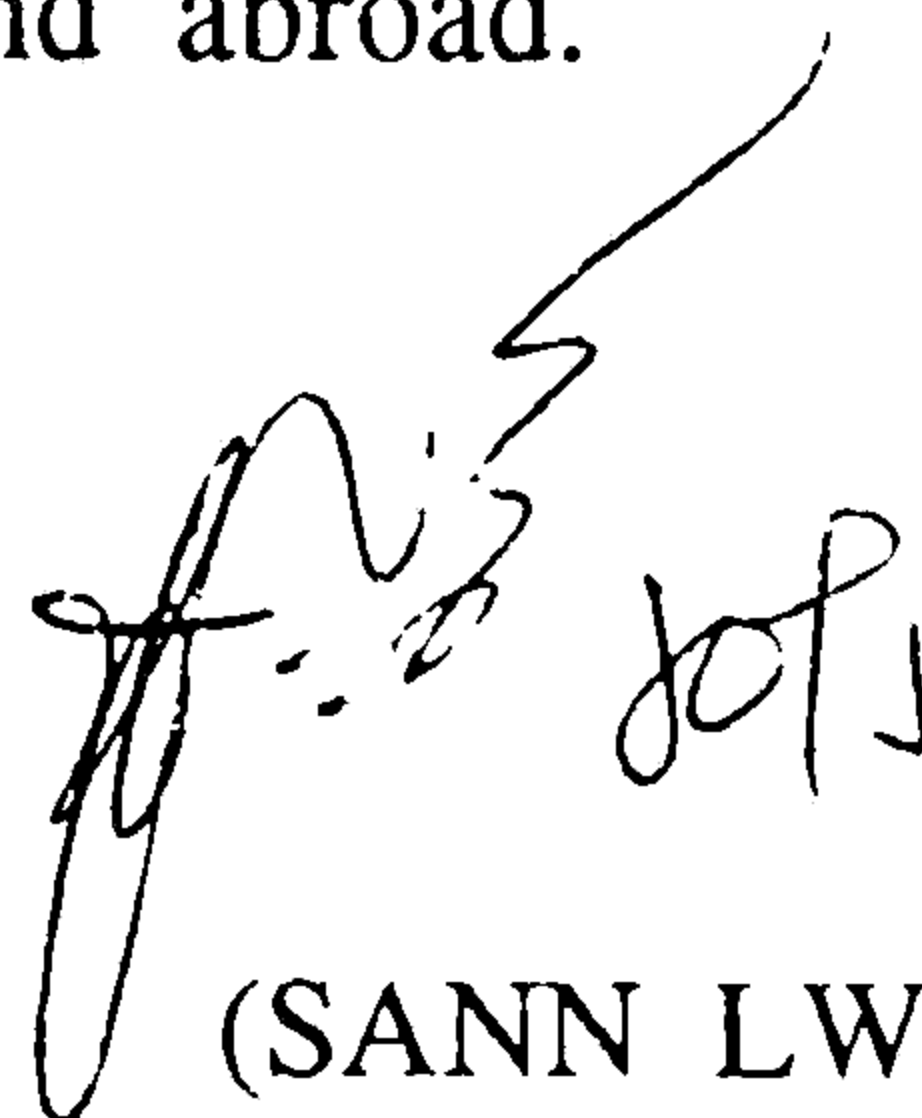
Self-Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmas venerate the Buddha because the Buddha is the Supreme One, who has extinguished defilements, who has become perfectly self-enlightened through realization of the Four Ariya 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).

FOREWORD

It is with great pleasure that we now present to our readers a translation of the Catukka Nipāta Pāḷi, the division of four-factor discourses from Aṅguttara Nikāya, the collection of numerically graduated discourses. This follows the Ekaka Nipāta & Duka Nipāta, the divisions of one-factor and two-factor discourses, published by us in December 2000 and Tika Nipāta, the division of three-factor discourses published in September 2001. This book completes the collection of discourses in the first Volume of Aṅguttara Nikāya as presented in the Pāḷi Text.

We sincerely hope that this book will receive a warm welcome from our readers and that it will prove to be of benefit to readers, both at home and abroad.



(SANN LWIN)

Director-General

Department for the Promotion
and Propagation of the Sāsana

Kaba-Aye, Yangon.

Dated 20th February, 2003.

INTRODUCTION

According to Piṭaka classification, the Suttanta Piṭaka consists of five Nikāyas or Collections. These five are Dīgha Nikāya or Collection of long discourses of the Buddha, Samyutta Nikāya or Collection of groups of connected discourses, Aṅguttara Nikāya, and lastly, Khuddaka Nikāya or Collection of miscellaneous works or books, an omnibus collection which contains compilations of suttas, i.e., discourses and narrative accounts.

Aṅguttara Nikāya

The Aṅguttara Nikāya consists of eleven Nipātas, or Collections ranging from the first Collection consisting of one-factor discourses, each dealing with one dhamma or subject matter to eleven-factor discourses dealing with eleven dhammas or subject matters. These eleven Nipātas are divided into three books. In the first book are the Collection of one-factor discourses (Ekaka Nipāta), Collection of two-factor discourses (Duka Nipāta), Collection of three-factor discourses (Tika Nipāta), and Collection of four-factor discourses (Catukka Nipāta). In the second book are the Collection of five-factor discourses (Pañcaka Nipāta), Collection of six-factor discourses (Chakka Nipāta), and Collection of seven-factor discourses (Sattaka Nipāta). In the third book are the Collection of eight-factor discourses (Aṭṭhaka Nipāta), Collection of nine-factor discourses (Navaka Nipāta), and Collection of eleven-factor discourses (Ekadasaka Nipāta). The Department for the Promotion and Propagation of the Sāsana has already published two books from Aṅguttara Nikāya. The first book containing the English translation of the Ekaka Nipāta and Duka Nipāta Pāli was published in December 2000. This was followed by Tika Nipāta, published in December

2001. The present book contains translation of Catukka Nipāta, the Collection of four-factor discourses which are originally included in the first book of Aṅguttara Collection.

Catukka Nipāta

This is the Collection of four-factor discourses. In this Collection, there are twenty-seven vaggas or divisions plus Rāga Peyyāla. Of these twenty-seven vaggas, Ducarita Vagga, Kamma Vagga and Āpatti Vagga each contains eleven suttas, and the remaining twenty-four vaggas contain ten suttas each. So, there is a total of 273 suttas in these vaggas. Rāga Peyyāla contains 510 suttas. Thus, the total number of suttas in Catukka Nipāta is 783. Here are some examples of suttas selected from various vaggas.

Examples of Discourses

(1) Four Dhammas leading to Emancipation from the Round of Rebirths Anubuddha Sutta (Sutta number 1)

Here, the Bhagavā in his opening address to the bhikkhus said: “Bhikkhus, it is through not having proper understanding and penetrative comprehension of the four dhammas that I as well as yourselves have had to go incessantly through this long stretch of round of rebirths, that we have had to go through one life after another continuously.” ... Afterwards, towards the end of the sutta, the Bhagavā pointed out to the bhikkhus that he has properly understood and penetratingly comprehended the four dhammas and therefore the craving for existence, bhavataṇhā, which is like a rope that drags one to renewed existences, is cut off and now, there will be no more rebirths for him.

The four dhammas mentioned here are: the noble morality (Ariya Sīla), the noble concentration (Ariya Samādhi), the noble wisdom (Ariya Paññā), and the noble emancipation (Ariya vimutti), i.e., Arahattaphala.

(2) Four Types of Persons Crossing the Stream, Anusota Sutta (Sutta number 5)

This sutta tells us about four types of persons in this world. They are the person who drifts downwards with the stream, the person who goes against the stream (of saṃsāra), the person who has stopped (running round the stream of saṃsāra), and the person who has crossed over to the other shore and stands on firm ground (Nibbāna).

Here, the person who drifts down along with the stream is one who indulges in sensual pleasures and does evil deeds. One who goes against the stream is one who does not indulge in sensual pleasures and avoids doing evil. He is one who lives the pure, chaste life, even if he has to struggle painfully to live such a life. One who has stopped running round the saṃsāra is one who, having destroyed the five lower fetters is reborn spontaneously in one of the Brahma realms, where he realizes Nibbāna without ever returning to the sensuous sphere. One who has reached the other shore, standing on firm ground is one who has destroyed all moral intoxicants (āsavas) and has realized, in this very life, by himself, the liberation of mind (cetovimutti) and liberation by insight (paññā vimutti), i.e., Arahattaphala.

(3) Four kinds of Supreme Effort, Padhāna Sutta (Sutta number 13)

This sutta deals with four kinds of supreme effort (Sammappadhāna). The four are: the effort to prevent the arising of evil which has not yet arisen; the effort to put away the evil that has arisen; the effort to bring about the arising of good which has not yet arisen; and to further the good that has arisen. With these four kinds of Supreme Effort the arahats have crossed over to “the other shore of all rebirths and deaths....”

(4) Taking the Wrong Course of Action, Tatiya Agati Sutta (Sutta number 19)

A person takes the wrong course of action on account of one or more of these four factors, viz.: One's own wish or desire (chanda), or hatred (dosa), or ignorance of truth (moha), or fear (bhaya). The Bhagavā pointed out to the bhikkhus the results of doing and not doing what is wrong. He said that the fame and following of a person who does what is wrong, decrease like the waning moon. The fame and following of a person who does not do what is wrong increase like the waxing moon.

(5) Dhammas which are not to be abandoned, Dhammapada Sutta (Sutta number 29)

There are four Dhammas which are recognized as primeval, as of long standing, as belonging to a noble family and as belonging to an ancient lineage. The four dhammas are: not coveting others' property (anabhijja); not having ill will towards others (abyāpāda); having right-mindfulness (sammāsati); and right concentration (sammāsamādhī). This noble group of dhamma was not abandoned by the Buddhas of the past, it is not abandoned now, nor will it be abandoned in the future. It is not censured by the wise.

(6) Factors for acquiring prosperity and happiness, Cakku Sutta (Sutta number 31)

The four factors for acquiring prosperity and happiness are: living in a suitable place; having companionship of the virtuous ones; setting oneself in the right course; and having good deeds done in the past. Those who are endowed with these four factors enjoy prosperity and happiness.

(7) Benevolent Practices, Saṅgaha Sutta (Sutta number 32)

The four benevolent practices are acts of generosity or charitableness (dāna); pleasant speech (peyyavajja); helpful to others (atthacariya); impartial treatment or treating others as oneself (samānattatā). These acts of benevolence are like the linchpin of a moving carriage.

Were there no such practice of benevolence in the world, mothers and fathers would not receive honour and respect from their own children. The wise observe these four benevolent practices as they hold them very high. Praised be the wise!

(8) Conviction (faith) in the Highest Virtue, Aggapasāda Sutta (Sutta number 34)

The four highest in virtue are: (i) the Tathāgata, who is Homage-worthy and the Perfectly Self-enlightened, who is the highest among all living beings; (ii) the Ariya Path of eight constituents, which is the highest among all conditioned things; (iii) Nibbāna, which is the highest among all conditioned and unconditioned things; and (iv) the Order of bhikkhu disciples of the Tathāgata, the Saṅgha which is made up of the four pairs of ariyas.

For those who have conviction (faith) in the highest, viz. the Tathāgata, the Ariya Path of Eight Constituents, Nibbāna, and the Ariyas, the highest benefits will surely accrue. These benefits are longevity, beauty, fame and following, happiness, mental and physical powers (or strength). The wise, devas and men do enjoy these noble benefits.

(9) Factors that Defile the Mind, Upakkilesa Sutta (Sutta number 50)

There are four factors that obscure the light (brilliance) of the sun and the moon, They are dark clouds; fog; smoke and dust; and Rahu, king of Asuras. The sun and the

moon observed by them do not shine forth, are not brilliant and have no splendour. In the same way, there are four factors that defile the minds of samaṇas and brahmaṇas. The four are: not abstaining from taking intoxicating drinks; not abstaining from sexual intercourse; not abstaining from acceptance of gold and silver; and not abstaining from wrongful living, i.e., not making the right livelihood (sammā ājīva, a constituent of the Ariya Path).

The conclusion goes as follows:

Thus said the Bhagavā,

Kinsman of the Sun:-

“Those blind men, (blinded by pleasant objects),

Who are imprisoned in darkness,

Who are slaves of craving (taṇhā)

Who are clinging to existence,

Develop their crude bodies

In the course of numerous rebirths.”

(10) Living together or Four Kinds of Couples, Dutiya Saṁvāsa Sutta (Sutta number 54)

There are two types of persons. The first type does not observe the five moral precepts, has wrong views, has no morality, is wicked, lives with a mind oppressed by the filth of stinginess and scolds and abuses others. Such a person is likened to a corpse. The second type observes the five moral precepts, has right views, has morality, is virtuous, lives with a mind free from the filth of stinginess and does not scold and abuse others. Such a person is likened to a celestial being (a deva).

With the combination of these two types of persons there arise four kinds of living together (couples). In the first combination, the husband does not observe the five precepts, he has wrong views, is wicked, stingy and abusive. He is like a corpse. The wife also is just like him; she also is like a corpse. This is how a corpse-like husband lives together

with a corpse-like wife. In the second combination, the husband is like a corpse. The wife observes the five precepts, has right views, is virtuous, not stingy and not abusive. She is like a celestial being. This is how a corpse-like husband lives together with a wife, who is like a celestial. The third kind is the combination of a husband with morality and the wife with no morality, i.e., the living together of a celestial-like husband and a corpse-like wife. The fourth kind is the combination of a husband with morality and a wife with morality. i.e., the living together of a celestial-like husband with a celestial-like wife.

Of the above four kinds of couples, the husband and wife of equal morality have abundance of gain and they live a life of well-being.

(11) Right Conduct of a Householder, Sāmicī Sutta (Sutta number 60)

This discourse was given to Anāthapiṇḍika by the Bhagavā and deals with making offering of the four requisites to the bhikkhus. The four requisites are robes, alms-food, monastic dwelling and medicines and medicinal requisites for the sick.

Making offerings of the four requisites to the bhikkhus amounts to fulfilment of the right practice of a householder. Merits grow to donors, by day and by night, and having done good deeds they will be reborn in the deva realms.

(12) Our parents or Our Great Benefactors, Brahma Sutta (Sutta number 63)

Parents are like brahmas to their children. To them parents are also the First Teachers. Ancient Deities and Worthy Recipients of gifts brought even from afar. This is because they protect the life of and feed sons and daughters; they show (their sons and daughters) the ways of the world. Parents are always kind and loving and always willing to help their children in all matters.

That is why wise sons and daughters worship their parents, attending respectfully to their needs, giving food, drinks, clothing and bed, washing their bodies and rubbing them with unguents and washing their feet. They enjoy well-being in the devaloka in the hereafter.

(13) A Worthy Man, Sappurisa Sutta (Sutta number 73)

Here, a distinction is made between a worthy (virtuous) man and an unworthy (wicked) man. A virtuous man speaks openly of others' virtue; he does not speak openly of his own virtues. He does not speak openly of others' faults; he speaks openly of his own faults. A wicked man does not speak openly of others' virtues; he speaks openly of his own virtues. He does not speak openly of his own faults; he speaks openly of others' faults.

Thus, a worthy or virtuous person is not boastful, nor does he denigrate others. An unworthy or wicked person is boastful and is prone to denigrating others.

(14) Rainclouds, Pathama Vatāhaka Sutta (Sutta number 101), Dutiya Vatāhaka Sutta (Sutta number 102)

In these two suttas four kinds of rainclouds are mentioned. They are: the raincloud that produces thundering sound but no rain; the raincloud that produces rain but no thundering sound; the raincloud that produces neither thundering sound nor rain; and the raincloud that produces both rain and thundering sound. In the same way, four kinds of persons who are like these rainclouds do exist in this world.

(i) The Four Kinds of Persons: classification according to Sutta number 101

In this world, there is a certain person who only talks but does not act; he is like the raincloud that produces only the thundering sound but no rain. The second person only acts but does not talk; he is like the raincloud that produces

rain but no thundering sound. The third person neither talks nor acts; he is like the raincloud that produces neither thundering sound nor rain. The fourth person both talks and acts; he is like the raincloud that produces both thundering sound and rain.

(ii) Classification according to Sutta number 103

In this world, there is a certain person who learns the teachings of the Buddha (viz. Sutta, Geyya, Veyyakarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, Vedalla) but does not know the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to Cessation of Dukkha. He is like the raincloud that produces thundering sound but no rain.

The second person does not learn the teachings of the Buddha but he knows the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to Cessation of Dukkha. He is like the raincloud that produces rain but no thundering sound.

The third person does not learn the teachings of the Buddha and does not know the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to the Cessation of Dukkha. he is like the raincloud that produces neither thundering sound nor rain.

The fourth person learns the teachings of the Buddha and knows the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to the Cessation of Dukkha. He is like the raincloud that produces both thundering sound and rain.

These four kinds of persons who are like rainclouds do exist in this world.

(15) Discourse to Kesi, the Horse-trainer, Kesi Sutta (Sutta number 111)

This sutta shows how the Bhagavā tame beings. Kesi, the horse-trainer once asked the Bhagavā how the incomparable

trainer of beings train those who deserve to be trained. To this the Bhagavā replied that he tames then by using gentle ways, rough ways and also both gentle and rough ways. Kesi, the horse-trainer further asked the Bhagavā: “What do you do if the one you tame does not give in to your gentle ways, rough ways and both gentle and rough ways of training?” To this question, the Bhagavā promptly replied, “Kesi, I kill that person” This answer was, indeed, very puzzling to Kesi. What the Bhagavā meant here by the term ‘Killing’ is that he would no longer recognize that person as one who deserves to be tamed. The wise fellow bhikkhus also will no longer recognize him as one who deserves to be tamed. This is as good as being killed. The Bhagavā's answer here is very apt, very much to the point.

(16) Danger or Fear (Bhaya), Attanuvāda Sutta¹ (Sutta number 121)

There are four kinds of danger or fear, viz. the fear of self-censure (attanuvāda bhaya); the fear of censure by others (parānuvāda bhaya); the fear of punishment (daṇḍa bhaya); and the fear of rebirth in wretched destinations (duggati bhaya).

A certain person reflects that anyone who commits evil (physically, verbally or mentally) will be censured both by himself or by others; on being caught by the authorities, that evil-doer will be subject to severe punishment. After death and dissolution of his body he will be reborn in miserable existences (apāya), wretched destinations (duggati), states of ruin (vinipāta), and realms of continuous suffering (niraya). So, that person, for fear of the above four dangers (bhaya) abandons evil deeds, evil speech and evil thoughts,

1. Attanuvāda Sutta : This discourse is named after the first kind of danger or fear.

and cultivates good deeds, good speech and good thoughts. Then, he keeps himself pure.

(17) Marvels (Acchariya)

- (i) Pathama Tathāgata Acchariya Sutta (Sutta number 127)
- (ii) Dutiya Tathāgata Acchariya Sutta (Sutta number 128)
- (iii) Ānanda Acchariya Sutta (Sutta number 129)

(i) Pathama Tathāgata Acchariya Sutta- This sutta mentions four events in the life of the Buddha counted as being marvellous. They are: (a) The event of the Bodhisatta's passing away from Tusitā deva realm and conceiving in his mother's womb, with mindfulness and clear comprehension. (b) The event of delivery from his mother's womb (i.e, his birth). (c) The attainment of Supreme Enlightenment and (d) the time of setting the Wheel of Truth, i.e, the exposition of the Dhammacakkapavuttana Sutta.

At each event there appeared a great light surpassing the light by the power of the devas, and incomparable in the devaloka and the world of human beings. This light also appeared in the Lokantara nether regions, which are great voids between worlds, abysses of space, pitch dark and totally lacking in visibility. By the power of this light those beings in those regions (niraya) could see one another. These four marvellous and unprecedented phenomena did happen on the appearing of the Tathāgata who is Homage-worthy and Perfectly Self-enlightened.

(ii) Dutiya Tathāgata Acchariya Sutta- The four marvellous things mentioned here came about in connection with the Tathāgata's exposition of the dhamma: (a) To all those beings who are attached to sensual pleasures the Tathāgata expounds the dhamma that tells them not to be attached to sensual pleasures; (b) To all those beings who are attached to conceit (māna) the Tathāgata expounds the dhamma that tells them to destroy their conceit; (c) To all those beings who are

attached to sensuous realms and are happy in these realms of suffering, the Tathāgata expounds the dhamma that is conducive to the attainment of peace; (d) To all those beings who are born ignorant and are like living in an eggshell, enveloped in it, the Tathāgata expounds the dhamma that tells them how to break through their ignorance.

When the Tathāgata expounds the above dhammas, all those in the four groups are willing to listen, they do listen and are eager to learn. These four marvellous and unprecedented things did happen dependent on the appearing of the Tathāgata who is Homage-worthy, Perfectly Self-enlightened.

(iii) Ānanda Acchhariya Sutta- In this sutta marvellous things concerning the Venerable Ānanda are mentioned. Various groups of people often call on the Venerable Ānanda; for instance, a group of bhikkhus, or a group of bhikkhunīs might come to see the Venerable Ānanda and pay respects to him. So also a group of lay disciples or a group of female lay disciples might come and pay respects to the Venerable Ānanda. All these people are delighted on seeing Ānanda; just seeing him is a great pleasure to them. And, if the Venerable Ānanda should discourse to them, they are delighted by that discourse. When Ānanda concludes his discourse and remains silent they are not satiated, they could not have enough. These are the marvellous and unprecedented qualities of Ānanda.

(18) Ways of Attaining Arahattaphala (i.e., Nibbāna), Yuganaddha Sutta (Sutta number 170)

Anyone who attains Arahattaphala attains it by means of four paths (maggas) or by means of either one or the other of these four maggas. The four ways of attaining maggas are: (a) practising insight meditation (vipassanā) preceded by concentration (samatha); (b) practising concentration (samatha) preceded by insight meditation (vipassanā); (c) practising samatha and vipassanā together. To a person who

practises in any one of these three ways, Path knowledge arises, and he enjoys it, cultivates it, and repeatedly practises it; as a result, fetters (samyojanas) disappear in him, and potential defilements (anusayas) are removed; (d) In the case of the fourth person who has distractions of the dhamma (dhammauddhacca), at such a time, he fixes his mind on vipassanā ñāṇa, and it rests well on Nibbāna. His mind remains there, settled and concentrated. To that person also, Path knowledge arises, he enjoys it, he cultivates it, and repeatedly practises it; as a result, fetters disappear in him and potential defilements are removed.

These are the four ways of attaining arahatta magga and phala. They may be practised individually or in a pair, that is, samatha and vipassanā together, or one preceding the other.

(19) Contemplation of the Primary Elements: Discourse to Rāhula (Sutta number 177)

In this sutta, the Bhagavā talked to Rāhula about the four primary elements: pathavī dhātu, āpo dhātu, tejo dhātu, and vāyo dhātu. These elements are generally taken as earth, water, fire and air; or element of solidity, element of fluidity or cohesion, element of heat and cold (temperature), and element of motion. The Bhagavā also explained to Rāhula that these elements are found in oneself (ajjhattika) and also outside oneself (bāhira). These elements in oneself and the external elements are all merely elements. These should be seen fundamentally and truly, with right understanding thus: “This is not mine; this is not my atta, Self.” Having thus seen the elements fundamentally and truly, with right understanding, one gets disgusted with these elements and one's mind becomes free of attachment to the elements. “At such a time when a person does not view these four elements as his ‘Self’ or as his ‘own’, Rāhula, that person is one who has cut off craving (taṇhā) and gone beyond the fetters on abandoning ‘conceit’ (māna), and has put on end to the

round of rebirths. (Thus said the Bhaḡava in conclusion).

(20) Guarantee or assurance, Pāṭibhoga Sutta (Sutta number 182)

No one in this world, whether samaṇa or brāhmaṇa, or devas, Māra, or brahmas, can give his assurance for the non-occurrence of these four things, viz., the non-occurrence of ageing, non-occurrence of sickness, non-occurrence of death and non-occurrence of the consequential fruition of previous evil deeds of defilements leading to rebirths which are conducive to further rebirths with ageing, grief and pain.

Conclusion

These above examples are chosen at random and are, in many cases, just excerpts from the discourses or condensations. Nevertheless they illustrate the wide scope covered by Catukka Nipāta, the Collection of Four Factor Discourses from Aṅguttara Nikāya.

Regarding these examples of discourse, first we would like to mention two discourses dealing with the marvellous qualities and unprecedented events connected with the life of the Buddha and the Buddha's expositions of the Dhamma. The two suttas are: Paṭhama Tathāgata Acchariya Sutta (Sutta number 127) and Dutiya Tathāgata Sutta (Sutta number 128). These two suttas clearly show us the Buddha's attributes of being incomparable in taming those who deserve to be tamed and of his being the teacher of devas and men. Kesi Sutta (Sutta number 111) also tells us how the Tathāgata tames beings.

On the whole, the discourses are mostly confined to the Buddha's Teaching (Dhamma) but they are given from various angles and aspects. There are discourses on "Dhamma leading to Emancipation from Round of Existences" (Anubuddha Sutta, Sutta number 1), the discourse on "Ways of Attaining Arahattaphala (Yugamaddha Sutta, Sutta number 170). There

are also discourses on conduct and practice; for example, Padhāna Sutta (Sutta number 13), dealing with strenuous or supreme effort; Agati Sutta (Sutta number 19), dealing with wrong course of action; Saṅgaha Sutta (Sutta number 32), dealing with benevolent practice; and Rāhula Sutta (Sutta number 177), dealing with contemplation of the four Primary Elements.

Similes in Discourses: The Buddha very often makes use of similes in his discourses to make his audience get a clearer and deeper comprehension of the dhamma. The first example in this collection is found in Anusota Sutta (Sutta number 5). Here, the stream is identified with the stream of saṃsāra, the Round of Existences. Four kinds of travellers are mentioned here: the first person drifts down the stream with the current, the second goes against the stream, the third has stopped running round saṃsāra, and the fourth has reached the other shore (i.e., Nibbāna).

Next comes the simile of rainclouds. People who just talk and do not act, people who learn the Buddha's Teaching, but do not know the Teaching nor practise the dhamma are just like rainclouds that produce thundering sound but no rain.

All these are just examples of discourses which would give to the reader a sampling of the taste of the dhamma. With this incentive, may the reader be pleased to read through the text and get the full flavour and essence of the dhamma, taught by the Tathāgata for the benefit, welfare and happiness of mankind and all other beings.

May the Buddha's Teaching
Shine forth like the Radiant Sun.

The Editorial Committee

Dated 20th December, 2002

Department for the Promotion and Propagation
of the Sāsanā

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Namo tassa bhagavato arahato sammā sambuddhassa

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2. Papatita Sutta
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1. ANUBUDDHA SUTTA

Discourse on Proper Understanding of the Dhamma

1. Thus have I heard:

At one time, the Bhagavā was residing at Bhaṇḍa village in Vajjī country. There the Bhagavā addressed the bhikkhus, saying, 'O bhikkhus' and they replied to him, 'Venerable Sir'. The Bhagavā said:

Bhikkhus, it is through not having proper understanding and penetrative comprehension of the four dhammas that I as well as yourselves have had to go incessantly through the long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously. What are the four? Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble morality' (Ariya sīla) that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble concentration' (Ariya samādhi) that I as well as yourselves have had to go incessantly through this long stretch of saṃsāra, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble wisdom' (Ariya paññā) that I as well as yourselves have had to go incessantly through this long stretch of saṃsāra, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble emancipation' (Ariya vimutti), i.e. Arahattaphala, that I as well as yourselves have had to go incessantly through this long stretch of saṃsāra, that we have had to go through one life after another continuously.

Bhikkhus, I have properly understood and penetratingly comprehended the noble morality, the noble concentration, the noble wisdom, and the noble emancipation, i.e., Arahattaphala. The craving for existence (bhavataṇhā) has been cut off without any vestige remaining. The bhavataṇhā, which is like a rope that drags one to renewed existence, is exhausted. Now, there will be no more rebirth.

After the Bhagavā had spoken the above words, he further said thus:

I, Gotama the Buddha, with many disciples, have proper understanding of these dhammas of incomparable morality, of concentration, and of wisdom and of the noble emancipation from moral defilements.

Thus, the Buddha, the possessor of fine visions, who has exhausted all defilements and who has ended all kinds of suffering, and who is Perfectly Self-Enlightened, now tells you, O bhikkhus, what he has thus known.

End of the Anubuddha Sutta, the first.

2. PAPATITA SUTTA

Discourse on One Who Falls Off from the Teaching

2. Bhikkhus, one who is not endowed with four dhammas should be called 'one who falls off from this Teaching'¹. What are the four? Bhikkhus, one who is not endowed with the 'noble morality' (Ariya sīla) should be called 'one who falls off from this Teaching'. Bhikkhus, one who is not endowed with the 'noble concentration' (Ariya

1. Dhammavinaya: The Teaching of the Buddha in its compl

samādhi) should be called 'one who falls off from this Teaching'. Bhikkhus, one who is not endowed with the noble wisdom (Ariya paññā) should be called 'one who falls off from this Teaching'. Bhikkhus, one who is not endowed with the 'noble emancipation' (Ariya vimutti), i.e. Arahattaphala, should be called 'one who falls off from this Teaching.' Bhikkhus, one who is not endowed with these four dhammas should be called 'one who falls off from this Teaching.'

Bhikkhus, one who is endowed with four dhammas should be called 'one who does not fall off from this Teaching.' What are the four? Bhikkhus, one who is endowed with the 'noble morality' (Ariya sīla) should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with the 'noble concentration' (Ariya samādhi) should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with the 'noble wisdom' (Ariya paññā) should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with the 'noble emancipation' (Ariya vimutti), i.e. Arahattaphala, should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with these four dhammas should be called 'one who does not fall off from this Teaching.' (Thus said the Bhagavā.)

Those who deviate are those who fall off from the Teaching. Those who fall off, hanker after sensualities with craving, is the cause of rebirth. Those who are endowed with Ariya dhammas have done what there is to be done, for the purpose of Magga. They have enjoyed what there is to be enjoyed and they pass on from one happy state to another.

End of the Papatita Sutta, the Second.

3. PAṬHAMA KHATA SUTTA

First Discourse on Digging Up and Destroying Oneself

3. Bhikkhus; a foolish, unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; he also generates much evil. What are the four? They are: one who, without knowing well and without scrutiny, speaks of virtues in favour of one who is not virtuous; one who, without knowing well and without scrutiny, speaks of evil or vices attributing them to one who is virtuous; one who, without knowing well and without scrutiny, shows faith in what is not faith-inspiring; one who, without knowing well and without scrutiny, shows no faith in what is really faith-inspiring. Bhikkhus, a foolish, unintelligent and evil person who is characterised by these four dhammas nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; he also generates much evil.

Bhikkhus, a wise, intelligent and virtuous person who is characterised by four dhammas nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; he also generates much merit. What are the four? They are: one who, knowing well and with scrutiny, does not speak of virtues in favour of one who is not virtuous; one who, knowing well and with scrutiny, speaks of virtues in favour of one who is virtuous; one who, knowing well and with scrutiny, shows disbelief in what is not faith-inspiring; one who, knowing well and with scrutiny, shows faith in what is really faith-inspiring. Bhikkhus, a wise, intelligent and virtuous person who is characterised by these four dhammas nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; he also generates much merit. (Thus said the Bhagavā).

He praises the blameworthy and blames the praiseworthy. He is one who collects evil by his speech. Happiness does not derive from that evil.

A gambler loses himself together with his wealth in the game of dices; his loss is but negligible compared to the loss of one who bears an ill-will against those living in unity; for which act of malice his loss is even greater.

One who maligns the Noble Ones, for his evil thought and evil speech, reaches Nirabbuda Niraya where suffering is intense and continuous, and stays there for 100,036 years and five Abbudas.¹

End of the Paṭhama Khata Sutta, the third.

4. DUTIYA KHATA SUTTA

Second Discourse on Digging Up and Destroying Oneself

4. Bhikkhus, a foolish, unintelligent and evil person who wrongs four kinds of person nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; and he also generates much evil. What are the four? Bhikkhus, a foolish, unintelligent and evil person who wrongs his mother nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; and he generates much evil, too. Bhikkhus, a foolish, unintelligent and evil person who wrongs his father ... p... . Bhikkhus, a foolish, unintelligent and evil person who wrongs the Tathāgata ... p... . Bhikkhus, a foolish, unintelligent and evil person who wrongs

Abbuda: five abbudas is a quarter of a year in Nirabbuda Niraya.

the Tathāgata's disciple nurtures himself by uprooting and destroying the virtues; he is also blame worthy; he also deserves the censure of the wise; and he generates much evil, too.

Bhikkhus, a wise, intelligent and virtuous person who treats four kinds of person well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; he generates much merit, too. What are the four? Bhikkhus, a wise, intelligent and virtuous person who treats his mother well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit, too. Bhikkhus, a wise, intelligent and virtuous person who treats his father well ... p... . Bhikkhus, a wise, intelligent and virtuous person who treats the Tathāgata well ... p... . Bhikkhus, a wise, intelligent and virtuous person who treats the Tathāgata's disciple well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit, too. Bhikkhus, a wise, intelligent and virtuous person who treats these four kinds of person well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit, too. (Thus said the Bhagavā.)

A certain person wrongs his mother, his father, the Tathāgata, the Perfectly Self-Enlightened and his disciples; such a person generates much evil.

For having wronged his mother and father, he is censured by the wise in the present life and he appears in miserable existences (apāya) hereafter.

A certain person treats well his mother, his father, the Tathāgata, the Perfectly Self-Enlight-

ened and his disciples; such a person generates much merit.

For having treated his mother and father well, he is praised by the wise in the present life, and he appears in good destinations hereafter.

End of the Dutiya Khata Sutta, the fourth.

5. ANUSOTA SUTTA

Discourse on One Who Drifts Down the Stream of Saṃsāra

5. Bhikkhus, in this world there do exist these four kinds of person. What are the four? They are: one who drifts down the stream (of saṃsāra); one who goes against the stream (of saṃsāra); one who has stopped (running round saṃsāra); and a brāhmaṇa who has reached the other shore and is standing on firm ground (Nibbāna). Bhikkhus, what is meant by 'one who drifts down the stream (of saṃsāra)'? Bhikkhus, a certain person in this world enjoys sensual pleasures, and does evil deeds, too. Bhikkhus, such a person should be called 'one who drifts down the stream (of saṃsāra).'

Bhikkhus, what is meant by 'one who goes against the stream (of saṃsāra)'? Bhikkhus, a certain person in this world does not indulge in sensual pleasures, nor does he do evil deeds; he leads a life of perfection and purity, even in a state of lamenting, and shedding tears owing to physical pain and mental distress. Bhikkhus, such a person should be called 'one who goes against the stream (of saṃsāra).'

Bhikkhus, what is meant by 'one who has stopped (running round saṃsāra)'? Bhikkhus, a certain person in this

world, because of exhaustion of the five lower fetters conducive to rebirth in the lower realms of existence,¹ arises in one of the happy realms as full-fledged matured being (opapātika); he realises Nibbāna in that realm, and he is not destined to return to another existence. Bhikkhus, such a person should be called 'one who has stopped (running round saṃsāra).'

Bhikkhus, what is meant by a noble one, a brāhmaṇa, who has reached the other shore, and is standing on firm ground (Nibbāna)? Bhikkhus, a certain person in this world, because of the exhaustion of moral intoxicants (āsavas) attains and remains in this very life, by his own insight (Abhiññā) in the taint-free emancipation of mind (cetovimutti, i.e., Arahattaphala samādhī), and in the taint-free emancipation by insight (Paññāvimutti, i.e., Arahattaphala paññā). Bhikkhus, such a person should be called a 'noble one, a brāhmaṇa, who has reached the other shore and is standing on firm ground (Nibbāna). Bhikkhus, there do exist these four kinds of person in this world. (Thus said the Bhagavā.)

Some people have no scruple in sensual enjoyments; they are not free from attachment; they indulge in pleasures of the sensual world. Those people, overwhelmed by craving, are subject to rebirth and ageing. They drift down the stream of saṃsāra.

The wise, who are mindful, do not indulge in sensual pleasures and evil actions. They abandon sensual pleasures even in the face of

1. The five lower fetters ... existence: (i) sakkāya diṭṭhi, personality belief, (ii) vicikicchā, doubt or wavering, (iii) sīlabataparāmāsā, wrong view, i.e., belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents, (iv) kāmarāga, sensual desire, and (v) paṭigha, hatred.

physical pain. Such a person is one who goes against the stream of saṃsāra, thus said the wise.

A certain person has truly abandoned the five fetters of the lower realms. He has a perfect practice which has a nature of non-decline. He has reached the summit of subjugation of the mind and tranquillity of faculties. Such a person is one who has stopped running round saṃsāra.

Destroying merit and demerit with discriminative wisdom, a certain person is rid of them completely. He has fulfilled the noble practice, and reached the very end of the journey in the three worlds. Such a person is said to be one who has reached the other shore and is standing on firm ground (Nibbāna). (Thus said the Bhagavā.)

End of the Anusota Sutta, the fifth.

6. APPASSUTA SUTTA

Discourse on One who is Not Well-informed

6. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who is not well-informed and unlearned; one who is not well-informed but learned; one who is well-informed but unlearned; and one who is well-informed and learned.

Bhikkhus, how is a person not well-informed and unlearned? Bhikkhus, a certain person in this world has heard but little of the discourses (suttas), discourses of mixed prose and verse (geyya), prose exposition (veyyakaraṇa), verses (gāthā), utterance of exultation (udāna), sayings (itivuttaka), birth stories of the Buddha (jātaka), marvels of the dhammas

(abbhuta-dhamma), and replies to questions (vedalla). That person is one who knows little of the texts and the meaning thereof, and one who does not practise according to the dhammas, i.e., the Nine transcendentals.¹ Thus, bhikkhus, this person is one who is not well-informed and unlearned.

Bhikkhus, how is a person not well-informed **but** learned? Bhikkhus, a certain person in this world has heard but little of the discourses, discourses of mixed prose and verse, prose exposition, verses, utterance of exultation, sayings, birth stories of the Buddha, marvels of the dhammas, and replies to questions. That person is one who knows little of the texts and the meaning thereof, and one who practises according to the dhammas, i.e., the Nine transcendentals. Thus, bhikkhus, this person is one who is not well-informed but learned.

Bhikkhus, how is a person who is well-informed but unlearned? Bhikkhus, a certain person in this world has heard much of the discourses, discourses of mixed prose and verse, prose exposition, verses, utterance of exultation, sayings, birth stories of the Buddha, marvels of the dhammas, and replies to questions. That person is one who knows much of the texts and the meaning thereof, but is one who does not practise according to the dhammas, i.e., the Nine transcendentals. Thus, bhikkhus, this person is one who is well-informed but unlearned.

Bhikkhus, how is a person who is well-informed and learned? Bhikkhus, a certain person in this world has heard much of the discourses, discourses of mixed prose and verse, prose exposition, verses, utterance of exultation, sayings, birth stories of the Buddha, marvels of the dhammas, and replies to questions. That person is one who knows much of the texts and the meaning thereof, and one who practises according to

1. Nine transcendentals = 4 Maggas, 4 Phalas and Nibbāna.

the dhammas, i.e., the Nine transcendentals. Thus, bhikkhus, this person is one who is well-informed and learned.* Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

If one is not well-informed and immoral, the wise censure such a person both in morality and knowledge.

If one is not well-informed but moral, the wise praise such a person in morality, but not his knowledge.

If one is well-informed but immoral, the wise censure such a person in morality, but not his knowledge.

If one is well-informed and moral, the wise praise both his knowledge and morality.

Who should censure the disciple of the Buddha, who is well-informed and learned, knowing the Dhamma (by heart), who is like the purest Jambunada gold? He is praised by the devas, and brāhmas, too.

End of the Appassuta Sutta, the sixth.

7. SOBHANA SUTTA

Discourse on Adding Glory to the Order of Saṃgha

7. Bhikkhus, there do exist these four kinds of person who are accomplished, well-trained, confident, well-informed, who know the Dhamma (by heart), and practise in conformity with the Dhamma, add glory to the Order (of the Saṃgha). What are the four? Bhikkhus, a bhikkhu who is accom-

plished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, a bhikkhunī who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, a layman disciple who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, a laywoman disciple who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, four kinds of person who are accomplished, well-trained, confident, well-informed, who know the Dhamma (by heart), and practise in conformity with the Dhamma, add glory to the Order (of the Saṃgha). (Thus said the Bhagavā.)

One who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises accordingly is one who adds glory to the Saṃgha.

A bhikkhu who has morality, a bhikkhunī who is well-informed, a layman disciple or a laywoman disciple who has conviction (Saddhā) add glory to the Saṃgha. They are the causes of Saṃgha's glory.

End of the Sobhana Sutta, the seventh.

8. VESĀRAJJA SUTTA

Discourse on Self-confidence

8. Bhikkhus, the Tathāgata's perfect self-confidence (Vesārajja ñāṇa) is of these four kinds. The Tathāgata, who is endowed with this perfect self-confidence, acknowledges his being a great man; he makes bold utterances (like a lion's roar) in the presence of (eight kinds of) audience;¹ he turns the Noble Wheel of Dhamma. What are the four? (The Bhagavā said,) "I see no sign of anyone, samaṇa, brāhmaṇa, deva, Māra, or brahma, who could rebuke me with reason, saying: 'You, who have acknowledged having known by your own insight all dhammas as they really are, have not penetratingly known such and such dhamma; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain.'"

"I see no sign of anyone, samaṇa, brāhmaṇa, deva, Māra, or brahma, who could rebuke me with reason, saying 'you, who have acknowledged having exhausted all moral intoxicants (āsavas), have not exhausted such and such moral intoxicant (āsava)'; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain."

"I see no sign of anyone, samaṇa, brāhmaṇa, deva, Māra, or brahma, who could rebuke me with reason, saying 'you have said that certain dhammas are detrimental to the user (in his striving for higher wisdom of jhāna, magga and phala), but such and such a thing (of your description) is not

1. Parisā: Assembly or audience: There are eight kinds of assembly, viz, khattiya-parisā, brāhmaṇa-parisā, gahapati-parisā, samaṇa-parisā, cūṭumhārājika-parisā, Tāvatisā-parisā, Māna-parisā, Brahmā-parisā. None but the Perfectly Self-Enlightened Buddha (Sabbāññuta) could have made bold utterances in these assemblies.

detrimental to the user (in his striving for higher wisdom of jhāna, magga and phala)'; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain".

"I see no sign of anyone, samaṇa, brāhmaṇa, deva, or Māra, or brahma who could rebuke me with reason, saying 'The dhamma you have taught, as leading to complete extinction of dukkha, cannot lead one who practises it as taught to complete extinction of dukkha'; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain. Bhikkhus, the Tathāgata's perfect self-confidence (Vesārajja ñāṇa) is of these four kinds. The Tathāgata who is endowed with this perfect self-confidence acknowledges his being a great man; he makes bold utterances (like a lion's roar) in the presence of (the eight kinds of) audience; he turns the Noble Wheel of Dhamma. (Thus said the Bhagavā.)

There are many and various doctrines held by certain samaṇas and brāhmaṇas, and there are samaṇas and brāhmaṇas who hang on to those doctrines. Those doctrines of samaṇas and brāhmaṇas are ruined in the presence of the fearless Tathāgata whose doctrine transcends all the others.

The Tathāgata who is always compassionate, and endowed with all virtues overwhelms the world and turns the Wheel of Dhamma. Beings venerate the Tathāgata who is by far superior to devas and men, and who has crossed over to the other shore. (Thus said the Bhagavā.)

End of the Vesārajja Sutta, the eighth.

9. TANHUPPĀDA SUTTA

Discourse on "Arising of Craving"

9. Bhikkhus, arising of craving is caused by these four. If craving arises in a bhikkhu, it arises in (relation to) these four. What are the four? Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) robes; Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) alms-food; Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) shelter or monastic dwelling; Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) tasty medicine and therapeutic drugs. Bhikkhus, arising of craving is (caused by) these four things. If craving arises in a bhikkhu, it arises in (relation to) these four. (Thus said the Bhagavā).

Long is the duration of a being that has 'craving' as companion; he cannot find exit from the miserable round of rebirths in this existence or in the next.

The bhikkhu who realizes taṇhā as cause of suffering and is mindful of it, practises without craving or attachment to anything.

End of the Taṇhuppāda Sutta, the ninth.

10. YOGA SUTTA

Discourse on Yokes

10. Bhikkhus, yokes (to which beings are bound in the miserable round of rebirths) are these four kinds. What are the four? They are: the yoke of sensuality (kāma-yoga); the yoke of existence (bhava-yoga); the yoke of wrong view (diṭṭhi-yoga); and the yoke of ignorance (avijjā-yoga). Bhikkhus, what is the yoke of sensuality (kāma-yoga)? Bhikkhus, a

certain person in this world does not know, as they really are, the arising of sensuality, their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know, as they really are, the arising of sensuality, their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with sensual attachment (rāga), sensual delight (nandī), lust for sensual pleasure (sineha), infatuation with sensual pleasures (mucchā), thirst for sensual pleasures (pipāsā), the flame of sensual pleasures (parilāha), the craving for sensual pleasures (taṇhā), and is completely overwhelmed by sensual pleasures (ajjhosaṇa). This, bhikkhus, is called the yoke of sensuality; this is the yoke of sensuality.

Bhikkhus, how does the yoke of existence arise? Bhikkhus, a certain person in this world does not know, as they really are, the arising of existences (coming into existence), their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know as they really are the arising of existences, their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with attachment to existence, delight in existence, lust for existence, infatuation with existence, thirst for existence, the flame of existence, craving for existence, and is completely overwhelmed by attachment to existence. This, bhikkhus, is called the yoke of existence; thus arises the yoke of sensuality and the yoke of existence.

Bhikkhus, how does the yoke of wrong view arise? Bhikkhus, a certain person in this world does not know as they really are the arising of wrong views, their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know as they really are the arising of wrong views, their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with attachment to wrong views, delight in wrong views, lust for wrong views, infatuation with wrong views, thirst for wrong views, the flame of wrong views, craving for wrong views, and is

completely overwhelmed by wrong views. This, bhikkhus, is called the yoke of wrong views; thus arises the yoke of sensuality, the yoke of existence and the yoke of wrong views.

Bhikkhus, how does the yoke of ignorance arise? Bhikkhus, a certain person in this world does not know as they really are the arising of the six sense bases which are the causes of contact (*phassa*), their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know as they really are the arising of the six sense bases which are the causes of contact (*phassa*), their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with ignorance (*avijjā*) of the six sense bases which are the causes of contact. This, bhikkhus, is called the yoke of ignorance (*avijjā yoga*); thus arise the yoke of sensuality (*kāma yoga*), the yoke of existence (*bhava yoga*), the yoke of wrong view (*diṭṭhi yoga*), and the yoke of ignorance (*avijjā yoga*). One (who has not abandoned the four yokes) is bound to demeritorious factors that bring about defilements and lead to future rebirths with ageing, death, grief and pain as consequences. Therefore (that person) should be called one who is incapable of finding his emancipation from the four yogas, i.e., Nibbāna. Bhikkhus, yokes are these four kinds.

Bhikkhus, dissociation with yokes (by which beings are not bound to the miserable round of rebirths) are these four kinds. What are the four? They are: dissociation with the yoke of sensuality (*kāmayoga visamīyoga*), dissociation with the yoke of existence (*bhavayoga visamīyoga*), dissociation with the yoke of wrong view (*diṭṭhiyoga visamīyoga*), and dissociation with the yoke of ignorance (*avijjāyoga visamīyoga*). Bhikkhus, what is dissociation with the yoke of sensuality? Bhikkhus, a certain person in this world knows, as they

really are, the arising of sensuality, their disappearance, their enjoyableness, their faults and freedom from them. Because that person knows as they really are the arising of sensuality, their disappearance, their enjoyment, their faults, and freedom from them, his mind is not filled with attachment (*rāga*), sensual delight (*nandī*), lust for sensual pleasures (*sineha*), infatuation with sensual pleasures (*mucchā*), thirst of sensuality (*pipāsā*), the flame of sensual pleasures (*parilāha*) craving for sensual pleasures (*taṇhā*), and is not completely overwhelmed by sensual pleasures (*ajjhosāna*). This, bhikkhus, is called dissociation with the yoke of sensuality; this is the dissociation with the yoke of sensuality.

How does dissociation with the yoke of existence come about? Bhikkhus, a certain person in this world knows as they really are the arising of existences, their disappearance, their enjoyment, their faults, and freedom from them. Because that person knows as they really are the arising of existences, their disappearance, their enjoyment, their faults, and freedom from them, his mind is not filled with craving for existence, delight in existence, lust for existence, infatuation with existence, thirst for existence, the flame of craving for existence, and is not completely overwhelmed by existence. This, bhikkhus, is called dissociation with the yoke of existence; thus comes about the dissociation with the yoke of sensuality and dissociation with the yoke of existence.

How does dissociation with the yoke of wrong views come about? Bhikkhus, a certain person in this world knows as they really are the arising of wrong views, their disappearance, their enjoyment, their faults, and freedom from them. Because that person knows, as they really are, the arising of wrong views, their disappearance, their enjoyment, the faults, and freedom from them, his mind is not filled with attachment to wrong views, delight in wrong views, lust for wrong

views, infatuation with wrong views, thirst for wrong views, the flame of wrong views, craving for wrong views, and is not completely overwhelmed by wrong views. This, bhikkhus, is called dissociation with the yoke of wrong views; thus arise the dissociation with the yoke of sensuality, dissociation with the yoke of existence, and dissociation with the yoke of wrong views.

How does dissociation with the yoke of ignorance come about? Bhikkhus, a certain person in this world knows, as they really are, the arising of the six sense bases which are the causes of contact (phassa), their disappearance, their enjoyment, their faults, and freedom from them. Because that person knows, as they really are, the arising of the six sense bases, which are the causes of contact (phassa), their disappearance, their enjoyment, their faults, and freedom from them, his mind is not filled with ignorance (avijjā) of the six sense bases which are the causes of contact (phassa). This, bhikkhus, is called dissociation with the yoke of ignorance (avijjāyoga visamyoga); thus arise the dissociation with the yoke of sensuality, dissociation with the yoke of existence, dissociation with the yoke of wrong views, and dissociation with the yoke of ignorance. One (who has abandoned the four yokes) is not bound to demeritorious factors that bring about defilements and lead to future rebirths with ageing, death, grief and pain as consequences. Therefore (that person) should be called one who realizes Nibbāna where the four yokes cease to exist. Bhikkhus, dissociation with yokes are these four. (Thus said the Bhagavā).

Beings associated with the yoke of sensuality or yoke of existence, or with both, and also associated with the yoke of wrong views surrounded by ignorance, wander through the incessant round of existences infested with births and deaths.

An Arahāt, who has discriminatingly known all sensuality and craving for existence, who has been rid of wrong views, and has abandoned ignorance, is not associated with these; he is one who gets beyond the reach of the four yokes.

End of the Yoga Sutta, the tenth.

End of the Baṇḍagāma Vagga, the first.

Namo tassa bhagavato arahato sammāsambuddhassa

ii. CARA VAGGA

1. Cara Sutta
2. Sīla Sutta
3. Padhāna Sutta
4. Saṁvara Sutta
5. Paññatti Sutta
6. Sokhumma Sutta
7. Paṭhama Agatigamana Sutta
8. Dutiya Agatigamana Sutta
9. Tatiya Agatigamana Sutta
10. Bhattuddesaka Sutta

1. CARA SUTTA

Discourse on Walking

11. Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while walking, and if the bhikkhu harbours that thought, or if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is walking should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while standing still, and if the bhikkhu harbours that thought, or if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is standing still, should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while sitting, and if the bhikkhu harbours that thought or, if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is sitting should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while lying down awake, and if the bhikkhu harbours that thought, or if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is lying down awake should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while walking, and if the bhikkhu does not harbour that thought, or if he gets rid

of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is walking should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while standing still, and if the bhikkhu does not harbour that thought, or if he gets rid of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is standing still should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while sitting, and if the bhikkhu does not harbour that thought, or if he gets rid of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is sitting should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while lying down awake, and if the bhikkhu does not harbour that thought, or if he gets rid of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is lying down awake should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

A certain bhikkhu, while walking, standing still, sitting or lying down, thinks of evil occurring from moral defilements. That bhikkhu, who harbours wrong thoughts that lead him to bewilderment, does not deserve to realize the noble wisdom of Arahattamagga.

A certain bhikkhu, while walking, standing still, sitting, or lying down, allays thoughts of

evil by diligent mindfulness of vipassanā ñāṇa, enjoys Arahattaphala Nibbāna where all thoughts of evil are calmed. Such a bhikkhu deserves to realize the noble wisdom of Arahattamagga.

End of the Cara Sutta, the first.

2. SILA SUTTA

Discourse on Morality

12. Bhikkhus, lead a life endowed with morality, and observe restraint in accordance with the Fundamental Principles of Pātimokkha, adhere to right behaviour and lawful resort; see danger even in the slightest faults, and abide by the precepts. Bhikkhus, what is the superior practice which must be followed by you after having led a life endowed with morality, observing restraint in accordance with the Fundamental Principles of Pātimokkha, adhering to right behaviour and lawful resort, seeing danger even in the slightest faults, and abiding by the precepts?

Bhikkhus, if in a bhikkhu while walking, covetousness (abhijjhā) and ill will (byāpāda) are absent, sloth-and-torpor (thina-middha), restlessness-and-worry (uddhacca-kukkucca), and uncertainty (vicikicchā) are abandoned, and if that bhikkhu has strenuous and unshakable effort, has steadfast mindfulness, has a serene and cool body, and has one-pointedness of mind fixed in concentration; that bhikkhu who is walking should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna.

Bhikkhus, if in a bhikkhu while standing still covetousness and ill will are absent, sloth-and-torpor, restlessness-and-worry, and uncertainty are abandoned, and if that bhikkhu has strenuous and unshakable effort, has steadfast mindfulness,

and has a serene and cool body, and has one-pointedness of mind fixed in concentration, that bhikkhu who is standing still should be called one who is zealous, one who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna.

Bhikkhus, if in a bhikkhu while sitting covetousness and ill will are absent, sloth-and-torpor, restlessness-and-worry, and uncertainty are abandoned, and if that bhikkhu has strenuous and unshakable effort, has steadfast mindfulness, has a serene and cool body, and has one-pointedness of mind fixed in concentration, that bhikkhu while sitting should be called one who is zealous, one who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna.

Bhikkhus, if in a bhikkhu while lying down awake covetousness and ill will are absent, sloth-and-torpor, restlessness-and-worry, and uncertainty are abandoned, and if that bhikkhu has strenuous and unshakable effort, has a serene and cool body, and has one-pointedness of mind fixed in concentration, that bhikkhu who is lying down awake should be called one who is zealous, one who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna. (Thus said the Bhagavā.)

A bhikkhu should have self-restraint while walking or standing still, while sitting or lying down awake; with self-restraint he should bend or stretch his limbs.

He should be mindful of the arising and cessation, in the animate world, of the physical and mental aggregates in the upper, middle and lower regions.

Such a bhikkhu whose practice is conducive to calmness of the mind, and who is always mindful, is said to be one who has his mind intent on Nibbāna.

End of the Sīla Sutta, the second.

3. PADHĀNA SUTTA

Discourse *on Supreme Effort

13. Bhikkhus, supreme effort (sammappadhāna) is of these four kinds. What are the four? Bhikkhus, a bhikkhu in this Teaching generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to prevent the arising of demeritorious dhammas that have not yet arisen; he generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to get rid of the demeritorious dhammas that have already arisen; he generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to bring about meritorious dhammas that have not yet arisen; he generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to maintain, bear in mind, increase, make progress, develop and perfect the meritorious dhammas that have already arisen. Bhikkhus, supreme effort (sammappadhāna) is of these four kinds. (Thus said the Bhagavā.)

The Arahats with supreme effort are no longer subject to rebirth (in the three planes of existence)¹

They have crossed over to the other shore of all rebirths and deaths. They have completely conquered defilements conducive to rebirth and are therefore perfectly happy. Those Arahats are rid of craving, and they have vanquished Namuci²

1. in the three planes of existence: *tebhumika vatta*: cycle of round of rebirths in the three planes of existence, viz, *kāma bhūmi*, *rūpa bhūmi*, and *arūpa bhūmi*.
2. Namuci: a name of Māra.

together with his militant forces, and so they enjoy the happiness of the transcendentals.¹

End of the Padhāna Sutta, the third.

4. SAMVĀRA SUTTA

Discourse on Restraint

14. Bhikkhus, 'restraint' is of these four kinds. What are the four? They are: the restraint of one who has restraint (over his faculties such as the faculty of sight); the restraint of one who abandons (such evil thoughts as thoughts of sensuality); the restraint of one who develops (the enlightenment factors); the restraint of one who maintains (the samādhinimitta). Bhikkhus, what is the restraint of one who has restraint? Bhikkhus, wherever a bhikkhu in this Teaching sees a visible object with the eye, he does not take in its characteristics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and distress 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, whenever he smells an odour with the nose, whenever he tastes a flavour with the tongue, whenever he makes contact with the body, whenever he cognizes a mind object with the mind, he does not take in its character-

1. the transcendentals: The Nine transcendentals (Lokuttara) are the four Maggas, the four Phalas, and Nibbāna.

istics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and distress 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. This, bhikkhus, is called the restraint of one who has restraint (over the faculties such as the faculty of mind).

Bhikkhus, what is the restraint of one who abandons? Bhikkhus, a bhikkhu in this Teaching rejects thought of sensuality that arises, he removes it, gets rid of it, and destroys it; then he causes the utter cessation of its existence. (A bhikkhu in this Teaching) rejects ill-will that arises, ...p... (A bhikkhu in this Teaching) rejects thought of cruelty that arises, ...p... (he) rejects whatever evil, demeritorious dhamma that arises; he removes it, he gets rid of it; and destroys it; then, he causes the utter cessation of its existence. This, bhikkhus, is called the restraint of one who abandons (such evil thoughts as thoughts of sensuality).

Bhikkhus, what is the restraint of one who develops? Bhikkhus, a bhikkhu in this Teaching develops the enlightenment factor of mindfulness (*satisambojjhaṅga*) conducive to maturity for the relinquishment of defilements and attainment of the four magga, i.e. realization of Nibbāna (*Vosaggaparināma*), based on detachment in seclusion (*viveka nissita*), with absence of attachment (*virāga nissita*), and cessation (*nirodha nissita*). (A bhikkhu in this Teaching) develops the enlightenment factor of investigative knowledge of phenomena (*dhammavicaya sambojjhaṅga*)--. (A bhikkhu in this Teaching) develops the enlightenment factor of effort (*vīriya sambojjhaṅga*)--(A bhikkhu in this Teaching) develops the enlightenment factor of delightful satisfaction (*pīti sambojjhaṅga*)--. (A bhikkhu in this Teaching) develops the enlightenment factor of seren-

ity (passaddhi saṁbojjhaṅga) ...p... . (A bhikkhu in this Teaching) develops the enlightenment factor of concentration (samādi-saṁbojjhaṅga)--. (A bhikkhu in this Teaching) develops the enlightenment factor of equanimity (upekkhā saṁbojjhaṅga), conducive to maturity for the relinquishment of defilements and attainment of the four maggas, i.e., Nibbāna (vosagga-parināma), based on detachment in seclusion, with absence of attachment, and cessation. Bhikkhus, this should be called the exertion of one who develops (the enlightenment factors).

Bhikkhus, what is the exertion of one who maintains? Bhikkhus, a bhikkhu in this Teaching maintains good signs of concentration (samādhinimitta) such as the perception of a skeleton, the perception of a worm-infested corpse, the perception of a discolouring corpse of bluish black colour, the perception of a corpse fissured from decay, and the perception of a swollen corpse. Bhikkhus, this is called one who maintains (the samādhinimitta). Bhikkhus, exertion is of these four kinds. (Thus said the Bhagavā.)

The kinsman of the Sun, the Bhagavā has named these four kinds of restraint. A bhikkhu in this Teaching who strives hard to have restraint (over the sense faculties such as sight), to abandon (thoughts such as thoughts of sensuality), to develop (factors of enlightenment), and to maintain (signs of concentration), is able, by virtue of these, to realize Nibbāna, where all kinds of pain cease.

End of the Saṁvara Sutta, the forth.

5. PAÑÑATTI SUTTA

Discourse on Notions of Greatness

15. Bhikkhus, greatness as proclaimed by the Bhagavā are these four. What are the four? Bhikkhus, amongst corporeal beings, Rāhu Asurinda, the chief of Asuras, has the

greatest body. Bhikkhus, amongst those who enjoy sensual pleasures, Mandhātu, the Universal Monarch, is the foremost. Bhikkhus, amongst those who have supreme rule, evil Māra is the most powerful. Bhikkhus, in the deva-world together with its devas, Māra, brahmas, and also in the human world together with its samaṇas, brāhmaṇas, kings and men, the Tathāgata, who is homage-worthy and who is perfectly self-enlightened, is the greatest. Bhikkhus, greatness as proclaimed by the Bhagavā are these four. (Thus said the Bhagavā.)

Rāhu (the chief of Asuras), has the greatest body. Mandhātu (the universal monarch), enjoys utmost sensuality. Amongst rulers having great power and a large following Māra is supreme.

The Bhagavā is the greatest in this world of devas and men and of all beings in various directions, above and below.

End of the Paññatti Sutta, the fifth.

6. SOKHUMMA SUTTA

Discourse on "Fineness of Perception"

16. Bhikkhus, fineness of perception are these four kinds. What are the four? Bhikkhus, a bhikkhu in this Teaching is endowed with fineness of perception in discerning physical phenomena (rūpa); there is no other fineness of perception than that for him; there is no other fineness of perception than that for him to long for. (A bhikkhu in this Teaching) is endowed with fineness of perception in discerning sensation (vedanā); there is no other fineness of perception than that for him; there is no other fineness of perception than that for him to long for. (A bhikkhu in this Teaching) is endowed with fineness of perception in discerning conscious-

ness (saññā); there is no other fineness of perception than that for him, there is no other fineness of perception than that for him to long for. (A bhikkhu in this Teaching) is endowed with fineness of perception in discerning volitional activities (saṅkhāra); there is no other fineness of perception than that for him; there is no other fineness of perception than that for him to long for. **Bhikkhus**, fineness of perception are these four kinds. (Thus said the Bhagavā.)

The bhikkhu who sees well with fineness of perception delicate physical phenomena, causes of sensation, and consciousness, and also Nibbāna where consciousness ceases, and who sees well all conditioned things as something alien, painful, and nonself has calmed down moral defilements and enjoys happiness in Nibbāna. He bears his very last body vanquishing Māra with all his militant forces.

End of the Sokhumma Sutta, the sixth.

7. PATHAMA AGATIGAMANA SUTTA

First Discourse on Wrong Course of Action

17. Bhikkhus, taking a wrong course (of action) is of these four kinds. What are the four? They are: taking a wrong course (of action) because of one's own desire (chanda); taking a wrong course (of action) because of hatred (dosa); taking a wrong course (of action) because of ignorance of truth (moha); taking a wrong course (of action) because of fear (bhayā). Bhikkhus, taking a wrong course (of action) is of these four kinds. (Thus said the Bhagavā.)

A certain person does what is wrong led by his own desire, hatred, ignorance of truth, and

fear. His fame and following wane like a waning moon.

End of the Paṭhama Agatigamana Sutta, the seventh.

8. DUTIYA AGATIGAMANA SUTTA

Second Discourse on Wrong Course of Action

18. Bhikkhus, not taking a wrong course (of action) is of these four kinds. What are the four? They are: not taking a wrong course (of action) because of one's own desire (chanda); not taking a wrong course (of action) because of hatred (dosa); not taking a wrong course (of action) because of ignorance of truth (moha); not taking a wrong course (of action) because of fear (bhayā). Bhikkhus, not taking a wrong course (of action) is of these four kinds. (Thus said the Bhagavā.)

A certain person does not do what is wrong led by his own desire, hatred, ignorance of truth, and fear. His fame and following increase like a waxing moon.

End of the Dutiya Agatigamana Sutta, the eighth.

9. TATTIYA AGATIGAMANA SUTTA

Third Discourse on Wrong Course of Action

19. Bhikkhus, taking a wrong course (of action) is of these four kinds. What are the four? They are: taking a wrong course (of action) because of one's own desire (chanda); taking a wrong course (of action) because of hatred (dosa); taking a wrong course (of action) because of ignorance of

truth (moha); taking a wrong course (of action) because of fear (bhayā). Bhikkhus, taking a wrong course (of action) is of these four kinds.

Bhikkhus, not taking a wrong course (of action) is of these four kinds. What are the four? They are: not taking a wrong course (of action) because of one's own desire (chanda); not taking a wrong course (of action) because of hatred (dosa); not taking a wrong course (of action) because of ignorance of truth (moha); not taking a wrong course (of action) because of fear (bhayā). Bhikkhus, not taking a wrong course (of action) is of these four kinds. (Thus said the Bhagavā.)

A certain person does what is wrong led by his own desire, hatred, ignorance of truth, and fear. His fame and following wane like a waning moon.

A certain person does not do what is wrong led by his own desire, hatred, ignorance of truth, and fear. His fame and following increase like a waxing moon.

End of the Tatiya Agatigamaṇa Sutta, the ninth.

10. BHATTUDESĀKA SUTTA

Discourse on Distributor of Alms-food

20. Bhikkhus, a bhattudesaka, a distributor of food at a monastery, who practises these four dhammas appears in niraya, realm of continuous suffering, as though taken and put there. What are the four? They are: taking a wrong course (of action) because of his own desire (chanda); taking a wrong course (of action) because of hatred (dosa); taking a wrong course (of action) because of ignorance of truth (moha); taking

a wrong course (of action) because of fear (bhayā). Bhikkhus, a bhattuddesaka, a distributor of food at a monastery, who practises these four dhammas appears in niraya, realm of continuous suffering, as though taken and put there.

Bhikkhus, a bhattuddesaka, a distributor of food at a monastery, who practises these four dhammas appears in good destination, as though taken and put there. What are the four? They are: not taking a wrong course (of action) because of his own desire (chanda); not taking a wrong course (of action) because of hatred (dosa); not taking a wrong course (of action) because of ignorance of truth (moha); not taking a wrong course (of action) because of fear (bhayā). Bhikkhus, a bhattuddesaka, a distributor of food at a monastery who practises these four dhammas appears in good destination as though taken and put there.

Those who have no restraint on sensual pleasures go against the dhamma; they have no respect for the dhamma. They take wrong courses of action as led by their own desire, hatred, ignorance of truth, and fear. This group should be called people who are like trash. Thus said the (great) Samaṇa (the Bhagavā), who has known all there is to know.

Those persons, who establish themselves in the dhamma and abstain from doing evil; they do not take wrong courses of action as led by their own desire, hatred, ignorance of truth and fear. They are called people who deserve the praise of the virtuous. This group should be called the group of the pure. Thus said the (great) Samaṇa (the Bhagavā) who has known all there is to know.

End of the Bhattuddesaka Sutta, the tenth.

End of the Cara Vagga, the second.

iii. URUVELA VAGGA

1. Paṭhama Uruvela Sutta
2. Dutiya Uruvela Sutta
3. Loka Sutta
4. Kālakārāma Sutta
5. Brahmacariya Sutta
6. Kuha Sutta
7. Santuṭṭhi Sutta
8. Ariyavaṃsa Sutta
9. Dhammapada Sutta
10. Paribbājaka Sutta

1. PATHAMA URUVELA SUTTA¹

First Discourse Given at Uruvela

21. Thus have I heard:

At one time, the Bhagavā was residing at Jetavana monastery donated by Anāthapiṇḍika of Sāvatti. It was then that the Bhagavā addressed the bhikkhus saying “Bhikkhus”, and the bhikkhus replied to the Bhagavā saying “Venerable Sir”. The Bhagavā spoke thus.

Bhikkhus, at one time, just after I had known the four Noble Truths, first I stayed at the foot of the goat-herd’s banyan tree on the bank of the Nerañjarā river in Uruvela forest. Bhikkhus, while staying in quiet seclusion it occurred to me thus: “It is indeed most painful to live a life without someone or something to respect and to depend on. What samaṇa or brāhmaṇa shall I respect, revere and depend on?”

Then, bhikkhus, it occurred to me thus: ‘For the perfection of imperfect morality (sīla), I should pay respect, hold in reverence and depend on another samaṇa or brāhmaṇa; but in fact, in the devaloka with its Devas, Māras, Brahmas, and also in the human world with its samaṇas, brāhmaṇas, kings and men, I do not see anyone else who is superior to me in morality and who deserves my respect, reverence and dependence.

‘For the perfection of imperfect concentration (samādhi), I should pay respect, hold in reverence and depend on another samaṇa or brāhmaṇa; but, in fact, in the devaloka with its Devas, Māras, Brahmas, and also in the human world with its samaṇas, brāhmaṇas, kings and men, I do not see anyone else who is superior to me in concentration and who deserves my respect, reverence and dependence.

1. This sutta is also found in Sagāthā Vagga, Brahma saṃyutta as
(i) The First Vagga (ii) Gārava Sutta.

‘For the perfection of imperfect emancipation (vimutti), I should pay respect, hold in reverence and depend on another samaṇa or brāhmaṇa; but, in fact, in the devaloka with its Devas, Māras, Brahmas, and also in the human world with its samaṇas, brāhmaṇas, kings and men, I do not see anyone else who is superior to me in emancipation and who deserves my respect, reverence and dependence.’

Bhikkhus, it then occurred to me thus: ‘It will be well if I lead a life respecting, revering and depending on the dhamma which is penetratingly known by me.’

At that time, bhikkhus, Sahampati Brahma, ‘knowing my mind with his mind, and just as instantaneously as a man of strength stretching out his bent arm, or bending his outstretched arm, disappeared from the Brahma realm and appeared before me. Then, bhikkhus, Sahampati Brahma, putting his outer robe on his left shoulder and resting on the earth on his right knee, did an act of obeisance, and respectfully said to me: “Venerable Sir, your thoughts are well and good as they are; Venerable Sugata, your thoughts are well and good as they are; Venerable Sir, the Bhagavās of the times past who are Homage-worthy and who are perfectly Self-Enlightened also have respected, venerated, and depended on the dhamma. Venerable Sir, the Bhagavās of the times to come who will be Homage-worthy and who will be perfectly Self-Enlightened also will respect, venerate and depend on the dhamma. Venerable Sir, may it please the present Bhagavā who is Homage-worthy and who is perfectly Self-Enlightened also respect, venerate and depend on the dhamma.” (Thus said Sahampati Brahma, and then he said thus.

There were Buddhas in the past, there will be Buddhas in the times to come and now there is the Buddha who could expel the grief of many.

The Buddhas of the past, the present and the future, have lived, are still living and will live

respecting and venerating the Dhamma. Such is the way of all Buddhas.

Therefore, one who longs for benefit, for one's excellence, should be mindful of the Buddha's Teachings and venerate the Dhamma of the virtuous. (Thus said Sahampati Brahma.)

Bhikkhus, Sahampati Brahma uttered these words, and having said thus, made obeisance to me and respectfully left, disappearing from my presence. Since then, bhikkhus, knowing that the Brahma's advice is sound and that it is also in accord with my thoughts, I have led a life respecting, venerating and depending on the Dhamma which I have known with my penetrating wisdom. Bhikkhus, at such a time as when the Saṃgha is endowed with (the four great factors of) excellence, I pay respect to the Saṃgha¹ also. (Thus said the Bhagavā.)

End of the Paṭhama Uruvela Sutta, the first.

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1. The Buddha himself has had respect for the Saṃgha, the Order of his disciples, when the latter is endowed with the four great factors of excellence, namely, (i) having many elderly bhikkhus of senior standing; (ii) having many bhikkhus of all ages, old, middle-aged, and young; (iii) having many bhikkhus leading a life of purity (*brahmacariya*) and practising meditation; (iv) receiving abundance of offerings (being a sign of people having conviction in the saṃgha). When Pajāpati Gotamī, the Buddha's foster-mother, offered a special robe to the Buddha, he advised her to give it to the Saṃgha (for a greater merit). This is but an instance of the Buddha's respect for the Saṃgha.

2. DUTIYA URUVELA SUTTA

Second Discourse Given at Uruvela

22. Bhikkhus, at one time, just after I had known the four Noble Truths, first I stayed at the foot of the goat-herd's banyan tree, on the bank of the Nerañjayā river in Uruvela forest. It was then that several brahmins who were very frail, old, aged, far gone in years and in the last stage of their lives approached and exchanged glad greetings with me. After having exchanged glad greetings with me, the brahmins sat in a suitable place and said to me, "O Gotama, we have heard that Samaṇa Gotama does not do obeisance, does not welcome nor offer seats to those who are frail, old, aged, far gone in years and in the last stage of their lives. O Gotama, what we have heard is indeed true.

Samaṇa Gotama does not do obeisance, does not welcome nor offer seats to those who are frail, old, aged, far gone in years and in the last stage of their lives. O Gotama, such act of omission (not doing obeisance, etc.) is not proper".

Bhikkhus, it occurred to me thus: "These respected persons do not know what is meant by "elderliness" and what makes men "elderly". (It occurred to me thus.) Bhikkhus, a person may be eighty, ninety, or even hundred years now from the time of his birth; but if he speaks at the wrong moment, if he speaks what is not true, if he speaks unprofitable words, if he speaks what is irrelevant to the Dhamma, if he speaks what is irrelevant to the Discipline, if he speaks without reason or without bounds, if he speaks unbeneficial and unauthentic words at the wrong moment, then that person includes in the count as "a foolish old bhikkhu (thera)." "

Bhikkhus, a person may be young and endowed with youthfulness and with all the good qualities of the first phase of life such as dark hair. Even such a person, if he speaks at opportune moment, if he speaks what is true, if he speaks profitable words, if he speaks what is relevant to the Dhamma,

if he speaks what is relevant to the Discipline, if he speaks with reason or within bounds, if he speaks beneficial and authentic words at the right moment, then, that person includes in the count as 'a wise elderly bhikkhu (thera).'

Bhikkhus, what makes a wise elderly bhikkhu (thera) are these four. What are the four? Bhikkhus, a bhikkhu in this Teaching has perfect morality; he observes restraint according to the fundamental Principles of Pātimokkha; he adheres to the eight behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline).

He has heard a great deal (of the Teaching), retains and accumulates the teachings he has heard; these teachings are excellent in the beginning, excellent in the middle and excellent in the end, complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure. He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through insight.

He can attain at will, without difficulty and without trouble, the four jhānas which are the results of utmost purity of mind and which bring bliss in this very life.

He can by means of abhiññā, special apperception, personally and in this very life, realize, attain to and remain in the emancipation of mind (cetovimutti) and in the emancipation by insight (paññā vimutti) free of āsavas (defilements that befuddle the mind) through their destruction. What makes a wise elderly bhikkhu (thera) are these four. (Thus said the Bhagavā.)

A certain person with mind so distracted speaks a great deal and frivolously. He has distracted thoughts. He enjoys the way of the wicked: he is full of anxiety, is likened to an antelope. He has evil views and is disrespectful of elders. He is far from being a steady person.

A certain person is endowed with morality, has sound knowledge, and is intelligent, that wise person has restraint (in his deed, speech and thought), has steadfast concentration in the practice of the dhamma. He sees the four Ariya Truths with insight, wisdom, and gets to the other shore of all dhammas, with intelligence, without mental obstruction.

That person has abandoned all manner of birth and death, and is endowed with perfect purity of practice. Such a person, I say, is elderly; he is rid of moral intoxicants. For that reason, that bhikkhu is called a bhikkhu (thera) of senior standing.

End of the Dutiya Uruvela Sutta, the second.

3. LOKA SUTTA

Discourse on Loka (Dukkha Sacca)

23. Bhikkhus, the Tathāgata has known the Ariya Truth of Dukkha, suffering (loka), with penetrative insight. The Tathāgata is not associated with dukkha. The Tathāgata has known with penetrative insight, the origin of dukkha. The Tathāgata has abandoned the origin of dukkha. The Tathāgata has also known the cessation of dukkha. The Tathāgata has also known with penetrative insight where dukkha becomes extinct (Nibbāna). The Tathāgata has realized Nibbāna where dukkha becomes extinct. The Tathāgata has known with penetrative insight the way to the cessation of dukkha. The Tathāgata has developed the (meditation) practice conducive to the attainment of (Nibbāna) where all dukkha cease.

Bhikkhus, the Tathāgata has known with penetrative insight everything that is to be seen, heard, felt, perceived, realized, sought and repeatedly contemplated with the mind in

the devaloka together with its Devas, Māras and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men. That is why he is called 'the Tathāgata'.

Bhikkhus, all dhammas known with penetrating wisdom of Arahatta magga, and expounded (by the Bhagavā) between the night of his attainment of Self-Enlightenment and the night of his passing away, realizing parinibbāna, by experiencing the ultimate peace of anupādisesa nibbāna, are true as expounded, proclaimed and directed by him, and not otherwise. That is why he is called 'the Tathāgata'.

Bhikkhus, the Tathāgata speaks in a certain manner, and in the manner he has spoken does he practise. He practises in a certain manner and in the manner he has practised does he speak. Thus, he practises as he speaks, and speaks as he practises. That is why he is called 'the Tathāgata'.

Bhikkhus, the Tathāgata vanquishes others in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men; others cannot vanquish him. Indeed, the Tathāgata is all-seeing and the subjector of all to his wishes. That is why he is called 'the Tathāgata'.

The Tathāgata by his penetrative insight knows the truth of all there is to know, and therefore he is rid of all 'dukkhas'.

He is no longer associated with any dukkha. The Tathāgata indeed can overpower all objects; he is endowed with wisdom and is free from all bondage.

He has realized Nibbāna where there is perfect calm and freedom from harm of all kinds.

The Tathāgata in whom all āsavas have exhausted, is free from suffering.

He has eradicated doubt, and has completely extinguished kamma. He realizes Nibbāna where all sub-strata of existence cease.

The Bhagavā knows the four Noble Truths, and like a lion, incomparable, sets in motion the noble wheel of Dhamma in the animate world including the deva world.

Those devas and men who have taken refuge in the Buddha approach and pay homage to the great and fearless One.

Of all persons who are tame, the Buddha is the most excellent.

Of all persons who are tranquil, the Buddha is the most excellent.

Of all persons who have crossed over to the other shore, the Buddha is the most excellent.

Thus they pay homage to a great and fearless One.

There is none in this world, nor in the deva world, who could rival me. (Thus said the Bhagavā.)

End of the Loka Sutta, the third.

4. KĀḶAKĀRĀMA SUTTA

Discourse given at Kāḷakārāma Monastery

24. At one time, the Bhagavā was residing at Sāketa, in the monastery donated by (a wealthy householder named) Kālaka. It was then that the Bhagavā, (after the usual address to his bhikkhus) calling “Bhikkhus” and the bhikkhus responding “Venerable Sir”, delivered this discourse.

Bhikkhus, I have known everything that is to be seen, heard, sensed, cognized, realized, sought and repeatedly contemplated with the mind in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men.

Bhikkhus, the Tathāgata has known with penetrative insight everything that is to be seen, heard, sensed, cognized, realized, sought and completely contemplated with the mind in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men; I have known them clearly; the Tathāgata is not attached to them (with craving or wrong view).

Bhikkhus, if I should say that I have not known everything that is to be seen, heard, sensed, cognized, realized, sought and contemplated with the mind in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men, my words would be wrong.

Bhikkhus, if I should say that I know and at the same time do not know everything ...p..., then my words would be likewise (wrong).

Bhikkhus, if I should say that it is not that I know and at the same time do not know everything ...p..., then my words would be faulty.

Thus, bhikkhus, having seen what there is to see, the Tathāgata has no clinging to what has been seen; he has no clinging to what is being seen; he has no clinging to someone who sees. Having heard what is there to hear, he has no clinging to what has been heard; he has no clinging to what has not yet been heard; he has no clinging to what is being heard; he has no clinging to someone who hears. Having 'sensed' what is there to sense (i.e, smell, taste, and touch), he has no clinging to what has been 'sensed'; he has no clinging to what has not yet been 'sensed'; he has no clinging to what is being 'sensed'; he has no clinging to someone who 'senses'. Having cognized what is there to 'cognize', he has no clinging to what has been 'cognized', he has no clinging to what has not yet been 'cognized'; he has no clinging to what is being cognized; he has no clinging to someone who cognizes. Bhikkhus, thus the Tathāgata has such (good) qualities in

what is to be seen, heard, sensed, and cognized. Such qualities are called excellent qualities. I say that there is no other quality surpassing these qualities in excellence. (Thus said the Bhagavā.)

Certain people take as truth what others see, hear or sense, being overwhelmed (by craving).

Those who have restraint, in the practice of that wrong view, have no such (good) qualities.

The Tathāgata (tadi) does not take their words seriously either as truth or as untruth.

The Tathāgata foresees the piercing thorn, (the thorn of the sixty- two wrong views) to which beings tenaciously cling, and thus they are overwhelmed.

I know and I see the (sixty-two) wrong views.

Tathāgatas are not overwhelmed (by craving or wrong view). As are those beings (clinging to wrong views).

End of the Kāḷakārāma Sutta, the forth.

5. BRAHMACARIYA SUTTA

Discourse on Noble Practice of Purity

25. Bhikkhus, the Noble Practice of Purity is practised not for causing wonder among people, not for flattering people, not for acquiring gain, fame and respect, not for acquiring freedom from censure and not for making people know that “I have such virtues”. As a matter of fact, bhikkhus, the noble practice of purity is pursued for the purpose of having restraint, abandonment (of moral defilements), freedom from attachment and for the cessation of attachment. (Thus said the Bhagavā.)

The Bhagavā has taught the noble practice for having restraint, for abandoning defilements and for entering Nibbāna which is not (attainable by) hearsay.

Those who follow the noble practice take the path taught by the Buddha; they shall be able to conduct themselves to the end of suffering (dukkha).

End of the Brahmācariya Sutta, the fifth.

6. KUHA SUTTA

Discourse on Causing Wonders to Deceive Others

26. Bhikkhus, certain bhikkhus are wont to cause wonder (kuha); they are callous (thaddhā); they are used to flattering people (lapā); and they have horn-like defilements (singī); they are vain (unnatā); and they are distracted (asamāhitā). Bhikkhus, those bhikkhus are not devoted to me; they do not belong to this Teaching; they cannot develop, prosper or attain full development in this Teaching. Bhikkhus, certain bhikkhus are not given to causing wonder (nikkuhā); they are free from slandering people (nillapā); they are wise (dhirā); they are not callous (atthaddhā); and they are steadfast (susamāhitā). Bhikkhus, those bhikkhus are devoted to me; they belong to this Teaching; they do develop, prosper and attain full development in this Teaching. (Thus said the Bhagavā.)

Certain persons like to cause wonder (in others), they are callous and are used to flattering people. They have horn-like defilements, and vanity and mind highly distracted.

They cannot prosper in this Teaching of the Perfectly Enlightened Buddha.

Certain persons are honest; they are not given to flattery; they are wise; they are gentle, and steadfast.

They do prosper in this Teaching of the Perfectly Enlightened Buddha.

End of the Kuha Sutta, the sixth.

7. SANTUTṬHI SUTTA

Discourse on Contentment

27. Bhikkhus, requiring little care, and at the same time easy to obtain are these four things: they are free from blame, too. What are the four? Bhikkhus, of all kinds of material for wearing (as robes) rags from a dust heap (*pansukūla*) require little care and at the same time easy to obtain; they are free from blame, too. Bhikkhus, of all kinds of food for nutriment, morsels of food (*pindiyālopo*) offered on alms-round requires little care, and at the same time easy to obtain; they are free from blame, too. Bhikkhus, of all kinds of dwelling places, a dwelling place at the foot of a tree requires little care, and at the same time easy to obtain; it is free from blame, too. Bhikkhus, of all kinds of materia medica, putrid urine¹ (of cattle) requires little care, and is at the same time easy to obtain; it is free from blame, too. Bhikkhus, requiring little care, and at the same time easy to obtain are these four things; those things are free from blame, too. Bhikkhus, a

1. Pūti-mutta; Puti, putrid + mutta, urine. The Commentary says just 'urine' is enough for 'pūti-mutta' because the body, however fresh and beautiful it may look, is putrid in nature, and any matter secreted from any body is putrid. The Sub-Commentary explains it as 'urine of cattle'. In Burmese, it is 'နွားကျွန်းပုတ်' which means 'putrid urine of cattle'.

bhikkhu is content with requisites which require little care, and which are easy to obtain. This contentment, I say, is a characteristic attribute of a true samaṇa. (Thus said the Bhagavā).

A bhikkhu who is content with what requires little care, what is easy to obtain, and at the same time blameless, will not be worried about dwelling, clothing, food, and is free from anxiety about anything in whichever direction he takes. The Bhagavā has laid down what is in accordance with the practice of a samaṇa; all is taken to heart by a bhikkhu who is mindful, diligent and contented.

End of the Santuṭṭhi Sutta, the seventh.

8. ARIYAVAMSA SUTTA

Discourse on the Noble Lineage

28. Bhikkhus, the dhammas of the Ariya lineage are these four. That which is recognized as primeval (aggāññā); that which is of long standing (rattaññā); that which belongs to a noble family (vamsaññā); and that which belongs to the ancient lineage (porāṇā). They are not to be abandoned; they were not abandoned (by Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas. What are the four? Bhikkhus, a bhikkhu in this Teaching is content with whatever robe is available and speaks the virtues of being content with whatever robe is available; he does not resort to unbecoming and improper means of obtaining robes; he has no worry for robes; he is not attached to or infatuated with the robe obtained; and he is not overwhelmed by craving (for robes); he uses the robe seeing its faults and knowing the

way to emancipation. He does not praise himself for being content with whatever robe is available, and he does not belittle others for not being so. He is proficient in the manifestation of the virtues of being content, he is not lazy; he is endowed with comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage.

Another kind, bhikkhus, is the bhikkhu who is content with whatever food is available; and speaks the virtues of being content with whatever food is available; he does not resort to unbecoming and improper means of obtaining food; he has no worry for food; he is not attached to or infatuated with the food obtained; and he is not overwhelmed by craving (for food); he eats the food seeing its faults and knowing the way to emancipation. He does not praise himself for being content with whatever food is available, and he does not belittle others for not being so. He is proficient in the manifestation of the virtues of being content, he is not lazy; he is endowed with comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage.

Another kind, bhikkhus, is the bhikkhu who is content with whatever dwelling place is available, and speaks the virtues of being content with whatever dwelling place is available; he does not resort to unbecoming and improper means of obtaining a dwelling place; he is not attached to or infatuated with the dwelling place obtained; he is not overwhelmed by craving (for dwelling place); he uses the dwelling place seeing its faults and knowing the way to emancipation. He does not praise himself for being content with whatever dwelling place is available, and he does not belittle others for not being so. He is proficient in the manifestation of the virtues of being content; he is not lazy; he is endowed with

comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage.

Another kind, bhikkhus, is the bhikkhu who delights in self-culture (bhāvanā), and who has a liking for self-culture; one who delights in abandoning (sensual desire, etc., and who has a liking for abandoning). He does not praise himself for taking delight in and having a liking for abandoning, and he does not belittle others for not being so. That bhikkhu is proficient in the manifestation of the virtues of self-culture (bhāvanā), and of abandoning (sensual desire, etc); he is not lazy; he is endowed with comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage. Bhikkhus, the dhammas of the Ariya lineage are these four; that which is recognized as primeval, that which is of long standing, that which belongs to a noble family, and that which belongs to the ancient lineage; they are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, a bhikkhu who is endowed with these four virtues of the noble lineage (ariyavaṁsa), be he in the eastern quarter, is the conqueror of discontentment (arati); he will not be overpowered by discontentment. That bhikkhu, be he in the western quarter, is the conqueror of discontentment. That bhikkhu, be he in the northern quarter, is the conqueror of discontentment; he will not be overpowered by discontentment. That bhikkhu, be he in the southern quarter, is the conqueror of discontentment; he will not be overpowered by discontentment. Why is this so? Bhikkhus, a diligent bhikkhu is resolute in the face of contentment or discontentment. (Thus said the Bhagavā.)

Discontentment cannot overpower a diligent bhikkhu; it is the diligent bhikkhu who overpowers discontentment.

It is because a diligent bhikkhu can overpower discontentment that it cannot overpower a diligent bhikkhu.

What kind of evil could befall an Arahāt who has eradicated all defilements and abandoned all kammic actions?

Who would be qualified to find fault with that Arahāt, the like of a nugget of gold from the Jambu river, pure and bright?

Devas praise that person, so also do the brahmas.

End of the Ariyavaṁsa Sutta, the eighth.

9. DHAMMAPADA SUTTA

Discourse on Dhamma Groups

29. Bhikkhus, the dhamma groups recognized as primeval (*aggaññā*), as of long standing (*rattaññā*), as belonging to a noble family (*vaṁsaññā*), and as belonging to the ancient lineage (*porāṇā*), are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise *samaṇas* and *brāhmaṇas*. What are the four? Bhikkhus, uncovetousness (*anabhijjhā*) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not aban-

doned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, absence of ill will (abyāpāda) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not abandoned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, the right mindfulness (sammāsati) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past, it is not abandoned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, the right concentration (sammāsamādhi) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not abandoned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, the dhamma groups recognized as primeval (aggaññā), as of long standing (rattaññā), as belonging to a noble family (vaṁsaññā) and as belonging to the ancient lineage (porānā) are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas. (Thus said the Bhagavā).

A bhikkhu should dwell with his mind free from covetousness and from ill will.

He should be one who is mindful, one who has one-pointedness of mind well-placed within himself.

End of the Dhammapada Sutta, the ninth.

10. PARIBBĀJAKA SUTTA

Discourse given to Wandering Ascetics

30. At one time, the Bhagavā was residing on the Gijjhakuṭa Hill in Rājagaha. At that time, many of the well-known wandering ascetics were dwelling in the compound of the wandering Ascetics on the banks of the Sappinika river. Those wandering ascetics are Annabhāra, Varadhara, Sakuludāyi and other distinguished wandering ascetics. It was then that the Bhagavā got up from his solitary retreat of an evening and went to the park where those wandering ascetics were staying, sat at a place prepared for him, and said to the wandering ascetics:

O Paribbājakas, the dhamma group recognized as primeval (*aggaññā*), as of long standing (*rattaññā*), as belonging to a noble family (*vaṁsaññā*) and as belonging to the ancient lineage (*porāṇā*) are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise *samaṇas* and *brāhmaṇas*. What are the four? O Paribbājakas, uncovetousness (*anabhijjhā*) is the dhamma group recognized as primeval, as of long standing, as belonging to a noble family and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not abandoned now; nor will it be abandoned in the future; it is

not censured by the wise samaṇas and brāhmaṇas. O Paribbājakas, absence of ill will (abyāpāda) is the dhamma group recognized as primeval, ...p... O Paribbājakas, right mindfulness (sammāsati) is the dhamma group recognized as primeval, ...p..., O Paribbājakas, right concentration (sammāsamādhi) is the dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas.

O Paribbājakas, the dhamma groups recognized as primeval (aggaññā), as of long standing (rattaññā), as belonging to a noble family (vaṁsaññā), as belonging to the ancient lineage (porānā) are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas.

O Paribbājakas, to one who says, "I shall define a samaṇa or a brāhmaṇa as one who rejects uncovetousness (anabhijjhā), and has a keen desire for sensual pleasures," I shall say, "let him come, say and speak of (what he thinks). Let us see his qualifications." There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects uncovetousness, and has a keen desire for sensual pleasures.

O Paribbājakas, to one who says, "I shall define a samaṇa or a brāhmaṇa as one who rejects absence of ill will (abyāpāda), and harbours an ill will," I shall say, "Let him come, say, and speak of (what he thinks). Let us see his qualification." There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects absence of ill will, and harbours ill will.

O Paribbājakas, to one who says, “I shall define a samaṇa or a brāhmaṇa as one who rejects ‘right mindfulness (sammāsati), and has no attentiveness and comprehension”, I shall say, “Let him come, say and speak of (what he thinks). Let us see his qualifications.” There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects ‘right-mindfulness,’ and has no attentiveness and comprehension.

O Paribbājakas, to one who says, “I shall define a samaṇa or a brāhmaṇa as one who rejects ‘right concentration (sammāsamādhi), and has an unconcentrated and distracted mind,” I shall say, “Let him come, say and speak of (what he thinks). Let us see his qualifications.” There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects right concentration and has unconcentrated and distracted mind.

O Paribbājakas, censurable consequences of unrighteous views come even in this present life to those who think of these four things as blameable and objectionable. What are the four? (They are:) If you censure or reject ‘uncovetousness’ it means that you worship and praise the samaṇas and brāhmaṇas who are covetous and have a keen desire for sensual pleasures. If you censure or reject ‘absence of ill will and malevolence,’ it means that you worship and praise the samaṇas and brāhmaṇas who harbour ill will and malevolence. If you censure or reject ‘right mindfulness,’ it means that you worship and praise the samaṇas and brāhmaṇas who have no attentiveness and comprehension. If you censure or reject ‘right concentration’, it means that you worship and praise the samaṇas and brāhmaṇas who have unconcentrated and distracted mind.

O Paribbājakas, censurable consequences of unrighteous views come even in this present life to those who think of these four things as blameable and objectionable. O

Paribbājakas, Vassa and Bhaññā of Ukkala (Janapada) hold the wrong views of rejecting the cause for actions (ahetuka vāda), of rejecting the notion of actions being mere actions (akiriya vāda), and of rejecting the consequences of any action (natthika vāda). Even those people did not think of these four things as censurable or objectionable. Why is this so? It is because of the fear of (others) censuring and reviling them for rejecting uncovetousness. (Thus said the Bhagavā.)

Doing away with ill will, always mindful and well concentrated in his inner self, abandoning covetousness, a Sekkha practising for the final goal of Arahattaphala should be called One who is mindful.

End of the Paribbājaka Sutta, the tenth.

End of the Uruvela Vagga, the third.

Namo tassa bhagavato arahato sammāsambuddhassa

iv. CAKKA VAGGA

1. Cakka Sutta
2. Saṅgaha Sutta
3. Sīha Sutta
4. Aggappasāda Sutta
5. Vassakāra Sutta
6. Doṇa Sutta
7. Aparihāniya Sutta
8. Patilīna Sutta
9. Ujjaya Sutta
10. Udāyī Sutta

1. CAKKA SUTTA

Discourse on Standing of Happiness and Well-Being

31. Bhikkhus, factors for accomplishment are these four: devas and men who are endowed with these four enjoy a state of happiness and well-being; the wealth of these devas and men, who are endowed with these four, soon grows and prospers to a great extent. What are the four? (They are:) Living in a suitable place (*patirūpa desavāsa*), having the companionship of the virtuous people (*sappurisa vassayo*), to set oneself in the right course (*attasammāpanīdhi*), and having good deeds done in the past (*pubbecakatapuññātā*). Bhikkhus, factors for accomplishment are these four: devas and men who are endowed with these four enjoy a state of happiness and well-being; the wealth of those devas and men who are endowed with these four soon grows and prospers to a great extent. (Thus said the Bhagavā.)

(A certain person) lives in a suitable place; he makes friends with the virtuous; he has set himself in the right course; he is one who has done good deeds in the past. Wealth, success, fame, honour and happiness come in abundance to such a person.

End of the Cakkā Sutta, the first.

2. SAṄGAHA SUTTA

Discourse on Benevolent Practices

32. Bhikkhus, benevolent practices are these four kinds. What are the four? They are: generosity and charity (*dāna*); pleasant speech (*peyyavajja*); helpfulness to others (*atthacariya*); and impartial treatment to all as oneself

(samānattatā). Bhikkhus, benevolent practices are these four kinds. (Thus said the Bhagavā.)

In this world, the four benevolent practices, namely, generosity, pleasant speech, helpfulness to others and impartial treatment to all as oneself demands, benefit the world like the linchpins for the wheels of a moving chariot.

Were there no such practices of benevolence, mothers wouldn't be respected and adored by sons (and daughters); fathers wouldn't be respected and adored by sons (and daughters).

These practices of benevolence are well observed by the wise who hold them high.

Praised be those wise people!

End of the Saṅgaha Sutta, the second

3. SĪHA SUTTA

Discourse on the Lion

33. Bhikkhus, the lion, king of the beasts (*migarājā*) comes out of his den in the evening. After stretching himself, he surveys the four quarters, and roars three times. Then, he goes out in search of prey. Bhikkhus, on hearing the roar of the lion, king of the beasts, most of the animals take fright, shake and tremble with fear. Those living in holes make for their holes; those living in water plunge into the water; those living in forests get back into the forests; and birds take flight. Bhikkhus, tethered royal elephants in villages, towns and royal cities, break loose from their bonds in alarm and run about discharging faeces and urine. Bhikkhus, the lion, king of the beasts, has such power (*mahiddhikā*), such supremacy (*mahesakkha*), and such might (*mahānubhāva*).

In the same manner, bhikkhus, there arises in the world, at a certain time, a Tathāgata, who is worthy of special veneration, who truly comprehends the dhammas by his own intellect and insight, who possesses supreme knowledge and the 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 Noble Truths, and who is the most Exalted. That Bhagavā has taught that “such is the aggregate of five khandhas (**sakkāya**); such is the arising of the five khandhas (**samudaya**); such is the cessation of the five khandhas (**nirodha**); and such is the practice leading to the cessation of the five khandhas (**magga**). Bhikkhus, even devas and Brahmas who have a long live-span, who are beautiful in appearance, who have abundance of well-being, and who dwell long in splendid abodes of high places, on hearing the dhamma taught by the Tathāgata, are as a rule frightened on the realization: “O friends, we have thought of ourselves as permanent (**nicca**) whereas we are not; we have thought of ourselves as stable (**dhūva**) whereas we are not; we have thought of ourselves as eternal (**sassata**) whereas we are not. O friends, we are not permanent, we are not stable, and we are not eternal; we are but included in the aggregate of the five khandhas”. Thus they are frightened. Bhikkhus, the Tathāgata possesses such power, such supremacy, and such might over the world together with its devas¹. (Thus said the Bhagavā.)

At the time, the Buddha, who is the Teacher of sentient beings including devas, who knows and expounds the Ariya Path of Eight Constituents which deals with the cause, the cessation and the arising of the five khandhas (**sakkāya**)

1. Devas: the term ‘deva’ includes ‘Brahmas’.

and leads the way to the cessation of all dukkhas, sets the wheel of Dhamma rolling.

Just as the other beasts are frightened of the lion, even the devas who have long life-spans, beautiful appearances and large number of attendants, on hearing the Teaching of the Buddha who is worthy of special veneration, who has freed himself from defilements, and who is endowed with the attribute of purity and of imperturbability, are frightened and shaken, saying; "Friends, we have not yet escaped from the bonds of khandha aggregates and we are impermanent."

The End of the Third Sutta.

4. Aggappasāda Sutta

Discourse on Conviction in the Highest

34. Bhikkhus, conviction in the highest, i.e., Buddha, Dhamma, and Saṃgha, is of these four kinds. What are the four? Bhikkhus, those who have conviction in the Tathāgata should be said to have conviction in the highest virtue; the Tathāgata should be said to have the highest virtue amongst beings, footless, two-footed, four-footed, many-footed, beings with form, beings without form, beings with perception, beings without perception, without gross perception, but not without fine perception, as he is Homage-Worthy and is Perfectly Self-Enlightened. Bhikkhus, those who have conviction in the Buddha are said to have conviction in the highest virtue. The highest benefits go to those who have conviction in the highest virtue.

Bhikkhus, of all the conditioned things in the Ariya Path of eight constituents, which is higher than all conditioned things, should be said to have the highest virtue. Bhikkhus, those who have conviction in the Ariya Path of eight constituents should be said to have conviction in the highest virtue.

The highest benefits go to those who have conviction in the highest virtue.

Bhikkhus, of all conditioned (*saṅkhata*) and unconditioned (***asaṅkhata***) dhammas, i.e. Nibbāna; where there is no intoxication, where hunger is appeased, where desire is removed, where the root of the round of rebirths is cut off, where craving is exhausted, where there is no attachment, and where all suffering has ceased, should be said to have the highest virtue. Bhikkhus, those who have conviction for freedom from attachment, i.e. Nibbāna, are said to have conviction in the highest virtue. The highest benefits go to those who have conviction in the highest virtue.

Bhikkhus, of all religious orders and sects, the Order of bhikkhu disciples of the Tathāgata should be said to have the highest virtue; the bhikkhu-saṃgha disciples of the Tathāgata, eight persons or (individuals) or four pairs¹, are worthy of receiving offerings brought even from afar (*āhuneyya*); they are worthy of receiving offerings specially set aside for guests (*pāhuneyya*); they are worthy of the highest virtue. The highest benefits go to those who have conviction in the highest virtues. Bhikkhus, conviction in the highest virtue is of these four kinds. (Thus said the Bhagavā.)

To those who have conviction (in the three Gems), knowing the highest virtues (of the three Gems);

To those who have conviction in the Buddha, who is incomparable and is worthy of noble offerings; To those who have conviction in

1. four pairs: There are eight persons or (individuals), 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-Phala come in pairs. Hence four pairs.

the noble dhamma leading to Nibbāna, where sensual pleasure is eradicated; and there is calm;

To those who have conviction (in the Saṃgha), the fertile field to sow seeds of merit;

And to those who make noble offerings (to the three Gems), noble benefits of longevity, beauty, fame-and-following, happiness, mental and physical powers, do develop.

The wise devas or men who make offerings to those who have the highest virtues (i.e. the three Gems), do enjoy the noble benefits and therefore are happy.

End of the Aggappasāda Sutta, the fourth.

5. Vassakāra Sutta

Discourse to Vassakāra, the Brahmin

35. At one time, the Bhagavā was residing at Veḷuvana monastery, the feeding ground of black squirrels, in Rājagaha. It was then that the brahmin Vassakāra, who was chief minister to the king of Magadha, approached the Bhagavā, and having exchanged glad and memorable greetings, sat in a suitable place, and said to the Bhagavā thus:

“O Gotama. We recognize one who is endowed with these four dhammas as a very wise man (*mahāpañño*) and a great man (*mahāpuriso*). What are the four? O Gotama, a certain person in this world is endowed with great knowledge; he knows the true meaning and definition of words; he is endowed with good memory by which he can recall words and deeds of long past repeatedly; he is well versed in the livelihood of householders; he is not indolent; he has the wisdom to judge the feasibility or otherwise of an action; he is capable of doing things himself or having things done (by others). O Gotama! We call such a person as a very wise man

and a great man. O Gotama! If what I have now said deserves your approval, please say so, or if they should be rejected, please reject them.” (Thus said the brahmin.)

Brahmin, I do not approve of your words, nor do I reject them¹. I declare one who is endowed with four dhammas as a wise man and a great man. What are the four? Brahmin, a certain person in this world practises for the welfare of many, and for the happiness of many; that person establishes many people in the Ariya Path which is good and blameless; that person fixes his mind on what he wants to think, and does not let his mind go astray to what he does not want to think; he contemplates what he wants to contemplate, and does not let his mind go astray to what he does not want to contemplate. He is well-trained in fixing his attention on his thoughts. He is capable of attaining at will, without trouble and without difficulty, the four jhānas which are for his well-being in this present life; having exhausted all moral intoxicants (Āsavas), he realizes in this very existence by his own intellect and insight the taint-free emancipation of **Arahattaphala samādhī** and emancipation of **Arahattaphala paññā**. Brahmin, I do not approve of your words, nor do I reject them. I declare one who is endowed with these four dhammas (I have just said) to be a very wise and great man”. (Thus said the Bhagavā.)

“Wonderful indeed, O Gotama! What a marvel, O Gotama! Well said, O Gotama! O Gotama, we recognize the revered Gotama to be endowed with these four dhammas. The revered Gotama does practise for the welfare of many and for the happiness of many; you establish many people in the Ariya Path which is good and blameless; the revered Gotama fixes his attention on what he wants to think, and does not let his mind go astray to what he does not want to think; he

1. The Tathāgata neither approves of nor rejects the brahmin's words because they belong to the mundane world. (The Commentary.)

contemplates on what he wants to contemplate, and he does not let his mind go astray to what he does not want to contemplate. The revered Gotama is well-trained in fixing his attention on his thoughts. The revered Gotama is capable of attaining at will, without trouble and without difficulty, the four jhānas which are for his well-being in this present life, having exhausted all moral intoxicants (Āsavas): he has realized in this very existence by his own intellect and insight the taint-free emancipation of Arahattaphala Samādhī and emancipation of the Arahattaphala Paññā.” (Thus said the brahmin.)

Brahmin, indeed you are offering indignity to me with these words¹. In fact, it is I who should say these words. Brahmin, I practise for the welfare of many, and for the happiness of many. I establish many people in the Ariya Path which is good and blameless; I fix my attention on what I want to think, and I do not let my mind go astray to what I do not want to contemplate; I contemplate what I want to contemplate, and I do not let my mind go astray to what I do not want to contemplate. I am well-trained in fixing attention on my thoughts. I can attain at will without trouble and without difficulty the four jhānas which are for the well-being in this present life; and having exhausted the moral intoxicants (Āsavas), I have realized in this very existence by my own intellect and insight the taint-free emancipation of the Arahattaphala samādhī, and the emancipation of the Arahattaphala paññā.” (Thus said the Bhagavā.)

The Buddha has known the Path by which all beings escape from the snares of Death. He has made known the Ariya Path for the welfare of devas and men. Those who hear and see the Path have explicit faith in it.

1. Offering indignity to.... āsajja upaniya vācā bhāsita; lit., you are insulting me by deriding my dignity. (2. You are not the right person to say these things.)

The Buddha who could discriminate the true Magga from what is not, who has done what is there to be done for the realization of Magga, which is devoid of moral intoxicants (Āsavas), and who carries the very last body, is said to be a very wise and great man.

End of the Vassakāra Sutta, the fifth.

6. DOṆA SUTTA

Discourse to Doṇa the Brahmin

36. At one time, the Bhagavā made a long journey from the town of Ukkhaṭṭha to Setabya. Doṇa the brahmin was also making a long journey from the town of Ukkhaṭṭha to Setabya. On seeing the Bhagavā's footprints with signs of perfect wheels complete with a thousand spokes, rims and hubs, Doṇa the brahmin thought: "Wonder of wonders, O friends! How extraordinary! These footprints cannot be the footprints of (an ordinary) man." At that time, the Bhagavā had left the road, and was sitting cross-legged with the body upright, and was meditating at the foot of a tree. Then, the brahmin Doṇa, following the footprints of the Bhagavā, saw the Bhagavā sitting at the foot of a tree, in a serene and faith-inspiring posture of calm faculties in Arahattamagga and Arahattamagga samādhī, like a tame and restrained tusker of controlled faculties; and he approached and asked the Bhagavā if he was a deva.

Brahmin, I am not a deva (said the Bhagavā), and the brahmin asked again, "Then, are you a **gandhabba deva**?" (To this, the Bhagavā answered,) No, brahmin, I am not a **gandhabba deva**. (Again, the brahmin asked, "Are you an ogre, then?") (Again, the Bhagavā answered,) No, brahmin, I am not an ogre. (Then again, the brahmin asked,) "Are you

then a human being?" (To this also, the Bhagavā answered,) No, brahmin, I am not a human being.

"When asked whether you are a deva, you said 'Brahmin, I am not a deva'; when asked whether you are a **gandhabba deva**, you answered, 'No, brahmin, I am not a gandhabba deva'; when asked whether you are an ogre, you answered, 'No, brahmin, I am not an ogre'; when asked whether you are a human being, you answered, 'No, brahmin, I am not a human being'. Then, Sir, what kind of person are you.?" (asked the brahmin Doṇa.)

Brahmin, if I still had in me certain moral intoxicants unabandoned, I would be a deva; but I have abandoned those moral intoxicants; I have cut off their very roots; I have made them like an uprooted palmyra palm, impossible to grow again; there is no possibility of their growing again in the future. Brahmin, if I had in me certain moral intoxicants unabandoned, I would be a gandhabba deva... I would be an ogre... I would be a human being; but I have abandoned those moral intoxicants; I have made them like an uprooted palmyra palm, impossible to grow again; there is no possibility of their growing again in the future. Brahmin, just as **uppala** (blue) lotus, **paduma** (white) lotus, and **pundarika** (red) lotus, that grow and thrive in water, stand above the surface not wetted with water, Brahmin, so also I who was born and brought up in this world (*loka*) stand far above the world, unsmeared with the conditioned states of the world. Therefore, brahmin, know me as 'the Buddha'. (Thus said the Bhagavā.)

Brahmin, due to certain moral intoxicants (left in me) I might have become a deva, or such (other) celestial as a gandhabba; due to certain moral intoxicants (left in me) I might have become an ogre, or a human being. Those moral intoxicants are no more (in me); they are destroyed; I have freed myself of fetters.

Just as beautiful red lotus (pundarika) flower is not wetted with water so also am I undefiled in the conditioned states of the world. Therefore, O Brahmin, I am 'the' Buddha.'

End of the Doṇa Sutta, the sixth.

7. APARIHĀNIYA SUTTA

Discourse on Non-decline.

37. Bhikkhus, a bhikkhu who is endowed with four dhammas is unlikely to decline; he is close to Nibbāna. What are the four? Bhikkhu, a bhikkhu in this Teaching is endowed with morality, guards the doors of sense faculties, is moderate in eating, and practises vigilance.

How, bhikkhus, is a bhikkhu endowed with morality? Bhikkhus, a bhikkhu in this Teaching has morality, and abides by the Fundamental Principles of *pātimokkha*; he adheres to right behaviour and lawful resort (in the quest for alms-food); Seeing the danger even in the slightest offence he abides by the precepts. Bhikkhus, a bhikkhu is endowed with morality in this way.

How, bhikkhus, does a bhikkhu guard the doors of the sense faculties? Bhikkhus, a bhikkhu in this Teaching, whenever he sees a visible object with the eye, he does not take in its characteristics (such as male or female) nor does he take in its secondary details (such as expression or behaviour). If he left the faculty of sight unguarded, such depraved states of mind as covetousness and distress stemming from that (negligence) would overpower him as he fails to control his senses so, he sets himself to the task of guarding 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 a contact with the body ...p... whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as male or female) nor does he take in its secondary details (such as expression or behaviour). If he left the faculty of mind unguarded, such depraved states of mind as covetousness and distress stemming from that (negligence) would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it. Thus, bhikkhus, a bhikkhu keeps the doors closed at the sense faculties.

Bhikkhus, how is a bhikkhu moderate in eating? Bhikkhus, a bhikkhu in this Teaching takes in nutriment with proper reflection thus: 'I do not eat this alms-food for enjoyment, for vanity (in strength), for improvement of the body and a better complexion. I eat 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. By this alms-food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have enough nourishment to maintain life and lead a blameless life in good health.' Thus, bhikkhus, a bhikkhu is moderate in eating.

How, bhikkhus, does a bhikkhu practise vigilance? Bhikkhus, a bhikkhu in this Teaching, in the day-time, cleanses his mind keeping away the hindrances (*nīvaraṇas*) by walking and sitting (in meditation); in the first watch of the night, he cleanses his mind keeping away the hindrances by walking and sitting (in meditation); at midnight, he goes to sleep mindfully in a noble reclining posture, lying on his right side with one leg resting slightly beyond on the other, completely mindful and aware, determining the time for waking up; at dawn, he gets up and cleanses his mind, keeping away the hindrances by walking and sitting (in meditation). Thus, bhikkhus, a bhikkhu practises vigilance. Bhikkhus, a bhikkhu who is

endowed with these four dhammas is unlikely to decline; he is close to Nibbāna. (Thus said the Bhagavā.)

A bhikkhu who is steadfast in morality, who has restraint over his sense faculties, and who is moderate in eating, practises diligence.

A bhikkhu who has the diligence to burn up (moral defilements), who is wakeful by day and by night, who develops deeds of merit conducive to realization of Nibbāna where there is no danger of the four yokes (Yoga), who takes delight in mindfulness, who regards unmindfulness as dangerous, should not decline; he is in the vicinity of Nibbāna.

End of the Aparihāniya Sutta, the seventh.

8. PATILĪNA SUTTA

Discourse on Living Alone

38. Bhikkhus, one who has rejected each of the intolerant wrong view of truth, who has thoroughly abandoned quests (samavayasaṭṭha), and who has calmed down all inhalation and exhalation (kāyasaṅkhāra), is called one who lives 'alone'. Bhikkhus, how has a bhikkhu rejected each of the intolerant wrong view of truth? Bhikkhus, there are several different views of 'truth' put forward by each of the many and various samaṇas and brāhmaṇas. What are those? They are: "The world (loka) is eternal", "the world is finite" or "the world is infinite", "the physical body (sarīra) is the soul (jīva) itself" or "the physical body (sarīra) is one thing, and the soul (jīva) is another thing", "there is a being after death" or "there is no being after death" or "it is not that there is a being as well as no being after death." The bhikkhu has

rejected, abandoned, thrown up, discarded, got rid of, relinquished, and completely dismissed those many and various wrong views of truth. Bhikkhus, thus has a bhikkhu rejected each of the wrong views of truth.

Bhikkhus, how has a bhikkhu abandoned quests (*samavayasaṭṭha*)? Bhikkhus, a bhikkhu in this Teaching has abandoned quest for sensual pleasures; he has abandoned quest for existence; the quest for noble practice is calmed. Bhikkhus, thus has a bhikkhu abandoned quests.

Bhikkhus, how has a bhikkhu calmed down all inhalation and exhalation? Bhikkhus, a bhikkhu in this Teaching, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth Jhāna, without pain or pleasure, a state of equanimity and absolute purity of mindfulness. Thus, bhikkhus, has a bhikkhu calmed down all inhalation and exhalation (*kāyasaṅkhāra*).

Bhikkhus, how does a bhikkhu live alone? Bhikkhus, a bhikkhu in this Teaching abandons 'pride of self' (*sami māna*); he has cut it off at the very root; he has made it like an uprooted palmyra palm, impossible to grow again; there is no possibility of their growing again in the future. Bhikkhus, in this way does a bhikkhu live 'alone'. Bhikkhus, a bhikkhu who has rejected each of the wrong views of truth, who has thoroughly abandoned quests (*samavayasaṭṭha*) and who has calmed down all inhalation and exhalation (*kāyasaṅkhāra*), is called one who lives 'alone.' (Thus said the Bhagavā.)

The bhikkhu, who has eradicated craving and attachment and has achieved emancipation of Arahattaphala in Nibbāna, has abandoned quest for sensual pleasures, has abandoned quest for existence, together with quest for noble practice, and has uprooted all wrong views and causes thereof.

Indeed, a bhikkhu who has calmed down (all moral defilements), who is mindful and calm of mind and body, who has conquered (all moral defilements), who has known the four Noble Truths, because he has removed pride of self, is called one who lives 'alone'.

End of the Patilīna Sutta, the eighth.

9. UJJAYA SUTTA

Discourse to Ujjaya the Brahmin

39. On that occasion, Ujjaya the brahmin approached the Bhagavā, and having exchanged glad and memorable greetings, sat in a suitable place, and said to the Bhagavā, "Venerable Gotama! You, too, praise 'sacrificial offerings', don't you?" Brahmin, I do not praise all sacrificial offerings, but it is not that I do not praise them. Brahmin, in certain sacrificial offerings, cattle are killed; goats, sheep, chickens and pigs are killed, various living beings perish in such sacrificial offerings. Brahmin, I do not praise such sacrificial offerings as those involving cruelty and killing. Why do I not praise (such sacrificial offerings)? Brahmin, Arahats and those on the Path of Arahats do not go near such sacrificial offerings as those involving cruelty and killing.

In certain sacrificial offerings, cattle are not killed; goats, sheep, chickens and pigs are not killed; various living beings do not perish in such sacrificial offerings. Brahmin, I do praise such sacrificial offerings as those not involving cruelty and killing, such offerings as perpetual alms-giving, and sacrificial offerings for the propagation of the clan (*anukula-yañña*). Why do I praise (such sacrificial offerings)? Brahmin, Arahats and those on the Path of Arahats go to such sacrificial offerings as those not involving cruelty and killing. (Thus said the Bhagavā.)

Such sacrificial offerings as assameda yañña, purisameda yañña, sammāpāsa yañña, vājāpeyya yañña, and niraggala yañña take much work to be done but these offerings do not bring great benefits.

Those major sacrificial offerings involve killing many and various animals such as goats, sheep and cattle.

Great sages (or Arahats) who have perfected themselves, and who cherish such virtues as morality, do not go to those sacrificial offerings. Such sacrificial offerings as those do not involve cruelty or killing lives, but are just perpetual alms-giving and offerings for the propagation of the clan. Great sages (Arahats) who have perfected themselves and who cherish such virtues as morality go to those sacrificial offerings.

The wise should make those sacrificial offerings, they bring great benefits; one who makes such sacrificial offerings is noble and not wicked; such offerings are highly fruitful; and the devas also delight in it.

End of the Ujjaya Sutta, the ninth.

10. UDĀYĪ SUTTA

Discourse to Udāyī the Brahmin

40. On that occasion, Udāyī the brahmin approached the Bhagavā, and having exchanged ...p... sat in a suitable place, and said to the Bhagavā, “Venerable Gotama! you, too, praise sacrificial offerings, don’t you?” “Brahmin, I do not praise all sacrificial offerings, but it is not that I do not praise them. Brahmin, in certain sacrificial offerings, cattle are killed;

goats, sheep, chickens and pigs are killed; various living beings perish in such sacrificial offerings. Brahmin, I do not praise such sacrificial offerings as those involving cruelty and killing. Why do I not praise (such sacrificial offerings)? Brahmin, Arahats, and those on the Path of Arahatship do not go near such sacrificial offerings as those involving cruelty and killing.

In certain sacrificial offerings, cattle are not killed; goats, sheep, chickens and pigs are not killed; various living beings do not perish in such sacrificial offerings. Brahmin, I do praise such sacrificial offerings as those not involving cruelty and killing, such offerings as perpetual alms-giving, and sacrificial offering for the propagation of the clan. Why do I praise (such sacrificial offerings)? Brahmin, Arahats and those on the Path of Arahatship go to such sacrificial offerings as those not involving cruelty and killing.” (Thus said the Bhagavā.)

Those leading a life of purity, those who have restraint over their deed, speech and thought, occasionally go to such sacrificial offerings made properly and specially as those not involving killing and cruelty.

In the world, the Buddhas have removed the roof of attachment (*rāga*). They have gone beyond, transcending the clan and the destination of those who kill and torment others.

Those (Buddhas) who understand the right kind of sacrificial offerings do praise them.

A well-prepared sacrificial offering, alms-food offered for the well-being of the dear departed, and those offerings fittingly made are given by those with conviction in the recipients who are like fertile fields (for all to sow the seeds of merit).

Certain sacrificial offerings are made to those noble recipients; those offerings are said to be well-given, well-sacrificed and well-received. Such offerings are highly fruitful, and the devas also delight in it.

A wise man who has conviction gives freely in such sacrificial offerings, and goes to happy realms away from all manner of suffering.

End of the Udāyī Sutta, the tenth.

End of the Cakka Vagga, the fourth.

Namo tassa bhagavato arahato sammāśambuddhassa

v. ROHITASSA VAGGA

1. Samādhībhāvana Sutta
2. Pañhabyākaraṇa Sutta
3. Paṭhama Kodhagaru Sutta
4. Duttiya Kodhagaru Sutta
5. Rohitassa Sutta
6. Duttiya Rohitassa Sutta
7. Suvidūra Sutta
8. Visākha Sutta
9. Vipallāsa Sutta
10. Upakkilesa Sutta.

1. SAMĀDHI-BHĀVANA SUTTA

Discourse on Cultivation of Concentration

41. Bhikkhus, cultivation of concentration (**samādhī-bhāvana**) is of these four kinds. What are the four? Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to well-being in this very life; Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to attainment of divine power of sight (**ñāṇa-dassana**)¹; Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to mindfulness and comprehension (**sati-sampajañña**); Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to extinction of moral intoxicants (**āsavakkhaya-ñāṇa**).

Bhikkhus, what is the cultivation by repeated practice of concentration conducive to well-being in this very life? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p...² ...p... achieves and remains in the fourth jhāna ...p... Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to well-being in this very life.

Bhikkhus, what is the cultivation by repeated practice of concentration (meditation) conducive to attainment of divine power of sight. Bhikkhus, a bhikkhu in this Teaching contemplates the perception of sight (**āloka-saññā**), and concentrates his attention on perception by day; then, he contemplates perception by night as in the daytime, and similarly he contemplates perception by day as in the night. Then, he contemplates his unveiled mind together with the light of space.

1. ñāṇa-dassana: synonymous with 'dibba-cakkhu' 'knowing and seeing', 'clear sight', i.e. having a vision of truth.

2. This peyyāla covers the four rūpa jhānas. q.v.

Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to attainment of divine power of sight.

Bhikkhus, what is the cultivation by repeated practice of concentration (meditation) conducive to mindfulness and comprehension? Bhikkhus, to a bhikkhu in this Teaching, sensation (*vedanā*) arises perceptibly; cognizance and (of sensation) also happens perceptibly, and disappearance (of sensation) happens perceptibly, too. (To him) perception (*saññā*) arises perceptibly ...p... Initial application of mind (*vitakka*) also happens perceptibly; cognizance (of *vitakka*) also happens perceptibly; and cessation (of *vitakka*) happens perceptibly, too. Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to mindfulness and comprehension.

Bhikkhus, what is the cultivation by repeated practice of concentration (meditation) conducive to extension of moral intoxicants (*āsavakkhaya nāṇa*)? Bhikkhus, a bhikkhu in this Teaching contemplates the phenomena of arising and disappearance (birth and death) of the five aggregates which are the objects of clinging (*pancupādānakkhandā*) thus; “Such is the physical aggregate (*rūpa*), such is the origin of the physical aggregate (*rūpassa samudaya*); such is the disappearance of the physical aggregate (*rūpassa aṭṭhangama*). Such is the aggregate of sensation (*vedanā*); such is the origin of the aggregate of sensation (*vedanāya samudaya*); such is the disappearance of the aggregate of sensation (*vedanāya aṭṭhangama*). Such is the aggregate of perception (*saññā*); such is the origin of the aggregate of perception (*saññāya samudaya*); such is the disappearance of the aggregate of perception (*saññāya aṭṭhangama*). Such is the aggregate of volitional activities (*saṅkhāra*); such is the origin of the aggregate of volitional activities (*saṅkhāra samudaya*); such is the disappearance of the aggregate of volitional activities

(**Saṅkhāra aṭṭhangama**). Such is the aggregate of consciousness (**viññāṇa**); such is the origin of the aggregate of consciousness (**viññāṇassa samudaya**); such is the disappearance of the aggregate of consciousness (**viññāṇassa aṭṭhangama**). Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to extinction of moral intoxicants (**āsavakkaya ñāṇa**).

Bhikkhus, cultivation of concentration (**samādhi bhāvanā**) is of these four kinds. Bhikkhus, with reference to this cultivation of concentration (**Phalasamāpatti**) I have said in answer to the problem of (the brahmin) Poṇṇaka in Pārāyana Vagga thus:

Having discriminatively known (by Magga ñāṇa) the higher and lower beings in the animate world (**satta loka**) the bhikkhu is not shaken by anything in the **satta loka**.

That bhikkhu has calmed down all manner of defilements and has no smoke (of anger) left in him; he is free from defilements that give rise to suffering; he has no craving for anything.

I say that this bhikkhu is one who has transcended the realm of birth and ageing.

End of the Samādhi-Bhāvana Sutta, the first

2. PAÑHA-BYĀKARAṆA SUTTA

Discourse on Answering Questions

42. Bhikkhus, answering questions is of these four kinds. What are the four? Bhikkhus, there is the kind of question that must be answered 'invariably' (**ekamsa byākaraṇīya pañhā**); Bhikkhus, there is the kind of question that must be answered after due consideration (**vibhajja**

byākaraṇa pañhā); Bhikkhus, there is the kind of question that must be answered after further questioning (paṭipuccha byākaraṇīya pañhā); and bhikkhus, there is the kind of question that must not be answered at all (ṭhapaniya byākaraṇīya pañhā). Bhikkhus, answering questions is of these four kinds. (Thus said the Bhagavā.)

There is a question that must be answered invariably; there is a second kind that must be answered after due consideration; The third kind is to be answered after asking back questions; and the fourth kind is one that must not be answered at all.

A certain bhikkhu knows well how to deal with the four kinds; that bhikkhu is said to be one skilled in answering four kinds of questions.

A person who has wisdom that is not easily equalled, or overwhelmed, or ruined by others is one who is wise in discerning both what is beneficial and what is not.

A wise person avoids what is not beneficial and takes what is beneficial.

He is called a paṇḍita, because he knows these two.

End of the Pañha-byākaraṇa Sutta, the second

3. PAṬHAMA KODHAGARU SUTTA

First Discourse on Paying Attention to Hatred

43. Bhikkhus, these four kinds of person do exist in ~~this~~ world. What are the four? They are: one who respects 'anger' (kodha), but does not respect 'good practice'

(saddhamma)¹; one who respects 'ingratitude' (makkha), but does not respect 'good practice'; one who respects 'gains' (lābha), but does not respect 'good practice', one who respects honour (sakkāra), but does not respect 'good practice'. Bhikkhus, these four kinds of person do exist in this world.

Bhikkhus, these four kinds of person do exist in this world, too. What are the four? They are: one who respects 'good practice', but does not respect 'anger', one who seeks after 'good practice', but does not respect 'ingratitude'; one who respects 'good practice' but does not respect 'gains'; one who respects 'good practice', but does not respect 'honour'. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

Those bhikkhus who respect 'anger', who are ungrateful, who respect gains, and whose quest is for respect, do not prosper in the Teaching of the Sammāsambuddha, the perfectly Self-Enlightened.

Those bhikkhus have pursued respect and ~~they~~ still respect the 'good practice', the doctrine of the good; they do prosper in the Teaching of the Sammāsambuddha, the perfectly Self-Enlightened.

End of the Paṭhama Kodhagaru Sutta, the third.

1. Saddhamma; R.C. Childers gives it as "Good doctrine, true religion, the true faith, the religion of Buddha."

4. DUTIYA KODHAGARU SUTTA**Second Discourse on Paying Attention to Hatred**

44. Bhikkhus, the practice of the wicked ones (*asaddhamma*) is of these four kinds. What are the four? They are: pursuing anger' (*kodha*), but not seeking after 'good practice'; pursuing 'ingratitude' (*makkha*), but not seeking after 'good practice'; pursuing 'gains' (*lābha*), but not seeking after 'good practice'; pursuing 'respect' (*sakkāra*), but not seeking after 'good practice'. Bhikkhus, the practice of the wicked ones is of these four kinds.

Bhikkhus, 'good practice' (*saddhamma*) is of these four kinds. What are the four? They are: seeking after 'good practice', but not seeking after 'anger'; seeking after 'good practice', but not seeking after 'ingratitude'; seeking after 'good practice', but not seeking after 'gains'; seeking after 'good practice', but not seeking after 'respect'. Bhikkhus, 'good practice' is of these four kinds. (Thus said the Bhagavā.)

Bhikkhus who seek after anger, ingratitude, gains and respect, cannot prosper in the Teaching of the good, just as rotten seeds cannot germinate in a fertile field.

Certain bhikkhus have pursued and are still in pursuit of the good practice; they prosper in the Teaching of the good, just as medicinal plants grow (in a moist fertile field).

End of the Dutiya Kodhagaru Sutta, the fourth.

5. ROHITASSA SUTTA

Discourse to Rohitassa Devaputta

45. At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatthi. It was then that past the first watch of the night (i.e. at midnight), Rohitassa Devaputta, who had a very pleasing appearance of radiant light, approached the Bhagavā, flooding the entire Jetavana monastery with the effulgence from his body, made obeisance, stood in a suitable place and said to the Bhagavā, “Venerable Sir, would it be possible for one to walk to the end of ‘the world’ and know or see or reach the place where there is no birth, ageing, death, passing away (*cavati*) and rebirth?” Devaputta, I do not say that it is possible for one to walk to the end of ‘the world’ and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.. (Thus said the Bhagavā.)

“Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well”. Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.¹”

“Venerable Sir! It happened once upon a time (in one of my past existences) that I was a hermit by the name of Rohitassa, son of a villager, with supernormal powers of travelling through space. Venerable Sir! My swiftness then

1. The Bhagavā's answer to the Devaputta's question is apparently as expected by the questioner who has been a powerful celestial who could travel to the end of the universe. Hence the applause. But what the Devaputta refers to as 'the world' is ~~the~~ physical phenomenon of the universe, whereas what the Bhagavā refers to as 'the world' is the world of conditioned aggregates (*saṅkhāra-loka*). (The Commentary)

was thus: 'I could cover a universe in just a little time as the arrow shot from a strong and powerful bow, by a well-taught, well-trained archer who has demonstrated his skills in tournaments, etc., swiftly passes across the shadow of a palmyra palm. My pace was thus: each of my steps was as wide as the distance between the eastern ocean and the western ocean. Venerable Sir! As I was endowed with such swiftness and such powerful paces, it occurred to me thus: 'I must be able to walk to the end of the world'. At that time, Venerable Sir, I, who still had a hundred years of my life left, set out, and resting only for eating, drinking, chewing, and savouring, and stopping only for defecating, urinating, sleeping and relaxing my limbs awhile, I had travelled a whole hundred years of my remaining life; but instead of reaching the end of the world, I had only died on the way."

"Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well." Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.

Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away, and rebirth. Nor do I say that one could put an end to the suffering (*dukkha*) without reaching the end of 'the world' (*saṅkhāra-loka*). As a matter of fact, Devaputta, I have shown that 'the world', 'the origin of the world', 'the end of the world', and of 'the way to the end of the world' can be found in this sentient body which is just a fathom in length. (Thus said the Bhagavā.)

By walking, the end of the world (*Nibbāna*) can never be reached. Without reaching the end of the world there can be no such thing as 'emancipation' from suffering (*dukkha*).

Therefore, a wise man who has known the world and has followed the Path leading to the end of the world (Nibbāna), and who has fulfilled the Noble Practice and has allayed all evil, knows where the world ends, and has no longing for any world, here or hereafter.

End of the Rohitassa Sutta, the fifth.

6. DUTIYA ROHITASSA SUTTA

Second Discourse Concerning Rohitassa Devaputta

46. Then, at the end of the night, the Bhagavā said to the bhikkhus, “Bhikkhus, after the first watch of last night (at midnight), Rohitassa Devaputta who has a very pleasing appearance of radiant light approached, flooding the entire Jetavana monastery with the effulgence from his body, made obeisance, stood in a suitable place and said to me, ‘Venerable Sir!. Would it be possible for one to walk to the end of ‘the world’ and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth?’ Bhikkhus, I said to Rohitassa Devaputta, “Devaputta, I do not say that it is possible for one to walk to the end of ‘the world’ and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth?”

Bhikkhus, when I had said this, Rohitassa Devaputta said, “Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well”. Devaputta, I do not say that it is possible for one to walk to the end of ‘the world’ and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth? “Venerable Sir! It happened once upon a time (in one of my past existences) that I was a hermit by the name of Rohitassa, son of a villager, with supernormal powers of travelling through

space, Venerable Sir! My swiftness was thus: 'I could cover a universe in just a little time as the arrow shot from a strong and powerful bow, by a well-taught, well-trained archer, who is skilled in archery, who has demonstrated his skills in tournaments, etc, swiftly passes across the shadow of a palmyra palm. My pace was thus: 'Each of my steps is as wide as the distance between the eastern ocean and the western ocean.' Venerable Sir! As I was endowed with such swiftness and such powerful paces, it occurred to me thus: 'I must be able to walk to the end of the world.' At that time, Venerable Sir, I, who still had a hundred years of my life left, set out, and resting only for eating, drinking, chewing and savouring, and stopping only for defecating, urinating, sleeping and relaxing my limbs awhile, I had travelled a whole hundred years of my remaining life; but instead of reaching the end of the world I had only died on the way.

"Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well, 'Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.'" Bhikkhus, when he had said thus, I said to him, "Devaputta, I do not say that it is possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth. Nor do I say that one could put an end to suffering (dukkha) without reaching the end of 'the world'. As a matter of fact, Devaputta, I have shown that 'the world', 'the origin of the world', 'the end of the world' and 'the way to the end of the world' can be found in this sentient body which is just a fathom in length."

By walking, the end of the world can never be reached. Without reaching the end of the world there can be no such thing as 'emancipation' from suffering (dukkha).

Therefore, a wise man who has known the world and has followed the Path leading to the end of the world (Nibbāna), and who has fulfilled the Noble Practice, and has allayed all evil, knows where the world ends, and has no longing for any world, here or hereafter.

End of the Dutiya Rohitassa Sutta, the sixth.

7. SUVIDŪRA SUTTA

Discourse on 'Great Distances'

47. Bhikkhus, 'great distances' are these four kinds. What are the four? Bhikkhus, the sky is far away from the earth; this is the first of the great distances. Bhikkhus, this shore of the ocean is far away from its opposite shore; this is the second of the great distances. Bhikkhus, where the sun rises (i.e. the East) is far away from where the sun sets (i.e. the West); this is the third of the great distances. Bhikkhus, the dhamma of the good is far apart from the dhammas of the evil ones, this is the fourth of the great distances. Bhikkhus, 'great distances' are these four kinds. (Thus said the Bhagavā.)

The sky is far away from the earth; the earth is far away from the sky. The opposite shores of an ocean are far away from each other. Where the sun rises and gives forth light is far away from where it sets.

Likewise, the dhamma of the good is far apart from that of evil ones. Association with the good is not ruinous to one. Just as the dhamma of the good is lasting so also the association with the good is lasting.

Association with the evil ones is quickly ruinous to one. Therefore, the dhamma of the good is far removed from the evil ones.

End of the Suvidūra Sutta, the seventh.

8. VISĀKHA SUTTA

Discourse by the Venerable Visākha

48. At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvattthī. At that time, the Venerable Visākha, son of Pañcāla (a brahmanī) was making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with distinct and unblemished enunciation and with clearness of meaning, to a number of bhikkhus in the assembly hall, causing them to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the Practice of) the Teaching. It was then that the Bhagavā, rising from his evening retreat in seclusion, went to the assembly hall, sat in a seat prepared for him, and asked the bhikkhus:

Bhikkhus, which bhikkhu here is making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with distinct and unblemished enunciation and with clearness of meaning to a number of bhikkhus in the assembly hall causing them to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching?

To this, the bhikkhus replied: "Venerable Sir, the Venerable Visākha, son of Pañcāla is making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with clearness of meaning to a number of bhikkhus in the assembly hall, causing them to realize, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the Practice of) the Teaching."

Then, the Bhagavā said to the Venerable Visāka, son of Pañsāla, Well done! Visākha, well done! Visākha, you have done well in making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with distinct and unblemished enunciation and with clearness of meaning to a number of bhikkhus in the assembly hall, causing them to realize to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the Practice of) the Teaching. (Thus said the Bhagavā.)

A wise man in the company of fools is not known to be wise, if he does not choose to speak; and even if he chooses to speak, he will be recognised as a wise man only when he speaks of Nibbāna.

One should speak, shine, and uphold the Dhamma like a banner of the Noble Ones.

The Ariyas, the Noble Ones, possess this banner of the well- expounded Dhamma. Indeed!

The Dhamma is the banner of the Noble Ones.

End of the Visākha Sutta, the eighth.

9. VIPALLĀSA SUTTA

Discourse on Perversions

49. Bhikkhus, perversion of perception (*saññāvipallāsa*), perversion of consciousness (*cillāvipallāsa*) and perversion of view (*diṭṭhi vipallāsa*) are of these four kinds. What are the four? Bhikkhus, in taking impermanence (*anicca*) as permanent (*nicca*) there is the perversion of perception, perversion of consciousness, and perversion of view. Bhikkhus, in taking what is pain or suffering (*dukkha*) as happiness (*sukha*) there is the perversion of perception, perversion of consciousness and perversion of view. Bhikkhus, in taking what is non-self (*anatta*) as endowed with self (*atta*) there is the perversion of perception, perversion of consciousness and perversion of view. Bhikkhus, in taking what is unpleasant (*asubha*) as pleasant (*subha*) there is the perversion of perception, perversion of consciousness and perversion of view. Bhikkhus, perversion of perception, perversion of consciousness and perversion of view are these four kinds.

Bhikkhus, rightness of perception, rightness of consciousness and rightness of view are these four kinds. What are the four? Bhikkhus, in taking impermanence as impermanence there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, in taking what is pain or suffering as pain or suffering, there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, in taking what is non-self as non-self, there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, in taking what is unpleasant as unpleasant there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, rightness of perception, rightness of consciousness and rightness of view are these four kinds. (Thus said the Bhagavā.)

Those who are spoilt by wrong views, those who have distracted mind,* and who have perverse perception take impermanent things as permanent, pain and suffering as happiness, non-self as endowed with self, and unpleasantness as pleasant.

Those persons are associated with the yoke of Māra or death. They cannot get to Nibbāna where the coast is clear from the four yokes. Those beings are subject to birth and death and go to saṃsāra, the round of existences.

The Enlightened Ones, the Buddhas, who illuminate the way appear in this world. They show the Four Noble Truths leading to Nibbāna where all sufferings cease.

(Then) the wise hear the Dhammas of those Enlightened Ones, and they get back their right mind, and see impermanent things as impermanent, pain and suffering as pain and suffering, non-self as non-self, unpleasant things as unpleasant. (Thus) they hold the right view and transcend all manner of pain and suffering.

End of the Vipallāsa Sutta, the ninth.

10. UPAKKILESA SUTTA

Discourse on Defilements

50. Bhikkhus, defilements for the moon and the sun are these four kinds. The sun and the moon obscured by these defilements do not shine forth, are not brilliant, and have no

splendour. What are the four? Dark clouds are defilements for the moon and the sun; the moon and the sun obscured by them do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, fog is a defilement for the moon and the sun; the moon and the sun obscured by it do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, smoke and dust are defilements for the moon and the sun; the moon and the sun obscured by them do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, Rāhu (King of Asūrās) is a defilement for the moon and the sun; the moon and the sun obscured by it do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, defilements for the moon and the sun are these four kinds. The moon and the sun obscured by these defilements do not shine forth, are not brilliant, and have no splendour.

Similarly, bhikkhus, defilements for samaṇa-brāhmaṇas are these four kinds. Samaṇa-brāhmaṇas depraved by these (defilements) do not shine forth, are not brilliant, and have no splendour. What are the four? Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from using intoxicating drinks, but take to drinking them; Bhikkhus, drinking (or using) intoxicants is the first of defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defilement do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from sexual intercourse, but take to enjoyment of sexual intercourse; Bhikkhus, this enjoyment (of sexual intercourse) is the second of the defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defile-

ment do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from acceptance of gold and silver, but take to acceptance of gold and silver; Bhikkhus, this (acceptance of gold and silver) is the third of defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defilement do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from wrongful living¹, but take to wrongful living. Bhikkhus, this (wrongful living) is the fourth of defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defilement do not shine forth, are not brilliant, and have no splendour. Bhikkhus, defilements for samaṇa-brāhmaṇas are these four kinds. Samaṇa-brāhmaṇas depraved by these (defilements) do not shine forth, are not brilliant, and have no splendour. (Thus said the Bhagavā.)

Certain samaṇas and brāhmaṇas who are so ignorant (of Truth) as to be blinded by pleasant objects and thus defiled by attachment (rāga), and hatred (dosa) take intoxicating drinks, enjoy sexual intercourse.

Certain samaṇas and brāhmaṇas are so foolish as to accept gold and silver, and take to wrongful living.

Those (samaṇa-brāhmaṇas) thus depraved do not shine forth, are not brilliant, and have no

1. abstain from wrongful living; sammā-ājīva;

Samaṇa- brāhmaṇas in general are those 'leaders in religious life'. They are respected by others for their moral conduct and the right mode of living (Sammā-ājīva) which is a constituent factor of the Noble Path.

splendour. They are impure and covered with dust.

They are like the deer of the forest. Thus said the Bhagavā, the kinsman of the sun.

Those blind men who are imprisoned in darkness, who are slaves of craving (taṇhā), who are clinging to existence, develop their crude bodies in the course of numerous rebirths.

End of the Upakkilesa Sutta, the tenth.

End of the Rohitassa Vagga, the fifth.

End of the First Fifty Suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

II. DUTIYA PAṆṆĀSĀKA

The Second Sub-division

(vi) i. PUṆṆĀBHISANDA VAGGA

1. Paṭhama Puṇṇābhisanda Sutta
2. Dutiya Puṇṇābhisanda Sutta
3. Paṭhama Saṁvāsa Sutta
4. Dutiya Saṁvāsa Sutta
5. Paṭhama Samajīvī Sutta
6. Dutiya Samajīvī Sutta
7. Suppavāsā Sutta
8. Sudatta Sutta
9. Bhojana Sutta
10. Gihisāmīci Sutt

1. PAṬHAMA PUÑÑĀBHISANDA SUTTA

First Discourse on Arising of Meritorious Deeds

51. Sāvatthi Introduction¹

Bhikkhus, the flow of these four kinds of meritorious actions and good deeds brings to the donor happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. What are the four? Bhikkhus, if a bhikkhu uses robes offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhī, then the flow of the unlimited meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, if a bhikkhu consumes the alms-food offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhī, then the flow of the unlimited meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, if a bhikkhu uses a monastery offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhī, then the flow of the meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

1. This expression is a kind of 'peyyāla' shortening the usual formula introduction (about the Bhagavā residing in Sāvatthi, addressing his bhikkhus before giving a discourse).

Bhikkhus, if a bhikkhu uses the medicine and medicinal requisites for the sick offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhi, then the flow of the unlimited meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, the flow of these four kinds of meritorious actions and good deeds brings to the donor happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, it is not easy to take the measurement of the flow of the unlimited meritorious actions and good deeds of such a noble disciple who is endowed with these four kinds by saying: such and such amount of merit brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. As a matter of fact, it cannot be measured, it can only be said that it is an immeasurable and incomparable great mass of merit.

Bhikkhus, it is not easy to take measurement of the volume of water in an ocean by saying: "It is so many cup-fuls, or so many hundred cup-fuls, or so many hundred thousand cup-fuls of water." In fact, it cannot be measured; it can only be said that it is an immeasurable and incomparable great mass of water. Similarly, bhikkhus, it is not easy to take the measurement of the flow of the unlimited meritorious actions and good deeds of such noble disciple who is endowed with these four kinds by saying; "such and such amount of merit brings happiness and excellent sense-objects resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy." In fact it cannot be measured; it can

only be said that it is an immeasurable and incomparable great mass of merit. (Thus said the Bhagavā.)

Incessant flow of water in innumerable rivers benefits many people and flows into the ocean which is immeasurably and incomparably great mass of water; which is full of roaring noises of the seas and terrifying objects, and yet the treasure house of precious gems.

Similarly, overwhelmingly great results of meritorious actions flow into a wise man who gives food, drink, clothing, and bedding with covers, just as water in streams and rivers flows into the ocean.

End of the Paṭhama Puññābhisanda Sutta, the first.

2. DUTIYA PUÑÑĀBHHISANDA SUTTA

Second Discourse on Arising of Meritorious Deeds

52. Bhikkhus, the flow of these four kinds of meritorious actions and good deeds brings to the donor happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. What are the four? Bhikkhus, an Ariya disciple in this Teaching is endowed with an unshakeable conviction in the Bhagavā thus: "The Bhagavā is worthy of special veneration (Araham); he truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Annuttaropurisa-dhammasārathi); he is the Teacher of devas and men

(*Satthādevamanussānam*); he is the Enlightened One knowing and teaching the Four Noble Truths (*Buddha*); and he is the most Exalted (*Bhagavā*)". Bhikkhus, this first kind of the flow of meritorious action and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Another kind, bhikkhus, is that the Ariya disciple is endowed with an unshakeable conviction in the Dhamma thus: "The Teaching of the Bhagavā, the Dhamma, is well-expounded (*Svakkhāto*) because it is the exposition of the Four Noble Truths which leads to the realization of Nibbāna its truths are personally apperceivable (*Sandiṭṭhika*) (because they can actually be experienced and comprehended by anyone through adequate practice of insight development); it is not delayed in its result (*Akālika*) (because it immediately yields the benefits of realization of Nibbāna, i.e. achieving Phala immediately after Magga, to anyone who adequately practises insight development); it can stand investigation (*Ehipassika*) (lit., come and see, because its truth can be tested by any one); it is worthy of being perpetually borne in mind (*Opāneyyika*), and its truth can be realized and experienced by the Ariyas individually, by their own effort and practice (*Paccattam veditaba viññūhi*)". Bhikkhus, this second kind of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasant, beneficial and happy.

Another kind, bhikkhus, is that the Ariya disciple is endowed with an unshakeable conviction in the Saṃgha thus: "The disciples of the Bhagavā, the Saṃghā, are endowed with right practice (*Suppaṭipanna*) (because the Saṃgha practise the right practice, i.e. the development of the Noble Path of Eight Constituents): they are endowed with straightforward uprightness (*Ujuppaṭipanna*) (because the Saṃgha diligently

and unswervingly follow the straight Middle Way, i.e. the Noble Path of Eight Constituents); they are endowed with right conduct (*Ñāyappaṭipanna*) (because the practice of the Saṃgha is solely directed to the realization of Nibbāna); they are endowed with correctness in practice (*Sāmicippaṭtipanna*) (because the Saṃgha devotedly cultivate the development of the Noble Path of Eight Constituents); the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are worthy of receiving offerings brought even from afar (*Āhuneyya*); they are worthy of receiving offerings set aside for guests (*Pāhuneyya*); they are worthy of receiving offerings donated for well-being in the next existence (*Dakkhineyya*); they are worthy of receiving obeisance with joined palms raised to the forehead (*Añjalikaraniya*); and they are the incomparably fertile fields for all to sow the seeds of merit (*Anuttaram-puññakkettam-lokassa*)". Bhikkhus, this third kind of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Another kind, bhikkhus, is that the Ariya disciple is endowed with morality which is unbroken, unspoilt, unspotted or unblemished (thus complete, perfect and pure), which leads to emancipation from being a slave of craving (*taṇhā*), which is praised by the wise, which is not subject to wrong views, which is conducive to concentration of mind, which is cherished by the Noble Ones. Bhikkhus, the flow of the fourth kind of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. Bhikkhus, the flow of those four kinds of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and

thus they are desirable, delightful, pleasing, beneficial and happy. (Thus said the Bhagavā.)

A certain person has an unshakeable conviction in the Tathāgata, and also has good morality and is liked and praised by the Noble Ones.

A certain person has insight accruing from unwavering conviction in the Saṃgha. That person is said to be one who is never in poverty. His life is not futile, it is said.

Therefore, the wise man who devotes himself to the Teaching of the Buddha should strive for conviction, morality, clearness of mind, and seeing the Four Noble Truths.

End of the Puññābhisanda Sutta, the second.

3. PATHAMA SAMVĀSA SUTTA

First Discourse on Living Together

53. At one time, the Bhagavā was making a long journey between Madhura and Verañja. The Bhagavā then left the road and sat at the foot of a tree. Householders, men and women, seeing the Bhagavā thus seated at the foot of a tree, approached, made obeisance to him and sat in a suitable place. The Bhagavā delivered this discourse to the householders, men and women thus seated in a suitable place. Householders, there are four kinds of 'living together.' What are the four? They are the living together of a corpse-like husband and a corpse-like wife; the living together of a corpse-like husband and a celestial wife; the living together of a celestial husband and a corpse-like wife; and the living together of a celestial husband and a celestial wife.

Householders, how does a corpse-like husband live together with a corpse-like wife? Householder, in this world, the husband kills lives, takes what is not given him, commits adultery, tells lies, and takes intoxicating drinks; he lives in his house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife (of such a husband) also kills lives, takes what is not given her, commits adultery, tells lies, and takes intoxicating drinks; she has no morality, and she is wicked; she lives in the house with a mind oppressed by the filth of stinginess; she abuses and scolds samaṇa-brāhmaṇas. Householders, this is how a corpse-like husband lives together with a corpse-like wife.

Householders, how does a corpse-like husband live together with a celestial wife? Householders, in this world, the husband kills lives, takes what is not given him, commits adultery, tells lies, and takes intoxicating drinks; he has no morality, and he is wicked; he lives in the house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife (of such a husband), however, refrains from killing, refrains from committing adultery, refrains from telling lies, and refrains from taking intoxicating drinks; she has morality, and she is virtuous; she lives in the house with a mind free from stinginess; she does not abuse or scold samaṇa-brāhmaṇas. This, householders, is how a corpse-like husband lives together with a celestial wife.

Householders, how does a celestial husband live together with a corpse-like wife? Householders, in this world, the husband refrains from killing, refrains from taking what is not given him, refrains from committing adultery, refrains from telling lies, and refrains from taking intoxicating drinks; he has morality, and he is virtuous; he lives in the house with a mind free from stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife (of such a husband) however, kills lives, ...p... and takes intoxicating drinks; she has no morality, and she is wicked; she lives in the house with a mind oppressed

by stinginess; she abuses and scolds samaṇa-brāhmaṇas. This, house-holders, is how a celestial husband lives together with a corpse-like wife.

Householders, how does a celestial husband live together with a celestial wife? Householders, in this world, the husband refrains from killing, ...p... and refrains from taking intoxicating drinks; he has morality, and he is virtuous; he lives in the house with a mind free from stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife (of such a husband) also refrains from killing, ...p... and refrains from taking intoxicating drinks; she has morality, and she is virtuous; she lives in the house with a mind free from stinginess; she does not abuse or scold samaṇa-brāhmaṇas. Householders, this is how a celestial husband lives together with a celestial wife. Householders, these are the four kinds of living together. (Thus said the Bhagavā.)

Neither the husband nor the wife has morality; both are stingy; they abuse and scold others. They are man and wife living together both like corpses.

The husband has no morality; he is stingy and scolding. The wife, however, has morality; she is liberal in giving alms; she is not stingy. That wife is a celestial who lives together with a husband who is said to be corpse-like.

The husband has morality, and is liberal in alms-giving; he is not stingy; but his wife has no morality; she is stingy, and scolds others; that corpse-like wife cohabits with a celestial husband.

Both the husband and the wife are endowed with conviction, and are both liberal in alms-giving; they have restraint over their deed, speech and thought. That couple, both the husband and the wife, speak sweet words and lead good lives.

Husband and wife of equal morality have abundance of gain and they live a life of well-being, much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

End of the Paṭhama Samvāsa Sutta, the third

4. DUTIYA SAMVĀSA SUTTA

Second Discourse on Living Together

54. Bhikkhus, living together are these four kinds. What are the four? They are: The living together of a corpse-like husband and a corpse-like wife; the living together of a corpse-like husband and a celestial wife; the living together of a celestial husband and a corpse-like wife; and the living together of a celestial husband and a celestial wife.

Bhikkhus, how does a corpse-like husband live together with a corpse-like wife? Bhikkhus, in this world, the husband kills lives, takes what is not given him, commits adultery, tells lies, speaks slanderously, speaks harshly and speaks frivolously; he has much covetousness and ill will; he has wrong views, and has no morality; he is wicked, and lives in the house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife of such a husband also kills lives, takes what is not given her, commits adultery, tells lies, speaks slanderously, speaks harshly, and speaks frivolously; she has much covetousness and ill will, she has wrong views, and has no morality; she is wicked, and lives in the house with a mind oppressed by the filth of stinginess; she abuses and scolds samaṇa-brāhmaṇas. Bhikkhus,

this is how a corpse-like husband lives together with a corpse-like wife.

Bhikkhus, how does a corpse-like husband live together with a celestial wife? Bhikkhus, in this world, the husband kills lives, ...p... he has wrong views, and has no morality; he is wicked, and lives in the house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife of such a husband, however, refrains from killing, refrains from taking what is not given her, refrains from committing adultery, refrains from telling lies, refrains from speaking slanderously, refrains from speaking harshly, and refrains from speaking frivolously; she has not much covetousness and ill will; she has the right view and has morality, she is virtuous; she lives in the house with a mind free from the filth of stinginess; she does not abuse or scold samaṇa-brāhmaṇas. Bhikkhus, this is how a corpse-like husband lives together with a celestial wife.

Bhikkhus, how does a celestial husband live together with a corpse-like wife? Bhikkhus, in this world, the husband refrains from killing, refrains from taking what is not given him, refrains from committing adultery, refrains from telling lies, refrains from speaking slanderously, refrains from speaking harshly, refrains from speaking frivolously; he has not much covetousness and ill will; he has right views, and has morality; he is virtuous; he lives in the house with a mind free from the filth of stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife of such a husband, however, kills lives ...p... she has wrong views; she has no morality; she is wicked; she lives in the house with a mind oppressed by the filth of stinginess; she abuses and scolds samaṇa-brāhmaṇas. Bhikkhus, this is how a celestial husband lives together with a corpse-like wife.

Bhikkhus, how does a celestial husband live together with a celestial wife? Bhikkhus, in this world, the husband

refrains from killing, ...p..., he has right views; he has morality; he is virtuous; he lives in the house with a mind free from the filth of stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife of such a husband also retrains from killing, ...p... she has right views; she has morality; she is virtuous; she lives in the house with a mind free from the filth of stinginess; she does not abuse or scold samaṇa-brāhmaṇas. Bhikkhus, this is how a celestial husband lives together with a celestial wife. Bhikkhus, living together are these four kinds. (Thus said the Bhagavā.)

Neither the husband nor the wife has morality; both are stingy; they abuse and scold others. They are man and wife living together both like corpses.

The husband has no morality; he is stingy and scolding; the wife, however, has morality; she is liberal in giving alms; she is not stingy. That wife is a celestial wife who lives together with a husband who is said to be corpse-like.

The husband has morality; and is liberal in alms-giving; he is not stingy, but his wife has no morality; she is stingy, and scolds others; that corpse-like wife cohabits with a celestial husband.

Both the husband and the wife are endowed with conviction, and are both liberal; they have restraint over their deed, speech and thought. That couple, both the husband and the wife, speak sweet words and lead good lives.

Husband and wife of equal morality have much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

End of the Dutiya Saṁvāsa Sutta, the fourth.

5. PAṬHAMA SAMAJĪVĪ SUTTA

First Discourse on Harmonious Living

55. Thus have I heard:

At one time, the Bhagavā was residing in the Besakaḷa forest, a sanctuary of wild animals, at Susumāragīra town in Bagga Province. It was then that the Bhagavā, in the morning time, rearranged his robes, took his alms-bowl and great robe, went to the residence of householder Nakulapītā, and sat in a place prepared for him. At that time, householder Nakulapītā and his wife Nakulamātā approached the Bhagavā, and making obeisance, sat in a suitable place, and householder Nakulapītā said to the Bhagavā, “Venerable Sir, I have taken young Nakulamātā in marriage while both of us were quite young, and ever since, I have never known to have been unfaithful to her; not even in thought, let alone in deed. Venerable Sir, we wish to see each other in this present life, and we wish to see each other in the next existence, too”. Nakulamātā also said to the Bhagavā, “Venerable Sir, householder Nakulapītā has been married to me while we were both young, and ever since, I have never known to have been unfaithful to the householder Nakulapītā, not even in thought, let alone in deed. Venerable Sir, we wish to see each other in this present life, and we wish to see each other in the next existence, too.”

Householders, if the husband and the wife wish to see each other in the next existence as well as in this life, both must have equal conviction, equal morality, equal generosity in alms-giving, and equal wisdom. If these conditions are fulfilled, the husband and the wife shall see each other in this life, and they shall see each other in the next existence. (Thus said the Bhagavā.)

Both the husband and wife are endowed with conviction, and are both liberal; they have restraint over their deed, speech and thought.

That couple, both the husband and the wife speak sweet words and lead good lives.

Husband and wife of equal morality have abundance of gain, and they live a life of well-being, much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

End of the Paṭhama Samajīvī Sutta, the fifth.

6. DUTIYA SAMAJĪVĪ SUTTA

Second Discourse on Harmonious Living

56. Bhikkhus, if the husband and the wife wish to see each other in the next existence as well as in this life, both must have equal conviction, equal morality, equal generosity in alms-giving, and equal wisdom. If these conditions are fulfilled, the husband and the wife shall see each other in this life; and they shall see each other in the next existence. (Thus said the Bhagavā.)

Both the husband and the wife are endowed with conviction, and are both liberal; they have restraint over their deed, speech and thought. That couple, both the husband and the wife speak sweet words and lead good lives. Husband and wife of equal morality have abundance of gain, and they live a life of well-being, much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

7. SUPPAVĀSĀ SUTTA

Discourse to Suppavāsā, a Koliya Princess

57. At one time, the Bhagavā was residing at a small town of Pajjanika, residence of Koliya ruling clan in Koliya Province. It was then that the Bhagavā, in the morning time, rearranged his robes, and taking his alms-bowl and great robe, went to the residence of Suppavāsā, a Koliya Princess, and sat in a place prepared for him. At that time, Koliya Princess Suppavāsā attended on the Bhagavā personally offering choicest hard and soft food till the Bhagavā caused her to stop, signifying he had enough. When the Bhagavā had finished his meal and removed his hand from his alms-bowl, he delivered this discourse to Koliya Princess Suppavāsā who had approached the Bhagavā and sat in a suitable place.

Suppavāsā, the female Ariya disciple who offers food to recipients is said to give four kinds of things. What are the four? They are life, appearance, well-being, and strength. By giving life, it is for longevity in deva as well as human existence; by giving appearance, it is for good appearance (or beauty) in deva as well as human existence; by giving well-being, it is for well-being in deva as well as human existence; by giving strength, it is for great strength in deva as well as human existence. Suppavāsā, the female Ariya disciple who offers food to recipients is said to give these four kinds of things. (Thus said the Bhagavā.)

A certain female Ariya disciple gives well-prepared choice food, delicious, clean and fine in flavour to those Arahats, the Noble Ones, who, accomplished in the right conduct, have attained an upright and noble state.

Those who know the three lokas, the Buddhas, the lokavidūs, praise such a female Ariya disciple, as enjoying great benefits accruing from continuity of good deeds, past and present.

Those who repeatedly reflect on and rejoice in such a good deed, too, eradicates the filth of stinginess, and they go about happily in the present existence. They are free from blame and appear in happy realms of the devas.

End of the Suppavāsā Sutta, the seventh.

8. SUDATTA¹ SUTTA

Discourse to Sudatta (Anāthapiṇḍika)

58. On this occasion, the Bhagavā delivered this discourse to Anāthapiṇḍika who had come and sat in a suitable place, making obeisance to the Bhagavā:

Householder, the Ariya disciple who offers food to recipients is said to give four kinds of things. What are the four? They are: life, appearance, well-being, and strength. By giving life, it is for longevity in deva as well as in human existence; by giving appearance,..., by giving well-being,..., by giving strength, it is for great strength in deva as well as human existence. Householder, the Ariya disciple who offers food to recipients is said to give four kinds of things. (Thus said the Bhagavā.)

A certain person, at opportune time, respectfully gives alms-food to those who have restraint over deed, speech and thought, and who live on charity of others. That person is said to give life appearance, well-being and strength.

1. Sudatta: The name of a wealthy householder of Sāvatti, better known as Anāthapiṇḍika which means 'the food giver of the destitute'.

The giver of those four things, namely, life, appearance, well-being and strength, wherever he happens to be reborn (in any realm of existence), enjoys longevity, fame and following.

End of the Sudatta Sutta, the eighth.

9. BHOJANA SUTTA

Discourse on 'Food'

59. Bhikkhus, one who offers food to recipients is said to give four kinds of things. What are the four? They are: life, appearance, well-being, and strength. By giving life, it is for longevity in deva as well as human existence; by giving appearance,..., by giving well-being...; by giving strength, it is for great strength in deva as well as human existence. Bhikkhus, one who offers food to recipients is said to give these four kinds of things. (Thus said the Bhagavā.)

A certain person, at opportune time, respectfully gives alms-food to those who have restraint over deed, speech and thought, and who lives on charity of others. That person is said to give life, appearance, well-being and strength.

The giver of these four things, namely, life, appearance, well-being, strength, wherever he happens to be reborn (in any realm of existence) enjoys longevity, fame and following.

End of the Bhojana Sutta, the Ninth.

10. GIHISĀMĪCI SUTTA

Discourse on Right Conduct of a Householder

60. On that occasion, the Bhagavā delivered this discourse to Anāthapiṇḍika who had approached the Bhagavā, made obeisance and sat in a suitable place.

Householder, an Ariya disciple who is endowed with four things is said to practise the right conduct of a householder conducive to fame and following, to rebirth in devaloka. What are the four? Householder, the Ariya disciple in this Teaching provides the Order of Bhikkhus with 'robes'; he provides the Order of Bhikkhus with 'food'; he provides the Order of Bhikkhus with 'monastic dwelling'; he provides the Order of Bhikkhus with 'medicine and medicinal requisites for the sick'. Householder, an Ariya disciple who is endowed with these four things is said to practise the right conduct of a householder conducive to fame and following, and to rebirth in devaloka.(Thus said the Bhagavā.)

The wise offers robes, food, shelter, and medicine for the sick to those worthy recipients who have attained perfection of mind and body and those who have morality, and thus they fulfil the right practice of a householder.

To them merits grow by day and by night, and having done good deeds here, they get to good devaloka hereafter.

End of the Gihisāmīci Sutta, the tenth.

End of the Puññābhisanda Vagga, the First.

Namo tassa bhagavato arahato sammāsambuddhassa

(vii) ii. PATTAKAMMA VAGGA

1. Pattakamma Sutta
2. Ānaṇya Sutta
3. Brahma Sutta
4. Niraya Sutta
5. Rūpa Sutta
6. Sarāga Sutta
7. Ahirāja Sutta
8. Devadatta Sutta
9. Padhāna Sutta
10. Adhammika Sutta

I. PATTAKAMMA SUTTA

Discourse on Rightful Actions

61. On that occasion, the Bhagavā delivered this discourse to Anāthapiṇḍika who had approached, made obeisance to the Bhagavā and sat in a suitable place.

Householder, in this world, desirable, delightful, pleasing to the senses, and hard to get are these four things. What are the four? “Let my wealth be legitimately acquired.” This is the first thing desirable, delightful, pleasing to the senses, and hard to get.

“After acquiring legitimate wealth, let my retinue arrive together with my relatives and intimate friends.” This is the second thing desirable, delightful, pleasing to the senses, and hard to get.

“After getting legitimate wealth, relatives, intimate friends and retinue, let me live long, and be able to see through my long life safely.” This is the third thing desirable, delightful, pleasing to the senses, and hard to get.

“After getting legitimate wealth, relatives, intimate friends and retinue, and after living long and being able to see through this long life safely, and on death and dissolution of this body, let me be reborn in good destinations of devaloka.” This is the fourth thing desirable, delightful, pleasing to the senses, and hard to get. Householder in this world, desirable, delightful, pleasing to the senses, and hard to get are these four things.

Householder, there are four conditions of getting these four things desirable, delightful, pleasing to the senses, and hard to get. What are the four? They are: Being endowed with conviction; being endowed with morality; being endowed with generosity in alms-giving; and being endowed with wisdom.

Householder, what is “being endowed with conviction”? Householder, an Ariya disciple in this Teaching has

conviction thus: “That Bhagavā is known as **Araham** because he is worthy of special veneration; he is known as **Sammāsambuddha** because he truly comprehends all the dhammas by his own intellect and insight; he is known as **Vijjācaraṇa-sampanna** because he possesses supreme knowledge and perfect practice of morality; he is known as **Sugata** because he speaks only what is beneficial and true; he is known as **Lokavidū** because he knows all the three lokas; he is known as **Anuttaro-purisa-dhamma-sārathi** because he is incomparable in taming those who deserve to be tamed; he is known as **Satthādevamanussānam** because he is the Teacher of devas and men; he is known as **Buddha** because he is the Enlightened One knowing and teaching the Four Noble Truths; and he is known as **Bhagavā** because he is the Most Exalted.” Thus, he has conviction in the **Arahattamagga Nāna** and **Sabbaññuta Nāna** of the Tathāgata. Householder, this is called “being endowed with conviction.”

Householder, what is “being endowed with morality”? Householder, an Ariya disciple in this Teaching refrains from killing,... p...; he refrains from taking intoxicating drinks. Householder, this is called “being endowed with morality”?

Householder, what is “being endowed with generosity in alms-giving”? Householder, an Ariya disciple in this Teaching lives in the house with a mind free from stinginess; he gives freely with an outstretched hand (or clean hand); he takes delight in giving and is ever-ready to comply with another’s request; and is devoted to generosity. Householder, this is called “being endowed with generosity in alms-giving”?

Householder, what is “being endowed with wisdom”? Householder, one who lives with a mind oppressed by covetousness (**abhijjā**) does what he should not do, and neglects what he should do; for doing what he should not do, and for neglecting what he should do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by ill will (**byāpāda**) does what he should not do, and neglects

what he should do; for doing what he should not do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by sloth and torpor (*thina-middha*) does what he should not do, and neglects what he should do; for doing what he should not do, and for neglecting what he should do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by distraction (*udhacca*) and remorse (*kukkucca*) does what he should not do, and neglects what he should do; for doing what he should not do and for neglecting what he should do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by doubt (*vicikicchā*) does what he should not do, and neglects what he should do; for doing what he should not do, and for neglecting what he should do, he loses his wealth and retinue.

Householder, that Ariya disciple, knowing that such a wicked desire as covetousness (*abhijjhā*) is the cause of mental defilement, abandons that cause of mental defilement; knowing that ill will (*byāpāda*) is the cause of mental defilement, he abandons that cause of mental defilement; knowing that sloth-and-torpor (*thina-middha*) is the cause of mental defilement, he abandons that cause of mental defilement; knowing that distraction-and-remorse (*udhacca-kukkucca*) is the cause of mental defilement, he abandons that cause of mental defilement; knowing that doubt (*vicikiccha*) is the cause of mental defilement, he abandons that cause of mental defilement.

Householder, at such a time, as the Ariya disciple, knowing that such a wicked desire as covetousness (*abhijjā*) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that ill will (*byāpāda*) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that sloth and torpor (*thina-middha*) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that distraction-and-remorse (*udhacca-kukkucca*) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that

doubt (*vicikicchā*) is the cause of mental defilement, he has abandoned that cause of mental defilement. Householder, at that time, such an Ariya disciple is said to be a very wise person who is endowed with a very wide knowledge and far-reaching insight. Householder, this is what is meant by “being endowed with wisdom”. Householder, these are the four conditions of getting the four things desirable, delightful, pleasing to the senses, and hard to get.

Householder, that Ariya disciple does four things appropriate to comforts of wealth gained, in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow. What are the four? Householder, in this world, the Ariya disciple uses his wealth which he has obtained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means and by the sweat of his brow in making himself comfortable and satisfied, and thus he enjoys a happy life in making his mother and father comfortable and satisfied, and thus making them enjoy a happy life; in making his wife, children, slaves and attendants comfortable and satisfied, and thus making them enjoy a happy life; in making his relatives and friends comfortable and satisfied, and thus making them enjoy a happy life. This is the first (of the four things) that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly.

Another thing householder, that the Ariya disciple does in the dispensation of his wealth gained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow, is making himself safe and sound all round from possible dangers arising out of fire, water, rulers, robbers and of such disagreeable persons as evil-minded heirs, and is making himself comfortable. This is the second (of the four things) that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly.

Another thing householder, that the Ariya disciple does in the dispensation of his wealth, gained in accordance with the Dhamma by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow, is doing his duties towards relatives, towards guests, towards departed relatives, towards the king, and towards devas; thus he does five kinds of duties incumbent upon him. This is the third (of the four things) that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly.

Another thing householder, that the Ariya disciple does in the dispensation of his wealth, gained in accordance with the Dhamma by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow, is making noble offerings which bring happiness and give excellent sense-objects resulting in well-being and leading to good destinations in devaloka, to samaṇa-brāhmaṇas who are well practised in abstaining from intoxication with pride and unmindfulness, who are established in forbearance and take delight in doing good deeds and who train themselves individually by themselves, and whose minds are calmed through extinction of moral defilements and through complete exhaustion of moral defilements and through complete extinction of moral defilements. This is the fourth (of the four things that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly).

Householder, the Ariya disciple does these four fitting things in the dispensation of his wealth gained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow. Householder, if anyone has used his wealth in doing other things than these four fitting things, his wealth is said to have been spent unreasonably and unfittingly. Householder, (only) if anyone has used his wealth in doing these four fitting things, his wealth is said to have been spent reasonably and fittingly. (Thus said the Bhagavā.)

“I have used my wealth (well), I have served (my parents), I have looked after (my wife and children), I have steered myself clear of danger, I have given alms conducive to rebirth in higher existences in devaloka; I have done the five kinds of offerings, and I have supported those Noble Ones who have morality and have restraint (over their deed, speech and thought.)

A wise householder may have wished for wealth for a certain benefit; that benefit has come to me. I have done my work which has no remorseful consequences.”

A human being who contemplates thus is established in the Ariya Dhamma. And one who is thus established in the practice of the Noble Ones, is to be praised here and he will enjoy a happy existence in devaloka hereafter.

End of the Pattakamma Sutta, the first.

2. ĀNANYA SUTTA

Discourse on Freedom from Debt

62. On that occasion, the Bhagavā delivered this discourse to the householder Anāthapiṇḍika who had approached and sat in a suitable place, making obeisance to the Bhagavā:

Householder, states of well-being that a person leading a sensuous domestic life enjoys at occasional opportunity are these four kinds. What are the four? State of well-being for having wealth; state of well-being for using the wealth; state of well-being for being free from debt; and state of well-being for being blameless.

Householder, what is meant by “the state of well-being for having wealth”? Householder, in this world, a certain man of good birth acquires wealth in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow; that man of good birth reflecting, “I have acquired wealth in accordance with the Dhamma, by my own effort, by the strength of my arm, by fair means, and by the sweat of my brow”, enjoys the state of well-being and is glad. Householder, this is what is meant by “the state of well-being for having wealth.”

Householder, what is meant by “the state of well-being for using wealth”? Householder, in this world, a certain man of good birth enjoys his wealth gained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow; that man of good birth reflecting, “I have used wealth which I have gained in accordance with the Dhamma, by my own effort, by the strength of my arm, by fair means, and by the sweat of my brow; I have done good deeds with it”, enjoys the state of well-being and is glad. Householder, this is what is meant by “the state of well-being for using wealth.”

Householder, what is meant by “the state of well-being for being free from debt”? Householder, a certain person of good birth in this world does not owe any debt, much or little, to anybody; (that man of good birth) reflecting, “I do not owe any debt, much or little, to anybody!”, enjoys the state of well-being and is glad. Householder, this is what is meant by “the state of well-being for being free from debt.”

Householder, what is meant by “the state of well-being for being blameless”? Householder, an Ariya disciple in this Teaching is endowed with blameless deed, speech, and thought; that Ariya disciple reflecting, “I am endowed with blameless deed, speech and thought!”, enjoys the state of well-being and is glad. Householder, this is what is meant by “the state of well-being for being blameless.” Householder, states of well-

being that a person leading a sensuous domestic life enjoys at occasional opportunity are these four kinds. (Thus said the Bhagavā.)

A being uses his wealth well and enjoys a state of well-being for possessing wealth and for being free from debt; and with wisdom he contemplates.

A good man of great wisdom knows and contemplates the use of his wealth well. These (first) three states of well-being are not even worth a sixteenth part of well-being derived from blamelessness.

End of the *Ānaṇya Sutta*, the second.

3. BRAHMA SUTTA

Discourse on Brahma (Parents)

63. Bhikkhus, men and women who worship their parents in their homes are said to have Brahma (in their home); Bhikkhus, men and women who worship their parents in their homes are said to have the very First Teachers (in their home); Bhikkhus, men and women who worship their parents in their homes are said to have the ancient deity (in their home); Bhikkhus, men and women who worship their parents in their homes are said to have worthy recipients of gifts brought from afar.

Bhikkhus, **Brahma** is the name of the parents. Bhikkhus, “The Very First Teacher” is the name of the parents. Bhikkhus, “Ancient Deity” is the name of the parents. Bhikkhus, “worthy Recipients of gifts brought from afar” is the name of the parents. Why do they get such names? It is because, bhikkhus, parents are great benefactors of sons and daughters; they protect the life of and feed sons and daughters; they show

(their sons and daughters) the ways of the world. (Thus said the Bhagavā.)

Parents should be called Brahma for their sons and daughters. They should also be called the Very First Teachers, Ancient Deity and Worthy Recipients of gifts brought from afar. Parents are always kind to sons and daughters.

That is why wise sons and daughters should make obeisance to parents, worship them, attending respectfully to their needs, giving food, cordial drinks, clothing and bed, washing their bodies and rubbing them with unguents., and washing their feet.

Those sons and daughters who feed and attend to their parent's needs are praised by the wise here and now. They enjoy well-being in deva-loka hereafter.

End of the Brahma Sutta, the third.

4. NIRAYA SUTTA

Discourse on Niraya, the Realms of Continuous Suffering

64. Bhikkhus, one who is endowed with these four things get to *niraya*, the realms of continuous suffering, as though taken and placed there (by someone). What are the four? Killing lives; taking what is not given; sexual misconduct; and telling lies. Bhikkhus, one who is endowed with these four things gets to *niraya*, the realms of continuous suffering, as though taken and placed there (by someone). (Thus said the Bhagavā.)

Killing lives and stealing, speaking an untruth, and committing wrongful sexual acts with

another man's wife, so to speak, are not praised by the wise.

End of the Niraya Sutta, the fourth

5. Rūpa Sutta

Discourse on Appearance

65. Bhikkhus, these four kinds of persons do exist in this world. What are the four? They are: One who has conviction (in a certain person) judging by the outward appearance; one who has conviction (in a certain person) judging by the reputation; one who has conviction (in a certain person) judging by the austere practice; and one who has conviction (in a certain person) judging by the Dhamma (i.e. in the virtues of Morality, Concentration, etc.). Bhikkhus, these four kinds of persons do exist in this world. (Thus said the Bhagavā.)

Certain people measure (virtue) by appearance, and some by voice. They are led by their own desire and attachment. They cannot know (the true virtue).

A stupid person, walled in from all sides, cannot know the intrinsic virtue of the wise; nor can he know the extrinsic. That person drifts down the stream with the sounds of praise.

A certain person does not know the intrinsic virtue of the wise but sees the extrinsic virtues and fruits thereof. That person also drifts down the stream with the sounds of praise.

A certain person knows and sees, without any obstruction, the intrinsic as well as the extrinsic virtues of the wise.

That person does not drift down the stream with the sounds of praise.

End of the Rūpa Sutta, The fifth.

6. SARĀGA SUTTA

Discourse on Attachment

66. Bhikkhus, these four kinds of persons do exist in this world. What are the four? They are: one with attachment; one with hatred; one with bewilderment; and one with conceit. Bhikkhus, these four kinds of persons do exist in this world. (Thus said the Bhagavā.)

Beings who cling to objects of attachment and of affection, and are bound by fetters (of defilements) through ignorance of Truth, strengthen their bondage (of defilements).

The unwise do develop trouble by doing demeritorious deeds caused by attachment, hatred, and bewilderment.

Those beings, blinded and hindered by ignorance (of the Four Noble Truths), being led by attachment, etc, do not know the fact that they are being bound by fetters.

End of the Sarāga Sutta, the sixth

7. AHIRĀJA SUTTA

Discourse on Protection Against Snake Kings

67. At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatthi. It was then that many bhikkhus approached the Bhagavā, made obeisance, sat in a suitable place, and said to the Bhagavā, “Venerable Sir, a certain bhikkhu in Sāvatthi, died of snake-bite.”

“Bhikkhus, that bhikkhu certainly did not seem to suffuse his all-pervading loving-kindness to the four kinds of Snake-kings. If, bhikkhus, he had suffused his all-pervading

loving-kindness to the four kinds of Snake-kings, he would not have died of snake-bite."

What are the four? They are: Virūpakkha Snake-king, Erāpatha Snake-king, Chabyāputta Snake-king, and Kanhāgotama Snake-king. Bhikkhus, that bhikkhu certainly did not suffuse his all-pervading loving-kindness to these four kinds of Snake-kings. Bhikkhus, if he had suffused his all-pervading loving-kindness to these four kinds of Snake-kings, he would not have died of snake-bite. Bhikkhus, for the purpose of your self-protection, self-preservation and safeguarding yourselves, I sanction the practice of suffusing all pervading loving-kindness to these four kinds of Snake-kings thus:

"Let my loving-kindness pervade amongst species of Virūpakkha Snake-king. Let my loving-kindness pervade amongst species of Erāpatha Snake-king. Let my loving-kindness pervade amongst species of Chabyāputta Snake-king. Let my loving kindness pervade amongst species of Kanhāgotama Snake-king.

Let my loving-kindness pervade amongst footless creatures. Let my loving-kindness pervade amongst two-footed creatures. Let my loving-kindness pervade amongst four-footed creatures. Let my loving-kindness pervade amongst many-footed creatures.

Let not footless creatures hurt me. Let not two-footed creatures hurt me. Let not four-footed creatures hurt me.

Let not many-footed creatures hurt me. Let all beings, without discrimination, let all beings that breathe, let all corporeal beings see pleasant objects. Let no evil befall on any creature.

Unlimited are attributes of the Buddha. Unlimited are attributes of the Dhamma. Unlimited are attributes of the Sami

-gha. Limited are attributes of snakes. Limited are attributes of scorpions. Limited are attributes of centipedes. Spiders, lizards and mice that crawl. I have made protection; I have made safeguarding; let those (harmful) creatures go away. Then, I venerate the Bhagavā, and seven preceding Buddhas, the Perfectly Self-Enlightened.” (Thus said the Bhagavā, sanctioning the practice of suffusing all pervading loving-kindness.)

End of the Ahirāja Sutta, the seventh.

8. DEVADATTA SUTTA

Discourse on Devadatta

68. At one time, not long after Devadatta went away (causing a schism in the Order of Saṃgha), the Bhagavā was residing at Gijjhakūṭa Hill in Rājagaha. It was then that the Bhagavā, with reference to Devadatta, said to the bhikkhus, “Bhikkhus, Devadatta’s gain, honour and fame arise for killing himself and for his own ruin”.

Bhikkhus, just as the plantain bears fruit to kill itself and for its own ruin, so also Devadatta’s gain, honour and fame arise for killing himself and for his own ruin.

Bhikkhus, just as the bamboo bears fruit to kill itself and for its own ruin, so also Devadatta’s gain, honour and fame arise for killing himself and for his own ruin.

Bhikkhus, just as the reed plant bears fruit to kill itself and for its own ruin, so also Devadatta’s gain, honour and fame arise for killing himself and for his own ruin.

Bhikkhus, just as a she-mule bears a child to kill herself and for her own ruin, so also Devadatta’s gain, honour and fame arise for killing himself and for his own ruin. (Thus said the Bhagavā.)

Just as its own fruit kills the plantain, the bamboo, the reed; and just as its own child

breaks the womb and kills the she-mule, so also his own gain, honour and fame kill a wicked person.

End of the Devadatta Sutta, the eight.

9. PADHĀNA SUTTA

Discourse on Exertion

69. Bhikkhus, exertions are these four kinds. What are the four? They are: exertion in the restraint of senses; exertion in the abandonment of demeritorious dhammas; exertion in the practice of meditation; and exertion in guarding one's own character. Bhikkhus, what is meant by "exertion in the restraint of senses"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth a desire not to let arise the demeritorious dhammas that have not yet arisen. Bhikkhus, this is said to be "exertion in the restraint of senses."

Bhikkhus, what is meant by "exertion in the abandonment of demeritorious dhammas"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth a desire to abandon demeritorious dhammas that have already arisen. Bhikkhus, this is said to be "exertion in the abandonment of demeritorious dhammas".

Bhikkhus, what is meant by "exertion in the practice of meditation"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth a desire to promote meritorious dhammas that have not yet arisen. Bhikkhus, this is said to be "exertion in the practice of meditation".

Bhikkhus, what is meant by "exertion in guarding one's own character"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth

a desire to establish, to remember, to increase, to spread, to develop and to perfect the meritorious dhammas that have already arisen. Bhikkhus, this is said to be "exertion in guarding one's own character". Bhikkhus, exertions are these four kinds.

(The Bhagavā), the kinsman of the Sun has said of these four exertions, namely, exertion in restraint, exertion in abandonment, exertion in meditation, and exertion in guarding one's own character.

A certain bhikkhu in this Teaching puts forth strenuous energy and effort, and (that bhikkhu) realizes Nibbāna (*khaya*), where all manner of suffering ends.

End of the Padhāna Sutta, the ninth.

10. ADHAMMIKA SUTTA

Discourse on Unrighteousness

70. Bhikkhus, when kings fail to rule righteously, ministers also fail to administer justly. When ministers fail to administer justly, brahmins and householders also fail to abide by the right conduct. When brahmins and householders fail to abide by the right conduct, people living in cities and towns also fail to abide by the righteous law. When people living in cities and towns fail to abide by the righteous law, the moon and the sun orbit irregularly. When the moon and the sun orbit irregularly, stars and planets orbit irregularly. When stars and planets orbit irregularly, days and nights are irregular. When days and nights are irregular, months and fortnights are irregular. When months and fortnights are irregular, seasons of the year are irregular. When seasons of the year are irregular,

winds blow irregularly and in wrong directions. When winds blow irregularly and in wrong directions, devas are very much agitated. When devas are very much agitated, it does not rain properly. When it does not rain properly, crops do not mature evenly. Bhikkhus, people who eat the crops of uneven maturity live short; they are not good-looking; they are weak and sickly.

Bhikkhus, when kings rule righteously, ministers also administer justly. When ministers administer justly, brahmins and householders abide by the right conduct. When brahmins and householders abide by the right conduct, people living in cities and towns also abide by the righteous law. When people living in cities and towns abide by the righteous law, the moon and the sun orbit regularly. When the moon and the sun orbit regularly, stars and planets also orbit regularly. When stars and planets orbit regularly, days and nights are regular. When days and nights are regular, months and fortnights also are regular. When months and fortnights are regular, seasons of the year also are regular. When seasons of the year are regular, winds blow regularly and in right directions. When winds blow regularly and in right directions, devas are not agitated. When devas are not agitated, it rains properly. When it rains properly, crops become mature evenly. Bhikkhus, people who eat the crops of even maturity live long; they are good-looking; they are strong and healthy. (Thus said the Bhagavā.)

If the leading bull takes a crooked course in crossing (a river), the cows that follow him also will take a crooked course like him.

Similarly, when the highest amongst men practises unrighteousness, what is there to be said of other beings? (They will do the same), and when the king is unrighteous, the whole kingdom suffers.

If the leading bull takes a straight course in crossing (a river), the cows that follow him also will take a straight course like him.

Similarly, when the highest amongst men practises righteousness, what is there to be said of other beings? (They will do the same), and when the king is righteous, the whole kingdom is happy.

End of the Adhammika Sutta, the tenth.

End of the Pattakamma Vagga, The second.

Namo tassa bhagavato arahato sammāsambuddhassa

(viii) iii. 'APANṆAKA VAGGA

1. Padhāna Sutta
2. Sammādiṭṭhi Sutta
3. Sappurisa Sutta
4. Paṭhamaagga Sutta
5. Dutiyaagga Sutta
6. Kusināra Sutta
7. Acinteyya Sutta
8. Dakkhiṇa Sutta
9. Vaṇijja Sutta
10. Kamboja Sutta

1. PADHĀNA SUTTA

Discourse on Unerring Practice

71. Bhikkhus, a bhikkhu who is endowed with four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. What are the four? Bhikkhus, a bhikkhu in this Teaching has morality; he has learnt much (of the Dhamma); he has a firm effort; and he has wisdom. Bhikkhus, a bhikkhu who is endowed with these four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. (Thus said the Bhagavā.)

End of the Padhāna Sutta, the first.

2. SAMMĀDITṬHI SUTTA

Discourse on Right Views

72. Bhikkhus, a bhikkhu who is endowed with four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. What are the four? They are: the thought of renunciation (nekkhammavitakka); non-destructive thought (abyapādavitaṅkha); non-harmful thought (avihiṃsavitaṅkha); and the right view (sammādiṭṭhi). Bhikkhus, a bhikkhu who is endowed with these four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. (Thus said the Bhagavā.)

End of the Sammādiṭṭhi Sutta, the second.

3. SAPPURISA SUTTA

Discourse on a Virtuous Man

73. Bhikkhus, one who is endowed with four dhammas is known as a wicked man. What are the four? Bhikkhus, in this world, a wicked man openly speaks of others' faults without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem, he will speak very promptly and completely, without any omission, of others' faults in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man."

Another kind, bhikkhus, is that a wicked man does not speak openly of others' virtues even when asked. What is there to say when not asked? If a question is put to him with the intention of solving a problem, he will speak very reluctantly and incompletely, with omission, briefly of others' virtues. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man."

Another kind, bhikkhus, is that a wicked man does not speak openly of his faults even when asked. What is there to say when not asked. If a question is put to him with the intention of solving a problem, he will speak very reluctantly and incompletely, with omission, briefly of his own faults. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man."

Another kind, bhikkhus, is that a wicked man speaks openly of his own virtues without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem, he will speak very promptly and completely, without any omission, of his own virtues in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man." Bhikkhus, one who is endowed with these four dhammas is to be known as a wicked man.

Bhikkhus, one who is endowed with these four dhammas is to be known as a virtuous man. What are the four? Bhikkhus, a virtuous man in this world does not openly speak of others' fault even when asked. What is there to say when not asked? If a question is put to him with the intention of solving a problem, he will speak very reluctantly and incompletely, with omission, briefly of others' faults. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man."

Bhikkhus, another kind is that a virtuous man speaks openly of others' virtues even without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem he will speak promptly and completely, without any omission, of others' virtues in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man."

Another kind, bhikkhus, is that a virtuous man speaks openly of his own faults even without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem, he will speak promptly and completely, without any omission, of his own faults in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man."

Another kind, bhikkhus, is that a virtuous man does not speak openly of his own virtues even when asked? What is there to say when not asked? If a question is put to him with the intention of solving a problem, he will speak reluctantly and incompletely, with omission, briefly of his virtues. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man." Bhikkhus, one who is endowed with these four dhammas is to be known as a virtuous man.

Bhikkhus, a daughter-in-law is brought to the house in the night or in the day. On that very night or day, that newly brought daughter-in-law shows much shyness and fear of the

mother-in-law, the father-in-law, the husband, and even the man-servants of the household. Later, when that daughter-in-law becomes familiar in the household, she says 'Go away! What do you know?' to her mother-in-law, her father-in-law, and to her husband. In the same way, in this Teaching, a certain bhikkhu leaves the householder's life and enters the Order as a bhikkhu in the night, or in the day. On that very night or day, the new bhikkhu shows much shyness and fear of bhikkhus, bhikkhunīs, lay disciples, female lay disciples, and even attendant novices of the monastery. Later, when that new bhikkhu becomes familiar with the Order, he says, "Go away! What do you know?" to his teacher or preceptor bhikkhu. Therefore, bhikkhus, you must bear in mind, "we shall behave like a newly brought daughter-in-law" in this Teaching. Bhikkhus, only thus must you behave. (Thus said the Bhagavā.)

End of the Sappurisa Sutta, the third.

4. PAṬHAMA AGGA SUTTA

First Discourse on Highest Virtue

74. Bhikkhus, highest virtues are these four kinds. What are the four? They are: Highest virtue of morality; highest virtue of concentration; highest virtue of wisdom; and highest virtue of emancipation. Bhikkhus, highest virtues are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Agga Sutta, the fourth.

5. DUTIYA AGGA SUTTA

Second Discourses on 'Highest Virtue'

75. Bhikkhus, highest virtues are these four kinds. What are the four? They are: Highest virtue of corporeality ¹; highest virtue of sensation; highest virtue of perception; and highest virtue of existence. Bhikkhus, highest virtues are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Agga Sutta, the fifth.

6. KUSINĀRA SUTTA

Discourse on Giving at Kusināra

76. At one time, the Bhagavā, just before his passing away into parinibbāna, was staying between the twin sal trees in the sal grove of Mallā Princes at a road bend (near the South Gate) of Kusināra Town. It was then that the Bhagavā, (after the usual address to his bhikkhus) calling "Bhikkhus", and the bhikkhus (attentively and respectfully) responding "Venerable Sir", said these words:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṃgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that "even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return".

When this was said, the bhikkhus remained silent. For a second time, the Bhagavā said:

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1. Corporeality: If, by contemplating corporeality, Arahattaphala is achieved, then that corporeality is said to be the highest virtue of corporeality.

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṃgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that “even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return.”

For the second time, too, the bhikkhus remained silent.

For the third time, the Bhagavā said: O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṃgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that “even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return.”

For the third time, too, the bhikkhus remained silent.

Then the Bhagavā said to the bhikkhus:

O Bhikkhus, it may be that you do not ask questions out of respect for the Teacher. Then, bhikkhus, let a bhikkhu tell a companion (his uncertainty or perplexity).

Even when this was said, the bhikkhus continued to remain silent.

Then the Venerable Ānanda said to the Bhagavā. “Wonderful it is, Venerable Sir! Marvellous it is, Venerable Sir! I believe that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṃgha, or Magga, or the Practice.”

Ānanda, you say this only out of faith. Indeed, Ānanda, the Tathāgata knows for certain that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṃgha, or Magga, or the Practice.

Ānanda, amongst these five hundred bhikkhus, even the least (in attainment) is a Sotāpanna, a Stream-winner not

liable to be reborn in any apāya, realm of misery, assured of reaching desirable realms of existence or of reaching the end of dukkha, bound for the three higher levels of Insight, culminating in Enlightenment. (Thus said the Bhagavā.)

End of the Kusināra Sutta, the sixth.

7. ACINTEYYA SUTTA

Discourse on Things That Should Not Be Imagined

77. Bhikkhus, these four unimaginable things should not be imagined. One who imagines these four things will go mad and vexed. What are the four? Bhikkhus, the unimaginable scope of Buddhahood should not be imagined; one who imagines the unimaginable scope of Buddhahood will go mad and vexed. Bhikkhus, the unimaginable scope of Jhāna-attainment of a Jhāna-attainer should not be imagined; one who imagines the unimaginable scope of Jhāna-attainment of a Jhāna attainer will go mad and vexed. Bhikkhus, the unimaginable consequences of kammic actions should not be imagined; one who imagines the unimaginable consequences of kammic actions will go mad and vexed. Bhikkhus, the unimaginable universe (loka) should not be imagined; one who imagines the unimaginable universe (loka) will go mad and vexed. Bhikkhus, these four unimaginable things should not be imagined; one who imagines these four things will go mad and vexed. (Thus said the Bhagavā.)

End of the Acinteyya Sutta, the seventh.

8. DAKKHIṆA SUTTA**Discourse on Charity**

78. Bhikkhus, purity of a gift is of these four kinds. What are the four? Bhikkhus, there is the kind of gift which is pure because of the giver, and impure because of the recipient. Bhikkhus, there is the kind of gift which is impure because of the giver and impure because of the recipient. Bhikkhus, there is the kind of gift which is pure because of the giver and pure because of the recipient, too. Bhikkhus, how is a gift pure because of the giver and impure because of the recipient? Bhikkhus, in this world, the giver has morality, and is of virtuous character; the recipient has no morality and is of evil character. Thus, bhikkhus, a gift is pure because of the giver and impure because of the recipient.

Bhikkhus, how is a gift pure because of the recipient, and impure because of the giver? Bhikkhus, in this world, the giver has no morality, and is of evil character, the recipient has morality, and is of virtuous character. Bhikkhus, thus the gift is pure because of the recipient and is impure because of the giver.

Bhikkhus, how is a gift impure because of the giver, and impure because of the recipient? Bhikkhus, in this world, the giver has no morality, and is of evil character; the recipient also has no morality, and is of evil character. Thus, bhikkhus, the gift is impure because of the giver, and impure because of the recipient.

Bhikkhus, how is a gift pure because of the giver, and pure because of the recipient? Bhikkhus, in this world, the giver has morality and is of virtuous character, and the recipient also has morality and is of virtuous character. Thus, bhikkhus, the gift is pure because of the giver, and pure because of the recipient. Bhikkhus, purity of a gift is of these four kinds. (Thus said the Bhagavā.)

9. VANIJJA SUTTA

Discourse on “Trade”

79. On that occasion, the Venerable Sāriputta approached the Bhagavā, made obeisance, sat in a suitable place, and said to the Bhagavā, “Venerable Sir, What is the cause, what is the reason for ruin in trade carried out by some in this world although their effort is equal to that of others in trade? Venerable Sir, what is the cause, what is the reason for failure to achieve intended result in trade carried out by some in this world although their effort is equal to that of others in trade? Venerable Sir, what is the cause, what is the reason for achieving intended result in trade carried out by some in this world although their effort is equal to that of others in trade? Venerable Sir, what is the cause, what is the reason for achieving success exceeding intended result in trade carried out by some in this world although their effort is equal to that of others in trade?”

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, “Venerable Sir, name the requisite (you want)”, but that person did not give that requisite. That person died in that existence and was reborn in this human world and makes an effort in trade; the trade carried out by that person meets ruin.

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, “Venerable Sir, name the requisite (you want)”, but that person did not give that requisite as intended. That person died in that existence and was reborn in this human world and makes an effort in trade; the trade carried out by that person fails to produce intended result.

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, “Venerable Sir, name

the requisite (you want)", and that person gave the requisite as intended. That person died in that existence and was reborn in this human world and makes an effort; the trade carried out by that person produces intended result.

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, "Venerable Sir, name the requisite (you want)", and that person gave more than the requisite originally intended. That person died in that existence and was reborn in this human world, and makes an effort; the trade carried out by that person produces greater benefits than intended.

Sāriputta, this is the cause, this is the reason for ruin in trade carried out by some although their effort is equal to that of others in trade. Sāriputta, this is the cause, this is the reason for failure to achieve intended result in trade carried out by some although their effort is equal to that of others in trade. Sāriputta, this is the cause, this is the reason for achieving intended result in trade carried out by some although their effort is equal to that of others in trade. Sāriputta, this is the cause, this is the reason for achieving success exceeding intended result in trade carried out by some although their effort is equal to that of others in trade. (Thus said the Bhagavā.)

End of the Vaṇijja Sutta, the ninth.

10. KAMBOJA SUTTA

Discourse On "Kamboja"

80. At one time the Bhagavā was residing at Ghositārāma monastery in Kosambī. It was then that the Venerable Ānanda approached, made obeisance, sat in a suitable place, and said to the Bhagavā:

“Venerable Sir, what is the cause, what is the reason for a woman not to stay in an assembly hall, not to undertake any business transaction, and not to go to Kamboja country¹?” Ānanda, a woman is susceptible to anger; a woman is jealous; a woman is stingy; a woman is foolish. Ānanda, that is the cause, that is the reason for a woman not to stay in an assembly hall, not to undertake any business transaction, and not to go to Kamboja country. (Thus said the Bhagavā.)

End of the Komboja Sutta, the tenth.

End of Apaṇṇaka Vagga, the third:

1. Kamboja: Kamboja mentioned here may be just a representative example of a foreign country to which a woman should never go.

Namo tassa bhagavato arahato sammāsbuddhassa

(ix) iv. MACALA VAGGA

1. Pāṇātipāta Sutta
2. Musāvāda Sutta
3. .Avaṇṇāraha Sutta
4. Kodhagaru Sutta
5. Tamotama Sutta
6. Oṇatoṇata Sutta
7. Putta Sutta
8. Samyojana Sutta
9. Sammādiṭṭhi Sutta
10. Khandha Sutta

1. PĀṆĀTIPĀTA SUTTA

Discourse on Killing

81. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Killing lives, taking what is not given, committing adultery, and telling lies. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? They are: Abstaining from killing lives; abstaining from taking what is not given; abstaining from committing adultery; and abstaining from telling lies. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Pāṇātipāta Sutta, the first.

2. MUSĀVĀDA SUTTA

Discourse on Telling Lies

82. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Telling lies; backbiting; speaking harsh words; and speaking frivolously. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? They are: Abstaining from telling lies;

abstaining from backbiting; abstaining from speaking harsh words; and abstaining from speaking frivolously. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Musāvāda Sutta, the second

3. AVAṆṆĀRAHA SUTTA

Discourse on Blameworthiness

83. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Praising a blameworthy person without proper investigation; blaming a praiseworthy person without proper investigation; having faith in those unworthy of faith without proper investigation; having no faith in those worthy of faith without proper investigation. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? Blaming a blameworthy person after proper investigation; praising a praiseworthy person after proper investigation; having no faith in those unworthy of faith after proper investigation; and having faith in those worthy of faith after proper investigation. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Avaṇṇāraha Sutta, the third

4. KODHAGARU SUTTA

Discourse on Paying Attention to Hatred

84. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Pursuing anger (*kodha*) instead of seeking after good practice (*saddhamma*); pursuing ingratitude (*makkha*) instead of seeking after good practice; pursuing gains (*lābha*) instead of seeking after good practice; pursuing respect (*sakkāra*) instead of seeking after good practice. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? They are: Seeking after good practice instead of pursuing anger; seeking after good practice instead of pursuing ingratitude; seeking after good practice instead of pursuing gains; and seeking after good practice instead of pursuing gains. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Kodhagaru Sutta, the fourth.

5. TAMOTAMA SUTTA

Discourse to Darkness to Darkness

85. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who is born in darkness¹; and has his destination (in his next birth) in

1. Darkness: Pāḷi; Tama (and Tamo); darkness (syn. *andhakāra*. opp *joti*) lit. as well as fig. (mental darkness, ignorance or state of doubt); one of the dark states of life... or in a state of suffering (*duggati*).

darkness; one who is born in darkness, but has his destination (in his next birth) in light; one who is born in light, but has his destination (in his next birth) in darkness; and one who is born in light and has his destination (in his next birth) in light.

Bhikkhus, how is one born in darkness and has his destination in darkness? Bhikkhus, a certain person in this world is born in such low castes as *caṇḍālas*, basket-weavers, fishermen and hunters, leather-tanners, flower-scavengers; he is poor; he has little to eat; he lives a miserable life; in that class, he gets his food and clothing with difficulty; that person is ugly, not good to look at, and is deformed and dwarfed; he has bad health; he is blind, or he has crooked limbs, or is lame, or paralysed; he is not one who gets food, drinks, clothing, vehicle, flowers, scents and perfumes; neither is he one who gets a bed to lie down on, a house to take shelter in, or an oil-lamp (to light his house); that person has evil deed, speech and thought; and for having evil deed, speech and thought he falls helter-skelter to realms of continuous suffering (*niraya*) where evil ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in darkness and has his destination (in the next birth) in darkness.

Bhikkhus, how is one born in darkness but has his destination in light? Bhikkhus, a certain person in this world is born in such low castes as *caṇḍālas*, basket-weavers, fishermen and hunters, leather-tanners, flower-scavengers; he is poor; he has little to eat; he lives a miserable life, in that class he gets his food and clothing with difficulty; that person is ugly, not good to look at, and is deformed and dwarfed; he has bad health; he is blind, or he has crooked limbs, or is lame, or paralysed; he is not one who gets food, drink, clothing, vehicle, flowers, scents, or perfumes; neither is he one who gets a bed to lie down on, a house to take shelter in, or an oil-lamp (to light his house); that person has good

deed, speech and thought; and for having good deed, speech and thought, he gets to good destinations, the happy world of the devas (devaloka) where good ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in darkness, but has his destination in light.

Bhikkhus, how is one born in light and has his destination in darkness? Bhikkhus, a certain bhikkhu in this world is born in such high castes as the wealthy khattiyas, the wealthy brahmanas, or the wealthy householders (gahapatis); he is rich and has much property and personal comforts; he has plenty of gold and silver; he has much pleasing furniture and utensils; he has plenty of grain; that person is beautiful, good to look at, he has a faith-inspiring appearance; he is endowed with good looks; he is one who gets food, drinks, clothing, vehicles, flowers, scents and perfumes; a bed to lie down on, a house to take shelter in, or an oil-lamp (to light his house). That person has evil deed, speech and thought, and for having evil deed, speech and thought; he falls helter-skelter to realms of continuous suffering (niraya) where evil ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in light but has his destination (in the next birth) in darkness.

Bhikkhus, how is one born in light and has his destination (in the next birth) in light? Bhikkhus, a certain person in this world is born in such high castes as the wealthy khattiyas, the wealthy brāhmanas or the wealthy householders (gahapatis); he is rich and has much property and personal comforts; he has plenty of gold and silver; he has much pleasing furnitures and utensils; he has plenty of grain; that person is beautiful, good to look at; he has a faith-inspiring appearance; he is endowed with good looks; he is one who gets food, drinks, clothing, vehicles, flowers, scents and perfumes, a bed to lie down on, a house to take shelter in, and an oil-lamp (to light his house). That person has good deed, speech and thought, and for having good deed, speech and thought, he gets to good destinations, the happy world of

devas (devaloka) where the good ones go after death and dissolution of the body, Bhikkhus, thus, that person is born in light, and has his destination in light. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Tamotama Sutta, the fifth.

6. OṆATONATA SUTTA

Discourse on High and Low Classes

86. Bhikkhus, four kinds of person do exist in this world. What are the four? They are: one who is born low and is going to be low; one who is born low but is going to be raised high; one who is born high, but is going to be low; and one who is born high and is going to be raised high. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Oṇatonata Sutta, the sixth.

7. PUTTA SUTTA

Discourse on Sons of the Buddha

87. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a samaṇa one who is not shaken? Bhikkhus, a bhikkhu in this Teaching is one who is still a *sekkha*, who is still under training with his mind intent upon (Arahattaphala) where all bonds of life exhaust. Bhikkhus, just as the eldest son of an anointed king, although he has not been anointed does not get anxious about his being anointed,

so also, bhikkhus, a bhikkhu who is a sekkha, and who is under training with his mind intent upon (Arahattaphala) where all bonds of life exhaust is not shaken. Thus, bhikkhus, that person is a samaṇa who is not shaken.

How, bhikkhus, is a samaṇa who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching, having exhausted all moral intoxicants, achieves and remains in this very life in the taint-free emancipation of the Arahattaphala, Samādhī, and the emancipation of the Arahattaphala Paññā by his own insight, but he has not felt with his mind (nāmakāya) the eight stages of release (vimokkha) as yet. Bhikkhus, thus, that person is a samaṇa who is like a white lotus (puṇḍarika).

How, bhikkhus, is a samaṇa who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching, having exhausted all moral intoxicants, achieves and remains in this very life in the taint-free emancipation of the Arahattaphala Samādhī, and the emancipation of the Arahattaphala Paññā by his own insight, and he has felt with his mind the eight stages of release. Thus, bhikkhus, that person is a samaṇa who is like a paduma lotus.

Bhikkhus, how is a samaṇa who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching on most occasions uses the robe on being asked (to wear), and rarely without being asked. On most occasions, he consumes alms-food on being asked, and rarely without being asked. On most occasions, he uses the monastery (i.e., the dwelling place) on being asked, and rarely without being asked. On most occasions, he uses the medicine and medicinal requisites on being asked, and rarely without being asked. His fellow bhikkhus, on most occasions, behave towards him with pleasant bodily actions, and rarely with unpleasant bodily actions. On most occasions, they behave towards him with pleasant verbal actions, and rarely with unpleasant verbal actions. On most occasions, they behave towards him with pleasant mental actions, and rarely with unpleasant mental actions. On most

occasions they pay homage to him with pleasant mental actions, and rarely with unpleasant mental actions. That bhikkhu rarely suffers from disorders of the bile, the phlegm, the wind or the union of the three, or the change of weather conditions, or from careless actions, or on account of others, or as a result of one's kammic actions. He has not much ailment. He can attain easily at will without trouble, without difficulty the four jhāna states of a superior mind for the well-being in this very existence. And having exhausted all moral intoxicants, he achieves and remains by his own insight in this very existence in the taint-free emancipation of the Arahattaphala Samādhī, and emancipation of the Arahattaphala Paññā. Bhikkhus, that person is a samaṇa who is refined amongst samaṇas.

Bhikkhus, one who says, "(He is) a samaṇa who is refined amongst samaṇas," says it well. Bhikkhus, one who wishes to say, "(He is) a samaṇa who is refined amongst samaṇas" rightly must say it with reference to me only. Bhikkhus, on most occasions I use the robe which is offered to me with a request to use it, and I rarely use it without being requested. On most occasions I eat food on being requested, and rarely without being requested. On most occasions I use the monastery (i.e., the dwelling place), on being requested, and rarely without being requested. On most occasions I use the medicine and the medicinal requisites on being requested, and rarely without being requested. My fellow bhikkhus on most occasions behave towards me with pleasant bodily actions, and rarely with unpleasant bodily actions. On most occasions they behave towards me with pleasant verbal actions, and rarely with unpleasant verbal action. On most occasions, they behave towards me with pleasant mental actions, and rarely with unpleasant mental actions. On most occasions they pay homage to me with pleasant mental actions, and rarely with unpleasant mental actions. I very rarely suffer from disorders of the bile, the phlegm, the wind, or the union of the three, or the change of weather conditions, or

from careless actions, or on account of others, or as a result of the kammic actions. I have not much ailment. I can attain easily at will, without trouble and without difficulty the four jhāna states of a superior mind for the well-being in this very existence, I achieve and remain by my own insight in this very existence in the taint-free emancipation of the Arahattaphala Samādhī, and the emancipation of the Arahattaphala Paññā.

Bhikkhus, one who says, “(He is) a samaṇa who is refined amongst samaṇas says it well. Bhikkhus, one who wishes to say “(He is) a samaṇa who is refined amongst samaṇas” rightly must say it with reference to me only. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Putta Sutta, the seventh

8. SAMYOJANA SUTTA

Discourse on Fetters

88. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a samaṇa one who is not shaken? Bhikkhus, a bhikkhu in this Teaching, through complete destruction of the three fetters¹, is a Sotāpanna, a stream-winner who is not liable to fall into states of ruin (vinipāta),

1. Three fetters: Three lower samyojanas, namely, sakkāya diṭṭhi, wrong view about individuality; vicikicchā, doubt; and silabbataparāmāsa, belief in mere rites and rituals, outside the path of Eight Constituents.

assured of a good destination and of attaining the three higher levels of Insight (culminating in Enlightenment). Bhikkhus, thus the bhikkhu is a samaṇa who is not shaken.

Bhikkhus, how is a samaṇa one who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching, through complete destruction of the three fetters, and rarefication of attachment (rāga), hatred (dosa) and bewilderment (moha), is a Saḡadāgāmi, a Once-Returner, who will make an end of dukkha after returning to this realm of human beings only once. Bhikkhus, thus this bhikkhu is a samaṇa who is like a white lotus (puṇḍarika).

Bhikkhus, how is a samaṇa one who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching, through the complete destruction of the five fetters which lead to (rebirth in) lower sensuous realms is an Anāgāmi who has arisen spontaneously in the Brahma realm; and being an Anāgāmi, a Never-Returner, with no possibility of returning from that realm to existence in any form, or in any other realm, he will finally pass away in the realization of Nibbāna in that very realm.

Bhikkhus, how is a samaṇa one who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching, due to complete extinction of moral intoxicants (āsavas), is an Arahāt, who in this very life has attained to the taint-free emancipation of the Arahattaphala Samādhī and emancipation of the Arahattaphala Paññā by his own insight. Bhikkhu, in this way, that person is a samaṇa who is refined amongst samaṇas. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Saṃyojana Sutta, the eighth.

9. SAMMĀDITṬHI SUTTA

Discourse on Right View

89. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a bhikkhu a samaṇa who is not shaken? Bhikkhus, a bhikkhu in this Teaching has the right view¹; has the right thinking²; has the right speech³; has the right action⁴; has the right livelihood⁵; has the right effort⁶; has the right mindfulness⁷; and the right concentration⁸. Thus bhikkhus, a bhikkhu is a samaṇa who is not shaken.

Bhikkhus, how is a samaṇa who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching has the right view; has the right thinking; has the right speech; has the right action; has the right livelihood; has the right effort; has the right mindfulness; and has the right concentration. He has the right knowledge (Arahattaphala Ñāna) and the right emancipation (Arahattaphala), but he has not felt with his mind the eight stages of release (vimokkha) Thus, bhikkhus, that person is a samaṇa who is like a white lotus.

Bhikkhus, how is a samaṇa one who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching has the right view, ...p... the right emancipation (Arahattaphala), and he has also felt with his mind the eight stages of release (vimokkha) Bhikkhus, in this way that person is a samaṇa who is like a paduma lotus.

Bhikkhus, how is samaṇa one who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching on most

1. Sammādiṭṭhi

2. Sammāsaṅkappa

3. Sammāvāsā

4. Sammākamanta

5. Sammāājīva

6. Sammāvāyāma

7. Sammāsati

8. Sammāsamādhi

These are the eight constituents of the Noble Path.

occasions, uses the robe on being asked (to wear), and rarely, without being asked ...p... . Bhikkhus, one who says, “(He is) a samaṇa who is refined amongst samaṇas” says it well. Bhikkhus, one who wishes to say, “(He is) a samaṇa who is refined amongst samaṇas” rightly must say it with reference to me only. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Sammādiṭṭhi Sutta, the ninth

10. KHANDHA SUTTA

Discourse on Aggregates

90. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a samaṇa one who is not shaken? Bhikkhus, a bhikkhu in this Teaching is a sekkha who is still under training who has not yet attained the Arahattaphala, and who is longing for attainment of (Nibbāna) where all bonds of life exhaust. Bhikkhus, thus, that person is a samaṇa who is not shaken.

Bhikkhus, how is a samaṇa one who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching repeatedly contemplates the arising and dissolution of the five aggregates of clinging (Upādanakkhadhā) thus: “Such is corporeality; such is the origin of corporeality; such is the cessation of corporeality. Such is sensation ...p... Such is perception ...p... Such and such are volitional activities (Saṅkhāra) ...p... Such is consciousness ...p... Such is the cessation of consciousness; but he has not felt with his mind the eight stages

of release (vimokkha). Bhikkhus, thus, that person is a samaṇa who is like a white lotus (puṇḍarika).

Bhikkhus, how is a samaṇa one who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching repeatedly contemplates the arising and dissolution of the five aggregates of clinging (Upādānakkhandhā) thus: Such is corporeality; such is the origin of corporeality; such is the cessation of corporeality; such is sensation ...p... Such is perception ...p... Such and such are volitional activities (Saṅkhāra) ...p... Such is consciousness ...p... Such is the origin of consciousness; such is the cessation of consciousness. And he has felt with his mind the eight stages of release (vimokkha). Thus, bhikkhus, that person is a samaṇa who is like a paduma lotus.

Bhikkhus, how is a samaṇa one who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching, on most occasions, uses the robe on being asked (to wear), and rarely without being asked ...p... Bhikkhus, one who wishes to say, “(He is) a samaṇa who is refined amongst samaṇas” rightly must say it with reference to me only. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Tenth Sutta.

End of the Macala Vagga, the Fourth.

Namo tassa bhagavato arahato sammā sambuddhassa

(x)v. ASURA VAGGA

1. Asura Sutta
2. Paṭhama Samādhī Sutta
3. Duttiya Samādhī Sutta
4. Tatiya Samādhī Sutta
5. Chavālāta Sutta
6. Rāgavinaya Sutta
7. Khippanisanti Sutta
8. Attahita Sutta
9. Sikkhāpada Sutta
10. Potaliya Sutta

1. ASURA SUTTA

Discourse on a Person Like Asura

91. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A person who is like an 'asura' with a retinue of asuras; a person who is like an 'asura' with a retinue of 'devas'; a person who is like a 'deva' with a retinue of 'asuras'; and a person who is like a 'deva' with a retinue of 'devas'.

Bhikkhus, how is a person like an 'asura' who has a retinue of 'asuras'? Bhikkhus, a certain person in this world has no morality, and is of evil character; his retinue also has no morality and is of evil character. In this way, bhikkhus, a person is like an 'asura' who has a retinue of 'asuras'.

Bhikkhus, how is a person like an 'asura' who has a retinue of 'devas'? Bhikkhus, a certain person in this world has no morality, and is of evil character; his retinue, however, has morality and is of virtuous character. In this way, bhikkhus, a person is like an 'asura' who has a retinue of 'devas'.

Bhikkhus, how is a person like a 'deva' who has a retinue of 'asuras'? Bhikkhus, a certain person in this world has morality, and is of virtuous character; his retinue, however, has no morality and is of evil character. In this way, bhikkhus, a person is like a 'deva' who has a retinue of 'asuras'.

Bhikkhus, how is a person like a 'deva' who has a retinue of 'devas'? Bhikkhus, a certain person in this world has morality, and is of virtuous character; his retinue also has morality and is of virtuous character. In this way, bhikkhus, a person is like a 'deva' who has a retinue of 'devas'. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Asura Sutta, the first Sutta.

2. PATHAMA SAMĀDHI SUTTA

First Discourse on Concentration

92. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this world has tranquillity of one's own mind (*Ajjatta cetosamatha*) but has no higher wisdom of insight (*Adhipaññā dhammavipassanā*). Bhikkhus, a certain person in this world has higher wisdom of insight, but has no tranquillity¹ of one's own mind. Bhikkhus, a certain person in this world has neither tranquillity of one's own mind nor higher wisdom of insight. Bhikkhus, a certain person in this world has both tranquillity of one's own mind and higher wisdom of insight. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Samādhī Sutta, the second.

3. DUTIYA SAMĀDHI SUTTA

Second Discourse on Concentration

93. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching has tranquillity of one's own mind (*Ajjatta cetosamatha*) but has no higher wisdom of insight (*Adhipaññā dhammavipassanā*). Bhikkhus, a certain person in this Teaching has higher wisdom of insight, but has no tranquillity of one's own mind. Bhikkhus, a certain person in this Teaching has neither tranquillity of one's own mind nor higher wisdom of insight. Bhikkhus, a certain person in this Teaching

1. tranquillity: *Appanāsamādhī* which is associated with attainment of (*Jhāna*) mental absorption

has both tranquillity of one's own mind and higher wisdom of insight.

Bhikkhus, of these four kinds of person one who has tranquillity of one's own mind, but has no higher wisdom of insight should strive to have higher wisdom of insight based on tranquillity of one's own mind. That person later gets the tranquillity of his own mind, and also gets the higher wisdom of insight.

Bhikkhus, of these four kinds of person one who has higher wisdom of insight and has no tranquillity of one's own mind should strive to have tranquillity of his own mind based on higher wisdom of insight. That person later gets the higher wisdom of insight and also gets the tranquillity of his own mind.

Bhikkhus, of these four kinds of person, one who has neither tranquillity of one's own mind nor higher wisdom of insight should strive with ardent desire, strenuous effort, exertion, endeavour, unfaltering endeavour, mindfulness and comprehension to get those meritorious dhammas (of tranquillity of his own mind and higher wisdom of insight.)

Bhikkhus, just as a person, whose clothes on his body and his head (dress) are on fire, strives with ardent desire, strenuous effort, exertion, endeavour, unfaltering endeavour, mindfulness and comprehension to put out the fire, so also one (who has neither tranquillity of one's own mind nor higher wisdom of insight) should strive with ardent desire, strenuous effort, exertion, endeavour, unfaltering endeavour, mindfulness and comprehension to get those meritorious dhammas (of tranquillity of one's own mind and higher wisdom of insight). That person later gets the tranquillity of his own mind and also higher wisdom of insight.

Bhikkhus, one who has tranquillity of one's own mind and higher wisdom of insight, based on these meritorious dhammas, should strive more and more to eradicate all

moral intoxicants (āsavas). Bhikkhus, these four kinds of person do exist in this world. (Thus said the* Bhagavā.)

End of the Dutiya Samādhī Sutta, the third.

4. TATIYA SAMĀDHI SUTTA

Third Discourse on Concentration

94. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching has tranquillity of his own mind but has no higher wisdom of insight. Bhikkhus, a certain person in this Teaching has higher wisdom of insight, but has no tranquillity of his own mind. Bhikkhus, a certain person in this Teaching has neither tranquillity of his own mind nor higher wisdom of insight. Bhikkhus, a certain person in this Teaching has both tranquillity of his own mind and higher wisdom of insight.

Bhikkhus, of these four kinds of person, one who has tranquillity of one's own mind, but has no higher wisdom of insight approaches one who has higher wisdom of insight and asks, "Friend, what should be done regarding conditioned phenomena by way of application, contemplation and meditation?" To him, that person who has higher wisdom of insight says, "Friend, such and such things should be done by way of application, contemplation and meditation as he himself sees and knows. That person later achieves tranquillity of his own mind and also higher wisdom of insight."

Bhikkhus, of these four kinds of person, one who has higher wisdom of insight, but has no tranquillity of one's own mind approaches one who has tranquillity of his own mind and asks, "Friend, what should be done regarding conditioned phenomena by way of setting the mind, fixing

the mind, concentration and steadfast mindfulness?" To him, that person who has tranquillity of his own mind says, "Friend, such and such things should be done by way of setting the mind, fixing the mind, concentration and steadfast mindfulness as he himself sees and knows. That person later achieves higher wisdom of insight, and tranquillity of his own mind."

Bhikkhus, of these four kinds of person, one who has neither tranquillity of his own mind nor higher wisdom of insight approaches one who has both tranquillity of his own mind and higher wisdom of insight and asks, "Friend, what should be done regarding conditioned phenomena, setting the mind, fixing the mind, concentration and steadfast mindfulness by way of application, contemplation and meditation to achieve tranquillity of his own mind and higher wisdom of insight?" To him, that person who has tranquillity of mind says, "Friend, such and such things should be done regarding conditioned phenomena setting the mind, fixing the mind, concentration, and steadfast mindfulness by way of application, contemplation and meditation to achieve tranquillity of his own mind and higher wisdom of insight" as he himself sees and knows. That person later achieves tranquillity of his own mind and higher wisdom of insight.

Bhikkhus, of these four kinds of person one who has neither tranquillity of his own mind nor higher wisdom of insight based on these meritorious dhammas should strive more and more to eradicate all moral intoxicants (*āsavas*). Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā).

End of the Tatiya Samādhī Sutta, the fourth.

5. CHAVĀLĀTA SUTTA

Discourse on Burnt Stick from a Funeral Pyre

95. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who practises neither for his own benefit nor for the benefit of others; one who practises for the benefit of others, but not for his own benefit; one who practises for his own benefit, but not for the benefit of others; one who practises both for his own benefit and for the benefit of others.

Bhikkhus, just as a burnt stick from a funeral pyre, that is burnt at both ends and smeared with excreta in the middle, does not serve the purpose of fuel in the village or of wood in the forest, so also one practises neither for his own benefit nor for the benefit of others; I say that that person is like a burnt stick from a funeral pyre.

Bhikkhus, a certain person practises for the benefit of others, but does not practise for his own benefit; of these two persons, this (second) person is pleasing and excellent. Bhikkhus, a certain person practises for his own benefit, but does not practise for the benefit of others; of these three persons, this (third) person is pleasing and excellent. Bhikkhus, a certain person practises both for his own benefit and for the benefit of others; of these four persons, this (fourth) person is the best, the most excellent, the greatest, the noblest and the most distinguished.

Bhikkhus, just as a cow gives milk, milk becomes curd, curd becomes fresh butter, fresh butter becomes clarified butter; of these four, clarified butter is the best. So also a certain person practises both for his own benefit and for the benefit of others; of these four persons, this (fourth) person is the best, the most excellent, the greatest, the noblest and the most distinguished. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

6. RĀGAVINAYA SUTTA

Discourse on Removal of Passion

96. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does not practise for his own benefit; one who practises neither for his own benefit nor for the benefit of others; and one who practises both for his own benefit and for the benefit of others.

Bhikkhus, how does a person practise for his own benefit and does not practise for the benefit of others? Bhikkhus, a certain person in this Teaching practises for the removal of his own attachment (*rāga*), but does not make others practise for the removal of their attachment; he practises for the removal of his own hatred (*dosa*), but does not make others practise for the removal of their hatred; he practises for the removal of his own bewilderment (*moha*), but does not make others practise for the removal of their bewilderment. Thus, bhikkhus, a person practises for his own benefit, and does not practise for the benefit of others.

Bhikkhus, how does a person practise for the benefit of others and does not practise for his own benefit? Bhikkhus, a certain person in this Teaching does not practise for the removal of his own attachment (*rāga*), but makes others practise for the removal of their attachment; he does not practise for the removal of his own hatred (*dosa*), but makes others practise for the removal of their hatred; he does not practise for the removal of his own bewilderment (*moha*), but makes others practise for the removal of their bewilderment. Thus, bhikkhus, a person practises for the benefit of others, and does not practise for his own benefit.

Bhikkhus, how is that a person does not practise for his own benefit and does not practise for the benefit of

others? Bhikkhus, a certain person in this Teaching does not practise for the removal of his own attachment (*rāga*), and he does not make others practise for the removal of their attachment; he does not practise for the removal of his own hatred (*dosa*), and he does not make others practise for the removal of their hatred; he does not practise for the removal of his own bewilderment (*moha*), and he does not make others practise for the removal of their bewilderment. Thus, bhikkhus, a person does not practise for his own benefit, and does not practise for the benefit of others, either.

Bhikkhus, how does a person practise for his own benefit and practise for the benefit of others? Bhikkhus, a certain person in this Teaching practises for the removal of his own attachment (*rāga*), and also makes others practise for the removal of their attachment; he practises for the removal of his own hatred (*dosa*), and also makes others practise for the removal of their hatred; he practises for the removal of his own bewilderment (*moha*), and also makes others practise for the removal of their bewilderment. Thus, bhikkhus, a person practises for his own benefit, and practises for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Rāgavinaya Sutta, the sixth.

7. KHIPPANISANTI SUTTA

Discourse on 'Quick in Observation'

97. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does not practise for his own benefit; one who does not practise for his own benefit, and does not practise for the benefit of

others; one who practises both for his own benefit and for the benefit of others.

Bhikkhus, how does a person practise for his own benefit, but does not practise for the benefit of others? Bhikkhus, a certain person in this Teaching is quick in observation of meritorious dhammā; he knows and has a retentive memory; he is able to reflect on and know the meaning and the text (Pāḷi) of the Dhamma; he practises, in perfect conformity with the Dhamma; but he has no good speech or conversation; he does not speak politely with distinct and unblemished enunciation nor with clearness of meaning; he cannot make his fellow-bhikkhus see the benefits (of the Dhamma); he cannot instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises for his own benefit, but does not practise for the benefit of others.

Bhikkhus, how does a person practise for the benefit of others, but does not practise for his own benefit? Bhikkhus, a certain person in this Teaching is not quick in the observation of meritorious dhammā; he does not know and has no retentive memory; he is unable to reflect on and know the meaning and the text (Pāḷi) of the Dhamma; he does not practise in conformity with the Dhamma; but he has good speech and conversation; he speaks politely with distinct and unblemished enunciation and with clearness of meaning; he can make his fellow-bhikkhus see the benefits (of the Dhamma); he can instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises for the benefit of others, but does not practise for his own benefit.

Bhikkhus, how does a person practise neither for his own benefit nor for the benefit of others? Bhikkhus, a certain person in this Teaching is not quick in the observation of meritorious dhammā; he does not know and has no retentive memory; he is unable to reflect on and know the meaning

and the text (Pāḷi) of the Dhamma; he does not practise in conformity with the Dhamma; and he has no good speech or conversation; he does not speak politely with distinct and unblemished enunciation nor with clearness of meaning; he cannot make his fellow-bhikkhus see the benefits (of the Dhamma); he cannot instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises neither for his own benefit nor for the benefit of others.

Bhikkhus, how does a person practise both for his own benefit, and for the benefit of others? Bhikkhus, a certain person in this Teaching is quick in the observation of meritorious dhammā; he knows and has a retentive memory; he is able to reflect on and know the meaning and the text (Pāḷi) of the Dhamma; he practises in conformity with the Dhamma; he has good speech and conversation; he speaks politely with distinct and unblemished enunciation and with clearness of meaning; he can make his fellow-bhikkhus see the benefit (of the Dhamma); he can instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises both for his own benefit and for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Khippanisanti Sutta, the seventh.

8. ATTAHITA SUTTA

Discourse on One's Own Benefit

98. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does

not practise for his own benefit; one who practises neither for his own benefit nor for the benefit of others; one who practises both for his own benefit and for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Attahita Sutta, the eighth.

9. SIKKHĀPADA SUTTA

Discourse on Precepts

99. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does not practise for his own benefit; one who practises neither for his own benefit nor for the benefit of others; one who practises both for his own benefit and for the benefit of others.

Bhikkhus, how does a person practise for his own benefit, but does not practise for the benefit of others? Bhikkhus, a certain person in this world abstains from killing lives, but does not make others abstain from killing lives; he himself abstains from taking what is not given him, but does not make others abstain from taking what is not given them; he himself abstains from sexual misconduct (adultery), but does not make others abstain from sexual misconduct; he himself abstains from telling lies, but he does not make others abstain from telling lies; he himself abstains from drinking intoxicating drinks, but does not make others abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises for his own benefit, but does not practise for the benefit of others.

Bhikkhus, how does a person practise for the benefit of others, but does not practise for his own benefit? Bhikkhus, a certain person in this world does not himself abstain from killing lives, but makes others abstain from killing lives; he himself does not abstain from taking what is not given him, but makes others abstain from taking what is not given them; he himself does not abstain from sexual misconduct (adultery), but makes others abstain from sexual misconduct; he himself does not abstain from telling lies, but makes others abstain from telling lies; he himself does not abstain from drinking intoxicating drinks, but makes others abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises for the benefit of others, but does not practise for his own benefit.

Bhikkhus, how does a person practise neither for his own benefit nor for the benefit of others? Bhikkhus, a certain person in this world does not himself abstain from killing lives, and does not make others abstain from killing lives;...p... he himself does not abstain from drinking intoxicating drinks, and he does not make other abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises neither for his own benefit nor for the benefit of others.

Bhikkhus, how does a person practise both for his own benefit and for the benefit of others? Bhikkhus, a person in this world abstains from killing lives, and makes others abstain from killing lives;...p... he himself abstains from drinking intoxicating drinks, and makes others abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises both for his own benefit and for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Sikkhāpadha Sutta, the ninth.

10. POTALIYA SUTTA

Discourse to Potaliya, the Wandering Ascetic

100. On that occasion, Potaliya the Wandering Ascetic approached the Bhagavā, and after the exchange of glad greetings sat in a suitable place. To Potaliya thus seated, the Bhagavā delivered this discourse:

Potaliya, these four kinds of person do exist in this world. What are these four? Potaliya, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, but he does not speak of the virtues of a virtuous person when it is time to speak the truth. Potaliya, a certain person in this world speaks of the virtues of a virtuous person when it is time to speak the truth, but he does not speak of the faults of an unvirtuous person when it is time to speak the truth. Potaliya, a certain person in this world does not speak of the faults of an unvirtuous person when it is time to speak the truth, and he does not speak of the virtues of a virtuous person when it is time to speak the truth. Potaliya, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, and he also speaks of the virtues of a virtuous person when it is time to speak the truth. Potaliya, these four kinds of person do exist in this world. Potaliya, which of these four persons do you think pleasing and excellent? (Thus said the Bhagavā.)

“Venerable Gotama! These four kinds of person (as you have said) do exist in this world. What are the four? Venerable Gotama, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, but he does not speak of the virtues of a virtuous person when it is time to speak the truth. Venerable Gotama, a certain person in this world speaks of the virtues of a

virtuous person when it is time to speak the truth, but does not speak of the faults of an unvirtuous person when it is time to speak the truth. Venerable Gotama, a certain person does not speak of the faults of an unvirtuous person when it is time to speak the truth, and he does not speak of the virtues of a virtuous person when it is time to speak the truth. Venerable Gotama, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, and he also speaks of the virtues of a virtuous person when it is time to speak the truth. Venerable Gotama, these four kinds of person (as you have said) do exist in this world. Venerable Gotama, of these four kinds of person, I prefer the one who does not speak of the faults of an unvirtuous person, and who does not speak of the virtues of a virtuous person when it is time to speak the truth, to be pleasing and excellent. Why is it so? Venerable Gotama! It is because equanimity (*upekkhā*) is excellent. (Thus said the Wandering Ascetic Potaliya.)

Potaliya, these four kinds of person do exist in this world. What are the four? ...p... Potaliya, these four kinds of person do exist in this world. Potaliya, of these four kinds of person in this world, one who speaks of the faults of an unvirtuous person when it is time to speak the truth, and who speaks of the virtues of a virtuous person when it is time to speak the truth, is the most pleasing and excellent. Why is it so? Potaliya! It is because in everything knowing the time to speak the truth is truly excellent. (Thus said the Bhagavā.)

Venerable Gotama, these four kinds of person do exist in this world. What are the four? ...p... Venerable Gotama, these four kinds of person do exist in this world. Venerable Gotama, of these four kinds of person, I prefer the one who speaks of the faults of an unvirtuous person when

it is time to speak the truth, and who speaks the virtues of a virtuous person when it is time to speak the truth to be the most pleasing and excellent. Why is it so? Venerable Gotama! It is because in everything knowing the time to speak the truth is truly excellent.

Venerable Gotama! Excellent is the Dhamma! Excellent is the Dhamma! Just as, Venerable Gotama, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up an oil-lamp in the darkness for those with eyes to see visible objects, even so have you, Venerable Gotama, revealed the Dhamma to me in various ways. I do take refuge in the Venerable Gotama; I do take refuge in the Dhamma; and I do take refuge in the Saṅgha. Venerable Gotama, please take me as a lay disciple from now on to the end of my life. (Thus said the Wandering Ascetic Potaliya.)

End of the Potaliya Sutta, the tenth.

End of the Asura Vagga, the fifth.

End of the Second Fifty Suttas.

Namo tassa bhagavato arahato sammā sambuddhaṣṣa

III. TATIYA PAṆṆĀSAKA

The Third Sub-division

(xi) i. VALĀHAKA VAGGA

1. Paṭhama Valāhaka Sutta
2. Dutiya Valāhaka Sutta
3. Kumbha Sutta
4. Udakarahada Sutta
5. Amba Sutta
6. Dutiya Ambūpama Sutta
7. Mūsika Sutta
8. Balībaddha Sutta
9. Rukkha Sutta
10. Āsīvisa Sutta

1. PATHAMA VALĀHAKA SUTTA

First Discourse on Rain Cloud

101. Thus have I heard:

At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatthi. It was then that the Bhagavā, (after the usual address to his disciples) calling “Bhikkhus,” and the bhikkhus (respectfully and attentively) responding “Venerable Sir,” delivered this discourse:

Bhikkhus, rain clouds are these four kinds. What are the four? They are: The rain cloud that produces thundering sound, but does not produce rain; the rain cloud that produces rain, but does not produce thundering sound; the rain cloud that produces neither thundering sound nor rain; the rain cloud that produces both thundering sound and rain. Bhikkhus, rain clouds are these four kinds. Similarly, bhikkhus, four kinds of person who are like rain clouds do exist in this world. What are the four? They are: One who produces thundering sound, but no rain; one who produces rain, but no thundering sound; one who produces neither thundering sound nor rain; one who produces both thundering sound and rain.

Bhikkhus, how does a person produce thundering sound, but no rain? Bhikkhus, a certain person in this world only talks, but does not act. Bhikkhus, in this way, that person is one who produces a thundering sound, but no rain. Bhikkhus, as that rain cloud produces thundering sound, but no rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce rain, but no thundering sound? Bhikkhus, a certain person in this world acts but does not talk. Thus, bhikkhus, that person is one who produces rain, but no thundering sound. Bhikkhus, as that rain cloud produces rain, but no thundering sound, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce neither thundering sound nor rain? Bhikkhus, a certain person in this world

neither talks nor acts. Thus, bhikkhus, that person is one who produces neither thundering sound nor rain. Bhikkhus, as that rain cloud produces neither thundering sound nor rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce both thundering sound and rain? Bhikkhus, a certain person in this world both talks and acts. Thus, bhikkhus, that person is one who produces both thundering sound and rain. Bhikkhus, as that rain cloud produces both thundering sound and rain, I say that this person is like that rain cloud. Bhikkhus, these four kinds of person who are like rain clouds do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Valāhaka Sutta, the first.

2. DUTIYA VALĀHAKA SUTTA

Second Discourse on Rain Cloud

102. Bhikkhus, rain clouds are these four kinds. What are the four? They are: The rain cloud that produces thundering sound but no rain; the rain cloud that produces rain but no thundering sound; the rain cloud that produces neither thundering sound nor rain; the rain cloud that produces both thundering sound and rain. Bhikkhus, rain clouds are these four kinds. Similarly, bhikkhus, four kinds of person who are like rain clouds do exist in this world. What are these four? They are: One who produces thundering sound, but no rain; one who produces rain, but no thundering sound; one who produces neither thundering sound nor rain; one who produces both thundering sound and rain.

Bhikkhus, how does a person produce thundering sound, but no rain? Bhikkhus, a certain person in this world learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka.

Abbhutādhamma, Vedalla. But he does not know, “This is dukkha” as it really is; he does not know, “This is the origin of dukkha” as it really is; he does not know, “This is (Nibbāna) where dukkha ceases” as it really is; he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who produces thundering sound, but no rain. Bhikkhus, as that rain cloud produces thundering sound but no rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce rain but no thundering sound? Bhikkhus, a certain person in this world does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, Vedalla. But he knows, “This is dukkha” as it really is; ...p... he knows, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who produces rain but no thundering sound. Bhikkhus, as that rain cloud produces rain but no thundering sound, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce neither thundering sound nor rain? Bhikkhus, a certain person in this world does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, Vedalla. And he does not know, “This is dukkha” as it really is; ...p... he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who produces neither thundering sound nor rain. Bhikkhus, as that rain cloud produces neither thundering sound nor rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce both thundering sound and rain? Bhikkhus, a certain person in this world learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka,

Abbhutādhamma, Vedalla. And he knows, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who produces both thundering sound and rain. Bhikkhus, as that rain cloud produces both thundering sound and rain, I say that this person is like that rain cloud. Bhikkhus, these four kinds of person who are like rain clouds do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Valāhaka Sutta, the second.

3. KUMBHA SUTTA

Discourse on Pots

103.. Bhikkhus, pots are of these four kinds. What are the four? They are: a pot that is empty and closed; a pot that is full and open; a pot that is empty and open; and a pot that is full and closed. Bhikkhus, pots are of these four kinds. Similarly, bhikkhus, four kinds of person who are like pots do exist in this world. What are the four? They are: a person who is empty and closed; a person who is full and open; a person who is empty and open; and a person who is full and closed.

Bhikkhus, how is a person one that is empty and closed? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person does not know, “This is dukkha” as it really is; ...p...; he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Bhikkhus, in this way, that person is one who is empty and closed, I say that this person is like that pot.

Bhikkhus, how is a person one that is full and open? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, Bhikkhus, that person is one who is full and open, I say that this person is full and open.

Bhikkhus, how is a person one that is empty and open? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, Bhikkhus, that person is one that is empty and open. I say that this person is like that pot.

Bhikkhus, how is a person one that is full and closed? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, Bhikkhus, that person is one that is full and closed. I say that this person is like that pot. Bhikkhus, these four kinds of person who are like 'pots' do exist in this world. (Thus said the Bhagavā.)

End of the Kumbha Sutta, the third.

4. UDAKARAHADA SUTTA**Discourse on Depth of a Pond**

104. Bhikkhus, ponds are these four kinds. What are the four? They are: A pond that is shallow but appears to be deep; a pond that is deep but appears to be shallow; a pond that is shallow and appears to be shallow; and a pond that is deep and appears to be deep. Bhikkhus, ponds are these four kinds. Similarly, bhikkhus, four kinds of person who are like ponds do exist in this world. What are the four? They are: A person that is shallow but appears to be deep; a person that is deep but appears to be shallow; a person that is shallow and appears to be shallow; and a person that is deep and appears to be deep.

Bhikkhus, how is a person one that is shallow but appears to be deep? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person does not know, “This is dukkha” as it really is ;...p...; he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one that is shallow but appears to be deep. Bhikkhus, as that pond is shallow but appears to be deep, I say that this person is like that pond.

Bhikkhus, how is a person one that is deep but appears to be shallow? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person knows, “This is dukkha” as it really is; ...p...; he knows, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one that is deep but appears to be shallow. Bhikkhus, as that

pond is deep but appears to be shallow, I say that this person is like that person.

Bhikkhus, how is a person one that is shallow and appears to be shallow? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robes, bowl and other robes. And that person does not know, "This is dukkha" as it really is;...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is shallow and appears to be shallow. Bhikkhus, as that pond is shallow and appears to be shallow, I say that this person is like that pond.

Bhikkhus, how is a person one that is deep and appears to be deep? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is deep and appears to be deep. Bhikkhus, as that pond is deep and appears to be deep, I say that this person is like that pond. Bhikkhus, these four kinds of person who are like ponds do exist in this world. (Thus said the Bhagavā.)

End of the Udakarahada Sutta, the fourth.

5. AMBA SUTTA

Discourse on Mango Fruit

105. Bhikkhus, mango fruits are these four kinds. What are the four? They are: A mango fruit that is green but appears to be ripe; a mango fruit that is ripe but appears to

be green; a mango fruit that is green and appears to be green; and a mango fruit that is ripe and appears to be ripe. Bhikkhus, mango fruits are these four kinds. Similarly, bhikkhus, four kinds of person who are like 'mango fruits' do exist in this world. What are the four? They are: A person that is green but appears to be ripe; a person who is ripe but appears to be green; a person who is green and appears to be green; and a person who is ripe and appears to be ripe.

Bhikkhus, how is a person one that is green but appears to be ripe? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who is green but appears to be ripe. Bhikkhus, as that mango fruit is green but appears to be ripe, I say that this person is like that mango fruit.

Bhikkhus, how is a person one that is ripe but appears to be green? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways; bending or stretching out limbs, carrying his great robe, bowl and other robes. But that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who is ripe but appears to be green. Bhikkhus, as that mango fruit is ripe but appears to be green, I say that this person is like that mango fruit.

Bhikkhus, how is a person one that is green and appears to be green? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that

person does not know, “This is dukkha” as it really is; ...p...; he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who is green and appears to be green, I say that this person is like that mango fruit.

Bhikkhus, how is a person one that is ripe and appears to be ripe? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person knows, “This is dukkha” as it really is; ...p...; he knows, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one that is ripe and appears to be ripe. Bhikkhus, as that mango fruit is ripe and appears to be ripe, I say that this person is like that mango fruit. Bhikkhus, these four kinds of person who are like mango fruits do exist in this world. (Thus said the Bhagavā.)

End of the Amaba Sutta, the fifth.

6. DUTIYA AMBŪPAMA SUTTA

Second Discourse on Mango Fruit

106. This paragraph is not found in Pāli Texts; the Commentary says, “The meaning of the Sixth Sutta is clear” with reference to this discourse.

End of the Dutiya Ambūpama Sutta, the sixth.

7. MŪSIKA SUTTA

Discourse on the Mouse

107. Bhikkhus, mice are of these four kinds. What are the four? They are: a mouse that makes a hole but does not live in one; a mouse that lives in a hole but does not make one; a mouse that neither makes a hole nor lives in one; and a mouse that makes a hole and lives in one. Bhikkhus, mice are these four kinds. Similarly, bhikkhus, four kinds of person who are like ‘mice’ do exist in this world. What are the four? They are: one who makes a hole but does not live in one; one who lives in a hole but does not make one; one who neither makes a hole nor lives in one; and one who makes a hole and lives in one.

Bhikkhus, how is a person one that makes a hole but does not live in one? Bhikkhus, a certain person in this Teaching learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma and Vedalla, but that person does not know, “This is dukkha” as it really is; ...p..., he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who makes a hole but does not live in one. Bhikkhus, as that mouse makes a hole but does not live in one, I say that this person is like that mouse.

Bhikkhus, how is a person one that lives in a hole but does not make one? Bhikkhus, a certain person in this Teaching does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, and Vedalla, but that person knows, “This is dukkha” as it really is; ...p...; he knows, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one who lives in a hole but does not make one. Bhikkhus, as that mouse lives in a hole but does not make one, I say that this person is

like that mouse.

Bhikkhus, how is a person one* that neither makes a hole nor lives in one? Bhikkhus, a certain person in this Teaching does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivutaka, Jātaka, Abbhutādhama, and Vedalla, and that person does not know, “This is dukkha” as it really is; ...p...; he does not know, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one that neither makes a hole nor lives in one. Bhikkhus, as that mouse neither makes a hole nor lives in one, I say that this person is like that mouse.

Bhikkhus, how is a person one that makes a hole and lives in one? Bhikkhus, a certain person in this Teaching learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhama, and Vedalla, and that person knows, “This is dukkha” as it really is; ...p...; he knows, “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, that person is one that makes a hole and lives in one. Bhikkhus, as that mouse makes a hole and lives in one, I say that this person is like that mouse. Bhikkhus, these four kinds of person who are like mice do exist in this world. (Thus said the Bhāgavā.)

End of the Mūsika Sutta, the seventh.

8. BALĪBADDHA SUTTA.

Discourse on Bulls

108. Bhikkhus, bulls are these four kinds. What are the four? They are: a bull that is fierce in its own herd, but not fierce in another herd; a bull that is fierce in another herd, but not fierce in its own herd; a bull that is fierce both

in its own herd and in another herd; and a bull that is not fierce in its own herd, nor is it fierce in another herd. Bhikkhus, bulls are these four kinds. Similarly, bhikkhus, these four kinds of person who are like bulls do exist in this world. What are the four? They are: one who is fierce in its own group but not fierce in another group; one who is fierce in another group, but not fierce in its own group; one who is fierce both in its own group and in another group; and one who is not fierce in its own group nor is he fierce in another group.

Bhikkhus, how is a person one who is fierce in his own group but not fierce in another group? Bhikkhus, a certain person in this world frightens his own group, but does not frighten another group. Thus, bhikkhus, that person is one who is fierce in his own group but not fierce in another group. Bhikkhus, as that bull is fierce in its own herd, but not fierce in another herd, I say that this person is like that bull.

Bhikkhus, how is a person one who is fierce in another group, but not fierce in his own group? Bhikkhus, a certain person in this world frightens another group, but does not frighten his own group. Thus, bhikkhus, that person is one who is fierce in another group, but not fierce in his own group. Bhikkhus, as ~~that bull~~ is fierce in its own herd, I say that this person is like that bull.

Bhikkhus, how is a person one who is fierce both in his own group and in another group? Bhikkhus, a certain person in this world frightens his own group, and he also frightens another group. Thus, bhikkhus, that person is one who is fierce both in its own herd and in another herd, I say that this person is like that bull.

Bhikkhus, how is a person one who is fierce neither in his own group nor in another group? Bhikkhus, a certain person in this world does not frighten his own group, nor does he frighten another group. Thus, bhikkhus, that person

is one that is fierce neither in his own group nor in another group. Bhikkhus, as that bull is not fierce in its own herd, nor is it fierce in another herd, I say that this person is like that bull. Bhikkhus, these four kinds of person who are like bulls do exist in this world. (Thus said the Bhagavā.)

End of the Balībaddha Sutta, the eighth.

9. RUKKHA SUTTA

Discourse on Trees

109. Bhikkhus, trees are these four kinds. What are the four? They are: a pithless (sapwood) tree surrounded by pithless trees; a pithless tree surrounded by pithy trees; a pithy tree surrounded by pithless trees; and a pithy tree surrounded by pithy trees. Bhikkhus, trees are these four kinds. Similarly, bhikkhus, four kinds of person who are like 'trees' do exist in this world. What are the four? They are: one who is a pithless tree surrounded by other pithless trees; one who is a pithless tree but surrounded by pithy trees; one who is a pithy tree surrounded by pithless trees; and one who is a pithy tree surrounded by pithy trees.

Bhikkhus, how is a person one who is a pithless tree surrounded by another pithless trees? Bhikkhus, a certain person in this world has no morality, and has an evil character; his retinue also has no morality and has an evil character. Thus, bhikkhus, that person is a pithless tree surrounded by other pithless trees. Bhikkhus, as that tree is pithless and surrounded by other pithless trees, I say that this person is like that tree.

Bhikkhus, how is a person one who is a pithless tree surrounded by pithy trees? Bhikkhus, a certain person in this world has no morality and he has an evil character; his retinue, however, has morality and has virtuous character.

Thus, bhikkhus, that person is one who is a pithless tree surrounded by pithy trees. Bhikkhus, as that tree is pithless and surrounded by pithy trees, I say that this person is like that tree.

Bhikkhus, how is a person one who is a pithy tree surrounded by pithless trees? Bhikkhus, a certain person in this world has morality, and has a virtuous character; his retinue, however, has no morality and has an evil character. Thus, bhikkhus, that person is one who is the pithy tree surrounded by pithless trees. Bhikkhus, as that tree is pithy and surrounded by pithless trees, I say that this person is like that tree.

Bhikkhus, how is a person one who is a pithy tree surrounded by pithy trees? Bhikkhus, a certain person in this world has morality, and has a virtuous character, and his retinue, too, has morality and has a virtuous character. Thus, bhikkhus, that person is one who is a pithy tree surrounded by pithy trees. Bhikkhus, as that tree is pithy and surrounded by pithy trees, I say that this person is like that tree. Bhikkhus, these four kinds of person who are like 'trees' do exist in this world. (Thus said the Bhagavā.)

End of the Rukkha Sutta, the ninth.

10. ĀSĪVISA SUTTA

Discourse on Venomous Snake

110. Bhikkhus, snakes are these four kinds. What are the four? They are: a snake that has quick but not terrible venom; a snake that has terrible but not quick venom; a snake that has quick and terrible venom; and a snake that has neither quick nor terrible venom. Bhikkhus, snakes are these four kinds. Similarly, bhikkhus, four kinds of person who are like snakes do exist in this world. What are the four? They

are: a person who has quick but not terrible venom; a person who has terrible but not quick venom; a person who has quick and terrible venom; and a person who has neither quick nor terrible venom.

Bhikkhus, how is a person one who has quick but not terrible venom? Bhikkhus, a certain person in this world often gets angry, but his anger does not last long. Thus, Bhikkhus, that person is one who has a quick but not terrible venom. Bhikkhus, as that snake has quick but not terrible venom, I say that this person is like that snake.

Bhikkhus, how is a person one who has terrible but not quick venom? Bhikkhus, a certain person in this world does not often gets angry, but his anger lasts long. Thus, bhikkhus, that person is one who has terrible but not quick venom. Bhikkhus, as that snake has terrible but not quick venom, I say that this person is like that snake.

Bhikkhus, how is a person one who has quick and terrible venom? Bhikkhus, a certain person in this world often gets angry, and his anger lasts long. Thus, bhikkhus, that person is one who has quick and terrible venom. Bhikkhus, as that snake has quick and terrible venom, I say that this person is like that snake.

Bhikkhus, how is a person one who has neither quick nor terrible venom? Bhikkhus, a certain person in this world does not often gets angry, and his anger does not last long. Thus, bhikkhus, that person is one who has neither quick nor terrible venom. Bhikkhus, as that snake has neither quick nor terrible venom, I say that this person is like that snake. Bhikkhus, these four kinds of person who are like snakes do exist in this world. (Thus said the Bhagavā.)

End of the Āsīvisa Sutta, the tenth.

End of Valāhaka Vagga, the first.

Namo tassa bhagavato arahato sammā sambuddhassa

(xii) ii. KESI VAGGA

1. Kesi Sutta
2. Java Sutta
3. Patoda Sutta
4. Nāga Sutta
5. Tḥāna Sutta
6. Appamāda Sutta
7. Ārakkha Sutta
8. Samivejaniya Sutta
9. Paṭhama Bhaya Sutta
10. Dutiya Bhaya Sutta

1. KESI SUTTA

Discourse to Kesi, the Horse Trainer

111. On that occasion, the Bhagavā said to Kesi the horse-trainer who had approached, made obeisance to the Bhagavā and sat in a suitable place, “Kesi, you are famous as a horse-trainer. How do you train wild horses?” Kesi said, “Venerable Sir, I train wild horses using gentle ways, and I also use rough ways, and then I use both gentle and rough ways.” Then, the Bhagavā said, “Kesi, if your wild horse does not give in to your gentle ways, rough ways, and both gentle and rough ways of training, what do you do with that wild horse?” “Venerable Sir, if my wild horse does not give in to my gentle ways, rough ways and both gentle and rough ways, I kill that wild horse. Why is it so? It is because I do not want a blame put on our clan of horse-trainers.” (said Kesi, the horse-trainer).

Then, Kesi the horse-tamer said to the Bhagavā, “Venerable Sir, the Bhagavā is the incomparable tamer of those who deserve to be tamed. Venerable Sir, how does the Bhagavā tame those who deserve to be tamed?” The Bhagavā said, Kesi, I tame those who deserve to be tamed by using gentle ways, and I also use rough ways, and then I use both gentle and rough ways. Kesi, this is how I use gentle ways: I show them ‘such is good deed, and such is the benefit accruing from good deed; such is good speech, and such is the benefit accruing from good speech; such is good thought, and such is the benefit accruing from good thought; such are devas, and such are human beings. Then, Kesi, this is how I use rough ways: I show them, ‘such is evil deed, and such is the consequence of evil deed, such is evil speech, and such is the consequence of evil speech; and such is evil thought, and such is the consequence of evil thought’; ‘such is the realm of continuous suffering (niraya), such is the realm of miserable and ever-hungry beings (petas).’

Kesi, in taming thus, this is how I use both rough and gentle ways: I show them ‘such is good deed and such is the benefit accruing from good deed; such is evil deed, and such is the consequence of evil deed; such is good speech, and such is the benefit accruing from good speech; and such is evil speech, and such is the consequence of evil speech; such is good thought, and such is the benefit accruing from good thought; such is evil thought, and such is the consequence of evil thought’; ‘such are devas and such are human beings; such is the realm of continuous suffering, such is the animal world and such is the realm of miserable and ever-hungry beings. (Thus said the Bhagavā.)

Kesi said to the Bhagavā, “Venerable Sir, what do you, the Bhagavā, do if the one you tame does not give in to your gentle ways, rough ways, and both gentle and rough ways of taming?” Kesi, if the one I tame does not give in to my gentle ways, rough ways, and both gentle and rough ways of taming, I kill that person. (Said the Bhagavā.) “Venerable Sir, isn’t it that killing is improper for the Bhagavā? In spite of that, the Bhagavā has said to me, ‘Kesi, I kill that person.’ ” The Bhagavā said, It is true, Kesi. It is improper for the Bhagavā to kill lives. In fact, if that person I tame does not give in to my gentle ways, rough ways and both gentle and rough ways of taming, I no longer recognize him as one who deserves to be tamed by the Bhagavā. The wise fellow-bhikkhus also no longer recognize him as one who deserves to be tamed. When a person is not recognized as one who deserves to be tamed, such is as good as being killed in the Bhagavā’s Teaching.

“Venerable Sir, indeed, the one whom the Bhagavā has not recognized as one who deserves to be tamed and whom the wise fellow-bhikkhus has not recognized as one who deserves to be tamed is as good as being killed. Venerable Sir, Excellent is the Dhamma! Indeed, excellent is the Dhamma! ...p... Venerable Sir, please take me as a lay disciple from now on to the end of my life.” (Thus said Kesi, the horse-trainer.)

End of the Kesi Sutta, the first.

2. JAVA SUTTA

Discourse on Swiftmess

112. Bhikkhus, a king's thoroughbred horse endowed with four characteristics is worthy of a king; it is worthy of being in the king's service; it is counted as an essential part of kingship. What are the four characteristics? They are: uprightness; swiftmess; forbearance; and gentleness. Bhikkhus, a king's thoroughbred horse endowed with these four characteristics is worthy of a king, worthy of being in the service of a king; it is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four dhammas is worthy of receiving gifts brought even from afar, ...p... he is an incomparably fertile field for all to sow the seeds of merit. What are the four? They are: uprightness; swiftmess; forbearance; and gentleness. Bhikkhus, a bhikkhu who is endowed with these four dhammas is worthy of receiving gifts brought even from afar, ...p... he is an incomparably fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Java Sutta, the second.

3. PATODA SUTTA

Discourse on 'The Goad'

113. Bhikkhus, four kinds of good thoroughbred horses do exist in this world. What are the four? Bhikkhus, a certain kind of good thoroughbred horse in this world, on getting a glimpse of the 'goad', is frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for that horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this

world. Bhikkhus, this first kind of good thoroughbred horse does exist in this world.

Another kind, bhikkhus, is that a certain good thoroughbred horse in this world is not frightened or agitated on getting a glimpse of the 'goad', but on receiving a prick of the goad on its hair is frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for the horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this world. Bhikkhus, this second kind of good thoroughbred horse does exist in this world.

Another kind, bhikkhus, is that a certain good thoroughbred horse in this world is not frightened or agitated on getting a glimpse of the 'good', nor is it frightened or agitated merely on receiving a prick of the goad on its hair, but on receiving a prick of the goad on its skin, it becomes frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for that horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this world. Bhikkhus, this third kind of good thoroughbred horse does exist in this world.

Another kind, bhikkhus, is that a certain good thoroughbred horse in this world is not frightened or agitated on getting a glimpse of the goad, it is not frightened or agitated on receiving a prick of the goad on its hair, nor is it frightened or agitated on receiving a prick of the goad on its skin. But on receiving a prick of the good on its bone, it becomes frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for that horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this world. Bhikkhus, this fourth kind of good thoroughbred horse does exist in this world.

Bhikkhus, these four kinds of good thoroughbred horses do exist in this world. Similarly, bhikkhus, these four kinds of men of noble birth do exist in this world. What are the

four? Bhikkhus, a certain man of noble birth in this world hears that “a certain man or woman in such and such village or town suffers pain, or dies”, and on hearing this he becomes frightened and agitated; and accordingly he strives with his mind intent upon Nibbāna, and he realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good thoroughbred horse is frightened and agitated on getting a glimpse of the goad, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this first kind of man of noble birth does exist in this world.

Another kind, bhikkhus, is that a certain man of noble birth does not hear that “a certain man or woman in such and such village or town suffers pain, or dies;” but he personally sees a man or a woman suffering pain, or dead; on seeing the suffering or dead man or woman he becomes frightened and agitated and he strives accordingly with his mind intent upon Nibbāna, and he realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good thoroughbred horse is frightened and agitated on receiving a prick of the goad on its hair, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this second kind of man of noble birth does exist in this world.

Another kind, bhikkhus, is that a certain man of noble birth does not hear that “a certain man or woman in such and such village or town suffers pain, or dies;” nor does he personally see a man or woman suffer pain, or die; but he sees one of his relatives or kinsmen suffering pain or dead, and on seeing thus, he is frightened and agitated and he strives accordingly with his mind intent upon Nibbāna, and he realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good

thoroughbred horse is frightened and agitated on receiving a prick of the goad on its skin, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this third kind of man of noble birth does exist in this world.

Another kind, bhikkhus, is that a certain man of noble birth does not hear that “a certain man or woman in such and such village or town suffers pain or dies”; he personally does not see a man or woman suffer pain or die; nor does he see one of his relatives or kinsmen suffering pain or dead, but he himself suffers a physical pain of sharp, rough, bitter, joyless, unpleasant and deadly nature, and so he becomes frightened and agitated and he strives accordingly with his mind intent upon Nibbāna, and realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good thoroughbred horse is frightened and agitated on receiving a prick of the goad on his bone, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this fourth kind of man of noble birth does exist in this world. Bhikkhus, these four kinds of men of noble birth do exist in this world. (Thus said the Bhagavā.)

End of the Patoda Sutta, the third.

4. NĀGA SUTTA

Discourse on Elephant

114. Bhikkhus, a king's elephant that is endowed with four characteristics is worthy of a king, worthy of being in the king's service; it is counted as an essential part of kingship. What are the four? Bhikkhus, in this world a king's

elephant listens, kills, tolerates, and goes. (These are the four characteristics.)

Bhikkhus, how does a king's elephant listen? Bhikkhus, a king's elephant, whether it has done before or not, listens respectfully, attentively, obediently, and enthusiastically and obeys the commands of the elephant-trainer. Bhikkhus, thus a king's elephant listens.

Bhikkhus, how does a king's elephant kill? Bhikkhus, a king's elephant in this world, when it gets to the battle-field, kills elephants and elephant-riders, horses and horse-riders, destroys chariots and kills charioteers, and kills foot-soldiers, too. Bhikkhus, thus a king's elephant kills.

Bhikkhus, how does a king's elephant tolerate? Bhikkhus, a king's elephant in this world, when it gets to the battle-field, can tolerate attacking with spears, swords, arrows and hatchets; it can also tolerate the sound of large and small drums, the sound of conch, trumpets, and resounding rumble of the battle. Bhikkhus, thus a king's elephant can tolerate.

Bhikkhus, how does a king's elephant go? Bhikkhus, a king's elephant in this world, whether it has been or not, goes quickly where the elephant-trainer directs it. Thus, bhikkhus, a king's elephant goes. Bhikkhus, a king's elephant that is endowed with these four characteristics is worthy of a king; worthy of being in a king's service; it is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four characteristics is worthy of receiving gifts (brought from afar) ...p...; he is an uncomparably fertile field for all to sow seeds of merit. What are the four characteristics? Bhikkhus, a bhikkhu in this Teaching listens, kills, tolerates and goes. (These are the four characteristics.)

Bhikkhus, how does a bhikkhu listen? Bhikkhus, a bhikkhu in this Teaching listens respectfully, attentively, obe-

diently and enthusiastically when the teaching of the Tathāgata is expounded to him. Thus, bhikkhus, a bhikkhu listens.

Bhikkhus, how does a bhikkhu kill? Bhikkhus, a bhikkhu in this Teaching does not tolerate the sensual thought that arises; he rejects it; he eradicates it; he destroys it; he eliminates it; and he renders it impossible to arise again; he does not tolerate the destructive thought that arises; ... p ...; he does not tolerate the harmful thought that arises; ... p ...; he does not tolerate any evil thought; he rejects them; he eradicates them; he destroys them; he eliminates them; and renders them impossible to arise again. Thus, bhikkhus, a bhikkhu kills.

Bhikkhus, how does a bhikkhu tolerate? Bhikkhus, a bhikkhu in this Teaching tolerates the discomforts of cold, heat, hunger, thirst, and of contact with gadflies, mosquitoes, wind, heat of the sun and snake; he can also tolerate badly spoken and unwelcome words; he can also tolerate physical pain and discomfort of sharp, rough, bitter, joyless, unpleasant and deadly nature. Thus, bhikkhus, a bhikkhu tolerates.

Bhikkhus, how does a bhikkhu go? Bhikkhus, a bhikkhu in this Teaching goes quickly to Nibbāna, where nobody has ever reached by taking the long road of saṃsāra (round of rebirths), where all conditioned things are extinct, where all four substrata of existence are renounced, where craving (taṇhā) is destroyed, where there is no attachment, where everything ceases and calms down, Thus, bhikkhus, a bhikkhu goes. Bhikkhus, a bhikkhu who is endowed with these four characteristics is worthy of receiving gifts brought even from afar; ...p...; he is an uncomparably fertile field for all beings to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Nāga Sutta, the fourth.

5. THĀNA SUTTA

Discourse on Reason

115. Bhikkhus, reasons are these four kinds. What are the four? Bhikkhus, there is reason for doing something unpleasant, and if that is done, it is for disadvantages; Bhikkhus, there is reason for doing something unpleasant, and if that is done, it is for advantage; Bhikkhus, there is reason for doing something pleasant, and if that is done, it is for disadvantage; Bhikkhus, there is reason for doing something pleasant, and if that is done, it is for advantage.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something unpleasant; and if that is done, it is for disadvantage. Bhikkhus, this should be known as something not to be done for this twofold reason (of being unpleasant and disadvantageous.) A certain reason is for doing something unpleasant, and for that reason (of being unpleasant) this should be known as something not to be done. And if that is done, it is for disadvantage, and for that reason this should be known as something not to be done. Bhikkhus, this should be known as something that should not be done for this twofold reason.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something unpleasant; and if that is done, it is for advantage. Bhikkhus, in this matter, a foolish man may be distinguished from a wise man by looking at his wisdom, his effort and his exertion. Bhikkhus, a foolish man knows that this is the reason for doing something unpleasant but he does not consider it to have advantage if that is done; that person does not do that (unpleasant) thing, and it is to his disadvantage. Bhikkhus, a wise man knows that this is the reason for doing something unpleasant but he considers it to have advantage if that is done; that person does that (unpleasant) thing, and it is to his advantage.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something pleasant; but if that is done, it is for disadvantage. Bhikkhus, in this matter, a foolish man may be distinguished from a wise man by looking at his wisdom, his effort, and his exertion. Bhikkhus, a foolish man knows that this is the reason for doing something pleasant but he does not consider it to have disadvantage if that is done; that person does that (pleasant) thing, and it is to his disadvantage. Bhikkhus, a wise man knows that this is the reason for doing something pleasant but he considers it to have disadvantage if that is done; that person does not do that (pleasant) thing, and it is to his advantage.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something pleasant, and if that is done, it is for advantage. Bhikkhus, this should be known as something to be done for this twofold reason (of being pleasant and advantageous). Bhikkhus, a certain reason is for doing something pleasant, and for that reason (of being pleasant) this should be known as something to be done; and if that is done, it is for advantage; and for that reason this should be known as something to be done. Bhikkhus, this should be known as something that should be done for this twofold reason. Bhikkhus, reasons are these four kinds. (Thus said the Bhagavā.)

End of the Tḥāna Sutta, the fifth.

6. APPAMĀDA SUTTA

Discourse on Vigilance

116. Bhikkhus, vigilance should be exercised on four grounds. What are the four? Bhikkhus, abandon evil deeds, and cultivate good deeds; be vigilant in cultivating good deeds. Bhikkhus, abandon evil speech, and cultivate good

speech; be vigilant in cultivating good speech. Bhikkhus, abandon evil thought, and cultivate good thought; be vigilant in cultivating good thought. Bhikkhus, abandon wrong view and cultivate right view; be vigilant in cultivating right view.

Bhikkhus, at such a time as when a bhikkhu abandons evil deeds and cultivates good deeds, abandons evil speech and cultivates good speech, abandons evil thought and cultivates good thought, abandons wrong view and cultivate right view, at that time, that bhikkhu (an Arahāt) is not afraid of the danger of death in this existence and rebirth in the next existence. (Thus said the Bhagavā.)

End of the Appamāda Sutta, the sixth.

7. ĀRAKKHA SUTTA

Discourse on Keeping Guard

117. Bhikkhus, one who wants to benefit oneself in four things should be mindful and keep a vigilant watch over his mind.? What are the four? One who wants to benefit oneself with the thought “Let not my mind be attracted to pleasing objects”, should be mindful and keep a vigilant watch over his mind. One who wants to benefit oneself with the thought “Let not my mind be excited into hatred by objects arousing hatred” should be mindful and keep a vigilant watch over his mind. One who wants to benefit oneself with the thought “Let not my mind be bewildered by objects causing bewilderment” should be mindful and keep a vigilant watch over his mind. One who wishes to benefit oneself with the thought “Let not my mind be intoxicated by intoxicants” should be mindful and keep a vigilant watch over his mind.

Bhikkhus, at such a time as when the bhikkhu’s mind is free from attachment, it is not attracted to pleasing objects; when it is free from hatred, his mind is not excited by objects arousing hatred; when it is free from bewilderment

his mind is not bewildered by objects causing bewilderment; when it is free from intoxication, his mind is not intoxicated by intoxicants; at that time, that bhikkhu (an Arahāt) will not become rigid with fear, will not be shaken, will not tremble, will not be frightened and will not be converted by words of other samañas into another faith. (Thus said the Bhagavā.)

End of the Ārakkha Sutta, the seventh.

8. SAMVEJANIYA SUTTA

Discourse on 'Apprehension'

118. Bhikkhus, places which should be seen by a man of devotion and which would cause the awareness and apprehension of the nature of impermanence (Samvejaniya) are these four. What are the four? Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Lumbinī) place is where the Tathāgata was born." Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Mahābodhi) place is where the Tathāgata attained the unsurpassed Supreme Enlightenment." Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Migadāyavana) place where the Tathāgata set the unsurpassed wheel of Truth rolling, i.e, expounded the (Dhamma cakka pavattana)." Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Kusinārā) place is where the Tathāgata passed away into ultimate peace of complete cessation of all the five khandas (anupādisesa Nibbāna)." Bhikkhus, places which a man of devotion should see and be aware with apprehension are these four. (Thus said the Bhagavā.)

End of the Samvejaniya Sutta, the eighth.

9. PAṬHAMA BHAYA SUTTA

First Discourse on 'Danger'

119. Bhikkhus, dangers are these four kinds. What are the four? They are: The danger of rebirth (Jāti-bhaya), the danger of aging (Jarā-bhaya), the danger of illness (byādhī-bhaya), and the danger of death (maraṇa-bhaya). Bhikkhus, dangers are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Bhaya Sutta, the ninth.

10. DUTIYA BHAYA SUTTA

Second Discourse on 'Danger'

120. Bhikkhus, dangers are these four kinds. What are the four? They are: The danger of fire (aggi-bhaya), the danger of water (udaka-bhaya), the danger of king (rāja-bhaya), and the danger of robbers (cora-bhaya). Bhikkhus, dangers are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Bhaya Sutta, the tenth.

End of Kesi Vagga, the Second.

Namo tassa bhagavato arahato sammā sambuddhassa

(xiii) iii. BHAYA VAGGA

1. Attānuvāda Sutta
2. Ūmibhaya Sutta
3. Paṭhama Nānākaraṇa Sutta
4. Dutiya Nānākaraṇa Sutta
5. Paṭhama Metta Sutta
6. Dutiya Metta Sutta
7. Paṭhama Tathāgata Acchariya Sutta
8. Dutiya Tathāgata Acchariya Sutta
9. Ānanda Acchariya Sutta
10. Cakkavatti Acchariya Sutta

1. ATTĀNUVĀDA SUTTA

Discourse on Self-censure

121. Bhikkhus, dangers are of these four kinds. What are the four? They are: the danger of self-censure (attānuvā-dabhaya), the danger of censure of others (parānuvādabhaya), the danger of punishment (daṇḍabhaya), and the danger of rebirth in wretched destinations (duggatibhaya).

Bhikkhus, what is the danger of self-censure? Bhikkhus, a certain person in this world reflects thus: “If I do an evil deed, speak evil words and think evil thoughts, why should I not censure myself for my morality?” That person, for fear of self-censure, abandons evil deed and cultivates good deed; abandons evil speech and cultivates good speech; abandons evil thought and cultivates good thought; then, he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of self-censure.

Bhikkhus, what is the danger of censure by others? Bhikkhus, a certain person in this world reflects thus: “If I do an evil deed, speak evil words and think evil thoughts, why should others not censure me for my morality?” That person, for fear of censure by others, abandons evil deed and cultivates good deed; abandons evil speech and cultivates good speech; abandons evil thought and cultivates good thought; then, he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of censure by others.

Bhikkhus, what is the danger of punishment? Bhikkhus, in this world a certain person sees the rulers having-evil doers, who are thieves, arrested and punished: He saw thieves being punished¹; being beaten with sticks, being beaten with canes, being beaten with batons, hands being cut off, legs being cut off, both hands and legs being cut off, ears being

1. See 1. Vijja Sutta, 1. Kammakarana Vagga of Aṅguttara Nikāya, Duka nipāta: Details of Torturing Methods

cut off; nose being cut off; both ears and nose being cut off; being tortured by having the brain stirred like boiling sour gruel; having the head scalped, rubbed with gravel and made white like a conch; the mouth being prised open with spiked iron rods and lighted lamps being put into the mouth which is known as Rāhu-Mukha, the mouth of Rāhu, that is said to capture the sun in its mouth; the whole body being wrapped up with cloth soaked in oil and burnt up making it look like a garland of fire; both hands being wrapped up with cloth soaked in oil and burnt up like a lighted hand-torch; being skinned from neck downwards to the ankles like an arum leaf; the body being pegged to the ground at iron-cuffed elbows and knees and roasted with fire all around like an antelope being roasted; the skin and flesh being torn with double-pointed iron hooks; the skin and flesh of the whole body being chipped into small bits of the size of a coin; the body being beaten up into pulp and sprinkled all over with alkaline solution; being held by the legs and turned round and round as if on a pivot; the body being rolled up like a straw mat and being poured all over the body with sizzling hot oil; being fed to the hungry dogs (which had been starved for two or three days); being impaled alive, and the head being cut off from the body with a sword. (He sees these things.)

That person reflects thus: “for reasons of doing evil deeds, the evil-doing robber is caught and tortured in many different ways by the king’s officials; they beat him with sticks, ...p...; they cut off his head with a sword. And if I commit such evil deeds, the king’s officials will catch me and torture me in many different ways; they will beat me with sticks; they will beat me with canes; they will beat me with batons; they will cut off my hands; they will cut off my legs; they will cut off both my hands and my legs; they will cut off my ears; they will cut off my nose; they will cut off both my ears and my nose; they will put me to the torture

of the sour-gruel pot; they will put me to the torture of the conch-coloured skull; they will put me to the torture of Rāhu's mouth; they will put me to the torture of the fire-garland; they will put me to the torture of the lighted hand-torch; they will put me to the torture of being skinned alive; they will put me to the torture of 'roasting a whole antelope'; they will scrape me with hooks; they will chip my flesh into bits the size of a coin; they will bruise my body and sprinkle with salt solution; they will turn me round and round holding the legs; they will beat me up into pulp and roll me up like a straw mat; they will pour boiling oil over my body; they will feed me to hungry dogs; they will impale me alive, they will cut my head off with a sword," (He reflects thus). That person, for fear of being punished, does not rob another man's property. He abandons evil deeds, ... p... then, he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of punishment.

Bhikkhus, what is the danger of rebirth in wretched destinations? Bhikkhus, a certain person in this Teaching reflects thus: "An evil deed has an evil result in the next existence; an evil speech has an evil result in the next existence; an evil thought has an evil result in the next existence. If I do an evil deed, speak evil words, and think evil thoughts, there is no reason why I should not be reborn in miserable existences (*apāya*), wretched destinations (*dukkati*), states of ruin (*vinipāta*), and realms of continuous suffering (*niraya*) after death and dissolution of the body." That person for fear of being reborn in wretched destinations, abandons evil deeds and cultivates good deeds; he abandons evil deeds and cultivates good deeds; he abandons evil speech and cultivates good speech; he abandons evil thoughts and cultivates good thoughts. Then he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of rebirth in wretched destinations. Bhikkhus, dangers are these four kinds. (Thus said the Bhagavā.)

2. ŪMIBHAYA SUTTA

Discourse on Danger of Waves

122. Bhikkhus, the dangers that a man who descends into the water is sure to meet are these four kinds. What are the four? They are: the danger of the waves; the danger of the crocodiles; the danger of the whirlpools; and the danger of the porpoises. Bhikkhus, the dangers that a man who descends into the water is sure to meet are these four kinds. Similarly, bhikkhus, the dangers that a man of good birth, who leaves the householder's life in this Teaching of the Buddha, is sure to meet are these four kinds. What are the four? They are: The danger of the waves; the danger of the crocodiles; the danger of the whirlpools; and the danger of the porpoises.

Bhikkhus, what is the danger of the waves? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha", and with faith he leaves his householder's life and enters the homeless life of a bhikkhu. To this bhikkhu, his fellow-bhikkhus teach and admonish thus: "You must go forward thus; you must move backward thus; you must look straight thus; you must look sideways thus; you must bend your limbs thus; you must stretch out your limbs thus; you must carry your great robe, bowl and other robes thus." That bhikkhu thinks, "When I was a layman, I taught and admonished others. Now, these bhikkhus here are young enough to be my sons or grandsons, and yet they think that they can teach and admonish me." And being angry and unhappy, he abandons the Teaching and goes back to lay life. Bhikkhus, thus bhikkhu repudiates the Teaching for fear of the danger of the waves. Bhikkhus, 'danger of the waves' is another name for 'anger' and

'despair'. Bhikkhus, this is said to be the danger of the waves.

Bhikkhus, what is danger of the crocodiles? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha," and with faith, he leaves his householder's life and enters the homeless life of a bhikkhu. To this bhikkhu, his fellow-bhikkhus teach and admonish thus: "You must chew this, you must not chew that; you must eat this, you must not eat that; you must lick this, you must not lick that; you must drink this, you must not drink that; you must chew what is appropriate, you must not chew what is not appropriate; you must eat what is appropriate, you must not eat what is not appropriate; you must lick what is appropriate, you must not lick what is not appropriate; you must drink what is appropriate, you must not drink what is not appropriate; you must chew only in the morning, you must not chew in the afternoon; you must eat only in the morning, you must not eat in the afternoon; you must lick only in the morning, you must not lick in the afternoon; you must drink only in the morning, you must not drink in the afternoon. (They teach and admonish him thus.) It occurred to that bhikkhu thus: "When I was a layman, I chewed what I wanted to, I did not chew what I did not want to; I ate what I wanted to, I did not eat what I did not want to; I licked what I wanted to, I did not lick what I did not want to; I drank what I wanted to, I did not drink what I did not want to; I chewed what was appropriate, I also chewed what was inappropriate; I ate what was appropriate. I also ate what was inappropriate; I licked what was appropriate, I also licked what was inappropriate; I drank what was appropriate, I also drank what was inappropriate; I chewed in the morning, I also chewed in the afternoon; I

ate in the morning, I also ate in the afternoon; I licked in the morning, I also licked in the afternoon; I drank in the morning, I also drank in the afternoon. Householders with faith offered us excellent food to be chewed or eaten in the morning and in the afternoon; those bhikkhus want to close our mouths even on such occasions.” Thinking thus, that bhikkhu becomes angry and unhappy, and he abandons the Teaching and goes back to lay life. Bhikkhus, this bhikkhu repudiates the Teaching for fear of the danger of the crocodiles. Bhikkhus, ‘the danger of the crocodiles’ is another name for ‘(the problem of) stomach-filling’. Bhikkhus, this is said to be the danger of the crocodiles.

Bhikkhus, what is the danger of the whirlpools? Bhikkhus, a certain man of good birth in this world reflects thus: “We are beset by conception in the mother’s womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha” and with faith he leaves his householder’s life and enters the homeless life of a bhikkhu. That person, after becoming a bhikkhu, rearranges his robe in the morning, and taking his bowl and other robes enters the village or town for alms-food, without restraint in his deed, speech and thought, without mindfulness and without keeping the doors of his faculties closed. That bhikkhu sees in that village or town a householder or a householder’s son who is enjoying fully the five kinds of sensual pleasures. Then it occurred to that bhikkhu thus: “When I was a layman I enjoyed fully the five kinds of sensual pleasures; I had comforts in my home; it was possible for me to enjoy those comforts of life and at the same time to do deeds of merit; it would be a good thing if I abandoned the Teaching and went back to lay life to enjoy sensual pleasures and do deeds of merit.” (It occurred to him thus.) That bhikkhu then abandons the Teaching and goes back to lay life. Bhikkhus, this bhikkhu repudiates the

Teaching and goes back to lay life for fear of the danger of the whirlpools. Bhikkhus, 'the danger of the whirlpool' is another name for 'the five sensual pleasures.' Bhikkhus, this is said to be 'the danger of the whirlpool.'

Bhikkhus, what is 'the danger of the porpoises'? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha" and with faith he leaves his householder's life and enters the homeless life of a bhikkhu. That person, after becoming a bhikkhu, rearranges his robe in the morning, and taking his bowl and other robes enters the village or town for alms-food, without restraint in his deed, speech and thought, without mindfulness and without keeping the doors of his faculties closed. That bhikkhu sees a woman not sufficiently covered or properly dressed and 'lust' infested that bhikkhu's mind. That bhikkhu with lust-infested mind abandons the Teaching and goes back to lay life. Bhikkhus, this bhikkhu is one who repudiates the Teaching and goes back to lay life for fear of the danger of the porpoises. Bhikkhus, 'the danger of the porpoises' is another name for 'woman'. Bhikkhus, this is said to be the danger of the porpoises. Bhikkhus, the dangers that a man of good birth who leaves the household life to enter into the homeless life of a bhikkhu in this Teaching of the Buddha, is sure to meet these four kinds. (Thus said the Bhagavā.)

End of the *Ūmibhaya Sutta*, the second.

3. PAṬHAMA NĀNĀKARAIṬA SUTTA

First Discourse on Different Kinds of Action

123. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by initial application of the mind (vitakka), sustained application of the mind (vicāra) and which has delightful satisfaction (pīti) and bliss (sukha) born of detachment from the hindrances (nīvaraṇa). That person enjoys that first jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of the first jhāna bhūmi (plane of existence). Bhikkhus, the life span of brahmas in the first jhāna bhūmi is one cycle of incalculable number of years (asaṅkheyya āyu). A worldling brahma lives the duration of this life-span, and after spending the whole life-span of those brahmas, gets to niraya regions, and also to the animal world, or to the world of petas (miserable and ever-hungry beings). A disciple of the Bhagavā lives the duration of the life-span, and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not and having rebirth or not is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor, and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching, on cessation of initial application (vitakka) and sustained application (vicāra), achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with delightful satisfaction (pīti) and bliss (sukha) born

of concentration. That person enjoys that second jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of Ābhassara Brahma bhūmi. Bhikkhus, the life-span of brahmas in Ābhassara bhūmi is two cycles of mahā-kappas¹. A worldling brahma in Ābhassara bhūmi lives the duration of this life-span, and after spending the whole life span of those brahmas, gets either to niraya regions, or to the animal world, or to the world of petas (miserable and ever-hungry beings). A disciple of the Bhagavā lives the duration of the life-span, and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not, and having rebirth or not is the difference between Ariya disciples; this is the distinguishing factor; and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching, having been detached from delightful satisfaction (pīti), dwells in equanimity with mindfulness and clear comprehension and experiences bliss (sukha) in mind and body; thus he achieves and remains in the third jhāna, on account of which the Ariyas praise that person as one who has equanimity and mindfulness, one who abides in bliss (sukha). That person enjoys that third jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of Subhakiṇhā Brahma bhūmi. Bhikkhus, the life-span of brahmas in Subhakiṇhā bhūmi is four cycles of mahā-kappas. A worldling brahma in Subhakiṇhā bhūmi lives the duration of his

1. One mahā kappa consists of four asaṅkheyya kappas.

life-span, and after spending the whole life-span of those brahmas, gets either to niraya regions, or to the animal world, or to the world of petas. A disciple of the Bhagavā lives the duration of his life-span, and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not, having rebirth or not is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor, and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That person enjoys that fourth jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of Vehapphala Brahma bhūmi. Bhikkhus, the life-span of brahmas in Vehapphala bhūmi is five hundred cycles of mahā-kappas. A worldling brahma in Vehapphala bhūmi lives the duration of his life-span, and after spending the whole life-span of those brahmas, gets either to niraya regions, or to the animal world, or to the world of petas. A disciple of the Bhagavā lives the duration of the life-span and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not, having rebirth or not is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor; this is the distinction. Bhikkhus, those four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Nānākaraṇa Sutta, the third.

4. DUTIYA NĀNĀKARAṆA SUTTA

Second Discourse on Different Kinds of Action

124. Bhikkhus, four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in the Teaching, being detached from sensual pleasures ...p... achieves and remains in the first jhāna. That bhikkhu perceives corporeality (rūpa), sensation (vedanā), perception (saññā), volitional activity (saṅkhāra), and consciousness (viññāṇa) in that first jhāna bhūmi as impermanent, as dukkha, as disease, as a thorny spike, as misery, as an abscess, as affliction, as alien, as subject to dissolution, as emptiness and as without self (anatta). That person, after death and dissolution of the body, gets to and becomes a companion of brahmas of the Suddhāvāsa Brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhāvāsa bhūmi has nothing to do with worldlings.

Another kind, bhikkhus, is that a certain person in this Teaching, on cessation of initial application (vitakka) and sustained application (vicāra), ...p... the second jhāna; ...p... the third jhāna; ...p... the fourth jhāna; ...p... . That person perceives corporeality (rūpa), sensation (vedanā), perception (saññā), volitional activity (saṅkhāra), and consciousness (viññāṇa) in that fourth jhāna bhūmi as impermanent, as dukkha, as disease, as an abscess, as without self (anatta). That person, after death and dissolution of the body, gets to and becomes a companion of brahmas in the Suddhāvāsa Brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhāvāsa bhūmi has nothing to do with worldlings. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Nānākaraṇa Sutta, the fourth.

5. PAṬHAMA METTA SUTTA**Discourse on Loving-Kindness**

125. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching radiates his goodwill (metta) first in one direction, then in the second direction, then in the third direction, and then in the fourth direction. In this way, treating all beings of the animate world, above and below and around and in all directions like himself, he remains radiating the feeling of goodwill (metta) which is extensive, lofty, boundless, and peaceful. That person enjoys this jhāna, (mental absorption) born of goodwill (metta jhāna); he desires this jhāna; he takes delight in this jhāna; as he is established in that jhāna, as he applies himself to that jhāna; as he dwells many times in that jhāna and as there is no decline in jhāna of equanimity, when he dies, he becomes a companion of the brahmas in the first-jhāna bhūmi. Bhikkhus, the life-span of brahmas (in the first jhāna bhūmi) is one cycle of mahā-kappa (q.v). A worldling brahma in that first-jhāna bhūmi lives the duration of the life-span of those brahmas, and after spending the whole life-span, he gets either to the niraya regions, or to the world of animals, or to the world of petas. A disciple of the Bhagavā lives the duration of the life-span of these brahmas and after spending the whole life-span realizes parinibbāna in that brahma bhūmi. Bhikkhus, having a destination or not, having rebirth or not, is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor, and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching radiates his compassion (karunā) ...p... his sympathy (muditā) ...p... his equanimity (upekkhā) first in one direction, then in the second direction, then in the third direction and then in the fourth direction. In this way, treating all beings of the animate world above and below

around and in all directions like himself, he remains radiating the feeling of equanimity (*upekkhā*) which is extensive, lofty, boundless, and peaceful. That person enjoys that *jhāna* of equanimity (*upekkhā jhāna*); he desires that *jhāna* of equanimity; he takes delight in that *jhāna* of equanimity; as he is established in that *jhāna* of equanimity, as he applies himself to that *jhāna* of equanimity, as he dwells many times in that *jhāna* of equanimity and as there is no decline in that *jhāna* of equanimity, when he dies, he becomes a companion of the brahmas in *Ābhassara Brahma bhūmi*. Bhikkhus, the life-span of brahmas in *Ābhassara bhūmi* is two cycles of *mahā-kappas* (q.v) ...p... he becomes a companion of the brahmas in *Subhakiṇha Brahma bhūmi*. Bhikkhus, the life-span of brahmas in *Subhakiṇha bhūmi* is four cycles of *mahā-kappas* ...p... he becomes a companion of the brahmas in *Vehapphala brahma bhūmi*. Bhikkhus, the life-span of brahmas in *Vehapphala bhūmi* is five hundred cycles of *mahā-kappas*. A worldling brahma lives the duration of the life-span in that *bhūmi*, and after spending the whole life-span, he gets either to *niraya* regions, or to the world of animals, or to the world of *petas*. A disciple of the *Bhagavā* lives the duration of life-span in that *Vehapphala bhūmi* and after spending the whole life-span realizes *parinibbāna* in that *Vehapphala bhūmi*. Bhikkhus, having a destination or not, having rebirth or not is the difference between an unlearned worldling and a learned *Ariya* disciple; this is the distinguishing factor; this is the distinction. Bhikkhus, these four kinds of person do exist in this world. (Thus said the *Bhagavā*.)

End of the *Paṭhama Mettā Sutta*, the first.

6. DUTIYA METTA S'UTTA**Second Discourse on Living-Kindness**

126. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching radiates his goodwill (metta) first in one direction, then in the second direction, then in the third direction and then in the fourth direction. In this way, treating all beings of the animate world, above and below and around and in all directions like himself, he remains radiating the feeling of goodwill (metta) which is lofty, boundless and peaceful. That person perceives corporeality (rūpa), sensation (vedanā), perception (saññā) volitional activities (saṅkhāra), and consciousness (viññāṇa) in that bhūmi as impermanent, as dukkha, as disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as emptiness and as without self (anatta). That person, after death and dissolution gets to and becomes a companion of brahmas in this Suddhāvāsa Brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhāvāsa bhūmi has nothing to do with worldlings.

Another kind, bhikkhus, is that a certain person in this Teaching radiates his compassion (karuṇā) ...p... his sympathy (mudita) ...p... his equanimity (upekkhā), first in one direction, then in the second direction, in the third direction, and then in the fourth direction. In this way treating all beings of the animate world, above and below, around and in all directions like himself, he remains radiating the feeling of equanimity (upekkhā), which is extensive, lofty, boundless, and peaceful. That person perceives the corporeality (rūpa), sensation (vedanā), perception (saññā), volitional activities (saṅkhāra) and consciousness (viññāṇa) in that bhūmi as impermanent, as dukkha, as disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as emptiness and as without self (anatta). That person, after death and dissolution of the body gets to and becomes a companion of brahmas in Suddhāvāsa

brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhavāsa bhūmi has nothing to do with worldlings. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Metta Sutta, the sixth.

7. PAṬHAMA TATHĀGATA ACCHARIYA SUTTA

First Discourse on Marvels of Tathāgata

127. Bhikkhus, marvellous and unprecedented things that happened dependent on the appearing of Tathāgata who is ~~Homage~~-Worthy and Perfectly Self-Enlightened are these four. What are the four? Bhikkhus, on the event of Bodisatta's passing away from Tusitā deva realm and entering the mother's womb with mindfulness and clear comprehension, there appeared a great light surpassing the light by the power of devas, and incomparable in the devaloka with its brahmas, and Māra, and human world with its samaṇa-brāhmaṇas, kings and men. There are world-spaces¹ which are open at both ends dark and pitch-dark; into these (niraya) regions, such powerful heavenly bodies as the sun and the moon cannot cast their light. When the incomparably great light surpassing the light by the power of devas appeared, those beings in those (niraya) regions could see one another by that light and know: "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this first marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is ~~Homage~~-Worthy and Perfectly Self-Enlightened.

1. World-spaces: Lokantarika: a group of Nirayas situated in the space between single worlds (i.e. cakkavaḷā-antaresu), 8000 yojanas in extent, pitch-dark, which became filled with light when Gotama became the Buddha.

Another kind, bhikkhus, is that on the event of Bodhisatta's issuing forth from the mother's womb with mindfulness and clear comprehension there appeared a great light surpassing the light by the power of devas, and incomparable in the devaloka with its brahmas and Māra, and human world with its sāmaṇa-brahmaṇas, kings and men. There are world-spaces which are open at both ends, dark and pitch-dark; into these (niraya) regions, such powerful heavenly bodies as the sun and the moon cannot cast their light. When the incomparably great light surpassing the light by the power of devas appeared, beings in those (niraya) regions could see one another and know, "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this second marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Another kind, bhikkhus, is that on the event of the Tathāgata's attaining the supreme Enlightenment by his own intellect and Insight, there appeared a great light surpassing the light by the power of devas and incomparable in the devaloka with its brahmas and Māra, and human world with its sāmaṇa-brāhmaṇa, kings and men. There are world-spaces which are open at both ends, dark and pitch dark; into these (niraya) regions, such powerful heavenly bodies as the sun and the moon cannot cast their light. When the incomparably great light surpassing the light by the power of devas appeared, those beings in those (niraya) regions could see one another and know, "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this third marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Another thing, bhikkhus, is that on the event of Tathāgata's setting the wheel of Truth (Dhammacakka pavattana Sutta) rolling there appeared an incomparably great light

surpassing the light by the power of devas, and in comparable in the devaloka with its brahmas and Māra, human world with its samaṇa-brāhmaṇas, kings and men. These are world-spaces which are open at both ends, dark and pitch-dark; into these (niraya) regions such powerful heavenly bodies as the sun and the moon cannot cast their light. When that incomparably great light surpassing the light by the power of devas appeared, those beings in those (niraya) regions could see one another and know, "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this fourth marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. Bhikkhus, these four marvellous and unprecedented things did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. (Thus said the Bhagavā.)

End of Paṭhama Tathāgata Acchariya Sutta,
the seventh.

8. DUTIYA TATHĀGATA ACCHARIYA SUTTA.

Second Discourse on Marvels of Tathāgata

128. Bhikkhus, marvellous and unprecedented things that happened dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened are these four. What are the four? Bhikkhus, all beings are attached to the five sensual pleasures; they are happy in the enjoyment of the five sensual pleasures; and yet, those beings, when the dhamma that tells them not to be attached to sensual pleasures as expounded to them by the Tathāgata, are willing to listen, and they do listen, and they are eager to learn. Bhikkhus, this first marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Bhikkhus, all beings are attached to 'conceit' (māna); they are happy in their conceit; they rejoice in their conceit; and yet, those beings, when the dhamma that tells them to destroy ~~their~~ conceit is expounded to them by the Tathāgata are willing to listen, and they do listen, and they are eager to learn. Bhikkhus, this second marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Bhikkhus, all beings are attached to realms of suffering; they are happy in the realm of suffering; they rejoice in the realms of suffering; and yet, all those beings, when the dhamma that is conducive to the attainment of peace is expounded to them by the Tathāgata, are willing to listen; they do listen; and they are eager to learn. Bhikkhus, this third marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Bhikkhus, all beings are born ignorant; they are like living in an egg shell, enveloped in it and yet, all those beings, when the dhamma that tells them how to break through their ignorance is expounded to them by the Tathāgata, are willing to listen; they do listen; and they are eager to learn. Bhikkhus, this fourth marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. Bhikkhus, these four marvellous and unprecedented things did happen dependent in the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. (Thus said the Bhagavā.)

End of the Dutiya Tathāgata Acchariya Sutta,
the eighth.

9. ĀNANDA ACCHARIYA SUTTA

Discourse on Marvels of Ānanda

129. Bhikkhus, marvellous and unprecedented qualities of Ānanda are these four. What are the four? Bhikkhus, if a company of bhikkhus should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse; Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of bhikkhunīs should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse; Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of lay disciples should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of female lay-disciples should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated. Bhikkhus, marvellous and unprecedented quality of Ānanda are these four. (Thus said the Bhagavā.)

End of the Ānanda Acchariya Sutta, the ninth.

10. CAKKAVATTI ACCHARIYA SUTTA**Discourse on Marvels of Universal Monarch**

130. Bhikkhus, marvellous and unprecedented qualities of a Universal Monarch are these four. What are the four? Bhikkhus, if a company of vassal kings (khattiyas) should approach in order to see him (and pay respect) they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech. Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated.

Bhikkhus, if a company of brahmins should approach a Universal Monarch in order to see him (and pay respect) they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech. Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated.

Bhikkhus, if a company of householders should approach a Universal Monarch in order to see him (and pay respect) they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech. Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated.

Bhikkhus, if a company of samaṇas should approach a Universal Monarch in order to see him, they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech; Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated. Bhikkhus, marvellous and unprecedented qualities of a Universal Monarch are these four.

Similarly, bhikkhus, marvellous and unprecedented qualities of Ānanda are these four. What are the four? Bhikkhus, if a company of bhikkhus should approach Ānanda in order to see him (and pay respect), they are delighted on seeing him, and if Ānanda should discourse to them, they are

delighted by his discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of bhikkhunis should approach Ānanda ...p... if a company of lay disciples should approach Ānanda ...p... if a company of lay disciples should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by his discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated. Bhikkhus, marvellous and unprecedented qualities of Ānanda are these four. (Thus said the Bhagavā.)

End of the Cakkavatti Acchariya Sutta, the tenth.

End of the Bhaya Vagga, the Third.

Namo tassa bhagavato arahato sammā sambuddhassa

(xiv) iv. PUGGALA VAGGA

1. Saṃyojana Sutta
2. Paṭibhāna Sutta
3. Ugghaṭitaññū Sutta
4. Uṭṭhānaphala Sutta
5. Sāvajja Sutta
6. Paṭhama Sīla Sutta
7. Dutiya Sīla Sutta
8. Nikaṭṭha Sutta
9. Dhammakathika Sutta
10. Vādī Sutta

1. SAMYOJANA¹ SUTTA

Discourse on Fetters

131. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, in this world, there is the kind of person who has not yet abandoned fetters conducive to lower (sensuous) realms (Orambhāgiya samyojana), fetters conducive to rebirth (Upapatti-paṭilābhiyāni samyojana), and fetters conducive to existence (Bhava-paṭilābhiyāni samyojana).

Bhikkhus, in this world, there is the kind of person who has abandoned fetters conducive to lower (sensuous) realms, but has not abandoned fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, in this world, there is the kind of person who has abandoned fetters conducive to lower realms, and fetters conducive to rebirth, but has not abandoned fetters conducive to existence.

Bhikkhus, in this world, there is the kind of person who has abandoned fetters conducive to lower realms, fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, which is the person who has not yet abandoned fetters conducive to lower (sensuous) realms, fetters conducive to rebirth, and fetters conducive to existence? Bhikkhus, he is a Sakadāgāmi. Bhikkhus, this person has not yet abandoned fetters conducive to lower (sensuous) realms, fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, which is the person who has abandoned fetters conducive to lower realms, but has not abandoned fetters conducive to rebirth, and fetters conducive to existence? He is an Anāgāmi who has an upward trend in life with destination in Akaniṭṭha Brahma bhūmi (Uddhamṣotassa

1. Samyojana: Fetters; see Note (Appendix)

Akaniṭṭha gāmi). Bhikkhus, this person has abandoned fetters conducive to lower (sensuous) realms, but has not yet abandoned fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, which is the person who has abandoned fetters conducive to lower realms and fetters conducive to rebirth, but has not abandoned fetters conducive to existence yet? He also is an Anāgāmi who will realize the final peace of parinibbāna when he has lived half of his life-span (Antaraparinibbāyī): Bhikkhus, this person has abandoned fetters conducive to lower realms and fetters conducive to rebirth, but has not abandoned fetters conducive to existence

Bhikkhus, which is the person who has abandoned fetters conducive to lower realms, fetters conducive to rebirth, and fetters conducive to existence? He is an Arahāt. Bhikkhus, this person has abandoned fetters conducive to lower realms, fetters conducive to rebirth, and fetters conducive to existence. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Saṃyojana Sutta, the first.

NOTES on 'SAMYOJANA'

(To be appended to Para 131 of Catukka Nipāta of Aṅguttara Nikāya)

'Saṃyojana' means 'fetters that bind beings to the miserable cycle of rebirths'.

There are ten of such fetters:

- i. Sakkāya diṭṭhi: Belief in 'self'
- ii. Vicikicchā: Doubt or wavering.
- iii. Silabbata-parāmāsa: Belief in rites and rituals other than the Ariya Path of Eight Constituents.
- iv. Kāma-rāga: Sensual desire.

- v. Paṭigha: Hatred, resentment.
- vi. Rūpa-rāga: Craving for existence in the Fine Material Brahma realms.
- vii. Arūpa-rāga: Craving for existence in the Non-material Brahma realms.
- viii. Māra: Conceit or pride.
- ix. Uddhacca: Distraction, lack of concentration.
- x. Avijjā: Ignorance of the Four Noble Truths.

The first three are termed 'lower fetters' because they bind beings to the miserable cycle of rebirths. Again, the first five are called Orambhāgiya Saṃyojanas or fetters conducive to lower realms. When a yogi has destroyed the first three fetters, he is known as a Sotāpanna, and a Sotāpanna who continues to practise and weaken the bonds of two more fetters (i.e. kāma rāga and paṭigha), he becomes a Sakadāgāmi, who is still liable to rebirth in sensuous realms though there is no possibility of his being reborn in Apāya regions (i.e. niraya, tiracchana, petas, or asurakāya)

2. PAṬIBHĀNA SUTTA

Discourse on Understanding

132. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One whose response (to what is presented) is fitting but not quick; one whose response is quick, but not fitting; one whose response is fitting and quick; and one whose response is neither fitting nor quick. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā).

End of the Paṭibhāna Sutta, the second.

3. UGGHATITAÑÑŪ SUTTA**Discourse on One Who Understands by Brief Instruction**

133. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who understands (the Dhamma) by brief instruction (Ugghaṭitaññū); one who understands (the Dhamma) by a detailed exposition (Vipaṇcitañña); one who understands (the Dhamma) only later by inference (Neyya); and one who cannot understand the Dhamma in this existence although he hears much of the Dhamma (Padaparama). Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Ugghaṭitaññū Sutta, the third.

4. UṬṬHĀNAPHALA SUTTA**Discourse on Benefits of Exertion**

134. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who lives on one's own effort but not on the result of his kammic actions; one who lives on the result of his kammic actions, but not on his own effort; one who lives on his own effort and also on the result of his kammic actions; one who does not live on his own effort, nor does he live on the result of his kammic actions. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Uṭṭhānaphala Sutta, the fourth.

5. SĀVAJJA SUTTA

Discourse on One Who is Blameworthy

135. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who is blameworthy; one who is mostly blameworthy; one who is slightly blameworthy; and one who is blameless.

Bhikkhus, how is a person blameworthy? Bhikkhus, a certain person in this world has blameworthy deeds, blameworthy speech and blameworthy thoughts. Thus, bhikkhus, that person is blameworthy.

Bhikkhus, how is a person mostly blameworthy? Bhikkhus, a certain person in this world has more blameworthy deeds and less blameless deeds; he has more blameworthy speech and less blameless speech; he has more blameworthy thoughts and less blameless thoughts. Thus, bhikkhus, that person is mostly blameworthy.

Bhikkhus, how is a person slightly blameworthy? Bhikkhus, a certain person in this world has more blameless deeds and less blameworthy deeds; he has more blameless speech and less blameworthy speech; he has more blameless thoughts and less blameworthy thoughts. Thus, bhikkhus, that person is slightly blameworthy.

Bhikkhus, how is a person blameless? Bhikkhus, a certain person in this world has blameless deeds, blameless speech, and blameless thoughts. Thus, bhikkhus, that person is blameless. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Sāvajja Sutta, the fifth.

6. PAṬHAMA SĪLA SUTTA**First Discourse on Morality**

136. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, in this world, there is the kind of person who does not fulfil his practice in morality, concentration, and wisdom. Bhikkhus, in this world, there is the kind of person who fulfils his practice in morality, but does not fulfil his practice in concentration, and wisdom. Bhikkhus, in this world, there is the kind of person who fulfils his practice in morality and concentration but does not fulfil his practice in wisdom. Bhikkhus, there is in this world, the kind of person who fulfils his practice in morality, concentration, but does not fulfil his practice in wisdom. Bhikkhu, there is in this world, the kind of person who fulfils his practice in morality, concentration and wisdom. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Sīla Sutta, the sixth.

7. DUTIYA SĪLA SUTTA**Second Discourse on Morality**

137. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, in this world there is the kind of person who does not respect and venerate morality, concentration and wisdom as being supreme. Bhikkhus, in this world there is the kind of person who respects and venerates morality as being supreme but does not respect and venerate concentration and wisdom. Bhikkhus, in this world, there is the kind of person who respects and venerates morality and concentration as being supreme but does not

respect and venerate wisdom. Bhikkhus, in this world, there is the kind of person who respects and venerates morality, concentration and wisdom as being supreme. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Sīla Sutta, the seventh.

8. NIKATṬHA SUTTA

Discourse on Seclusion

138. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who is secluded bodily, but not mentally; one who is not secluded bodily but secluded mentally; one who is not secluded bodily and mentally; and one who is secluded bodily and mentally too.

Bhikkhus, how is a person secluded bodily, but not mentally? Bhikkhus, a certain person lives in a forest monastery in a remote place, but that person has thoughts of sensual pleasures, thoughts of ill will, and thoughts of injuring others. Bhikkhus, in this way, that person is secluded bodily but not mentally.

Bhikkhus, how is a person not secluded bodily, but secluded mentally? Bhikkhus, a certain person does not live in a forest monastery in a remote place (but lives in a monastery near the village) but that person has thoughts of renunciation (*nekkhamma vitakka*), thoughts free from ill will (*abyāpāda vitakka*), and thoughts free from injuring others (*avihiṃsā vitakka*). Bhikkhus, in this way, that person is not secluded bodily, but secluded mentally.

Bhikkhus, how is a person not secluded bodily and mentally? Bhikkhus, a certain person does not live in a forest monastery in a remote place (but lives in a monastery near

the village); and that person has thoughts of sensual pleasures, thoughts of ill will, and thoughts of injuring others. Bhikkhus, in this way, that person is not secluded bodily and mentally.

Bhikkhus, how is a person secluded both bodily and mentally? Bhikkhus, a certain person in this world lives in a forest monastery in a remote place; and he has thoughts of renunciation, thoughts free from ill will, and thoughts free from injuring others. Bhikkhus, in this way, that person is secluded both bodily and mentally. Bhikkhus, these four kinds of person do exist this world. (Thus said the Bhagavā.)

End of the Nikāṭṭha Sutta, the eighth.

9. DHAMAKATHIKA SUTTA

Discourse on Expounder of Dhamma

139. Bhikkhus, expounder of Dhamma are those four kinds. What are the four? Bhikkhus, a certain expounder of Dhamma in this Teaching speaks little, and speaks of what is unbeneficial, his audience is not clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience.

Bhikkhus, a certain expounder of Dhamma in this Teaching speaks little, and speaks of what is beneficial; his audience is clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience.

Bhikkhus, a certain expounder of Dhamma in this Teaching speaks much, and speaks of what is beneficial; his audience is not clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience.

Bhikkhus, a certain expounder of Dhamma in this Teaching speaks much, and speaks of what is beneficial; his audience is clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience. Bhikkhus, expounders of Dhamma are these four kinds. (Thus said the Bhagavā.)

End of the Dhammakathika Sutta, the ninth.

10. VĀDĪ SUTTA

Discourse on Speaking

140. Bhikkhus, speakers are four kinds. What are the four? They are: the kind of person who speaks with no ability to explain its meaning, he knows only the words; the kind of person who speaks with no ability to explain the words, he knows only the meaning; the kind of person who speaks with no ability to explain the meaning as well as the words; and the kind of person who speaks with ability to explain the meaning as well as the words. Bhikkhus, speakers are these four kinds. Bhikkhus, there is no possibility of a person who has achieved the four kinds of discriminative wisdom (*paṭisaṁbhida*) speaking with no ability to explain the meaning as well as the words. (Thus said the Bhagavā.)

End of the Vādī Sutta, the tenth.

End of the Puggala Vagga, the Fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

(xv) v. ĀBHĀ VAGGA

1. Ābhā Sutta
2. Pabhā Sutta
3. Āloka Sutta
4. Obhāsa Sutta
5. Pajjota Sutta
6. Paṭhama Kāla Sutta
7. Dutiya Kāla Sutta
8. Duccarita Sutta
9. Sucarita Sutta
10. Sāra Sutta

1. ĀBHĀ SUTTA

Discourse on Brightness

141. Bhikkhus, brightness is of these four kinds. What are the four? They are: The brightness of the moon, the brightness of the sun, the brightness of the fire, and the brightness of wisdom. Bhikkhus brightness is of these four kinds. Bhikkhus, of these four kinds of brightness, the brightness of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Ābhā Sutta, the first.

2. PABHĀ SUTTA

Discourse on Radiance

142. Bhikkhus, radiance is of these four kinds. What are the four? They are: The radiance of the moon, the radiance of the sun, the radiance of the fire, and the radiance of wisdom. Bhikkhus, radiance is of these four kinds. Bhikkhus, of these four kinds of radiance, the radiance of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Pabhā Sutta, the second.

3. ĀLOKA SUTTA

Discourse on Light

143. Bhikkhus, light is of these four kinds. What are the four? They are: The light of the moon, the light of the sun, the light of the fire, and the light of wisdom. Bhikkhus, light is of these four kinds. Bhikkhus, of these four kinds of light, the light of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Āloka Sutta, the third.

4. OBHĀSA SUTTA**Discourse on Lustre**

144. Bhikkhus, lustre is of these four kinds. What are the four? They are: The lustre of the moon, the lustre of the sun, the lustre of the fire, and the lustre of wisdom. Bhikkhus, lustre is of these four kinds. Bhikkhus, of these four kinds of lustre, the lustre of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Obhāsa Sutta, the fourth.

5. PAJJOTA SUTTA**Discourse on Brilliance**

145. Bhikkhus, brilliance is of these four kinds. What are the four? They are: The brilliance of the moon, the brilliance of the sun, the brilliance of the fire, and the brilliance of wisdom. Bhikkhus, brilliance is of these four kinds. Bhikkhus, of these four kinds of brilliance, the brilliance of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Pajjota Sutta, the fifth.

6. PAṬHAMA KĀLA SUTTA**First Discourse on Proper Time**

146. Bhikkhus, opportunities are these four kinds. What are the four? They are: The opportunity to hear the exposition of the Dhamma, the opportunity to discuss the Dhamma, the opportunity to contemplate the Dhamma, and the opportunity to practise insight meditation (vipassanā). Bhikkhus, opportunities are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Kāla Sutta, the sixth.

7. DUTIYA KĀLA SUTTA

Second Discourse on Proper Time

147. Bhikkhus, opportunities for the eventual eradication of moral intoxicants (āsavas) by cultivating well and repeatedly practising the Dhamma are these four kinds. What are the four? They are: The opportunity to hear the exposition of the Dhamma, the opportunity to discuss the Dhamma, the opportunity to contemplate the Dhamma, and the opportunity to practise insight meditation (vipassanā). Bhikkhus, opportunity for eventual eradication of moral intoxicants (āsavas) by cultivating well and repeatedly practising the Dhamma are these four kinds.

Bhikkhus, just as when heavy rain falls on a mountain top, the water flows down the slopes and fills up ravines, small lakes and large lakes, small rivers and large rivers, and eventually into the sea and the ocean, so also, bhikkhus, these four opportunities, if well cultivated and repeatedly practised, are for the eventual eradication of moral intoxicants (āsavas). (Thus said the Bhagavā.)

End of the Dutiya Kāla Sutta, the seventh.

8. DUCCARITA SUTTA

Discourse on Evil Conduct

148. Bhikkhus, evil speech is of these four kinds. What are the four? They are: Speaking an untruth, backbiting, speaking harsh words, and speaking frivolously. Bhikkhus, evil speech is of these four kinds. (Thus said the Bhagavā.)

End of the Duccarita Sutta, the eighth.

9. SUCARITA SUTTA**Discourse on Good Conduct**

149. Bhikkhus, good speech is of these four kind. What are the four? They are: speaking the truth, not back-biting, speaking gentle words, and speaking words of wisdom. Bhikkhus, good speech is of these four kinds, (thus said the Bhagavā.)

End of the Sucarita Sutta, the ninth.

10. SĀRA SUTTA**Discourse on Essence**

150. Bhikkhus, essence (sāra) is of these four kinds. What are the four? They are: The essence of morality (sīla), the essence of concentration (samādhi), the essence of wisdom (paññā), and the essence of emancipation (in Arahatta phala). Bhikkhus, essence is of these four kinds. (Thus said the Bhagavā.)

End of the Sāra Sutta, the tenth.

End of the Ābhā Vagga, the Fifth.

End of the Third Fifty Suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

IV. CATUKKA PAṆṆĀSAKA
The Fourth Sub-division

(xvi) i. INDRIYA VAGGA

1. Indriya Sutta
2. Saddhābala Sutta
3. Paññābala Sutta
4. Satibala Sutta
5. Paṭisaṅkhānabala Sutta
6. Kappa Sutta
7. Roga Sutta
8. Parihāni Sutta
9. Bhikkhunī Sutta
10. Sugatavinaya Sutta

1. INDRIYA SUTTA

Discourse on Faculties

151. Bhikkhus, faculties (indriya) are these four kinds. What are the four? They are: Faculty of conviction (Saddhin driya), faculty of endeavour (Vīriyindriya), faculty of mindfulness (Satindriya), faculty of concentration (Samādindriya). Bhikkhus, faculties are these four kinds. (Thus said the Bhagavā.)

End of the Indriya Sutta, the first.

2. SADDHĀBALA SUTTA

Discourse on Power of Conviction

152 Bhikkhus, power (bala) is of these four kinds. What are the four? They are: The power of conviction, the power of endeavour, the power of mindfulness, and the power of concentration. Bhikkhus, power (bala) is of these four kinds. (Thus said the Bhagavā.)

End of the Saddhābala Sutta, the second.

3. PAÑÑĀBALA SUTTA

Discourse on Power of Wisdom

153. Bhikkhus, power (bala) is of these four kinds. What are the four? They are: The power of wisdom, the power of endeavour, the power of blamelessness (anavajja), and the power of favour (saṅgaha). Bhikkhus, power (bala) is of these four kinds. (Thus said the Bhagavā.)

End of the Paññābala Sutta, the third.

4. SATIBALA SUTTA**Discourse on Power of Mindfulness**

154. Bhikkhus, power is of these four kinds. What are the four? They are: The power of mindfulness, the power of concentration, the power of blamelessness, and the power of favour. Bhikkhus, power is of these four kinds. (Thus said the Bhagavā.)

End of the Satibala Sutta, the Fourth Sutta.

5. PATISAÑKHĀNABALA SUTTA**Discourse on Power of Reflection**

155. Bhikkhus, power is of these four kinds. What are the four? They are: The power of reflection (paṭisañkhāna), the power of mental cultivation (bhāvanā), the power of blamelessness, and the power of favour. Bhikkhus, power is of these four kinds. (Thus said the Bhagavā.)

End of the Paṭisañkhānabala Sutta, the fifth.

6. KAPPA SUTTA**Discourse on Cycle of Time**

156. Bhikkhus, the incalculable time (asaṅkhye yyakappa)¹ are these four kinds. What are the four? Bhikkhus, it is not easy to calculate the immense stretch of time of the destination of a universe-system (saṁvaṭṭa kappa) as 'so many years', or 'so many hundred years', or 'so many thousand years', or 'so many hundred-thousand years.'

Bhikkhus, it is not easy to calculate the immense stretch of time of the void or chaos after complete destruction of a universe-system (saṁvaṭṭahāyī-kappa) as 'so many years', or 'so many hundred years', or 'so many thousand years', or 'so many hundred-thousand years.'

1. Kappa: See Note on Kappa, appended.

Bhikkhus, it is not easy to calculate the immense stretch of time of the process of rehabilitation of a universe system (*vivaṭṭa-kappa*) as 'so many years', or 'so many hundred years', or 'as so many thousand years', or 'so many hundred-thousand years'.

Bhikkhus, it is not easy to calculate the immense stretch of time of continuance of a universe-system after its rehabilitation (*vivaṭṭaṭṭhāyī-kappa*) as 'so many years', or 'so many hundred years', or 'so many thousand years', or 'so many hundred-thousand years'. Bhikkhus, the incalculable times (*asaṅkhyeyya kappa*) are these four kinds. (Thus said the Bhagavā.)

End of the Kappa Sutta, the sixth.

NOTE ON 'KAPPA'

The term 'kappa' is given to certain vast periods or cycles of time, of which there are three, viz *Mahākappa*, *Asaṅkhyeyya-kappa*, and *Antarakappa*. All the universe-systems or *cakkavālas* are subject to an alternate process of destruction and renovation, and a *Mahākappa* is the period which elapses from the commencement of the destruction of a universe-system to its complete restoration. Each *Mahākappa* is subdivided into four *Asaṅkhyeyyakappas*, called *saṁvaṭṭa-kappa*, *saṁvaṭṭaṭṭhāyikappas*, *vivaṭṭakappa*, and *vivaṭṭaṭṭhāyī kappa*. In the first, the destruction (by fire, water or wind) begins and is accomplished, the universe system being resolved into its native elements, or consumed so that nothing remains; in the second, this state of void or chaos continues; in the third, the process of renovation begins and is completed; and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to eternity. Each *asaṅkhyeyyakappa* contains

twenty Antarakappa, an Antarakappa being the interval that elapses while the life-span of man increases from ten years to an asaṅkhyeyya (incalculable time), and then decreases again to ten years; this period is of immense duration.

[Ref: Aṅguttara Nikāya,
Catukka Nipāta, para 156]
from: R.C, Childers:
Dictionary of the Pāli Lan-
guage: kappa

7. ROGA SUTTA

Discourse on Disease

157. Bhikkhus, diseases are these two kinds. What are the two? They are: the disease of the body, and the disease of the mind. Bhikkhus, it is possible to find beings who profess having no disease of the body for a whole year, for two, three, four, five or ten years, for twenty years, for thirty years, for forty years, for fifty years, for a hundred years or more. Bhikkhus, it is extremely difficult to find beings, other than Arahats, who profess having no disease of the mind even for a moment.

Bhikkhus, diseases of a bhikkhu are these four kinds. What are the four? Bhikkhus, in this Teaching, a bhikkhu is greedy; he is troubled (by the four requisites of a bhikkhu); he is not content with whatever robe, food, monastic dwelling, and medicine and medicinal requisites available. As that bhikkhu is greedy, troubled (by the four requisites of a bhikkhu) and as he is not content with whatever robe, food, monastic dwelling and medicine and medicinal requisites available, he strives to satisfy his evil desire not to be ignored by others and to attain honour, gain and fame; he

endeavours, strives and applies himself not to be ignored by others, and to attain honour, gain, and fame. That bhikkhu, with the design "Let people know me" goes to the householders; and with a design (to inspire faith) lives, discourses, and with a design, checks his excretions and urinations. Bhikkhus, diseases of a bhikkhu are these four kinds.

Therefore, bhikkhus, in this Teaching, you must practise thus: We will be contented; we will not be troubled by the four requisites of a bhikkhu; we will be content with whatever robe, food, monastic dwelling and medicine and medicinal requisites available; we will not harbour evil desires for not being ignored by others, for honour, gain, and fame; we will not endeavour, strive or apply ourselves to not being ignored by others, and for honour, gain, and fame. We will endure the discomforts of coming into contact with cold, heat, hunger, gadflies, mosquitoes, wind, heat of the sun, snakes, and insects; we will endure the displeasure, physical pain and discomfort of sharp, rough, bitter, disagreeable, unpleasant and deadly afflictions. Bhikkhus, only thus must you practise. (Thus said the Bhagavā.)

End of the Roga Sutta, the seventh.

8. PARIHĀNI SUTTA

Discourse on Decline of Merit

158. On that occasion, the Venerable Sāriputta addressed the bhikkhus, "Friends," and the bhikkhus responded, 'Yes, friend' (respectfully and attentively). Then, the Venerable Sāriputta delivered this discourse:

"Friends, anyone, bhikkhu or bikkhunī, if he or she finds four kinds of dhammas in his or her character, he or she must decide, 'There is a decline in my merit'. The Bhagavā has said that these four kinds are the causes of decline (in merit). What are the four? They are: intensity of

attachment, intensity of hatred, intensity of bewilderment, and lack of insight to perceive the right or wrong of profound things. Friends, anyone, bhikkhu or bhikkhunī, if he or she finds these four kinds of dhammas in his or her character, he or she must decide, 'There is a decline in my merit'. The Bhagavā has said that these four kinds are the causes of decline (in merit).

"Friends, anyone, bhikkhu or bhikkhunī, if he or she finds four kinds of dhammas in his or her character, he or she must decide, 'There is no decline in my merit.' The Bhagavā has said that these four kinds are the causes of non-decline (in merit). What are the four? They are: diminution of attachment, diminution of hatred, diminution of bewilderment, and having insight to perceive the right or wrong of profound things. Friends, anyone, bhikkhu or bhikkhunī, if he or she finds these four kinds of dhammas in his or her character, he or she must decide, 'There is no decline in my merit.' The Bhagavā has said that these four kinds are the reasons for non-decline (in merit). (Thus said the Venerable Sāriputta.)

End of the Parihāni Sutta, the eighth.

9. BHIKKHUNĪ SUTTA

Discourse to a Bhikkhunī

159. At one time, the Venerable Ānanda was residing at Ghositārāma monastery in Kosambī. At was then that a certain bhikkhunī sent a man (to the Venerable Ānanda) with these words: "Now, friend, go to the Venerable Ānanda and supplicate in my name, 'Venerable Sir, such and such a bhikkhunī is ill, and in discomfort; she is seriously ill and that bhikkhunī wishes to make obeisance at the Venerable Ānanda's feet. May it please Your Reverence to go to that bhikkhunī in her nunnery out of compassion (for an ailing

bhikkhunī)' ". That man said, "Very well, madam" and went to the Venerable Ānanda, made obeisance, sat in a suitable place and said:

"Venerable Sir, such and such bhikkhunī is ill, and in discomfort; she is seriously ill, that bhikkhunī wishes to make obeisance at your feet. Venerable Sir, may it please Your Reverence to go to that bhikkhunī in her nunnery out of compassion (for an ailing bhikkhunī). The Venerable Ānanda by keeping silent accepted the invitation.

Then the Venerable Ānanda rearranged his robe, took his bowl and great robe, and went to that bhikkhunī in her nunnery. On seeing the Venerable Ānanda coming from a distance that bhikkhunī covered herself up from head to foot, and lay on the couch. The Venerable Ānanda approached that bhikkhunī, sat on a seat prepared for him, and said to that bhikkhunī, "Sister, this body is nurtured on food, and through food you must abandon thought for food. Sister, this body is nurtured on craving (taṇhā), and through craving, you must abandon craving. Sister, this body is nurtured on conceit (māna), and through conceit, you must abandon conceit. Sister, this body is nurtured on sexual act, and here, the Bhagavā has said that the very roots of that sexual act must be destroyed. (lit., pull down the bridge.)

"Sister, what is meant by 'this body is nurtured on food, and through food, you must abandon thought for food? Sister, a bhikkhu in this Teaching consumes food with the right perception of the phenomena thus: 'This food is not for enjoyment, not for vanity (in strength), not for the development of flesh and not for better complexion; but only to sustain the physical body, to have just enough nourishment to maintain life, to appease hunger, and to carry out the Noble Practice of Purity by this food. I shall remove the existing (lit., old) discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life in good health. That bhikkhu, at one time

consumes food and (at the same time) abandons (sensual enjoyment of) food. Sister, this body is nurtured on food, and through food, you must abandon thought for food.

“Sister, what is meant by ‘this body is nurtured on craving, and through craving you must abandon craving? Sister, a bhikkhu in this Teaching hears that a certain bhikkhu named so and so, through exhaustion of moral intoxicants (āsavas) has achieved by his own intellect and insight the taint-free emancipation of the Arahattaphala Samādhi and the emancipation of the Arahattaphala Paññā in this very existence. It occurs to that bhikkhu thus: ‘When am I too going to achieve by my own intellect and insight the taint-free emancipation of the Arahattaphala Samādhi and the emancipation of the Arahattaphala Paññā in this very existence?’ That bhikkhu at a certain time longs for Arahattaphala, and through this longing, abandons craving (for sensual pleasures). Sister this is what is meant when I say, ‘This body is nurtured on craving, and through craving, you must abandon craving’.

“Sister, what is meant by ‘this body is nurtured on conceit (māna), and through conceit you must abandon conceit’? Sister, a bhikkhu in this Teaching hears that a certain bhikkhu named so and so through exhaustion of moral intoxicants (āsavas) has achieved by his own intellect and insight the taint-free emancipation of this Arahattaphala Samādhi, and the emancipation of the Arahattaphala Paññā in this very existence. It occurs to that bhikkhu thus: ‘If that venerable person, through exhaustion of moral intoxicants, has achieved by his own intellect and insight the taint-free emancipation of this Arahattaphala Samādhi and the emancipation of the Arahattaphala Paññā in this very existence, why should I not achieve the same?’ That bhikkhu at a certain time has this conceit and through this conceit abandons his conceit (in mundane things). Sister, this is what is meant when I say, ‘This body is nurtured on conceit and through conceit, you must abandon conceit’.

“Sister, this body is nurtured on sexual act, and here the ‘Bhagavā has said that the very roots of that sexual act must be destroyed”. (Thus said the Venerable Ānanda.)

Then, that bhikkhunī got up from her couch, covered herself with her upper garment on the left shoulder, made obeisance with her head at the Venerable Ānanda’s feet and said, “Venerable Sir, a fault has overcome me as I was foolish, bewildered and unwise, and I have committed this fault. Venerable Sir, I now request the Venerable Ānanda to accept this admission of my fault in order that I may be able to restrain myself in the future.” “Sister, indeed, a fault has overcome you as you were foolish, bewildered and unwise, and you have committed that fault. Sister, you see your fault as fault, and as you have admitted it in order to make amends accordingly, we (the Saṃgha) accept this admission of your fault. Sister, a certain person sees fault as fault and remedies it accordingly and restrains from it in the future. This (remedying of that person) itself is the ‘prosperity’ of the Ariya disciple. (Thus said the Venerable Ānanda.)

End of the Bhikkhunī Sutta, the ninth.

10. SUGATAVINAYA SUTTA

Discourse on the Sugata's Teaching

160. Bhikkhus, if a Sugata (i.e. one who speaks only what is right and beneficial), or the Teaching of a Sugata prevails in this world, it is for the benefit and happiness of many people, for watching over all beings for the benefit, welfare and happiness of devas and men.

Bhikkhus, what is meant by ‘Sugata’? Bhikkhus, there appears in this world the Tathāgata who is worthy of special veneration (Arahant); who truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha); who possesses supreme knowledge and perfect practice of morality

(Vijjācaraṇa-sampanna); who speaks only what is beneficial and true (Sugata); who knows all the three lokas (Loka-vidū); who is incomparable in taming those who deserve to be tamed (Anuttaropurisa-dammasārathi); who is the Teacher of devas and men (Satthādevamanussānam); who is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and who is the most Exalted (Bhagavā). This, bhikkhus, is what is meant by 'Sugata'.

Bhikkhus, what is meant by the Sugata's Teaching? That Sugata expounds the Dhamma that is excellent in the beginning, excellent in the middle and excellent in the end, and is perfect in meaning and letters of the text; he shows the perfect purity of the Noble Practice. Bhikkhus, this is what is meant by the Sugata's Teaching. Bhikkhus, if a Sugata or the Teaching of a Sugata prevails in this world, it is for the benefit and happiness of many people, for watching over all beings for the benefit, welfare and happiness of devas and men.

Bhikkhus, these four dhammas are for the disappearance of the Teaching of the good (Saddhamma). What are the four? Bhikkhus, a bhikkhu in this Teaching teaches badly learnt discourses in badly composed words. Bhikkhus, it is difficult to know the meaning of badly composed words. Bhikkhus, this is the first dhamma that is for the disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus are unruly; they are endowed with such causes of unruliness; they are intolerant to instruction and inattentive. Bhikkhus, this is the second dhamma that is for the disappearance of the Teaching of the good.

Another thing, bhikkhus, is that certain bhikkhus have great knowledge, and they have learnt the Pāli Texts by heart; they know by heart the Dhamma, the Discipline, and the Fundamental Precepts (Pātimokkha). But those bhikkhus do not impart their knowledge of the discourses thoroughly

to others; and when those bhikkhus die, the roots of learning (suttanta) are cut off; there is no one to turn to (for help). Bhikkhus, this is the third dhamma that is for the disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus of senior standing practise for much material gain; they are led by those dhammas conducive to rebirth in lower worlds; they are irresponsible in the practice for detachment; they do not exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala) to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. The posterity follow the footprints of those bhikkhus of senior standing, and they, too, practise for much material gain; they, too, are lax in moral practice; they, too, are led by those dhammas conducive to rebirth in lower worlds; they, too, are irresponsible in the practice for detachment; they do not exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala), to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. Bhikkhus, this is the fourth dhamma that is for the disappearance of the Teaching of the good. Bhikkhus, these four dhammas are for the disappearance of the Teaching of the good.

Bhikkhus, these four dhammas are for the stability, non-confusion and non-disappearance of the Teaching of the good. What are the four? Bhikkhus, a bhikkhu in this Teaching, teaches thoroughly learnt discourses in well composed words. Bhikkhus, it is easy to grasp the meaning of well-composed words. Bhikkhus, this is the first dhamma that is for the stability, non-confusion and non-disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus are compliant, endowed with such factors of compliance; they are tolerant of instruction and attentive. Bhikkhus, this is the

second dhamma that is for the stability, non-confusion and non-disappearance of the Teaching of the good.

Another thing, bhikkhus, is that certain bhikkhus have great knowledge, and they have learnt the Pāli Texts by heart; they know by heart the Dhamma, the Discipline and the Fundamental Precepts (Pātimokkha). Those bhikkhus impart their knowledge of the discourses thoroughly to others; and when those bhikkhus die, the roots of learning (suttantas) are not cut off; there are still learned bhikkhus to turn to (for help). Bhikkhus, this is the third dhamma that is for the stability, non-confusion and non-disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus of senior standing do not practise for much material gain; they are not lax in the moral practice; they are not led by those dhammas conducive to rebirth in lower worlds; they are not irresponsible in the practice for detachment; they exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala), to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. The posterity follow the footprints of those bhikkhus of senior standing, and they do not practise for much material gain; they are not lax in moral practice; they are not led by those dhammas conducive to rebirth in lower worlds; they are not irresponsible in the practice for detachment; they, too, exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala), to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. Bhikkhus, this is the fourth dhamma that is for the stability, non-confusion, and non-disappearance of the Teaching of the good. Bhikkhus, these four dhammas are for the stability, non-confusion and non-disappearance of the Teaching of the good. (Thus said the Bhagavā.)

End of the Sugatavinaya Sutta, the tenth.

End of the Indriya Vagga, the First.

Namo tassa bhagavato arahato sammā sambuddhassa

(xvii) ii. PAṬIPADĀ VAGGA

1. Saṁkhitta Sutta
2. Vitthāra Sutta
3. Asubha Sutta
4. Paṭhama Khama Sutta
5. Dutiya Khama Sutta
6. Ubhaya Sutta
7. Mahāmoggallāna Sutta
8. Sāriputta Sutta
9. Sasaṅkhāra Sutta
10. Yuganandha Sutta

1. SAMKHIṬṬA SUTTA

Discourse in Brief

161. Bhikkhus, practices are these four kinds. What are the four? They are difficult practice with slow acquirement of knowledge (dukkhā-paṭipadā dandhābiññā); difficult practice with quick acquirement of knowledge (dukkhā paṭipadā khippabiññā); easy practice with slow acquirement of knowledge (sukhāpaṭipadā dandhābiññā); and easy practice with quick acquirement of knowledge (sukhāpaṭipadā khippābiññā). Bhikkhus, practices are these four kinds. (Thus said the Bhagavā).

End of the Samkhitta Sutta, the first.

2. VITTHĀRA SUTTA

Discourse in Detail

162. Bhikkhus, practices are these four kinds. What are the four? They are: difficult practice with a slow acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with slow acquirement of knowledge; and easy practice with a quick acquirement of knowledge.

Bhikkhus, what is meant by difficult practice with a slow acquirement of knowledge? Bhikkhus, a certain person in this world has intense attachment (rāga) by nature and constantly suffers physical pain and mental distress caused by attachment (rāga); he is full of hatred (dosa) by nature and constantly suffers physical pain and mental distress caused by hatred (dosa); he is full of bewilderment (moha) by nature and constantly suffers physical pain and mental distress caused by bewilderment (moha). In that person, the fine mental faculties, namely, the faculty of conviction of endeavour of mindfulness, of concentration, and of wisdom are weak; and

because of the weakness of his fine faculties, he gets slowly and feebly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called a difficult practice with a slow acquirement of knowledge.

Bhikkhus, what is meant by difficult practice with a quick acquirement of knowledge? Bhikkhus, a certain person in this world has intense attachment (rāga) by nature and constantly suffers physical pain and mental distress caused by attachment (rāga); he is full of hatred (dosa) by nature and constantly suffers physical pain and mental distress caused by hatred (dosa); he is full of bewilderment (moha) by nature and constantly suffers physical pain and mental distress caused by bewilderment (moha). In that person the five mental faculties, namely, the faculty of conviction, of endeavour, of mindfulness, of concentration and of wisdom are strong; and because of the strong nature of his fine mental faculties, he gets quickly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called a difficult practice with a quick acquirement of knowledge.

Bhikkhus, what is meant by easy practice with a slow acquirement of knowledge? Bhikkhus, a certain person in this world does not have intense attachment (rāga) by nature and does not constantly suffer from physical pain and mental distress caused by attachment (rāga); he is not full of hatred (dosa) by nature and does not constantly suffer physical pain and mental distress caused by hatred (dosa); he is not full of bewilderment (moha) by nature and does not constantly suffer physical pain and mental distress caused by bewilderment (moha). In that person, the fine mental faculties, namely the faculty of conviction, ...p... the faculty of wisdom are weak; and because of the weakness of his fine mental faculties, he gets slowly and feebly to Arahatta magga Samādhi (which comes immediately) after exhaustion of all moral

intoxicants (āsavas). Bhikkhus, this is called 'an easy practice with a slow acquirement of knowledge'? Bhikkhus, a certain person in this world does not have intense attachment by nature and does not constantly suffer physical pain and mental distress caused by hatred; he is not full of bewilderment by nature and does not constantly suffer physical pain and distress caused by bewilderment. In that person, the five mental faculties, namely, the faculty of conviction, of endeavour, of mindfulness, of concentration, and of wisdom are strong; and because of the strong nature of his five mental faculties, he gets quickly to Arahattamagga Samādhī (which comes immediately) after exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called 'an easy practice with a quick acquirement of knowledge.' Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Vitthāra Sutta, the second.

3. ASUBHA SUTTA

Discourse on Impurities

163. Bhikkhus, practices are these four kinds. What are the four? They are: difficult practice with slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow acquirement of knowledge; and easy practice with a quick acquirement of knowledge.

Bhikkhus, what is meant by 'difficult practice with a slow acquirement of knowledge'? Bhikkhus, a bhikkhu in this Teaching contemplates his body as loathesome; he contemplates the food (which is eaten) as repulsive; all the world as wearisome; all conditioned phenomena as impermanent. To that person, the perception of 'death' is ever present in his body. That person dwells depending on the five powers of the disciples (sekkhābala), namely, the power of

conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour, and the power of wisdom. In that person, the five mental faculties, namely, the faculty of conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom are weak. Because of the weakness of his five mental faculties, he gets slowly and feebly to Arahattamagga samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus this is called 'a difficult practice with a slow acquirement of knowledge.'

Bhikkhus, what is meant by difficult practice with a quick acquirement of knowledge?' Bhikkhus, a bhikkhu in this Teaching contemplates his body as loathsome; he contemplates the food (which is eaten) as repulsive, all the world as wearisome, all conditioned phenomena as impermanent. To that person, the perception of death is ever present in his body. That person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction ...p... of wisdom. In that person, the five mental faculties, namely, the faculty of conviction ...p... of wisdom are strong. Because of the strong nature of his five mental faculties, he gets quickly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called 'a difficult practice with a quick acquirement of knowledge'.

Bhikkhus, what is meant by 'easy practice with a slow acquirement of knowledge'? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by initial application of the mind (vitakka), sustained application of the mind (vicāra), and which has delightful satisfaction (pīti), bliss (sukha) born of detachment from the hindrances (nīvaraṇa). And that bhikkhu, having abandoned vitakka and vicāra, achieves and remains

in the second jhāna with internal tranquillity, with enhanced one-pointedness of concentration without vitakka and vicāra, but with delightful satisfaction and bliss born of concentration. Again, that bhikkhu, having abandoned delightful satisfaction (pīti), dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body; thus he achieves and remains in the third jhāna, because of which the Ariyas praise that bhikkhu as one who has equanimity and mindfulness and one who abides on sukha. And again, by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna without pain or pleasure, a state of equanimity and absolute purity of mindfulness. That person dwells depending on the five powers of the disciple (sekkhā-bala), namely, the power of conviction ...p... the power of wisdom. In that person the five mental faculties, namely, the faculty of conviction ...p... the faculty of wisdom are weak; and because of the weakness of his five mental faculties he gets slowly and feebly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called 'an easy practice with slow acquirement of knowledge'.

Bhikkhus, what is meant by 'easy practice with a quick acquirement of knowledge?' Bhikkhus, in this Teaching, being detached from sensual pleasures and demeritorious factors achieves and remains in the first jhāna ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... that person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour and the power of wisdom. In that person, the five mental faculties namely, the faculty of conviction, the faculty of endeavour, the faculty mindfulness, the faculty of concentration, the faculty of wisdom are strong; and because of the strong

nature of his faculties, he gets quickly to Arahattamagga samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called an easy practice with a quick acquirement of knowledge. Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Asubha Sutta, the third.

4. PAṬHAMĀ KHAMA SUTTA

First Discourse on Tolerance

164. Bhikkhus, practices are these four kinds. What are the four? They are: the practice of intolerance (akkhamā), the practice of tolerance (khamā), the practice of taming (damā), and the practice of calming down (samā).

Bhikkhus, what is meant by the practice of intolerance? Bhikkhus, a certain person in this world abuses back at one who abuses at him; he insults in return to one who insults him; he thrashes back at one who thrashes him. Bhikkhus, this is called the practice of intolerance.

Bhikkhus, what is meant by the practice of tolerance? Bhikkhus, a certain person in this world does not abuse back at one who abuses at him; he does not insult in return to one who insults him; he does not thrash back at one who thrashes him. Bhikkhus, this is called the practice of tolerance.

Bhikkhus, what is meant by the practice of taming? Bhikkhus, a bhikkhu in this Teaching, when he sees a visible object with his eye, he does not take in characteristics (such as male or female), nor does he take in the secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness (abhijjā) and dissatisfaction (domanassa) stemming from it will overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of sight, puts

a restraint to it , and gains control over it. Whenever he hears a sound with the ear Whenever he smells an odour with the nose Whenever he tastes a flavour with the tongue Whenever he makes contact with the body Whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from it will overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, puts a restraint to it, and gains control over it. Bhikkhus, this practice is called the practice of taming.

Bhikkhus, what is meant by the practice of calming down? Bhikkhus, a bhikkhu in this Teaching does not tolerate the thought of sensuality that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again; he does not tolerate the thought of ill will ... the thought of injuring others ... he does not tolerate any evil that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again. Bhikkhus, this practice is called the practice of calming down. Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Khama Sutta, the fourth.

5. DUTIYA KHAMA SUTTA

Second Discourse on Tolerance

165. Bhikkhus, practices are these four kinds. What are the four? They are: the practice of intolerance, the practice of tolerance, the practice of taming, and the practice of calming down.

Bhikkhus, what is meant by the practice of intolerance? Bhikkhus, a certain person in this world cannot tolerate the discomforts and displeasures of coming into contact with cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes and insects; he cannot tolerate unwelcome and badly spoken words; and he cannot tolerate physical pain of sharp, rough, bitter, disagreeable, unpleasant and deadly nature. Bhikkhus, this practice is called the practice of intolerance.

Bhikkhus, what is meant by the practice of tolerance? Bhikkhus, a certain person in this world can tolerate the discomforts and displeasures of coming into contact with cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes and insects; he can tolerate also unwelcome and badly spoken words; and he can tolerate physical pain of sharp, rough, bitter, disagreeable, unpleasant and deadly nature. Bhikkhus, this practice is called the practice of tolerance.

Bhikkhus, what is meant by the practice of taming? Bhikkhus, a bhikkhu in this Teaching, when he sees a visible object with the eye, does not take in its characteristics (such as male or female), nor does he take in secondary details (such as expression or behaviour) ... Whenever he hears a sound with the ear ... Whenever he smells an odour with the nose ... Whenever he tastes a flavour with the tongue ... Whenever he makes contact with the tongue ... Whenever he cognises a mind object with the mind, he does not take in its characteristics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of the mind is left unguarded, such depraved states of mind as covetousness (abhijjā) and dissatisfaction (domanassa) stemming from ill will overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, he puts a restraint to it; and he gains control over it. Bhikkhus, this practice is called the practice of taming.

Bhikkhus, what is meant by the practice of calming down? Bhikkhus, a bhikkhu in this Teaching does not tolerate the thought of sensuality that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again. He does not tolerate the thought of ill will (byapāda) ...p... the thought of injuring others he does not tolerate any evil that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again. Bhikkhus, this practice is called the practice of calming down. Bhikkhus, practices are these four kinds. (Thus said the Bḥagavā.)

End of the Dutiya Khama Sutta, the fifth.

6. UBHAYA SUTTA

Discourse on Pairs

166. Bhikkhus, practices are these four kinds. What are the four? They are: difficult practice with slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; and easy practice with a quick acquirement of knowledge.

Bhikkhus, of these four kinds of practices, there is the difficult practice with a slow and feeble acquirement of knowledge. Bhikkhus, this practice is inferior both ways. This practice is said to be inferior because the practice is difficult, and it is said to be inferior because of slow and feeble acquirement of knowledge. Bhikkhus, this practice is said to be inferior both ways.

Bhikkhus, of these four kinds of practices, there is the difficult practice with a quick acquirement of knowledge, Bhikkhus, this practice is said to be inferior because the practice is difficult.

Bhikkhus, of these four kinds of practices, there is the easy practice with a slow and feeble acquirement of knowledge. Bhikkhus, this practice is said to be inferior because the acquirement of knowledge is slow and feeble.

Bhikkhus, of these four kinds of practices, there is the easy practice with a quick acquirement of knowledge. Bhikkhus, this practice is said to be superior both ways. This practice is said to be superior because the practice is easy, and it is said to be superior because the acquirement of knowledge is quick. Bhikkhus, this practice is said to be superior both ways. Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Ubhaya Sutta, the sixth.

7. MAHĀ MOGGALLĀNA SUTTA

Discourse to Mahā Moggallāna

167. On that occasion, the Venerable Sāriputta went to the Venerable Mahā Moggallāna, and exchanged glad greetings, and after the exchange of glad greetings and memorable words, sat in a suitable place, and said to the Venerable Mahā Moggallāna:

“Friend Moggallāna, practices are these four kinds. What are the four? They are: difficult practice with a slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; and easy practice with a quick acquirement of knowledge. Friend, practices are these four kinds. Friend, by which of these four kinds of practices have you got your mind rid of clinging (by craving and wrong view), and emancipated from all moral intoxicants?” (Thus said the Venerable Sāriputta.)

“Friend Sāriputta, (as you say) practices are these four kinds. What are the four? They are: difficult practice

practice with a quick acquirement of knowledge. Friend, practices are these four kinds. Friend, of these four kinds of practices, there is the easy practice with a quick acquirement of knowledge; by this practice I have got my mind rid of clinging (by craving and wrong view), and emancipated from all moral intoxicants. (Thus said the Venerable Sāriputta.)

End of the Mahā Moggallāna Sutta, the eighth.

9. SASANKHĀRA SUTTA

Discourse on Making Effort

169. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this world extinguishes moral defilements by making a strenuous effort in this very life. Bhikkhus, a certain person in this world extinguishes moral defilements by making a strenuous effort after death and dissolution of the body. Bhikkhus, a certain person in this world extinguishes moral defilements without making any strenuous effort in this very life. Bhikkhus, a certain person in this world extinguishes moral defilements without making any strenuous effort after death and dissolution of the body. (These are the four.)

Bhikkhus, how does a bhikkhu extinguish moral defilements by making a strenuous effort in this very existence? Bhikkhus, the bhikkhu in this Teaching contemplates his body as loathesome; he contemplates the food (which is eaten) as repulsive, all the world as wearisome, all conditioned phenomena as impermanent. To that person, the perception of 'death' is ever present in his body. That person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour, and the power of wisdom. In that person, the five mental faculties, namely, the faculty of

conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom are strong; and because of the strong nature of his five mental faculties, he extinguishes his moral defilements by making a strenuous effort in this very life. Bhikkhus, this person is said to extinguish moral defilements by making a strenuous effort in this very existence.

Bhikkhus, how does a bhikkhu extinguish moral defilements by making a strenuous effort after death and dissolution of the body? Bhikkhus, a bhikkhu in this Teaching contemplates his body as loathesome. He contemplates the food (which is eaten) as repulsive, all the world as wearisome, all conditioned phenomena as impermanent. To that person, the perception of 'death' is ever present. That person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour and the power of wisdom. In that person the five mental faculties, namely, the faculty of conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom are weak and because of the weakness of his five mental faculties, he extinguishes his moral defilements by making a strenuous effort only after death and dissolution of his body. Bhikkhus, this person is said to extinguish moral defilements by making a strenuous effort after death and dissolution of the body.

Bhikkhus, how does a bhikkhu extinguish moral defilements without making a strenuous effort in this very existence? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p... in the first jhāna ...p... in the second jhāna ...p... in the third jhāna ...p... achieves and remains in the fourth jhāna; that person dwells depending on the five powers of a disciple, namely, the power of conviction ...p... the power of wisdom. In that person, the five

mental faculties, namely, the faculty of conviction ...p... the faculty of wisdom are strong; and because of the strong nature of his five mental faculties, he extinguishes his moral defilements without making a strenuous effort in this very existence. Bhikkhus, this person is said to extinguish moral defilements without making a strenuous effort in this very existence.

Bhikkhus, how does a bhikkhu extinguish moral defilement without making a strenuous effort after death and dissolution of the body? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p... in the first jhāna, ...p... in the second jhāna ...p... in the third jhāna ...p... achieves and remains in the fourth jhāna. That person dwells depending on the five powers of a disciple, namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour, and the power of wisdom. In that person, the five mental faculties, ...p.... the faculty of wisdom are weak, and because of the weakness of his five mental faculties, he extinguishes moral defilements without making a strenuous effort after death and dissolution of the body. Thus, bhikkhus, this person is said to extinguish moral defilements without making a strenuous effort, after death and dissolution of the body. Bhikkhus, these four persons do exist in this world. (Thus said the Bhagavā.)

End of the Sasaṅkhāra Sutta, the ninth.

10. YUGANADDHA SUTTA

Discourse on Pairing Tranquillity and Insight Meditation

170. Thus have I heard: At one time the Venerable Ānanda was residing at Ghositārāma monastery in Kosambhī Province. It was then that the Venerable Ānanda, after (the usual address to bhikkhus) calling 'Friend Bhikkhus' and the bhikkhus (respectfully and attentively) responding, 'Friend', delivered this discourse:

Friends, a bhikkhu or a bhikkhunī, whoever comes to me and tells me of his or her attainment of Arahattaphala, (tells me that he or she) attains (the Arahattaphala) by means of four paths (maggas), or by means of either one or the other of these four maggas.

What are the four? Friends, a bhikkhu in this Teaching practises first the concentration (samatha), and then the insight practice (vipassanā). To that bhikkhu who practises vipassanā preceded by samatha, the Path-knowledge arises; and he enjoys it, cultivates it, and repeatedly practises it. To that bhikkhu who enjoys, cultivates and repeatedly practises that Path-knowledge, fetters (saṃyojanas) disappear, and potential defilements (anusayas) are removed.

Another kind, friends, is that a bhikkhu in this Teaching practises first the insight practice (vipassanā) and then the concentration (samatha). To that bhikkhu who practises samatha preceded by vipassana, the Path-knowledge arises, and he enjoys it, cultivates it, and repeatedly practises it. To that bhikkhu who enjoys, cultivates and repeatedly practises that Path-knowledge, fetters (saṃyojanas) disappear, and potential defilements (anusayas) are removed.

Another kind, friends, is that a bhikkhu in this Teaching practises concentration (samatha) together with insight practice (vipassanā). To that bhikkhu who practises samatha together with vipassanā, the Path-knowledge arises; and he enjoys it, cultivates it, and repeatedly practises it. To that bhikkhu who enjoys, cultivates, and repeatedly practises that Path-knowledge, fetters (saṃyojanas) disappear and potential defilements (anusayas) are removed.

Another kind, friends, is that a bhikkhu in this Teaching has distractions of Dhammā (Dhammuddhacca). Friends, at such a time, he fixes his mind with vipassanāñāṇa on mind and body; then his mind remains there settled and concentrated. To that bhikkhu, the Path-knowledge arises; he enjoys it, cultivates it, and repeatedly practises it. To that

bhikkhu who enjoys, cultivates, and repeatedly practises that Path-knowledge fetters (saṃyojanas) disappear, and potential defilements (anusayas) are removed.

Friends, a bhikkhu or bhikkhunī, whoever comes to me and tells me of his or her attainment of Arahattaphala (tells me that he or she) attains (the Arahattaphala) by means of these four Paths (Maggas), or by means of either one or the other of these four maggas. (Thus said the Venerable Ānanda.)

End of the Yuganaddha Sutta, the tenth.

End of the Paṭipāda Vagga, the Second.

Namo tassa bhagavato arahato sammā sambuddhassa

(xviii) iii. SAÑCETANIYA VAGGA

1. Cetanā Sutta
2. Vibhaṭṭi Sutta
3. Mahākoṭṭhika Sutta
4. Ānanda Sutta
5. Upavāṇa Sutta
6. Āyācana Sutta
7. Rāhula Sutta
8. Jambālī Sutta
9. Nibbāna Sutta
10. Mahāpadesa Sutta

1. CETANĀ SUTTA

Discourse on Volition

171. Bhikkhus, dependent on ignorance (of the four Ariyā Truths) (the sense-door of) the body arises, and the volition that arises dependent on (the sense-door of) the body gives rise to subjective happiness (sukha) or unhappiness (dukkha). Bhikkhus, (the sense-door of) speech arises, and the volition that arises dependent on (the sense-door of) speech gives rise to subjective happiness or unhappiness. Bhikkhus, (the sense-door of) mind arises, and the volition that arises dependent on (the sense-door of) mind gives rise to subjective happiness or unhappiness.

Bhikkhus, in that person, subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) the body; the arising of that volition may have been caused by himself. Bhikkhus, in that person, subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) the body. Bhikkhus, the arising of that volition may also have been caused by others. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) the body, the arising of that volition may also have been caused unconsciously.

Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech (vacīsaṅkhāra); the arising of that volition may have been caused by himself. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech (vacīsaṅkhāra). Bhikkhus, the arising of that volition may also have been caused by others. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech (vacīsaṅkhāra); the arising of that volition may also have been

caused consciously. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech; the arising of that volition may also have been caused unconsciously.

Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) thought (mano-saṅkhāra); the arising of that volition may have been caused by himself. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) thought; Bhikkhus, the arising of that volition may also have been caused by others. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) thought; the arising of that volition may also have been caused consciously. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises on (the sense-door of) thought; the arising of that volition may also have been caused unconsciously.

Bhikkhus, these volitions are dependent on ignorance. On the complete cessation of ignorance, (through Arahatta Magga) volition which arises on (the sense-door of) the body that gives rise to subjective happiness or unhappiness in that person does not arise. The volition which arises dependent on (the sense-door of) speech that gives rise to subjective happiness or unhappiness in that person does not arise. The volition, which is like a rice field that gives rise to subjective happiness or unhappiness, does not arise ...p... That farmland does not arisep.... That sphere of perception (āyatana) does not arise ...p... The volition arises dependent on this matter (adhikaraṇa) which gives rise to subjective happiness or unhappiness in that person does not arise.

Bhikkhus, coming into existence of the khandhā (attabhāva-paṭilābha) is of these four kinds. What are the four? Bhikkhus, there is the coming into existence of khandhā

by one's own volition and not by another person's volition. Bhikkhus, there is the coming into existence of khandhā both by one's own volition and by another person's volition. Bhikkhus, there is the coming into existence of khandhā neither by one's own volition nor by another person's volition. Bhikkhus, coming into existence of khandhā is of these four kinds. (Thus said the Bhagavā.)

The Bhagavā having said thus, the Venerable Sāriputta said to the Bhagavā, "Venerable Sir, the meaning of this discourse given by the Bhagavā in brief is understood by me in detail thus: Venerable Sir, of these modes of coming into existence, there is the coming into existence (of the five khandhas) by one's own volition and not by another person's volition and for the reason of one's own volition, that being goes out of coming into existence; there is the coming into existence (of the five khandhas) by another person's volition and not by one's own volition, and for the reason of another person's volition, that being goes out of existence. Venerable Sir, of these modes of coming into existence, there is the coming into existence (of the five khandhas) both by one's own volition and another person's volition, and for the reason of both by one's own volition and by another person's volition that being goes out of existence. Venerable Sir, of these modes of coming into existence, there is the coming into existence (of the five khandhas) neither by one's own volition nor by another person's volition. Venerable Sir, which of the devas belongs to this (last) category? Thus said the Venerable Sāriputta, and the Bhagavā said, "Sāriputta, the devas of Neither-Perception-nor-Non-Perception (Nevasaññā-nāsaññāyatana) plane of existence belongs to this category."

"Venerable Sir, certain beings go out of existence in a certain plane and are reborn in this sensuous realm; they are known as 'Āgāmī' (Returners). What is the reason for being so? Venerable Sir, certain beings go out of existence in a certain plane and are not reborn in this sensuous realm

they are known as ‘*Ānāgāmī*’ (Non-Returners). What is the reason for being so?” (Thus said the Venerable Sāriputta). “Sāriputta, a certain person in this world has not abandoned the five lower fetters (*Orambhāgiya Samyojana*) (q.v); that person achieves and remains in the *jhāna* of Neither-Perception-nor-Non-Perception (*Nevasaññānāsaññāyatana jhāna*) in this very life; he enjoys that *jhāna*, he desires that *jhāna*; he delights in that *jhāna*, and being well established in that *jhāna*, he applies himself to and abides many times in that *jhāna*; and as there is no decline in that *jhāna*, he becomes one of the brahmas of the *Nevasaññānāsaññāyatana* plane when he dies. When that person goes out of existence in that plane, he is reborn in this sensuous realm, and so he is known as an ‘*Āgāmī*’, a Returner.

“Sāriputta, a certain person in this world has abandoned the five lower fetters; that person achieves and remains in the *jhāna* of Neither-Perception-nor-Non-perception in this very life; he enjoys that *jhāna*; he desires that *jhāna*; he delights in that *jhāna*; he applies himself to and abides many times in that *jhāna*; he becomes one of the brahmas of the *Nevasaññānāsaññāyatana* plane when he dies. When that person goes out of existence in that plane, he does not come back to this realm (of the five *khandhas*), and so he is known as an ‘*Anāgāmī*’, a Non-Returner.

Sāriputta, for this reason (of not having abandoned the five lower fetters) certain beings, on going out of existence (in those Brahma realms) come back to this sensuous realm, and so they are known as ‘*Āgāmīs*’, this is the reason. Sāriputta, for this reason (of having abandoned the five lower fetters) certain beings, on going out of existence (in those Brahma realms) do not come back to this realm (of the five *khandhas*), and they are known as ‘*Anāgāmīs*’; this is the reason. (Thus said the Bhagavā.)

End of the *Cetanā Sutta*, the first.

2. VIBHATTI SUTTA

Discourse on Analytical Knowledge (Parisambhidā)

172. On that occasion, the Venerable Sāriputta after (the usual address to the bhikkhus) calling, “Friends!” and the bhikkhus (respectfully and attentively) responding, “Yes, friend,” delivered this discourse:

“Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as their subject matter in the five kinds of meaning and consequences of things (atthapaṭisambhidā). I set forth, explain, make known, teach, reveal, deal analytically and make clear atthapaṭisambhidā in many ways. Anybody who has any uncertainty (kaṅkhā) or perplexity (vimati) about atthapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain Teacher is very skilful in the Dhamma that should be known by us; that Teacher is in our very presence.

“Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as the subject matter in the five kinds of causal relations and the nature of the Doctrine, and the Pāli language in which it exists (Dhammapaṭisambhidā). I explain, set forth, make known, teach, reveal, deal with analytically and make clear that Dhammapaṭisambhidā in many ways. Anybody who has any uncertainty or perplexity about that Dhammapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain Teacher is very skilful in the Dhamma that should be known by us; that Teacher is in our very presence.

“Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as their subject matter, the language, the grammar and the syntax (niruttapaṭisambhidā). I set forth, explain, make known, teach, reveal, deal with analytically, and make clear that

niruttipaṭisambhidā in many ways. Anybody who has any uncertainty (kaṅkhā) or perplexity (vimati) about that niruttipaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain teacher is very skilful in the Dhamma that should be known by us; that teacher is in our very presence.

“Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as their subject matter of the nature of the other three paṭisambhidās, (paṭibhānapaṭisambhidā). I set forth, explain, make known, teach, reveal, deal with analytically, and make clear that paṭibhānapaṭisambhidā in many ways. Anybody who has any uncertainty or perplexity about that paṭibhānapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain teacher is very skilful in the Dhamma that should be known by us; that teacher is in our very presence”. (Thus said the Venerable Sāriputta.)

End of the Vibhatti Sutta, the second.

3. MAHĀ KOTṬHIKA SUTTA

Discourse to Mahākoṭṭhika by Ven. Sāriputta

173. On that occasion the Venerable Mahā Koṭṭhika went to the Venerable Sāriputta and exchanged glad greetings, and after having concluded glad memorable greetings, sat in a suitable place and said to the Venerable Sāriputta thus:

“Friend, is there any other (defilement) left on the complete cessation of the six sense bases of contact (phassāyatana)?”

“Do not say so, friend.”

“Friend, is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, when I ask, ‘Is there any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend’. When I ask, ‘Is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ Friend, how am I to understand the meaning of this?” (Said the Venerable Mahā Koṭṭhika.)

“Friend, one who says that there is some other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, one who says that there is not any other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, one who says that there is as well as is not any other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, one who says that there neither is nor is not any other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, with the

arising of the six sense bases of contact, there is the arising of the dhamma which expands the round of rebirths, papañca i.e., taṇhā, māna, dīṭṭhi and with the arising of the papañca, there is the arising of the six sense bases of contact (phassāyatana). Friend, on complete cessation of the six sense bases of contact, there is the cessation of the papañca; there is the calming down of the papañca. (Thus said the Venerable Sāriputta)

End of the Mahā Koṭṭhika Sutta, the third.

4. ĀNANDA SUTTA

Discourse to Mahā Koṭṭhika by Ven. Ānanda

174. On that occasion, the Venerable Ānanda went to the Venerable Mahā Koṭṭhika and exchanged glad greetings, and after having concluded glad and memorable greetings, sat in a suitable place and said to the Venerable Mahā Koṭṭhika, thus:

“Friend, is there any other (defilement) left on the complete cessation of the six sense bases of contact (phassāyatana)?”

“Do not say so, friend.”

“Friend, is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, when I ask, ‘Is there any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend’. When I ask, ‘Is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ Friend, how am I to understand the meaning of this?” (said the Venerable Ānanda.)

“Friend, one who says that ‘there is some other (defilement) left on complete cessation of the six sense bases of contact’ is magnifying what should not be magnified. Friend, one who says that ‘there is not any other (defilement) left on complete cessation of the six sense bases of contact’ is magnifying what should not be magnified. Friend, one who says that ‘there is as well as is not any other (defilement) left on complete cessation of the six sense bases of contact’ is magnifying what should not be magnified. Friend, with the arising of the six sense bases of contact, there is the arising of the dhamma which expands the round of rebirths *papañca*, i.e., *taṇhā*, *māna*, *diṭṭhi*; and with the arising of the *papañca*, there is the arising of the six sense bases of contact (*phassāyatana*). Friend, on complete cessation of the six sense bases of contact, there is the cessation of the *papañca*; there is the calming down of the *papañca*. (Thus said the Venerable Mahā Koṭṭhika.)

End of the Ānanda Sutta, the fourth.

5. UPAVĀṆA SUTTA**Discourse to Upavāṇa by Ven. Sāriputta**

175. On that occasion, the Venerable Upavāṇa went to the Venerable Sāriputta and exchanged glad greetings, and after having concluded glad and memorable greetings, sat in a suitable place and said to the Venerable Sāriputta, thus:

“Friend Sāriputta, is it with ‘wisdom’ (vijjā) that one puts an end to the round of rebirths (saṃsāra vaṭṭa dukkha)?”

“No, friend, it is not possible.”

“Friend, is it with ‘practice’ (caraṇa) that one puts an end to the round of rebirth?”

“No, friend, it is not possible.”

“Friend, is it with ‘wisdom’ and ‘practice’ (vijjā-caraṇa) that one puts an end to the round of rebirths?”

“No, friend, it is not possible.”

“Then, friend, is it without ‘wisdom’ or ‘practice’ that one puts an end to the round of rebirths?”

“No, friend, it is not possible.”

“Friend Sāriputta, when I ask, ‘Friend Sāriputta, is it with wisdom (vijjā) that one puts an end to the round of rebirths?’ you answer, ‘No, friend, it is not possible.’ When I ask, ‘Friend, is it with practice (caraṇa) that one puts an end to the round of rebirths?’ you answer, ‘No, friend, it is not possible.’ When I ask, ‘Friend, is it with wisdom and practice (vijjā-caraṇa) that one puts an end to the round of rebirths?’ you answer, ‘No, friend, it is not possible.’ When I ask, ‘Then, friend, is it without wisdom or practice that one puts an end to the round of rebirths?’ You answer, ‘No, friend, it is not possible.’ Friend, how does one put an end to the round of rebirths? (Thus said the Venerable Upavāṇa.)

“Friend, were it with wisdom (vijjā) that one put an end to the round of rebirths, it would mean that this putting an end to the round of rebirths is with clinging (upādāna) still present. Friend, were it with practice (caraṇa) that one

put an end to the round of rebirths it would mean that this putting an end to the round of rebirth is with clinging (upādāna) still present. Friend, were it with wisdom and practice that one put an end to the round of rebirths, it would mean that this putting an end to the round of rebirths is with clinging (upādāna) still present. Friend, were it without wisdom or practice that one put an end to the round of rebirths, it would mean that a worldling (puthujjana) is destitute of wisdom and practice. Friend, one who is destitute of practice cannot know (the four Ariya Truths) as they really are. Only one who is endowed with practice can know (the four Ariya Truths) as they really are; and it is with this knowledge (of the four Ariya Truths) that one puts an end to the round of rebirths. (Thus said the Venerable Sāriputta.)

End of the Upavāṇa Sutta, the fifth.

6. ĀYĀCANA SUTTA

Discourse on Aspiration

176. Bhikkhus, if a faithful bhikkhu rightly wishes to have an aspiration (to something) he should aspire thus: The Venerable Sāriputta and the Venerable Moggallāna are such and such persons. May I be such a person; Bhikkhus, amongst my bhikkhu disciples Sāriputta and Moggallāna set a standard. The said Sāriputta and Moggallāna set a standard. The said Sāriputta and Moggallāna set an ideal.

Bhikkhus, if a faithful bhikkhunī rightly wishes to have an aspiration to something she should aspire thus: Bhikkhunī Khemā and Bhikkhunī Uppalavaṇṇā are such and such persons. May I also be such a person. Bhikkhus, amongst my bhikkhunī disciples, Bhikkhunī Khemā and Bhikkhunī Uppalavaṇṇā set a standard. The said Khemā and Uppalavaṇṇā set an ideal.

Bhikkhus, if a faithful layman disciple (upāsaka) rightly wishes to have an aspiration (to something) he should aspire thus: Householder Citta and (Prince) Hatthakaālāvaka are such and such persons. May I also be such a person amongst my laymen disciples. Householder Citta and (Prince) Hatthakaālāvaka set a standard. The said Citta and (Prince) Hatthakaālāvaka set an ideal.

Bhikkhus, if a faithful laywoman disciple (upāsikā) rightly wishes to have an aspiration (to something) she should aspire thus: Upāsikā Khujjuttarā and Upāsikā Nandamātā of Veḷukaṇḍaka town are such and such persons. May I also be such a person. Bhikkhus, amongst my laywoman disciples Upāsikā Khujjuttarā and Upāsikā Nandamātā set an ideal. (Thus said the Bhagavā.)

End of the Āyācana Sutta, the sixth.

7. RĀHULA SUTTA

Discourse to Rāhula

177. On that occasion, the Venerable Rāhula approached the Bhagavā, made obeisance and sat in a suitable place. To Rāhula thus seated the Bhagavā said these words:

Rāhula, there is the pathavī¹ element in oneself (ajjhātikā-pathavī-dhātu) and the external pathavī element (bāhira-pathavī-dhātu). The pathavī element in oneself and the external pathavī element are both merely the element of pathavī. This (pathavī element) should be seen fundamentally and truly with the right knowledge thus: “This is not ‘mine’, this is not ‘I’, this is not my ‘Self’ (atta). Having thus seen

1. Pathavī is one of the four elements (cattāra mahā bhūta) generally known as earth, water, fire and wind, and more specifically as the elements of solidity or extension, fluidity and cohesion, heat or cold and motion or impetus.

this (pathavī-element) fundamentally and truly, with the right knowledge one gets disgusted with the pathavī-element and one's mind becomes free of attachment to the pathavī-element.

“Rāhula, there is the āpo-element in oneself (ajjhata-āpo-dhātu) and the external āpo-element (bāhira-āpo-dhātu). The āpo-element in oneself and the external āpo-element are both merely the element of āpo. This (āpo-element) should be seen fundamentally and truly with the right knowledge thus: This is not ‘mine’; this is not ‘I’; this is not my ‘Self’ (atta). Having thus seen this element fundamentally and truly with the right knowledge, one gets disgusted with the āpo-element, and one's mind becomes free of attachment to the āpo-element.

“Rāhula, there is the tejo element (ajjhata-tejo-dhātu), and the external tejo-element (bāhira-tejo-dhātu). The tejo-element in oneself and the external tejo-element are both merely the element of tejo. This tejo element should be seen fundamentally and truly with the right knowledge thus: This is not ‘mine’; this is not ‘I’; this is not my ‘Self’ (atta). Having thus seen this tejo-element fundamentally and truly with the right knowledge, one gets disgusted with the tejo-element, and one's mind becomes free of attachment to the tejo-element.

“Rāhula, there is the vāyo-element in oneself (ajjhata-vāyo-dhātu), and the external vāyo-element (bāhira-vāyo-dhātu). This vāyo-element in oneself and the external vāyo-element are both merely the element of vāyo. This vāyo-element should be seen fundamentally and truly with the right knowledge thus: This is not ‘mine’; this is not ‘I’; this is not my ‘Self’ (atta). Having thus seen this vāyo-element fundamentally and truly with the right knowledge, one gets disgusted with the vāyo-element, and one's mind becomes free of attachment to the vāyo-element.

Rāhula, at such a time when the bhikkhu does not view these four elements as his 'Self' or as his own, Rāhula, that bhikkhu is one who has cut off craving (taṇhā) and gone beyond the fetters; on abandoning 'conceit' (māna), that bhikkhu puts an end to the round of rebirths. (Thus said the Bhagavā.)

End of the Rāhula Sutta, the seventh.

8. JAMBĀLĪ SUTTA

Discourse on 'Muddy Pool'

178. Bhikkhus, these four kinds of person do exist in this world. What are the four?

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment jhāna (Mahaggata Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on (Nibbāna) where the five khandhas (sakkāya) cease. But the mind of that bhikkhu who contemplates (Nibbāna) where the five khandhas cease is not concentrated, not purified, not settled and not decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu cannot hope to realize (Nibbāna) where the five khandhas cease. Bhikkhus, just as the sticky hand of a man who holds a branch of tree being stuck, caught up in, bound up in the branch, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with the mind emancipated from moral defilements, who fixes his mind intently upon (Nibbāna) where the five khandhas cease, but whose mind is not concentrated, not purified, not settled and not decisive enough to abide in it, cannot hope to realize (Nibbāna) where the five khandhas cease.

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment jhāna (Mahaggata

Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on (Nibbāna) where the five khandhas cease; and the mind of that bhikkhu who contemplates (Nibbāna) where the five khandhas cease is concentrated, purified, settled and decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu can hope to realize (Nibbāna) where the five khandhas cease. Bhikkhus, just as the clean hand of a man who holds a branch of a tree not being stuck, not caught up in and not bound up in the branch, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with his mind emancipated from moral defilements, who fixes his mind intently upon (Nibbāna) where the five khandhas cease and whose mind is concentrated, purified, settled, and decisive enough to abide in it, cannot hope to realize (Nibbāna) where the five khandhas cease.

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment jhāna (Mahaggata Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on Arahattaphala which breaks through 'ignorance' but the mind of that bhikkhu who contemplates the Arahattaphala which breaks through ignorance is not concentrated, not purified, not settled and not decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu cannot hope to realize the Arahattaphala which breaks through ignorance. Bhikkhus, just as the banks of a dirty pool of mud (jambālī) that has been at the entrance of a village for many years cannot be expected to break if there is no heavy rain, and if a man has shut all the inflow streams, and opened all the outflow drains, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with the mind emancipated from moral defilements, who fixes his mind intently on Arahattaphala, but whose mind is not concentrated, not purified, not settled, and not

decisive enough to abide in it, cannot hope to realize that Arahattaphala which breaks through 'ignorance'.

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment jhāna (Mahaggata Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on Arahattaphala which breaks through 'ignorance', and the mind of that bhikkhu who contemplates the Arahattaphala which breaks through ignorance is concentrated, purified, settled and decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu can hope to realize the Arahattaphala which breaks through ignorance. Bhikkhus, just as the banks of a dirty pool of mud (jambālī) that has been at the entrance of a village for many years can be expected to break if there is a heavy rain, and if a man has opened all the inflow streams and shut all the outflow drains, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with the mind emancipated from moral defilements, who fixes his mind intently on Arahattaphala, and whose mind is concentrated, purified, settled, and decisive enough to abide in it, can hope to realize the Arahattaphala which breaks through ignorance. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Jambālī Sutta, the eighth.

9. NIBBĀNA SUTTA

Discourse on 'Nibbāna'

179. On that occasion, the Venerable Ānanda approached the Venerable Sāriputta, and exchanged glad greetings, and after having concluded glad and memorable greetings sat in a suitable place, and said to the Venerable Sāriputta, thus: "Friend Sāriputta, in this world, some beings do not extinguish their moral defilements (kilesā) in this very existence. What is the cause, what is the reason?"

“Friend Ānanda, in this world, beings do not know, ‘These are perceptions of diminution (hāna bhāgiya saññā)’ as they really are; they do not know, ‘These are perceptions of enduring (ṭhitibhāgiya saññā)’ as they really are; they do not know, ‘These are perceptions of distinction (visesabhāgiya saññā)’ as they really are; they do not know, ‘These are perceptions of penetration (nibbedabhāgiya saññā)’ as they really are. Friend Ānanda, for this reason (of not knowing) beings in this world do not extinguish their moral defilements in this very existence. This is the cause, this is the reason.” (Thus said the Venerable Sāriputta)

“Friend Sāriputta, for a certain reason, some beings extinguish their moral defilements (kilesā) in this very existence. What is the cause, what is the reason?” (Thus said the Venerable Ānanda). “Friend Ānanda, in this world, beings know, ‘These are perceptions of diminution’ as they really are; they know, ‘These are perceptions of enduring’ as they really are; they know, ‘These are perceptions of distinction’ as they really are; and they know, ‘These are perceptions of penetration’ as they really are. Friend Ānanda, for this reason (of knowing), beings in this world extinguish their moral defilements in this very existence. This is the cause, this is the reason.” (Thus said the Venerable Sāriputta.)

End of the Nibbāna Sutta, the ninth.

10. MAHĀPADESA SUTTA

Discourse on Great Authority

180. On one occasion, the Bhagavā was staying at the Ānanda shrine (cetiya) near the city of Bhoga. It was then that the Bhagavā, after (the usual address to his bhikkhus) calling, “Bhikkhus”, and the bhikkhus (respectfully and attentively) responding, “Venerable Sir”, delivered this discourse. Bhikkhus, I shall now discourse on ‘the four great directives

(Mahāpadesa). Listen, and bear it well in mind. I shall speak. The bhikkhus respectfully assenting, “Very well, Venerable Sir”, the Bhagavā said thus:

Bhikkhus, what are the four great noble directives? Bhikkhus, in this Teaching, if a bhikkhu should say, “Friends, I have heard and learnt this in the presence of the Bhagavā: this is the Dhamma (Sutta Abhidhamma); this is the Discipline (Vinaya), and this is the Teacher’s Teaching (Satthusā-sana)”, his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Bhagavā) should be carefully noted and should be collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words and phrases do not fit in with the Sutta-Abhidhamma or are not in accord with the Vinaya, then it must be concluded that “this assuredly is not the utterance of Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly learnt by that bhikkhu”. Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, “Friends, I have heard and learnt this in the presence of the Bhagavā. This is the Dhamma; this is the Discipline; and this is the Teacher’s Teaching”, his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Bhagavā) should be carefully noted and should be collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma or on being examined in the light of the Vinaya, those words and phrases fit in with the Sutta-Abhidhammā, or are in accord with the Vinaya, then it must be concluded that “this assuredly is the utterance of the

Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well learnt by that bhikkhu.' Bhikkhus, thus concluding, the words of that bhikkhu should be received with approval and bear it in mind as the first Great Directive.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There is a community of bhikkhus with elderly bhikkhus and a chief bhikkhu at a monastery with such and such a name. I have heard and learnt this (exposition) in the presence of that community of bhikkhus: 'This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching', his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted, should be carefully collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma or on being examined in the light of the Vinaya, those words and phrases do not fit in with the Sutta-Abhidhamma or are not in accord with the Vinaya, then it must be concluded that 'this assuredly is not the utterance of the Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly learnt by that community of bhikkhus.' Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There is a community of bhikkhus with elderly bhikkhus and a chief bhikkhu at a certain monastery with such and such a name. I have heard and learnt this (exposition) in the presence of that community of bhikkhus: 'This is the Dhamma; this is the Discipline; this is the Teacher's Teaching', his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted, should be carefully collated with

the Sutta-Abhidhamma, and examined' in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words and phrases fit in with the Sutta-Abhidhamma or are in accord with the Vinaya, then, it must be concluded that "this assuredly is the utterance of the Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well learnt by that community of bhikkhus." Bhikkhus, bear it in mind as the second Great Directive.

Bhikkhus, in this Teaching, if a bhikkhu should say, 'There are many bhikkhu elders at a certain monastery with such and such a name, who are of wide learning and knowledge, who can recite by heart the Pāli texts, having memorized the Dhamma, the Vinaya, and the Fundamental Precepts (Mātikā) for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of those bhikkhu elders themselves: 'This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching,' his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to the bhikkhu elders) should be carefully noted, should be carefully collated with the Sutta-Abhidhamma and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words do not fit in with the Sutta-Abhidhamma, or are not in accord with the Vinaya, then it must be concluded that "This assuredly is not an utterance of the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly learnt by those bhikkhu elders." Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There are many bhikkhu elders at a certain monastery with such and such a name; who are of wide learning and knowledge, who can recite by heart the Pāli texts, having

memorized the Dhamma, the Vinaya and the Fundamental Precepts for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of those bhikkhu elders themselves: 'This is the Dhamma; this is the Discipline; this is the Teacher's Teaching,' his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words fit in with the Sutta-Abhidhamma, or are in accord with the Vinaya, then it must be concluded that 'this assuredly is an utterance of the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well-learnt by those bhikkhu elders. Bhikkhus, bear it in mind as the third Great Directive.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There is a certain bhikkhu elder at a certain monastery with such and such a name who is of wide learning and knowledge, who can recite by heart the Pāli Texts, having memorized the Dhamma, the Vinaya and the Fundamental Precepts for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of that bhikkhu elder himself: 'This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching,' his words should not be received with scorn. Without approval or rejection, the words and phrases (attributed to that bhikkhu elder) should be carefully noted, should be carefully collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, the words and phrases do not fit in with the Sutta-Abhidhamma, and are not in accord with the Vinaya, then it must be concluded that 'this assuredly is not an utterance of the Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly

learnt by that bhikkhu elder.' Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "there is a certain bhikkhu elder at a certain monastery with such and such a name, who is of wide learning and knowledge, who can recite by heart the Pāli Texts, having memorized the Dhamma, the Discipline, and the Fundamental Precepts for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of that bhikkhu elder himself: 'This is the Dhamma; this is the Discipline, and this is the Teacher's Teaching', his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases should be carefully noted, should be carefully collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, the words and phrases fit in with the Sutta-Abhidhamma, or are in accord with the Vinaya, then, it must be concluded that 'this assuredly is the utterance of the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well-learned by that bhikkhu elder. Bhikkhus, bear it in mind as the fourth Great Directive. Bhikkhus, great Directives, are these four kinds. (Thus said the Bhagavā.)

End of the Mahāpadesa Sutta, the tenth.

End of the Sañcetaniya Vagga, the Third.

Namo tassa bhagavato arahato sammāsambuddhassa

(xix) iv. BRĀHMAṆA VAGGA

1. Yodhājīva Sutta
2. Pāṭibhoga Sutta
3. Suta Sutta
4. Abhaya Sutta
5. Brāhmaṇasacca Sutta
6. Ummagga Sutta
7. Vassakārabrāhmaṇa Sutta
8. Upaka Sutta
9. Sacchikaraṇīya Sutta
10. Uposatha Sutta

1. YODHĀJĪVA SUTTA

Discourse on 'Warriors'

181. Bhikkhus, a warrior who is endowed with four characteristics is worthy of a king, worthy of being in the service of the king, and worthy of being counted as an essential part of kingship. What are the four? Bhikkhus, in this world, a warrior is skilled in finding directions (to shoot); he can shoot his arrow to a great distance; he can shoot his arrow with an unfailing accuracy; and he can shoot penetrating through a great bulk. Bhikkhus, a warrior who is endowed with these four characteristics is worthy of king; worthy of being in the service of the king, and worthy of being counted as an essential part of kingship. Similarly bhikkhus, a bhikkhu who is endowed with four characteristics is worthy of receiving offerings brought even from afar (Āhuncyya); he is worthy of receiving offerings set aside for guests (Pāhuncyya); he is worthy of receiving offerings donated for wellbeing in the next existence (Dakkhincyya); he is worthy of receiving obeisance with joined palms raised to the forehead (Añjalikaranīya); and he is the incomparable fertile field for all to sow the seeds of merit (Anuttarampuñṇakkhettanī Lokassa). What are the four characteristics? Bhikkhus, a bhikkhu in this Teaching is skilled in finding directions (to shoot); he can shoot his arrow to a great distance; he can shoot his arrow with an unfailing accuracy; and he can shoot penetrating through a great bulk.

Bhikkhus, how is a bhikkhu skilled in finding directions (to shoot)? Bhikkhus, a bhikkhu in this Teaching has morality, ...p... ; he practises taking upon himself the preceptorial codes of training. Thus, bhikkhus, a bhikkhu is skilled in finding directions (to shoot).

Bhikkhus, how can a bhikkhu shoot his arrow to a great distance? Bhikkhus, a bhikkhu in this Teaching contemplates on whatever corporeality there is, whether past, future

or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near and perceives it with insight knowledge as it really is. This is not 'mine'; this is not 'I'; this is not my 'Self' (atta). He contemplates on whatever sensations (vedanā) there is ... whatever perceptions (saññā) ... whatever volitional activities (saṃkhāra) ... whatever consciousnesses (viññāna) there is whether past, future or present, and whether far or near and perceives it with insight knowledge as it really is thus: This is not 'mine', this is not 'I', this is not my 'Self' (atta). Thus, bhikkhus, a bhikkhu can shoot his arrow to a great distance.

Bhikkhus, how can a bhikkhu shoot his arrow with an unfailing accuracy? Bhikkhus, a bhikkhu in this Teaching knows, "This is dukkha" as it really is ...p... ; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, a bhikkhu can shoot his arrow with an unfailing accuracy.

Bhikkhus, how can a bhikkhu shoot penetrating through a great bulk? Bhikkhus, a bhikkhu in this Teaching can break through the bulk of ignorance (i.e., ignorance of the four Noble Truths). Thus, bhikkhus, a bhikkhu can shoot penetrating through a great bulk. Bhikkhus, a bhikkhu who is endowed with these four characteristics is worthy of receiving offerings brought even from afar; ...p... and he is the incomparably fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Yodhājīva Sutta, the first.

2. PĀṬIBHOGA SUTTA

Discourse on 'Assurance'

182. Bhikkhus, there is no one in this world (loka), samaṇa, or brāhmaṇa or deva, or Māra, or brahma, who can give his assurance for the non-occurrence of four things.

What are the four? There is no one in this world, samaṇa, or brāhmaṇa or deva, or Māra, or brahma, who can give his assurance for the non-occurrence of 'ageing' which is a natural phenomenon. There is no one in this world, samaṇa, or brāhmaṇa, or deva, or Māra, or brahma, who can give his assurance for the non-occurrence of 'illness' which is a natural phenomenon. There is no one in this world, samaṇa, or brāhmaṇa, or deva, or brahma, who can give his assurance for the non-occurrence of 'death' which is a natural phenomenon. There is no one in this world, samaṇa or brāhmaṇa, or deva, or Māra, or brahma who can give his assurance for the non-occurrence of the consequential fruition of previous evil deeds of defilements leading to rebirth, and having unhappy results, conducive to future rebirth with ageing, death, grief and pain.

Bhikkhus, there is no one in this world, samaṇa, or brāhmaṇa, or deva, or Māra, or brahma, who can give his assurance (for the non-occurrence) of these four things. (Thus said the Bhagavā.)

End of the Pāṭibhoga Sutta, the second.

3. SUTA SUTTA

Discourse on Knowledge

183. At one time, the Bhagavā was residing at the Veḷuvana monastery, the feeding ground of the black squirrels in Rājagaha. It was then that the brahmin Vassakāra, the Chief Minister to the King of Magadha, approached the

Bhagavā, exchanged glad greetings and after the (usual) exchange of glad and memorable greetings sat in a suitable place, and said to the Bhagavā thus:

“O Gotama, if anyone says, ‘I have seen thus’ of what he has seen, he is not to be blamed in saying so. If anyone says, ‘I have heard thus’ of what he has heard, he is not to be blamed in saying so. If anyone says, ‘I have this sensation of touch thus,’ of what he has touched, he is not to be blamed in saying so. If anyone says, ‘I have known thus’ of what he has known, he is not to be blamed in saying so. I have this doctrine; I hold this view.”

“Brahmin, I do not say that everything that has been seen should be spoken out; Brahmin, do not say that everything that has been seen should not be spoken out. Brahmin, I do not say that everything that has been heard should be spoken out; Brahmin, I do not say that everything that has been heard should not be spoken out. Brahmin, I do not say that everything that has been touched should be spoken out; Brahmin, I do not say that everything that has been touched should not be spoken out. Brahmin, I do not say that everything that has been known should be spoken out; Brahmin, I do not say that everything that has been known should not be spoken out.

“The reason is, brahmin, that, if, by speaking out what he has seen, demeritorious factors develop and meritorious factors decline in that person, I say that such a ‘seeing’ should not be spoken out. Brahmin, if, by not speaking out what he has seen, meritorious factors decline and demeritorious factors develop in that person, I say that such a ‘seeing’ should be spoken out.

“Brahmin, if, by speaking out what he has heard, demeritorious factors develop and meritorious factors decline in that person, I say that such a ‘hearing’ should not be spoken out; Brahmin, if by not speaking out what he has heard, meritorious factors decline and demeritorious factor

develop in that person, I say that such a 'hearing' should be spoken out.

"Brahmin, if, by speaking out what he has touched, demeritorious factors develop and meritorious factors decline in that person, I say that such a 'touch' should not be spoken out; Brahmin, if by not speaking out what he has touched, meritorious factors decline and demeritorious develop in that person, I say that such a 'touch' should be spoken out.

"Brahmin, if, by speaking out what he has known, demeritorious factors develop and meritorious factors decline in that person, I say that such a 'knowing' should not be spoken out; Brahmin, if, by not speaking out what he has known, meritorious factors decline and demeritorious factor develop in that person, I say that such a 'knowing' should be spoken out. (Thus said the Bhagavā.) Then brahmin Vassakāra, the Chief Minister to the King of Magadha, very much pleased with the Bhagavā's discourse, got up from his seat and left, delighted at heart.

End of the Suta Sutta, the third.

4. ABHAYA SUTTA

Discourse on Fearlessness

184. On that occasion, brahmin Jānussoṇi approached the Bhagavā and exchanged glad greetings, and after the formal exchange of glad and memorable greetings, sat in a suitable place and said thus to the Bhagavā;

"O Gotama, 'there can be no one who even though subject to death is not afraid of, or does not tremble in the face of death.' I hold this doctrine, and I hold this view."

Brahmin, there is a person who is subject to death, and is afraid of, or trembles in the face of death. Brahmin, there also is a person who even though subject to death, is not afraid of, or does not tremble in the face of death.

Brahmin, who is the person who is subject to death, and is afraid of, or trembles in the face of death? Brahmin, a certain person in this world is not free from attachment to sensual pleasures; he is not free from desire; he is not free from affection; he is not free from (sensual) thirst; he is not free from fever of attachment, and he is not free from craving. Thus, that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Alas! The sensual pleasures which I love so much are going to leave me, and I, too, will have to leave them behind!' These thoughts harass him greatly, and he grieves miserably, laments, wails, beats his breast, and loses consciousness. Brahmin, this is the man who is subject to death, and is afraid of, or trembles in the face of death.

Another kind, brahmin, is that a certain person in this world is not free from attachment to the body; he is not free from desire; he is not free from affection; he is not free from (sensual) thirst; he is not free from fever of attachment, and he is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Alas! This body which I love so much is going to leave me, and I, too, will have to leave it behind!' These thoughts harass him greatly, and he grieves miserably, laments, and wails, beats his breast, and loses consciousness. Brahmin, this is the man who is subject to death, and is afraid of or trembles in the face of death.

Another kind, brahmin, is that a certain person in this world has not yet done good deeds; he has not done meritorious deeds; and he has not taken protection from the fearful, but he has already done evil deeds; he has already done cruel deeds; and he has committed misdeeds. Then, that person is afflicted with one or the other kind of severe illness. To that person afflicted with one or the other kind of

severe illness, these thoughts arise: 'Alas! I have not yet done good deeds; I have not yet done meritorious deeds; I have not yet taken protection from the fearful. Alas! I have already done evil deeds; I have already done cruel deeds; I have committed misdeeds! Alas! Friends! I shall have to go to those destinations where people who have not done good deeds, who have not done meritorious deeds, who have not taken protection from the fearful go; where people who have done evil deeds, who have done cruel deeds and who have committed misdeeds go!' These thoughts harass him greatly, and he grieves miserably, laments, and wails, beating his breast, and loses consciousness. Brahmin, this is the man who is subject to death and is afraid of or trembles in the face of death.

Another kind, brahmin, is that a certain person in this world has doubt in the dhamma of the virtuous; he is uncertain and indecisive about the dhamma of the virtuous. Then that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Alas! I have had doubts, uncertainties and indecisiveness in the dhamma of the virtuous!' These thoughts harass him greatly, and he grieves miserably, laments, and wails beating his breast, and loses consciousness. Brahmin, this is the man who is subject to death, and is afraid of or trembles in the face of death. Brahmin, persons who are subject to death, and are afraid of or tremble in the face of death are these four kinds.

Brahmin, who is the person who is subject to death, and is not afraid of or does not tremble in the face of or does not tremble in the face of 'death'? Brahmin, a certain person in this world is free from attachment to sensual pleasure; he is free from desire; he is free from affection; he is free from (sensual) thirst; he is free from fever of attach-

ment, and he is free from craving. Then, that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts do not arise: 'These sensual pleasures which I love so much are going to leave me, and I, too, will have to leave them behind.' These thoughts do not harass him, and he does not grieve miserably, he does not lament or wail, beating his breast, and he does not lose consciousness. Brahmin, he is the man who is subject to death, and is not afraid of, or does not tremble in the face of death.

Another kind, brahmin, is that a certain person in this world is free from attachment to the body; he is free from desire; he is free from affection; he is free from (sensual) thirst; he is free from fever of attachment; and he is free from craving. Then, that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts do not arise: 'This body which I love so much is going to leave me, and I, too, will have to leave it behind.' These thoughts do not harass that person; and he does not grieve miserably; he does not lament, nor does he wail, beating his breast, and he does not lose consciousness. Brahmin, this is the man who is subject to death, and is not afraid of, or does not tremble in the face of death.

Another kind, brahmin, is that a certain person in this world does not do evil deeds; he does not do cruel deeds; nor does not he commit misdeeds; he has already done good deeds; he has already done meritorious deeds; he has taken protection from the fearful. Then, that person is afflicted with one kind or the other of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Certainly I have not done evil deeds; I have not done cruel deeds; I have not committed misdeeds; I have done good deeds; I have done meritorious deeds; I have taken protection from the fearful. Friend! I shall get to

This is an enumeration of Navaṅga-Satthu, sāsaṇa: the ninefold

those destinations, where those who do not do cruel deeds, and those who do not commit misdeeds go; I shall get to those destinations where those who have done meritorious deeds and those who have taken protection from the fearful go.' That person does not grieve miserably; he does not lament, nor does he wail, beating his breast, and he does not lose consciousness. Brahmin, this is the man who is subject to 'death', and is not afraid, or does not tremble in the face of death.

Another kind, brahmin, is that a certain person in this world has no doubt in the dhamma of the virtuous; he is quite certain and decisive about the dhamma of the virtuous. Then, that person is afflicted with one kind or the other of severe illness. To that person thus afflicted with one kind or the other of severe illness, these thoughts arise: 'Certainly I have had no doubt in the dhamma of the virtuous; I am quite certain and decisive about the dhamma of the virtuous.' That person does not grieve miserably; he does not lament, nor does he wail beating his breast; and he does not lose consciousness. Brahmin, this is the man who is subject to death, and is not afraid of, or does not tremble in the face of death. Brahmin, persons who are subject to death and are not afraid of, or do not tremble in the face of death are these four kinds. (Thus said the Bhagavā.)

"O Gotama, excellent is the Dhamma! O Gotama excellent is the Dhamma! ...p... May it please the Reverend Gotama to take me as a lay disciple who has taken refuge in the Buddha from this day onwards till the end of my life. (Thus said the brahmin Jānussoṇi.)

End of the Abhaya Sutta, the fourth.

5. BRĀHMAṆA-SACCA SUTTA**Discourse on Brāhmaṇa Truth**

185. At one time, the Bhagavā was residing at the Gijjhakūṭa Hill in Rājagaha. At that time, many wandering ascetics (paribbājakas) of great fame were living in a Paribbājaka monastery on the bank of the Sippinika river; those wandering ascetics were: Paribbajaka Annabhāra, Paribbājaka Varadhara, Paribbājaka Sakuludāyī, and other wandering ascetics of great fame. It was then that the Bhagavā, rising from his evening retreat, went to the Paribbājaka monastery on the bank of the Sippinika river.

At that time, the assembly of those non-Buddhist ascetics were sitting down together and having a casual conversation before the arrival of the Bhagavā on ‘such is Brāhmaṇa Truth; such is Brāhmaṇa Truth.’ It was then that the Bhagavā approached them, sat on the seat prepared for him, and said to those non-Buddhist ascetics:

Paribbājakas, with what conversation are you now sitting together, and what is the subject of your unfinished conversation before I came?, asked the Bhagavā. (The Paribbājakas replied:) “O Gotama, among us sitting down together here, this conversation prevailed: ‘Such is Brāhmaṇa Truth; such is Brāhmaṇa Truth.’ ”

Paribbājakas, I have realized by my own intellect and insight, and set forth these four Brāhmaṇa Truths. What are the four? Paribbājakas, a brāhmaṇa in this world says thus: ‘Living beings, without exception, must not be killed.’ The brāhmaṇa who says thus speaks the truth, and does not speak what is not true. That brāhmaṇa does not identify himself with that truth as ‘I am samaṇa’ or ‘I am brāhmaṇa’ or ‘I am superior’ or ‘I am equal (to others)’ or ‘I am inferior’. In fact, in saying that, he is practising out of compassion for the protection of beings with the truth he has realized by his own insight.

Another kind, paribbājakas, is that a brāhmaṇa in this world says thus: 'Sensual pleasures, without exception, are impermanent, unsatisfactory, and subject to change (viparināma).' The Brāhmaṇa who says thus speaks the truth, and does not speak what is not true. That brāhmaṇa does not identify himself with that truth as 'I am samaṇa' or 'I am brāhmaṇa' or 'I am superior' or 'I am equal (to others)' or 'I am inferior'. In fact, in saying that he is practising to get weary, to be free from attachment, and cessation of sensual pleasures with the truth he has realized by his own insight.'

Another kind, paribbājakas, is that a brāhmaṇa in this world says thus: 'Existences, without exception, are impermanent ...p... to get weary, to be free from attachment, and cessation of existences with the truth he has realized by his own insight.'

Another kind, paribbājakas, is that a brāhmaṇa in this world says thus: 'I do not see my 'Self' (atta) in anything; nor do I see my 'atta' in anybody else's concern. I do not see atta of others in anything, nor do I see 'atta' of others in my concern.' The brāhmaṇa who says thus speaks the truth, and does not speak what is not true. That brāhmaṇa does not identify himself with that truth as 'I am samaṇa' or 'I am brāhmaṇa' or 'I am superior' or 'I am equal (to others)' or 'I am inferior'. In fact, in saying that, he is practising to be without any concern (having no worldly wishes whatever) with the truth he has realized by his own insight. Paribbājakas, I have realized by my own intellect and insight and set forth these four kinds of Brāhmaṇa Truth. (Thus said the Bhagavā.)

End of the Brāhmaṇa Sacca Sutta, the fifth.

6. UMMAGGA SUTTA

Discourse on Great Knowledge

186. On that occasion, a bhikkhu approached the Bhagavā, made obeisance, sat in a suitable place and said to the Bhagavā, “Venerable Sir, which is the dhamma that leads the world, which is the dhamma that drags the world, and to which dhamma does the world succumb?”

Good, Good! Bhikkhu, it is indeed good that there arises in you this intellect, this wisdom and for you to ask the question. Bhikkhu, your question is thus: Venerable Sir, which is the dhamma that leads the world, which is the dhamma that drags the world, and to which dhamma does the world succumb? Isn't it so? (Said the Bhagavā.)

“It is so, Venerable Sir”

Bhikkhu, it is the ‘mind’ (citta) that leads the world; it is the ‘mind’ that drags the world; and it is the ‘mind’ to which the world succumbs. (Said the Bhagavā.)

Delighted, that bhikkhu rejoiced at the words of the Bhagavā and said, “Good, Venerable Sir!” and asked another question: “Venerable Sir, it is said ‘having great knowledge, and having learnt the Dhamma by heart; having great knowledge, and having learnt the Dhamma by heart’. Venerable Sir, by what criterion is one said to have great knowledge and to have learnt the Dhamma by heart?”

Good! Good! Bhikkhu, it is, indeed, good that there arises in you this intellect, this wisdom and for you to ask the question. Bhikkhu your question is thus: Venerable Sir, it is said ‘having great knowledge, and having learnt the Dhamma by heart;’ Venerable Sir, by what criterion is one said to have great knowledge and to have learnt the Dhamma by heart? Isn't it so? (Said the Bhagavā.)

“It is so, Venerable Sir”

Bhikkhu, I have set forth extensive Dhammā which are known by the names Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta-dhamma, and Vedalla¹.

1. This is an enumeration of Navaṅga- Satthusānā: the ninefold Teachings of the Buddha, i.e. the nine divisions of the Buddhist Scriptures according to their form or style. See Note.

Bhikkhu, one who knows the meaning of the verse of four stanzas, and of the Pāḷi Text, and one who practises, in accordance with the nine transcendentals (i.e. the four maggas, the four phalas, and Nibbāna) is said to be one having great knowledge, and having learnt the Dhamma by heart. (Thus said the Bhagavā.)

Delighted, that bhikkhu rejoiced at the words of the Bhagavā and said, “Good, Venerable Sir!” and asked another question: “Venerable Sir, it is said of (someone) being learned, and having wisdom that destroys moral defilements. Venerable Sir, by what criterion is one said to be learned, and to have wisdom that destroys moral defilements?”

Good! Good! Bhikkhu, it is indeed, good that there arises in you this intellect, this wisdom and for you to ask the question. Bhikkhu, your question is thus: ‘Venerable Sir, it is said of (someone) being learned, and having wisdom that destroys moral defilements; it is said of him as being learned and having wisdom that destroys moral defilements. Venerable Sir, by what criterion is one said to be learned, and to have wisdom that destroys moral defilements?’ Isn’t it so? (Said the Bhagavā.)

“It is so, Venerable Sir”

Bhikkhu, a bhikkhu in this Teaching has heard, “This is dukkha,” and sees the nature of dukkha penetratingly by magga-insight. He has heard, “This is the origin of dukkha,” and sees the nature of the origin of dukkha penetratingly by magga-insight. He has heard, “This is the cessation of dukkha (Nibbāna),” and sees the nature of Nibbāna penetratingly by magga insight. He has heard, “This is the practice leading to (Nibbāna)” where dukkha ceases, and sees penetratingly with magga-insight the nature of the practice leading to (Nibbāna) where dukkha ceases. Thus, bhikkhu, one who is learned has wisdom that destroys moral defilements. (Thus said the Bhagavā.)

Delighted, that bhikkhu rejoiced at the words of the Bhagavā and said, “Good, indeed, Venerable Sir!”, and asked

another question: “Venerable Sir, it is said of (someone) as a wise man of great knowledge, it is said of him as a wise man of great knowledge. Venerable Sir, by what criterion is one said to be a wise man of great knowledge?

Good! Good! Bhikkhu, it is indeed, good that there arises in you this intellect, this wisdom, and for you to ask the question. Your question is thus: Venerable Sir, it is said of (someone) as a wise man of great knowledge, it is said of him as a man of great knowledge. Venerable Sir, by what criterion is one said to be a wise man of great knowledge? Isn't it so? (Said the Bhagavā.)

“It is so, Venerable Sir”

Bhikkhu, a wise man of great knowledge in this Teaching does not strive for his own suffering; he does not strive for the suffering of others; he does not strive for the suffering of both himself and of others. If ever he thinks, he thinks of his own welfare, of the welfare of others, of the welfare of others as well as his own, and the welfare of all beings in the animate world. Bhikkhu, thus is that person a wise man of great knowledge. (Thus said the Bhagavā.)

Navaṅga Satthusānā

(The Nine Divisions of the Buddha's Teachings)

The Teaching of the Buddha are divided into nine constituent parts according to their form or style.

- | | |
|------------------------|--|
| 1. Suttas: | Discourses in prose |
| 2. Geyya: | Discourses wherein verses are incorporated in prose passages |
| 3. Veṃyākaraṇa: | Discourses in prose, expounding the doctrine in detail |
| 4. Gāthā: | Composition in verse |
| 5. Udāna: | Discourses given under the inspiration of joy |

6. **Itivuttaka:** Discourses beginning with the words, "Thus has the Buddha spoken"
7. **Jātaka:** Birth stories as told by the Buddha
8. **Abbhutadhamma:** Discourses relating to wonders
9. **Vedalla:** Discourses intended to impart wisdom given in the form of questions and answers

End of the Ummagga Sutta, the Sixth.

7. VASSAKĀRA SUTTA

Discourse to Brāhmin Vassakāra

187. At one time, the Bhagavā was teaching at the Veḷuvana monastery, the feeding ground of the black-squirrels in Rājagaha. It was then that the brahmin Vassakāra, the Chief Minister to the King of Magadha, approached the Bhagavā exchanged glad greetings, and after the (usual) exchange of glad and memorable greetings, sat in a suitable place, and said to the Bhagavā thus:

"O Gotama, is it possible for an unrighteous person to know another unrighteous person as 'This is an unrighteous person?'" (The Bhagavā said:) Brāhmin, there is no possibility for an unrighteous person to know another unrighteous person as 'This is an unrighteous person.' (The Brāhmin said:) "O Gotama, is it possible for an unrighteous person to know a righteous person as 'This is a righteous person?'" (The Bhagavā said:) Brahmin, there is no possibility for an unrighteous person to know a righteous person as 'This is a righteous person.' (Then the Brāhmin said:) "O Gotama, is it possible for a righteous person to know another righteous person as 'This is a righteous person?'" (The Bhagavā said:)

Brāhmin, it is possible for a righteous person to know another righteous person as ‘This is a righteous person.’ (The Brāhmin said:) “O Gotama, it is possible for a righteous person to know an unrighteous person as ‘This is an unrighteous person’?” (The Bhagavā said:) Brāhmin, it is possible for a righteous person to know an unrighteous person as ‘This is an unrighteous person.’

“Wonderful, O Gotama! Marvellous it is, indeed, O Gotama! The Revered Gotama has said it so well thus: ‘Brāhmin, there is no possibility for an unrighteous person to know another unrighteous person as ‘This is an unrighteous person’; brāhmin, there is no possibility for an unrighteous person to know a righteous person as ‘This is a righteous person’; brāhmin, it is possible for a righteous person to know another righteous person as ‘This is a righteous person’; brāhmin, it is possible for a righteous person to know an unrighteous person as ‘This is an unrighteous person.’

“O Gotama, at one time, words of reproaching others spread among the followers of brāhmin Todeyya thus: ‘That king named Eḷeyya, who has great faith in the ascetic (Udaka) son of Rāma, and who shows great servitude to the ascetic by paying homage, welcoming with respect, paying obeisance with joined palms raised to the forehead, and showing great reverence, is a foolish person. And such servants of that king named Eḷeyya, Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, Aggivessa, who have great faith in the ascetic (Udaka) son of Rāma, and who show great servitude to the ascetic by paying homage, welcoming with respect, paying obeisance with joined hands raised to the forehead, and showing great reverence, also are foolish persons. (These words of reproaching others spread.) Then, Brāhmin Todeyya let his followers know thus: “Friends! What do you think of what I am going to say now? Is the wise king Eḷeyya capable of knowing what ought to be done and what ought to be done with special attention, what ought

to be said and what ought to be said with special attention? Is he capable of seeing the benefit more than others who are most capable of seeing the benefit? (He asked his followers thus:) “It is so, O Brahmin! The wise king Eḷeyya is capable of knowing what ought to be done and what ought to be said with special attention. He is capable of seeing the benefit more than others who are most capable of seeing the benefit. (The followers said.)

“Friends! King Eḷeyya has great faith in the ascetic (Udaka) son of Rāma, and shows great servitude to the ascetic by paying homage, welcoming with respect paying obeisance with joined hands raised to the forehead, and showing great reverence because the ascetic (Udaka) son of Rāma is wiser than King Eḷeyya in knowing what ought to be done and what ought to be done with special attention, what ought to be said, and what ought to be said with special attention, and in seeing the benefit more than others who are most capable of seeing the benefit.

“Friends! What do you think of what I am going to say now? Are those wise servants of that king named Eḷeyya, namely, Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa capable of knowing what ought to be done, and what ought to be done with special attention, what ought to be said, and what ought to be said with special attention? Are they capable of seeing the benefit more than others who are most capable of seeing the benefit? (He asked his followers.) “It is so, O Brahmin! The wise servants of that king Eḷeyya, namely, Yamaka, Moggalla, Ugga, Nāvidakī, Gandhabba and Aggivessa are capable of knowing what ought to be done, and what ought to be done with special attention, what ought to be said and what ought to be said with special attention. They are capable of seeing the benefit more than others who are most capable of seeing the benefit. (The followers said)

“Friends! (Udaka) son of Rāma, is much wiser than those servants of King Eḷeyya in knowing what ought to be done and what ought to be done with special attention, what ought to be said and what ought to be said with special attention and in seeing the benefit more than others who are most capable of seeing the benefit. Therefore, the servants of king Eḷeyya have great faith in the ascetic (Udaka) son of Rāma, and they show great servitude to the ascetic by paying homage, welcoming with respect, paying obeisance with joined hands raised to the forehead, and showing great reverence. (Thus he lets his followers know.)

“Wonderful O Gotama! Marvellous it is indeed, O Gotama! The Revered Gotama has said it so well thus: ‘Brahmin, there is no possibility for an unrighteous person to know another unrighteous person as ‘This is an unrighteous person.’ Brahmin, there is no possibility for an unrighteous person to know a righteous person as ‘This is a righteous person;’ Brahmin, it is possible for a righteous person to know another righteous person as ‘This is a righteous person’; Brahmin, it is possible for a righteous person to know an unrighteous person as ‘This is an unrighteous person’. O Gotama, we shall now take leave of you. We have many obligations to fulfil, and we have a lot of work to attend to”. (Thus said the Brahmin.) There, the brahmin Vassakāra, the Chief Minister of King of Magadha, very much pleased with the Bhagavā’s discourse, got up from his seat and left, delighted at heart.

End of the Vassakāra Sutta, the seventh.

8. UPAKA SUTTA

Discourse to Upaka

188. At one time, the Bhagavā was staying at the Gijjhakuṭa Hill in Rājagaha. It was then that Upaka, son of

Maṇḍikā, approached the Bhagavā, made obeisance, sat in a suitable place and said to the Bhagavā thus:

“Venerable Sir, ‘anybody who reproaches others, without exception, is incapable of performing meritorious actions; one who is incapable of performing meritorious actions is contemptible.’ I hold this doctrine, I hold this view.”¹

Upaka, if anybody who reproaches others, without exception, is incapable of performing meritorious actions; one who is incapable of performing meritorious actions is contemptible; then, Upaka, you yourself are reproaching others and you, who reproach others, are incapable of performing meritorious actions; and if one who is incapable of performing meritorious actions is contemptible, indeed you yourself are the one contemptible. (Thus said the Bhagavā.)

“Venerable Sir, just as you catch with a large snare a fish that has just shown its head above water, so also you have caught me with the large doctrinal snare when I have just shown my head.” (Said Upaka.)

Upaka, I have set forth: “This is demeritorious dhamma” and in declaring this, I have shown in endless words and phrases: “For this reason, this is the demeritorious dhamma.” The Tathāgata’s exposition of the Dhamma (Dhamma-desanā) is immeasurable. Upaka, I have set forth: “Demeritorious dhamma should be abandoned” and in declaring this I have shown in endless words and phrases: “For this reason the demeritorious dhamma should be abandoned.” The Tathāgata’s exposition of the Dhamma is immeasurable.

1. Note: This Upaka is a follower of Devadatta of whom the Buddha has said, “Devadatta is going to stay in niraya for a whole kappa.” Upaka has now come with the intention of censuring the Buddha for this. (The Commentary)

Upaka, I have declared: “This is meritorious dhamma” and in declaring this, I have shown in endless words and phrases: “For this reason, this is the meritorious dhamma”. The Tathāgata’s exposition of the Dhamma is immeasurable. Upaka, I have set forth: “That meritorious dhamma should be developed,” and in declaring this, I have shown in endless words and phrases: “For this reason that meritorious dhamma should be developed.” The Tathāgata’s exposition of the Dhamma is immeasurable.” (Thus said the Bhagavā.)

Then, Upaka, son of Maṇḍikā, very much pleased with the Bhagavā’s discourse, got up from his seat, and making obeisance to the Bhagavā respectfully left. Thence he went to King Ajātasattu, son of Queen Vedehī of Magadha, and related to the King every word of the conversation he had had with the Bhagavā.

When he had related this, King Ajātasattu, son of Queen Vedehī of Magadha was very much displeased and angry, and said to Upaka, son of Maṇḍikā, “You, ungrateful, scurrilous and rude youngster from salt-making village! How dare you think of insulting the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened! Away with you, Upaka, get out of my sight and be ruined!”

End of the Upaka Sutta, the eighth.

9. SACCHIKARAṆĪYA SUTTA

Dourse on Dhamma to be Realized

189. Bhikkhu, the dhammas that are to be realized are these four kinds. What are the four? Bhikkhus, there are dhammas that are to be realized with the body (i.e. nāma-kāya); Bhikkhus, there are dhammas that are to be realized with mindfulness; Bhikkhus, there are dhammas that are to be realized with the eye; Bhikkhus, there are dhammas that are to be realized with wisdom.

Bhikkhus, what are the dhammas that are to be realized with the body? Bhikkhus, the eight stages of release (vimokkha) are to be realized with the body.

Bhikkhus, what are the dhammas that are to be realized with mindfulness? Bhikkhus, (recollection of) past existences are to be realized with mindfulness (i.e. pubbeni vāsānussati).

Bhikkhus, what are the dhammas that are to be realized with the eye? Bhikkhus, passing away and arising (death and rebirth) of beings are to be realized with the eye (i.e. dibbacakkhu).

Bhikkhus, what are the dhammas that are to be realized with the wisdom? Bhikkhus, (the Arahattaphala), where all moral intoxicants (āsavas) are extinct, is to be realized with wisdom (i.e. Paccavakkhaṇa-paññā); Bhikkhus, the dhammas that are to be realized are these four. (Thus said the Bhagavā.)

End of the Sacchikaraṇīya Sutta, the ninth.

10. UPOSATHA SUTTA

Discourse on Observing Precepts

190. At one time, the Bhagavā was residing in the pinnacled building donated by Visākhā who is also known as Migāramātā in Pubbārāma monastery in Sāvatthi. It was an 'Upasatha' day, and the Bhagavā was sitting surrounded by the assembly of bhikkhus. Then the Bhagavā, after looking round at the silent assembly of bhikkhus, delivered this discourse:

Bhikkhus, this audience is free from persons like chaff (i.e. persons of bad character). There is no person like chaff in this audience. This audience is pure and is established in essence of morality. Bhikkhus, it is a rare opportunity even to see such an assembly of bhikkhus, such an

audience. Bhikkhus, such bhikkhus of such an audience are worthy of receiving offerings brought even from afar (*āhuneyya*); they are worthy of receiving offerings set aside specially for guests (*pāhuneyya*); they are worthy of receiving offerings donated for the well-being in the next existence (*dakkhineyya*); they are worthy of receiving with joined palms raised to the forehead (*añjalikarāṇīya*); they are incomparably fertile fields for all beings to sow the seeds of merit (*anuttaraṃ-puñṇakhettaṃ-lokassa*). Bhikkhus, even a little offering made to such bhikkhu-saṃghā and such audience will bring much benefit; and abundance of offering made to such bhikkhu-saṃghā and such audience will bring very great benefit. Bhikkhus, even a journey of hundreds or thousands of yojanas which require one to carry provisions (for the journey) is worth making if it is to see such bhikkhu-saṃghā and such audience.

Bhikkhus, amongst the bhikkhu-saṃghā, there are bhikkhus who have attained *rūpa-jhāna* which leads to rebirths in the deva realms; Bhikkhu, amongst the bhikkhu-saṃghā, there are bhikkhus who abide in the practice of *Brahmavihāra* which leads to rebirth in the brahma realm; Bhikkhus, amongst the bhikkhu-saṃghā, there are bhikkhus who have attained *arūpa* realms; Bhikkhus, amongst the bhikkhu-saṃghā, there are bhikkhus who have become Ariyas.

Bhikkhus, how does a bhikkhu attain *rūpa jhana* which leads to rebirth in deva realm? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p... achieves and remains in the first *jhāna* ...p... ; having got rid of *vitakka* and *vicāra* ...p... achieves and remains in the second *jhāna* ...p... the third *jhāna* ...p... achieves and remains in the fourth *jhāna*. Thus, bhikkhus, the bhikkhu has attained *rūpa jhāna* which leads to rebirth in deva realms.

Bhikkhus, how does a bhikkhu abide in the practice of *Brahmavihāra* which leads to rebirth in brahma realms?

Bhikkhus, a bhikkhu in this teaching radiates his goodwill (mind with metta) first in one direction, and in the second direction, in the third direction, and then in the fourth direction. In this way, treating all beings of the animate world, above and below, around and in all direction like himself, he remain radiating the feeling of goodwill (metta) which is extensive, lofty, boundless, and peaceful. (He radiates his) compassionate mind (karunā) ... sympathetic mind (muditā) ... equanimity (upekkhā) first in one direction, and in the second direction, and in the third direction, and then in the fourth direction. In this way, treating all beings of the animate world above and around and in all directions like himself, he remains radiating the feeling of equanimity which is extensive, lofty, boundless, and peaceful. Bhikkhus, thus the bhikkhu abides in the practice of Brahmavihāra which leads to rebirths in the brahma realms.

Bhikkhus, how does a bhikkhu attain arūpa jhāna which leads to rebirths in arūpa realms. Bhikkhus, a bhikkhu in this Teaching completely transcending all perception of corporeality (rūpasaññā), and disappearance of all perceptions of contact (of the five senses and their objects) (paṭighasaññā), he concentrates on the concept 'Space is Infinite', and achieves and remains in the Ākāsānañcāyatana jhāna. Again, completely passing beyond the Ākāsānañcāyatana jhāna, he concentrates on the concept 'Consciousness is Infinite', and achieves and remains in the Viññānañcāyatana jhāna. Then, completely passing beyond the Viññānañcāyatana jhāna, he concentrates on the concept 'Nothing is there', and achieves and remains in the Ākiñcaññāyatana jhāna.' Then, completely passing beyond the Ākiñcaññāyatana jhāna, he achieves and remains in the jhāna of Neither saññā (Nevasaññānāsaññāyatana jhāna). Thus, bhikkhus, the bhikkhu attains — arūpa jhāna which leads to rebirths in arūpa realms.

Bhikkhus, how does a bhikkhu become an Ariya? Bhikkhus, a bhikkhu in this Teaching knows “This is dukkha” as it really is ...p...; he knows “This is the practice leading to (Nibbāna) where dukkha ceases” as it really is. Thus, bhikkhus, a bhikkhu becomes an Ariya. (Thus said the Bhagavā.)

End of the Tenth Sutta.

End of the Brahmaṇa Vagga, the Fourth.

Namo tassa bhagavato arahato sammā sambuddhassa

(xx) v. MAHĀ VAGGA

1. Sotānugata Sutta
2. Tḥāna Sutta
3. Bhaddiya Sutta
4. Sāmugiya Sutta
5. Vappa Sutta
6. Sāḷha Sutta
7. Mallikādevī Sutta
8. Attantapa Sutta
9. Taṇhā Sutta
10. Pema Sutta

1. SOTĀNUGATA SUTTA

Discourse on Benefits Acquired by Hearing (the Dhamma)

191. Bhikkhus, definite benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind and what has been penetratingly known by intellect are these four kinds. What are the four? Bhikkhus, a bhikkhu in this Teaching has learnt the Teaching, namely, Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. That bhikkhu has taken these in by hearing, constantly practised these by reciting, borne in mind and penetratingly known by intellect. If (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are clearly manifest. Bhikkhus! Arising of recollections may be slow in him, but he can realize the truth quickly. Bhikkhus, this is the first of the (definite) benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect.

Another kind, bhikkhus, is that a bhikkhu in this Teaching has learnt the Teaching namely, Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. That bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind and penetratingly known by intellect. If (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There in that person who is endowed with well-being in that deva realm, those dhammas are not clearly manifest. Then a bhikkhu of high attainments in psychic power who has a well-practised mind expounds to the deva audience the Teachings (of the Buddha), and it occurs to that (forgetting) person thus: 'The noble practice of the Teaching which I

have practised before is the same as this dhamma (which this bhikkhu is expounding)'. Bhikkhus, arising of recollection may be slow in him, but he can realize the truth quickly.

Bhikkhus, if a drum expert hears a sound of a drum on his long journey, he has no uncertainty in discerning whether it is the sound of a drum or not, but he can decide with certainty that it is the sound of a drum. In the same way, bhikkhus, a bhikkhu has learnt Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla: that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect: if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm; There in that person who is endowed with well-being in that deva realm, these dhammas are not clearly manifest; and a bhikkhu of high attainments in physic power who has a well-practised mind expounds the Teaching to the deva-audience; it occurs to that (forgetting) person thus: "The noble practice of the Teaching which I have practised before is the same as this dhamma (which this deva is expounding)". Bhikkhus, the arising of recollection may be slow in him, but he can realize the truth quickly. Bhikkhus, this is the second of the (definite) benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect.

Another kind, bhikkhus, is that a bhikkhu in this Teaching has learnt the Teaching namely, Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. That bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect. If (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are not clearly

manifest: and a bhikkhu of high attainments in psychic power who has a well-practised mind* does not expound to the deva audience the Teachings (of the Buddha). but a deva expounds the Teachings to the deva-audience, and it occurs to that (forgetting) person thus: "The noble practice of the Teaching which I have practised before is the same as this dhamma (which this deva is expounding)". Bhikkhus, arising of recollection may be slow in him, but he can realize the truth quickly. Bhikkhus, if a conch-trumpet expert hears a sound of conch trumpet on his long journey, he has no uncertainty in discerning whether it is the sound of a conch-trumpet or not, but can decide with certainty that it is the sound of a conch-trumpet. In the same way, bhikkhus, a bhikkhu has learnt Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla; that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect: if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are not clearly manifest: and a bhikkhu of high attainment in psychic power, who has a well-practised mind, does not expound to the deva-audience the Teachings, but a deva expounds the Teachings to the deva-audience; it occurs to that (forgetting) person thus: "The noble practice of the Teaching which I have practised before is the same as this dhamma (which this deva is expounding)". Bhikkhus, the arising of recollection may be slow in him, but he can realize the truth quickly. Bhikkhus, this is the third of the (definite) benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect.

Another kind, bhikkhus, is that a bhikkhu in this Teaching has learnt the Teaching namely, Sutta, Geyya,

Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla, that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect, if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are not clearly manifest; and a bhikkhu of high attainment in psychic power, who has a well-practised mind, does not expound to the deva-audience the Teachings (of the Buddha), and a deva does not expound the Teachings to the deva-audience, either. A deva, who has been there before him, will remind him thus: Friend deva, remember the noble practice of the Teaching what we have practised before. O friend deva, you try to remember that. Then, that (forgetting) deva replies, "Friend deva, I remember! Friend deva, I remember!" Bhikkhus, the arising of recollection may be slow in him, but he can realize the Truth quickly. Bhikkhus, two friends who have been playmates of childhood days in the dust at a certain time and in a certain place meet again, one asks the other, "Friend, do you remember this event of our childhood days?" and that friend says, "Friend, I do remember! Friend, I do remember!" In the same way, Bhikkhus, a bhikkhu has learnt Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla; that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect: if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva-realm, those dhammas are not clearly manifest; and a bhikkhu of high attainments in psychic power does not expound the Teaching to the deva-audience, but a deva who has been there before him will remind him thus: Friend deva, remember the noble practice of the Teaching that we have practised before. O friend deva, you try to remember that. O

friend deva, you try to remember! Friend deva, I do remember! Bhikkhus, the arising of recollection may be slow in him, but he can realize the Truth quickly. Bhikkhus, this is the fourth of the (definite) benefits accruing from what has been acquired by hearing, what has been borne in mind, and what has been penetratingly known by intellect. Bhikkhus, definite benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect are these four kinds. (Thus said the Bhagavā.)

End of the Sotānugata Sutta, the first.

2. THĀNA SUTTA

Discourse on Four Grounds

192. Bhikkhus, these four conditions are discernable on four grounds. What are the four? Bhikkhus, 'morality' (sīla) is discernible by living together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise. Bhikkhus, 'purity' (soceyya) is discernible by talking together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise. Bhikkhus, strength of character (thāma) discernible in adversity; it can be known only after some time; it cannot be known in a short time; it can only be known by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be

known only by the wise; it cannot be known by the unwise. Bhikkhus, 'wisdom (paññā) is discernable by discussing; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise.

What is meant by saying "Bhikkhus, morality is discernible by living together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise. Bhikkhus, in this world, when people live together they know of each other thus: This revered person has for a long time been doing things which make his morality broken, imperfect, blemished and spotted; he does not make his morality steadfast; he does not abide by morality. Thus it can be known that this revered person is an immoral person, and he has no morality. (1)

Bhikkhus, in this world, when people live together they know of each other thus: This revered person has for a long time not been doing things which make his morality broken, imperfect, blemished and spotted; he makes his morality steadfast; he abides by morality. Thus it can be known that this revered person has morality, and he is not an immoral person. This is what is meant by saying "Bhikkhus, morality is discernible by living together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise."

What is meant by saying "Bhikkhus, purity is discernible by talking together; it can be known only after some time; it cannot be known in a short time; it can be known

only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, in this world, when people talk together, they know of each other thus: This revered person says one thing to one person; he says another thing when talking to two persons; he says a different thing when talking to three persons, and he says another different thing when talking to many. This revered person is known to be inconsistent in speech; he has 'impurity' of speech; he does not have 'purity of speech.'

Bhikkhus, in this world, people know each other by talking thus: This revered person says the same thing when he is talking to one person, or to two persons, or to three persons, or to many. This revered person is known to be consistent in speech; he has 'purity' of speech; he does not have 'impurity' of speech. This is what is meant by saying, "Bhikkhus, purity is discernible by talking together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise." (2)

What is meant by saying "Bhikkhus, 'strength of character' is discernible in adversity; it can only be known after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, a certain person in this world, when he meets with misfortune concerning his relatives, concerning his wealth, or concerning his health, he does not consider that all aggregates of the five khandhas (*attabhāva-patilābha*) must succumb to the way of the world (*Lokadhamma*) comprising gain (*lābha*), loss (*alābha*), fame or following (*yasa*), disgrace or lack of following (*ayasa*), blame (*ninda*), praise (*pasamsā*).

well-being (sukha) and suffering (dukkha). When he meets with misfortune concerning his relatives, concerning his wealth or concerning his health, he is stricken with grief, lamentation, wailing, beating his breast, and loss of consciousness.

Bhikkhus, a certain person in this world, when he meets with misfortune concerning his relatives, concerning his wealth, or concerning his health, consider that all aggregates of the five khandhas must succumb to the way of the world comprising gain, loss, fame and following, disgrace or lack of following, blame, praise, well-being and suffering. When that person meets with misfortune concerning his relatives, concerning his wealth or concerning his health, he is not stricken with grief, lamentation, wailing, beating of his breast, and loss of consciousness. This is what is meant by saying, “Bhikkhus, ‘strength of character’ is discernible in adversity; it can only be known after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise.” (3)

What is meant by saying, “Bhikkhus, wisdom is discernible by discussing; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise”. Bhikkhus, by discussing, people know each other thus: “judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is an unwise person, and that he is not a wise person.” Why is it so? One knows that he is an unwise person and that he is not a wise person because that revered person cannot bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so subtle that they

can be understood only by the wise; besides, this revered person cannot speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhamma which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is an unwise person, and that he is not a wise person.

Bhikkhus, a man with good eye-sight standing on the shore of a pond sees a small fish emerging out of water; that man knows, by judging the way the fish emerges, the way it cuts through the waves and its swiftness, that this is a small fish and that it is not a big fish. Similarly, bhikkhus, by discussing, people know each other thus: "Judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is an unwise person, and that he is not a wise person." Why is it so? One knows that he is an unwise person and that he is not a wise person because that revered person cannot bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so subtle that they can be understood only by the wise; besides, this revered person cannot speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhamma which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is an unwise person, and that he is not a wise person.

Bhikkhus, by discussing people know each other thus: "Judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is a wise person, and that he is not an unwise person." Why is it so? One knows that he is a wise person, and that he is not an unwise person because that revered person can bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so

subtle that they can be understood only by the wise; besides, this revered person can speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhammas which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is a wise person, and that he is not an unwise person.

Bhikkhus, a man with good eye-sight standing on the shore of a pond sees a big fish emerging out of water; that man knows, by judging the way the fish emerges, the way it cuts through the waves and its swiftness, that this is a big fish and that it is not a small fish. Similarly, bhikkhus, by discussing people know each other thus: "Judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is a wise person, and that he is not an unwise person." Why is it so? One knows that he is a wise person and that he is not an unwise person because that revered person can bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so subtle that they can be understood only by the wise; besides, this revered person can speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhammas which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is a wise person, and that he is not an unwise person.' (4)

This is what is meant by saying, "Bhikkhus, 'wisdom' is discernible by discussing: it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, these four conditions are discernible on these four grounds. (Thus said the Bhagavā.)

End of the *Tāhāna Sutta*, the second.

3. BHADDIYA SUTTA

Discourse to Bhaddiya, a Licchavī Prince

193. At one time, the Bhagavā was residing at the pinnacled monastery in Mahāvanā Park in Vesālī. It was then that a Licchavī Prince named Bhaddiya approached the Bhagavā, made obeisance, sat in a suitable place, and said these words to the Bhagavā:

“Venerable Sir, I have heard it said that Samaṇa Gotama knows the magic of deceiving others; he knows the magic of turning others to his side (Āvaṭṭani-māyā) and by that magic he turns disciples of non-Buddhist ascetics to his side. How is it, Venerable Sir? Is what they say, ‘that Samaṇa Gotama knows the magic of deceiving others, and he knows the magic of turning others to his side, and by that magic he turns disciples of non-Buddhist ascetics to his side’ as said by them about the Bhagavā? Is it not a false accusation of the Bhagavā? Or is it truly a reproduction of what the Bhagavā has said? Is what they say free from blame in the reproduction of the Bhagavā’s words? Venerable Sir, we do not want to accuse the Bhagavā.”

Come, Bhaddiya, do not take anything as true just by hearsay. Do not take anything as true because there is a tradition. Do not take anything as true because you are told it is true. Do not take anything as true just because it agrees with the Piṭaka. Do not take anything as true just because it is logical. Do not take anything as true just by inference. Do not take anything as true just by careful consideration of circumstances. Do not take anything as true just because it agrees with what you have accepted after intelligent pondering. Do not take anything as true just because it is noteworthy. Do not take anything as true just because it is the word of your respected preceptor. Bhaddiya, only when you yourselves know that “these are demeritorious dhammas; these are blameworthy dhammas; these deserve the censure of the

wise; if these (dhammas) are fulfilled and practised, it is for disadvantage and suffering; must you abandon them”.

Bhaddiya, what do you think of this? If greediness (lobha) arises within a being, is it for advantage, or is it for disadvantage? (Asked the Bhagavā.) “It is for disadvantage, Venerable Sir”. Bhaddiya, a greedy person has a mind oppressed and captivated by greediness, and he kills lives, takes what is not given, commits adultery, tells lies, and he makes others do the same. Such acts as killing lives are for prolonged disadvantages and suffering to that person, aren’t they? (Asked the Bhagavā.) “They are, Venerable Sir.”

Bhaddiya, what do you think of this? If hatred (dosa) ...p... bewilderment (moha) ...p... disparagement of others (sārambha) arises within a being, is it for advantage or is it for disadvantage? (Asked the Bhagavā.) “It is for disadvantage, Venerable Sir.” Bhaddiya, a man who disparages others has a mind oppressed and captivated by disparagement of others and he kills lives, takes what is not given, commits adultery, tells lies, and he makes others do the same. Such acts as killing lives are for prolonged disadvantage and suffering to that person, aren’t they? (Asked the Bhagavā.) “They are, Venerable Sir.”

Bhaddiya, what do you think of this? Are these meritorious dhammas or demeritorious dhammas?” (Asked the Bhagavā.) “Venerable Sir, they are demeritorious dhammas.” Are they blameworthy dhammas, or are they blameless dhammas? (Asked the Bhagavā.) “They are blameworthy dhammas, Venerable Sir.” Are they dhammas that deserve the censure of the wise, or are they dhammas that deserve the praise of the wise? (Asked the Bhagavā.) “Venerable Sir, they are dhammas that deserve the censure of the wise.” If these (dhammas) are fulfilled and practised, is it for disadvantage and suffering or not? What is your opinion in this? (Asked the Bhagavā.) “Venerable Sir, if these (dhammas) are fulfilled and practised, it is for disadvantage and suffering. This is our opinion in this, Venerable Sir.”

Bhaddiya, this is how you have answered. Come, Bhaddiya, do not take anything as true just by hearsay; do not take anything as true just because there is a tradition; do not take anything as true because you are told it is true; do not take anything as true just because it agrees with the Piṭaka; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it agrees with what you have accepted after intelligent pondering; do not take anything as true just because it is noteworthy; do not take anything as true just because it is the word of your respected preceptor. Bhaddiya, only when you yourselves know that these are demeritorious dhammas; these are blameworthy dhammas; these deserve the censure of the wise; if these (dhammas) are fulfilled and practised, it is for disadvantage and suffering, must you abandon them. This is what I meant.

Come, Bhaddiya, do not take anything as true just by hearsay. Do not take anything as true just because there is a tradition. Do not take anything as true just because you are told it is true. Do not take anything as true just because it agrees with the Piṭaka. Do not take anything as true just because it is logical. Do not take anything as true just by inference. Do not take anything as true just by careful consideration of circumstances. Do not take anything as true just because it agrees with what you have accepted after intelligent pondering. Do not take anything as true just because it is noteworthy. Do not take anything as true just because it is the word of your respected preceptor Bhaddiya, only when you yourselves know that these are meritorious dhammas; these are blameworthy dhammas; these deserve the praise of the wise; if these (dhammas) are fulfilled and practised, it is for advantage and well-being, must you fulfil them and practise them.

Bhaddiya, what do you think of this? If lack of greediness (alobha) arises within a being, is it for advantage, or is it for disadvantage? (Asked the Bhagavā.) “It is for advantage, Venerable Sir.” Bhaddiya, a person who is not greedy has a mind not oppressed or captivated by greediness, and so he does not kill lives, does not take what is not given, does not commit adultery, does not tell lies, and he does not make others do these things. Such acts as not killing lives are for prolonged advantage and well-being to that person, aren’t they? (Asked the Bhagavā.) “They are, Venerable Sir.”

Bhaddiya, what do you think of this? If there is absence of hatred (adosa) ...p... absence of bewilderment ...p... absence of disparagement of others within a being, is it for advantage or is it for disadvantage? (Asked the Bhagavā.) “It is for advantage, Venerable Sir.” Bhaddiya, a person who does not disparage others has a mind not oppressed or captivated by disparagement of others and so he does not kill lives, does not take what is not given, does not commit adultery, does not tell lies, and does not make others do these things. Such acts as not killing lives are for prolonged advantage and well-being to that person, aren’t they? (Asked the Bhagavā.) “They are for advantage and well-being, Venerable Sir.”

Bhaddiya, what do you think of this? Are these meritorious dhammas or demeritorious dhammas? (Asked the Bhagavā.) “They are meritorious dhammas, Venerable Sir.” Are they blameworthy dhammas, or blameless dhammas? (Asked the Bhagavā.) “They are blameless dhammas, Venerable Sir.” Are these dhammas that deserve the censure of the wise, or are these dhammas that deserve the praise of the wise? (Asked the Bhagavā.) “They are dhammas that deserve the praise of the wise, Venerable Sir.” If these (dhammas) are fulfilled and practised, is it for advantage and well-being, or not? What is your opinion in this? (Asked the Bhagavā.)

“Venerable Sir, if these (dhammas) are fulfilled and practised, it is for advantage and well-being. This is our opinion in this, Venerable Sir.” (Said Prince Bhaddiya.)

Bhaddiya, this is how you have answered. Come, Bhaddiya, do not take anything as true just by hearsay; do not take anything as true just because there is a tradition; do not take anything as true because you are told it is true; do not take anything as true just because it agrees with the Piṭaka; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it agrees with what you have accepted after intelligent pondering; do not take anything as true just because it is noteworthy; do not take anything as true just because it is the word of your respected preceptor. Bhaddiya, only when you yourselves know that these are meritorious dhammas; these are blameless dhammas; these are dhammas that deserve the praise of the wise; if these (dhammas) are fulfilled and practised, it is for disadvantage and well-being, must you fulfil them and practise them. This is what I meant.

Bhaddiya, worthy men who have attained tranquillity (being free from moral defilements) say to their disciples, “Come, man, eradicate greediness! By eradicating greediness, you will not commit (evil) deed, speech or thought caused by hatred. Eradicate bewilderment! By eradicating bewilderment, you will not commit (evil) deed, speech or thought caused by bewilderment. Eradicate disparagement of others! By eradicating disparagement of others, you will not commit (evil) deed, speech or thought caused by disparagement of others”. Thus, these worthy men make their disciples practise properly.

On this being said (by the Bhagavā), Bhaddiya the Licchavi Prince said to the Bhagavā, “Excellent is the Dhamma, Venerable Sir! ...p... May it please the Bhagavā to accept me as a lay disciple from today on to the end of my life.”

Then, the Bhagavā said, Bhaddiya, did I say to you, “Come, Bhaddiya, and be my disciple; I shall be the Teacher.”? “Venerable Sir, you did not say so.” Bhaddiya, in spite of the fact that I have such a view and that I expound the dhamma in such a way, some samaṇa-brāhmaṇas accuse me with unfounded, empty, false and untrue words, that “Samaṇa Gotama knows the magic of deceiving others; he knows the magic of turning others to his side (*Āvaṭṭanī-māyā*), and by that magic he turns disciples of non-Buddhist ascetics to his side.” (Thus said the Bhagavā.)

“Venerable Sir, *Āvaṭṭanī-māyā* is very good, indeed! Venerable Sir, excellent is the *Āvaṭṭanī-māyā*! Venerable Sir, if my beloved blood-relatives were taken in by this *Āvaṭṭanī-māyā*, it would be for prolonged advantage and well-being to my beloved blood relatives; if all members of the ruling caste (*khattiya*) were to be taken in by this *Āvaṭṭanī-māyā*, it would be for prolonged advantage and well-being to all members of the ruling caste; if all belonging to the low caste were to be taken in by this *Āvaṭṭanī-māyā*, it would be for prolonged advantage and well-being to all members of the ruling caste; if all *brāhmaṇas* if all commoners if all belonging to the low caste were to be taken in by this *Āvaṭṭanī-māyā*, it would be for prolonged advantage and well-being to all belonging to the low caste.” (Thus said Bhaddiya.)

Even so, Bhaddiya! Even so, Bhaddiya! Bhaddiya, if all members of the ruling caste were to be taken in by this *Āvaṭṭanī-māyā* for the eradication of demeritorious dhammas, and for the fulfilment of meritorious dhammas, it would be for prolonged advantage and well-being to all members of the ruling caste. Bhaddiya, if all *brāhmaṇas*, if all commoners, if all belonging to the low caste were to be taken in by this *Āvaṭṭanī-māyā* for the eradication of demeritorious dhammas, and for the fulfilment of meritorious dhammas, it would be for prolonged advantage and well-being of all belonging to the low caste. Bhaddiya, if the *devaloka* with its

devas, Māra and brahmas, and human world with its samaṇa-brāhmaṇas, kings and men were to be taken in by this Āvaṭṭanī-māyā for the eradication of demeritorious dhammas, it would be for prolonged advantage and well-being of devaloka with its devas, Māra and brahmās, and human world with its samaṇa-brahmaṇas, kings and men. Bhaddiya, even if these sal trees were to be taken in by this Āvaṭṭanī-māyā, for the eradication of demeritorious dhammas and for the fulfilment of meritorious dhammas, it would be for prolonged advantage and well-being of these sal trees, let alone human beings!” (Thus said Bhagavā.)

End of the Bhaddiya Sutta, the third.

4. SĀMUGIYA SUTTA

Discourse to Koliya Princes of Sāmuga

194. At one time, the Venerable Ānanda was residing at Sāmuga market town of Koliya Princes in Koliya Province. It was then that many Koliya Princes of Sāmuga market town approached the Venerable Ānanda, made obeisance and sat in a suitable place; to those Koliya Princes thus seated, the Venerable Ānanda said these words:

“O Princes of Byagghapajja¹! The All-knowing. All-seeing, Homage-worthy and Perfectly Self-Enlightened Bhagavā has set forth these four kinds of ‘exertion’ for the purity of beings, for emancipation from grief and lamentation, for the annihilation of pain (dukkha) and distress (domanassa), and for the realization of the Noble Path (Ariya Magga), and Nibbāna. What are the four? They are: ‘exertion’ for the purity of morality (sīla); ‘exertion’ for the purity of mind

1. Byagghapajja: another name for Sāmuga market town.

(citta); ‘exertion’ for the purity of ‘view’ (diṭṭhi); and ‘exertion’ for the purity of emancipation (vimutti) in Arahattaphala.

“O Princes of Byagghapajja, what is meant by exertion for the purity of morality? Princes of Byagghapajja, a bhikkhu in this Teaching has morality ...p...; he practises well abiding by the precepts. Princes of Byagghapajja, this is called purity of morality. If this purity of morality is still imperfect, one should strive for its perfection, and if this purity of morality is perfect, one should uphold it with wisdom, and in doing so, one should put forth desire (chanda), effort (vāyāma), endeavour (ussāha), exertion (ussoḷhi), unrelenting effort (appaṭivāni), mindfulness (sati) and comprehension (sampajañña). These are collectively called exertion for the purity of morality.

“O Princes of Byagghapajja, what is meant by exertion for the purity of mind ? Princes of Byagghapajja, a bhikkhu in this Teaching, being detached from sensual pleasures ...p..., achieves and remains in the fourth jhāna. Princes of Byagghapajja, this is called purity of mind . If this purity of mind is perfect, one should uphold with it wisdom, and in doing so, one should put forth desire, effort, endeavour, exertion, unrelenting effort, mindfulness and comprehension. These are collectively called exertion for the purity of mind.

“O Princes of Byagghapajja, what is meant by exertion for the purity of view (diṭṭhi)? Princes of Byagghapajja, a bhikkhu in this Teaching knows, “This is dukkha,” as it really is ...p...; he knows, “This is the practice leading to (Nibbāna) where dukkha ceases,” as it really is. O Princes of Byagghapajja, this is called purity of view. If this purity of view is still imperfect ...p... one should uphold it with wisdom and in doing so, one should put forth desire, effort, endeavour, exertion, unrelenting effort, mindfulness and comprehension. These are collectively called exertion for the purity of view (diṭṭhi).

“O Princes of Byaggapajja, what is meant by purity of emancipation (*vimutti*) in Arahattaphala? Princes of Byagghapajja, an Ariya disciple who is endowed with this exertion for the purity of morality, exertion for the purity of mind, exertion for the purity of ‘view’ rids his mind of sensual thoughts, sets his mind free in emancipating thoughts and accordingly he realizes the emancipation in Arahattaphala. And if this purity of emancipation in Arahattaphala is still imperfect, one should strive for the perfection, and if this purity of emancipation in Arahattaphala is perfect, one should uphold it with wisdom, and in doing so, one should put forth desire, effort, endeavour, exertion, unrelenting effort, mindfulness, and comprehension. Those are collectively called exertion for the purity of emancipation in Arahattaphala.

“O Princes of Byagghapajja, the All-Knowing, the All-Seeing, Homage-Worthy and Perfectly Self-Enlightened Bhagavā has set forth these four kinds of exertion for the purity of beings, for emancipation from grief and lamentation, for the annihilation of pain (*dukkha*) and distress (*domanassa*), and for the realization of the Noble Path (*Ariya Magga*) and Nibbāna. (Thus said the Venerable Ānanda.)

End of the Sāmugiya Sutta, the fourth.

5. VAPPA SUTTA

Discourse to Vappa by the Ven. Mahā Moggallāna

195. At one time, the Bhagavā was residing at Nigrodhārāma monastery in Kapilavatthu, in Sakka Province. It was then that Vappa, a Sakyan Prince, a follower of Nigaṇṭha, approached the Venerable Mahā Moggallāna and making obeisance, sat in a suitable place. To Sakyan Prince Vappa, a follower of Nigaṇṭha, thus seated, the Venerable Mahā Moggallāna asked:

“Vappa, in this world, because of disappearance of ignorance (avijjā) and appearance of wisdom (vijjā), there is restraint in deed, speech and thought. Vappa, do you see any possibility of (such a person as this) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering?” “Venerable Sir, an evil kammic deed may have been done in a previous existence, and it has not yet become ripe in this existence; then, that being will be oppressed in the next existence by moral intoxicants (āsavas) which cause suffering”. “I do see that possibility.” (Said Vappa.) This conversation between the Venerable Mahā Moggallāna and Sakyan Prince Vappa, follower of Nigaṇṭha, was unfinished. (It was interrupted.)

At that time, the Bhagavā, rising from his evening retreat, made towards the Assembly Hall, sat in a seat prepared for him, and said thus to the Venerable Mahā Moggallāna:

“Moggallāna, what talk has brought you together here? What is the subject of your unfinished conversation interrupted by my arrival?”

“Venerable Sir, at this meeting, I was telling Sakyan Prince Vappa, follower of Nigaṇṭha, thus: ‘Vappa, in this world, because of disappearance of ignorance (avijjā) and appearance of wisdom (vijjā), there is restraint in deed, speech and thought’. Vappa, do you see any possibility of (such a person as this) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering?’ To this question, Venerable Sir, Sakyan Prince Vappa, follower of Nigaṇṭha, answered thus: ‘Venerable Sir, an evil kammic deed may have been done in a previous existence, and it has not yet become ripe in this existence; then, that being will be oppressed in the next existence by moral intoxicants (āsavas) which cause suffering. I do see this possibility.’ Venerable Sir, this is the unfinished conversation between Sakyan Prince Vappa, follower of Nigaṇṭha, and me when the Bhagavā arrived. (Said the Venerable Mahā Moggallāna.)

“Vappa, in this world, because of disappearance of ignorance (avijjā) and appearance of wisdom (vijjā), there is restraint in deed, speech and thought. Vappa, do you see any possibility of (such a person as this) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering?” “Venerable Sir, an evil kammic deed may have been done in a previous existence, and it has not yet become ripe in this existence; then, that being will be oppressed in the next existence by moral intoxicants (āsavas) which cause suffering”. “I do see that possibility.” (Said Vappa.) This conversation between the Venerable Mahā Moggallāna and Sakyan Prince Vappa, follower of Nigaṇṭha, was unfinished. (It was interrupted.)

At that time, the Bhagavā, rising from his evening retreat, made towards the Assembly Hall, sat in a seat prepared for him, and said thus to the Venerable Mahā Moggallāna:

“Moggallāna, what talk has brought you together here? What is the subject of your unfinished conversation interrupted by my arrival?”

“Venerable Sir, at this meeting, I was telling Sakyan Prince Vappa, follower of Nigaṇṭha, thus: ‘Vappa, in this world, because of disappearance of ignorance (avijjā) and appearance of wisdom (vijjā), there is restraint in deed, speech and thought’. Vappa, do you see any possibility of (such a person as this) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering?’ To this question, Venerable Sir, Sakyan Prince Vappa, follower of Nigaṇṭha, answered thus: ‘Venerable Sir, an evil kammic deed may have been done in a previous existence, and it has not yet become ripe in this existence; then, that being will be oppressed in the next existence by moral intoxicants (āsavas) which cause suffering. I do see this possibility. Venerable Sir this is the unfinished conversation between Sakyan Prince Vappa, follower of Nigaṇṭha, and me when the Bhagavā arrived. (Said the Venerable Mahā Moggallāna.)

and body arise because of (a certain) verbal action; those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one who abstains from (such) verbal action. That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (*sandiṭṭhika*); it immediately yields results in the realization of Nibbāna (*Akālika*); it can stand investigation (*Ehipassika*); it is worthy of being perpetually borne in mind (*Opaneyyika*); its truth can be realized by the Ariyas individually (*Paccattam-Veditabbo-Viññūhi*). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (*āsavas*) which cause suffering to beings? (Asked the Bhagavā.) “Venerable Sir, I see no such possibility”. (Said Vappa.)

Vappa, what do you think of this? Moral intoxicants (*āsavas*) which cause suffering and burning fever of mind and body arise because of (a certain) mental action; those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one who abstains from (such) mental action. That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (*sandiṭṭhika*); it immediately yields results in the realization of Nibbāna (*Akālika*); it can stand investigation (*Ehipassika*); it is worthy of being perpetually borne in mind (*Opāneyyika*); its truth can be realized by the Ariyas individually (*Paccattam-Veditabbo-Viññūhi*). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (*āsavas*) which cause suffering to beings? (Asked the Bhagavā.) “Venerable Sir, I see no such possibility”. (Said Vappa.)

Vappa, what do you think of this? Moral intoxicants (āsavas) which cause suffering and burning fever of mind and body arise because of ignorance (avijjā); those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one in (vijjā). That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (Sandiṭṭhika); it immediately yields results in the realization of Nibbāna (Akālika); it can stand investigation (Ehipassika); it is worthy of being perpetually borne in mind (Opānāyika); its truth can be realized by the Ariyas individually (Paccattam-veditabbo-viññūhi). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering to beings? (Asked the Bhagavā). “Venerable Sir, I see no such possibility.” (Said Vappa.)

Vappa, a bhikkhu who has a well-emancipated mind attains to and remains in the six perpetual modes of living. When that person (an Arahant) sees a visible object with the eye, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When he hears a sound with the ear ...p... when he smells an odour with the nose ...p... when he tastes a flavour with the tongue ...p... when he makes contact with the body ...p... when he cognizes a mind-object with the mind, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When that person feels a sensation limited by the body, he knows, ‘I feel sensation limited by the body;’ when he feels a sensation limited by the life he knows, ‘I feel a sensation limited by the life.’ He knows, ‘All sensation that are to come after death and dissolution of the body, are not to be delighted in and they shall be calmed in this very existence.’

Vappa, take the example of a shadow cast by a tree. A man takes his pick-axe and basket and goes to that tree, and cuts it off at the very roots; then he digs the ground around the roots and pulls them out all; he pulls out the last of the rootlets the size of a flower stalk; then he cuts up the tree into short stumps and splits them into splinters; then he dries those splinters in the sun and wind; then he burns them up into charcoal dust and ashes; after that he scatters the ashes in a strong wind or throws them into a swift flowing river. Vappa, the tree is thus annihilated, the shadow cast by the tree also is cut up at the very 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.

Similarly, Vappa, a bhikkhu who has a well-emancipated mind attains to and remains in the six perpetual modes of living. When that person (an Arahāt) sees a visible object with the eye, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When he hears a sound with the ear ...p... when he smells an odour with the nose ...p... when he tastes a flavour with the tongue ...p... when he makes contact with the body ...p... when he cognizes a mind-object with the mind, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When that person feels a sensation limited by the body, he knows 'I feel a sensation limited by the body;' when he feels a sensation limited by life, he knows 'I feel a sensation limited by life.' He knows, 'All sensation that are to come after death and dissolution of the body are not to be delighted in and they shall be tranquillized in this existence.' (Thus said the Bhagavā.)

The Bhagavā having said this, Vappa, Sakyan prince, a follower of Nigaṇṭha, said to the Bhagavā: "Just as, Venerable Sir, a man who wants to increase his wealth feeds the young horse for sale, but has incurred much trouble and

vexation (when the horse contracts a disease and died before it can be sold), so also, Venerable Sir, I who want to increase the wealth (of my merit) has attended on the foolish Nigaṇṭha. I do not get any increase in my wealth (of merit) but have incurred much trouble and vexation (attending on Nigaṇṭha). Venerable Sir, from this day on, I scatter my faith in Nigaṇṭha in a strong wind or a swift-flowing river. Venerable Sir, may it please the Bhagavā to accept me as his lay disciple from today up to the end of my life.” (Thus said Vappa.)

End of the Vappa Sutta, the fifth.

6. SĀḶHA SUTTA

Discourse to Sāḷha, a Licchavi Prince

196. At one time, the Bhagavā was residing in the pinnacled monastery in Mahāvana Park in Vesālī. It was then that Licchavi Princes named Sāḷha and Abhaya approached the Bhagavā, sat in a suitable place; and Licchavi Prince Sāḷha said to the Bhagavā thus:

“Venerable Sir, there are samaṇa-brahmaṇas who preach crossing over to the other shore of the flood (Ogha) by the purity of morality, by austere practice of (cultivating) disgust (for evil), and by both. Venerable Sir, what do you say in this matter?”

Sāḷha, I teach purity of morality as a constituent part of samaṇaship. Sāḷha, certain samaṇa-brāhmaṇas who believe in austere practice of (cultivating) disgust (for evil), think that this practice is the most excellent, and they live sticking to this practice: this samaṇa-brāhmaṇas are not likely to cross over to the other shore of the flood (Ogha).

Sāḷha, certain samaṇa-brāhmaṇas have unclean deed, unclean speech, unclean thought, and unclean livelihood: those samaṇa-brāhmaṇas are not likely to have wisdom to know the four incomparable Ariya Truths well.

Take for example, Sāḷha, a man who wants to cross a river taking a sharp axe and going into the wood; there he sees a large, straight, young and useful sal tree, and cuts that part, and clears the branches off; then he chops off the stem with sharp axes, then with sharp adzes; then he smooths the log with a rasp (file) and rubs it with a rounded pumice-stone; then he crosses the river (on the log).

Sāḷha, what do you think of this? Do you think that man is likely to get to the other side of the river?" (Asked the Bhagavā.) "Not likely, Venerable Sir! That is because the sal log which is done smoothly outside is not cleared inside: and it is to be expected with certainty that the sal log will sink, and the man will be ruined." (said Sāḷha.)

Similarly, Sāḷha, certain samaṇa-brāhmaṇas who believe in austere practice of (cultivating) disgust (for evil), think that this practice is the most excellent, and they live sticking to this practice; those samaṇa-brāhmaṇas are not likely to cross over to the other side of the flood (Ogha). Sāḷha, certain samaṇa-brāhmaṇas have unclean deed, unclean speech, unclean thought, and unclean livelihood: those samaṇa-brāhmaṇas are not likely to have wisdom to know the four incomparable Truths well.

Sāḷha, certain samaṇa-brāhmaṇas who do not believe in austere practice of (cultivating) disgust (for evil), do not think that this practice is the most excellent, and they do not live sticking to this practice; those samaṇa-brāhmaṇas are likely to cross over to the other shore of the flood (Ogha). Sāḷha, certain samaṇa-brāhmaṇas have clean deed, clean speech, clean thought, and clean livelihood: those samaṇa-brāhmaṇas are likely to have wisdom to know the four incomparable Ariya Truths well.

Take for example, Sālha, a man who wants to cross a river taking a sharp axe and going into the wood; there he sees a large, straight, young and useful sal tree, and cuts that tree at the roots, then he cuts off the top part, and clears the branches off, then he chops off the stem with sharp axes, then with sharp adzes; then he takes a chisel and digs clean of the interior part of the log(inside and out) with a rasp (file) and rubs it (inside and out) with a rounded pumice-stone to make a boat; then he makes oars and rudder for the boat; then he crosses the river in it.

Sālha, what do you think of this? Do you think that man is likely to get to the other side of the river?" (Asked the Bhagavā.) "It is likely, Venerable Sir! That is because the sal log which is done smoothly outside and inside, too, and it is to be expected with certainty that the boat filled with oars and rudder will not sink, and the man will get to the other side safely." (said Sālha.)

Similarly, Sālha, certain samaṇa-brāhmaṇas who do not believe in austere practice of (cultivating) disgust (for evil), do not think that this practice is the most-excellent, and they do not live sticking to this practice; those samaṇa-brāhmaṇas are likely to cross over to the other side of the flood (Ogha). Sālha, certain samaṇa-brāhmaṇas have clean deed, clean speech, clean thought, and clean livelihood; those samaṇa-brāhmaṇas are likely to have wisdom to know the four incomparable Truths well.

Take for example, Sālha, a warrior who is skilled in working wonders with bow and arrows; he is worthy of a king, worthy of being in the service of a king, and worthy of being counted as an essential part of kingship, for three reasons. What are the three? They are: ability to shoot arrows to a great distance; ability to shoot with unflinching accuracy; and ability to shoot penetrating through a great

bulk.

Sāḷha, just as a warrior is able to shoot his arrows to a great distance, so also an Ariya disciple has the right concentration (sammā-samādhi). Sāḷha, the Ariya disciple who has the right concentration contemplates all internal and external material forms of the past, the future and the present, and all coarse or fine, inferior or superior, far or near material forms and sees as they really are with the right knowledge of each thus: 'This material form is not mine; this material form is not 'I'; this material form is not my 'self'. He contemplates all sensations (vedanā) ... all perceptions (saññā) ... all mental formations (saṅkhāra) ... all internal and external consciousnesses (viññāṇa) of the past, the future and the present, and all coarse or fine, inferior or superior, far or near consciousnesses and sees as they really are with the right knowledge of each thus: This consciousness is not 'mine'; this consciousness is not 'I'; this consciousness is not my 'self'.

Sāḷha, just as a warrior is able to shoot his arrow with unfailing accuracy, Sāḷha, so also an Ariya disciple has the right view (sammā-diṭṭhi). Sāḷha, the Ariya disciple who has the right view knows, 'This is dukkha, as it really is; ... p...; this is the practice leading to (Nibbāna) where dukkha ceases' as it really is.

Sāḷha, just as a warrior is able to shoot penetrating though a great bulk, Sāḷha, so also an Ariya disciple has the right emancipation (of the Arahattaphala) (sammā-vimutti); Sāḷha, the Ariya disciple who has the right emancipation can break though the bulk of ignorance (avijjā) (i.e. the ignorance of the four Ariya Truths). (Thus said the Bhagavā.)

End of the Sāḷha Sutta, the sixth.

7. MALLIKĀDEVĪ SUTTA

Discourse to Mallikādevī

197. At one time, the Bhagavā was residing at the Jetavana monastery, donated by Anāthapiṇḍika of Sāvatti. It was then that Queen Mallikādevī approached the Bhagavā, made obeisance, sat in a suitable place and said to the Bhagavā thus: “Venerable Sir, a certain woman in this world is ugly, is of evil form, looks wicked, is poor, possesses little, has little wealth, and has little followers. What is the reason, what is the cause for having such qualities as ugliness?”

“Venerable Sir, a certain woman in this world is ugly, is of evil form, looks wicked, but she is rich, possesses much, has great wealth, and has many followers. What is the reason, what is the cause for such qualities as ugliness?”

“Venerable Sir, a certain woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, but she is poor, possesses little, has little wealth, and has little followers. What is the reason, what is the cause for having such qualities as beauty?”

“Venerable Sir, a certain woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, and she is rich, possesses much, has great wealth, and has many followers. What is the reason, what is the cause for having such qualities as beauty?” (Thus said Queen Mallikā.)

Mallikā, a certain woman in this world has a violent temper, is irritable and gets angry at the slightest provocation, and is easily agitated, is readily disturbed, harbours enmity, and exhibits her anger, hatred and annoyance. She does not give food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; she has a mind associated with jealousy; she

scorns at other people's getting gain, respect, honour, reverence, homage and veneration; she maligns others and bears grudge against others. When that woman dies, and is reborn in this human world, she is ugly, is of evil form, looks wicked, is poor, possesses little, has little wealth and has little followers, wherever she happens to be.

Mallikā, a certain woman in this world has a violent temper, is irritable, and gets angry at the slightest provocation, and is easily agitated, is readily disturbed, harbours enmity, and exhibits her anger, hatred and annoyance. She gives food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa ; she has a mind free from jealousy; she does not scorn at other people's getting gain, respect, honour, reverence, homage and veneration; she does not malign others and bears no grudge against others. When that woman dies, and is reborn in this human world, she is ugly, is of evil form, looks wicked, but she is rich, possesses much, has great wealth and has many followers, whenever she happens to be.

Mallikā, a certain woman in this world has no violent temper, is not irritable, and does not get angry at the slightest provocation and is not easily agitated, is not readily disturbed, does not harbour enmity and does not exhibit her anger, hatred and annoyance. She does not give food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; she has a mind associated with jealousy; she scorns at other people's getting gain, respect, honour, reverence, homage and veneration; she maligns others and bears grudge against others. When that woman dies, and is reborn in this human world, she is beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, but she is poor, possesses little, has little wealth, and has little followers, wherever she happens to be.

Mallikā, a certain woman in this world has no violent temper, is not irritable, and does not get angry at the slightest provocation, and is not easily agitated, is not readily disturbed, does not harbour enmity and does not exhibit her anger, hatred and annoyance. She gives food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; she has a mind free from jealousy; she does not scorn at other people's getting gain, respect, honour, reverence, homage, and veneration; she does not malign others, and bears no grudge against others. When that woman dies, and is reborn in this human world, she is beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, and she is rich, possesses much, has great wealth, and has many followers wherever she happens to be.

Mallikā, for a certain reason a woman in this world is ugly, is of evil form, looks wicked, is poor, possesses little, has little wealth, and has little followers. Mallikā, the aforesaid is that reason and cause (for being so). Mallikā, for a certain reason a woman in this world is ugly, is of evil form, looks wicked, but she is rich, possesses much, has great wealth, and has many following; Mallikā, the aforesaid is that reason and that cause (for being so). Mallikā, for a certain reason a woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, but she is poor, possesses little, has little wealth, and has little followers. Mallikā, the aforesaid is that reason and that cause (for being so). Mallikā, for a certain reason a woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, and she is rich, possesses much, has great wealth, and has many followers; Mallikā, the aforesaid is that reason and that cause (for being so.)” (Thus said the Bhagvā.)

The Bhagavā having said thus, Queen Mallikā said these words to the Bhagavā: “Venerable Sir, it seems that in

one of the previous existences, I had a violent temper, was irritable, and got angry at the slightest provocation and was easily agitated, was readily disturbed, harboured enmity and exhibited my anger, hatred and annoyance; Venerable Sir, in this present existence, I am ugly, am of evil form, and look wicked.

“Venerable Sir, it seems that in one of the previous existences I gave food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, and dwelling place to samaṇa or brāhmaṇa. Venerable Sir, in this present existence I am rich, I possess much and have a great wealth.

“Venerable Sir, it seems that in one of the previous existences I had a mind free from jealousy, and I did not scorn at other people’s getting gain, respect, honour, reverence, homage and veneration; I did not malign others and did not bear grudge against others. Venerable Sir, in this present existence, I have many followers. Venerable Sir, in the palace of this king there are daughters of kings, daughters of brahmins, daughters of householders. Venerable Sir, as a Chief Queen, I have great power over those women. Venerable Sir, from today onwards, I shall not have violent temper; I shall not be irritable; I shall not get angry even at great provocation; I shall not get agitated; I shall not be disturbed; I shall not harbour enmity; I shall not exhibit my anger, hatred and annoyance; I shall give food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; I shall not be jealous; I shall not scorn at other people’s getting gain, respect, honour, reverence, homage, and veneration; I shall not malign others or bear grudge against others. Venerable Sir, delightful, indeed, is the Dhamma! ...p... Venerable Sir, May it please the Bhagavā to accept me as female lay disciple from today up to the end of my life.” (Thus said Queen Mallikā.)

End of the Mallikā Sutta, the seventh.

8. ATTANTAPA SUTTA

Discourse on Person Mortifying Himself

198. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this world mortifies himself and strives repeatedly in self-mortification. Bhikkhus, a certain person in this world mortifies others and strives repeatedly in mortifying others. Bhikkhus, a certain person in this world mortifies himself, strives repeatedly in self-mortification, mortifies others, and strives repeatedly in mortifying others. Bhikkhus, a certain person in this world does not mortify himself, does not strive repeatedly in self-mortification, does not mortify others, and does not strive repeatedly in mortifying others. That person who does not mortify himself or others has no thirst for craving, and having extinguished and calmed (moral defilements) lives an excellent life enjoying happiness (of jhāna, magga, phala and Nibbāna) in this very life.

Bhikkhus, how is a person who mortifies himself and strives repeatedly in self-mortification? Bhikkhus, a certain person in this world practises without wearing clothes; he practises without civility; he wipes off his faeces with his hand; he does not accept alms food given after calling him, "Venerable Sir, come"; he does not accept alms food after telling him, "Venerable Sir, stop"; he does not accept alms food that is brought before he approaches; he does not accept alms food that is intended (for him); he does not accept alms food given after inviting him; he does not accept alms food (that is scooped) from the mouth of the pot; he does not accept alms food (that is scooped) from the mouth of the basket; he does not accept alms food given from the other side of the door-step; he does not accept alms food given from the other side of a stick; he does not accept alms food given from the other side of a pestle; he does not accept alms food given while two persons are at a meal; he does

not accept alms food given by a pregnant woman; he does not accept alms food given by a woman feeding* baby from breast; he does not accept alms food given by a woman having sexual intercourse with a man; he does not accept alms food given by an organized community; he does not accept alms food at which a dog has been looking; he does not accept alms food at which flies are swarming; he does not take fish or meat, nor does he take intoxicating, spirituous drinks or fermented beverages or any cordial buried in chaff; he accepts alms food only from one house and eats only a mouthful; he accepts alms food only from two houses and eats only two mouthfuls ...p... he accepts alms food only from seven houses and eats only seven mouthfuls; he satisfies his hunger with only one small-cup-ful of alms food, with only two small cupfuls of alms food, ...p... with only seven small cupfuls of alms food; he eats only every other day, only once in three days ...p... only once in eight days. Thus, in this manner, he practises eating only once in a footnight.

That person lives on fresh vegetables or on millet grain, or wild rice, or leather scrapings, or duckweed, or bran (or broken rice) or scum of boiling rice; (or overcooked part of boiled rice); or ground sesamum, or grass, or cowdung; or roots and fruits of the forest; or fallen fruits.

That person wears clothes made from hemp, or clothes of hemp interwoven with other fibres, or a miserable shroud taken from a corpse, or rags discarded on dust heaps, or clothes made of bark, or the hide of a black antelope hide, or clothes made from kusa grass, or clothes made from fibre, or flat pieces of wood, or clothes made from human hair, or clothes made from tail hair of animals, or clothes made from owl-feathers; he plucks out hair and beard, and strives at plucking out hair and beard; he abstains from sitting and remains standing; he squats on his soles, and he practises squatting on his soles; he stays on a bed of thorns; he sleeps

on a bed of thorns; he practises to descend into the (very cold) water for three times in the (very cold) evening. In this way, he strives strenuously and repeatedly at mortifying himself in various ways. Thus, bhikkhus, that person is one who mortifies himself and strives repeatedly at self-mortification.

Bhikkhus, how is a person one who mortifies others and strives repeatedly at mortifying others? Bhikkhus, a certain person in this world kills sheep, kills pigs, kills birds; kills deer; he is cruel; he kills fish; he steals; he kills thieves; he kills cattle; he keeps prisons; he does other things of cruel occupation. Thus, bhikkhus, that person is one who mortifies others and strives repeatedly at mortifying others.

Bhikkhus, how is a person one who mortifies himself, strives repeatedly in self-mortification, mortifies others, and strives repeatedly in mortifying others? Bhikkhus, a certain person in this world is an anointed king of the ruling class (Khattiya) or is a brahmin of great wealth. That person has a new sacrificial hall built on the east side of the town, shaves off his hair and beard, wears a black antelope skin complete with hoofs, rubs all over his body with butter-oil, and scratching his itches on the back with antelope horn, enters the sacrificial hall together with his queen and brahmin minister. That person lies down on the ground without a mat but plastered all over with moist cow-dung. There is a cow with a calf of the same colour and appearance; the king satisfies himself with the milk from one teat of the cow's udder; the queen satisfies herself with the milk from the second teat; the brahmin minister satisfies himself with the milk from the third teat, and the milk from the fourth teat is for fire-oblation, and the calf satisfies itself with the remaining milk. That king gives his orders thus: "Kill such and such a number of oxen for sacrificial offering; kill such and such a number of calves for sacrificial offering; kill such and such a number of young cows for sacrificial offering; kill

such and such a number of goats for sacrificial offering; kill such and such a number of sheep for sacrificial offering; kill such and such a number of horses for sacrificial offering; cut down such and such a number of trees for sacrificial posts; cut such and such amount of kusa grass for weaving into walls and mats in the sacrificial hall." The servants of that king, being threatened with punishment by the king's order, have to obey tearfully and do these preparations for the sacrificial offerings. Thus, bhikkhus, that person is one who mortifies himself, strives repeatedly at self-mortification, mortifies others and strives repeatedly at mortifying others.

Bhikkhus, how is a person one who does not mortify himself, does not strive repeatedly in self-mortification, does not mortify others and does not strive repeatedly in mortifying others, and how is a person one who does not mortify himself or others, who has no thirst for craving, and having extinguished and tranquillized (moral defilements) live an excellent life enjoying (jhāna, magga, phala and Nibbāna) in this very life? Bhikkhus, there arises in this world the Tathāgata who is worthy of Special Veneration (Arahant), who truly comprehends all Dhammas by his own intellect and insight (Sammāsambuddha), who possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna), who speaks only what is beneficial and true (Sugata), who knows all the three lokas (Lokavidū), who is incomparable in taming those who deserve to be tamed (Anuttaropurisa-dammasārathi), who is the Teacher of devas and men (Satthā-devamanussānam), who is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha), and who is the most Exalted (Bhagavā). That Tathāgata expounds to the devaloka with its devas, Māra and brahmas, and to the human world with its samaṇa-brāhmaṇas, kings and men the Dhamma which he has realized by his own intellect and insight, which is excellent in the beginning, excellent in the middle and excellent in the end with richness in meaning and

words, and shows the all round completeness and purity of the Noble Practice. A householder, or his son, or anyone belonging to any caste, listens to that Dhamma. On hearing the Dhamma he developed conviction in the Tathāgata. When conviction is thus developed he considers thus: Confined is the life of a householder; it is a path laden with dust (of defilement); a samana's life is like an open plain; it is difficult for a layman to pursue the Noble Practice in all fullness, in all its purity, like a polished conch; it would be better for me to shave off my hair and beard, don the bark-dyed robes, renounce hearth and home, and become a recluse leading the homeless life. Then, 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 robes, renounces hearth and home and becomes a recluse leading the homeless life.

That person, on thus becoming a samana, practises self-restraint in accordance with precepts (Pātimokkhasam varasīla), abandons all thoughts of killing lives and abstains from killing lives; he has put down the stick, and he has put down the weapon; he has a sense of shame (for doing evil), and he is compassionate; he dwells with solitude for the welfare of all living beings; he abandons all thoughts of what is not given, and abstains from taking what is not given, wishing to receive only what is given, he leads a life of purity without stealing or robbing; he abandons all thoughts of leading a life of ignoble practice and follows the noble practice; he remains virtuous and he keeps away from sexual intercourse, which is the practice of those living in the village; he abandons all thought of telling lies, and abstains from telling lies; he always speaks the truth and connects truth with truth; he remains steadfast (in truth), he is trustworthy and he is not deceptive; he abandons all thoughts of backbiting and abstains from backbiting; he does not relate the words heard from this person to that person in order to

create a difference between them; he does not relate the words heard from that person to this person in order to create a difference between them; he squares up differences and encourages those who are in accord; he delights in unity, he rejoices in it, and he likes it; he always speaks words creating harmony; he abandons all thought of speaking harsh words and abstains from harsh speech; if a certain word is blameless, pleasing to the ear, affectionate, heart-warming, polite, lovely and pleasing to many people, he speaks only that word; he abandons all thought of frivolous talk, and abstains from frivolous talk; he speaks only at the appropriate time and speaks only what is true; he speaks only what is beneficial; he speaks only what is relevant to the Dhamma; he speaks only what is relevant to the Discipline; when opportunity arises, he speaks discriminatingly and with reasons what is beneficial and noteworthy.

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); 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 accepting gold and silver; he abstains from accepting uncooked cereals; he abstains from accepting uncooked meat; he abstains from accepting from women and maidens; he abstains from accepting male and female slaves; he abstains from accepting goats and sheep; he abstains from accepting chickens and pigs; he abstains from accepting elephants, cattle, horses and mares; he abstains from accepting 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; that bhikkhu carries with him all his requisites wherever he goes. Just as a bird that has wings to fly, flies with the weight of his wings as his burden, so also this bhikkhu is content with his robes that protects his body, and his food that sustains him; he carries with him all his requisites wherever he goes. That bhikkhu who is endowed with these noble precepts of morality enjoys within himself a well-being, free from defilements.

That bhikkhu, when he sees a visible object with the eye, does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of sight were left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that (negligence) would overpower him as he fails to control his senses; so he sets himself to the task of guarding his faculty of sight, keeps watch on it, and gains control over it. Whenever he hears a sound with the ear Whenever he smells an odour with the nose Whenever he tastes a flavour with the tongue Whenever he makes contact with the body Whenever he cognizes a mind-object with the mind, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of mind were left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that (negligence) would overpower him as he fails to control his senses; so he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it. That bhikkhu, endowed with the noble control over the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind).

That bhikkhu moves forward or backward with complete awareness; he looks straight foreward or sideways with complete awareness; he bends his outstretched arm or stretches out his bent arm with complete awareness; he carries his great robe, alms-bowl and other robes with complete awareness; he eats, drinks, chews or savours (food and beverages) with complete awareness; he defecates or urinates with complete awareness; he walks, stands, sits, falls asleep, awakes up, speaks and keeps silence with complete awareness.

That bhikkhu being endowed with this noble group of moral precepts, this noble contentedness, this noble control over the sense faculties, this noble mindfulness and clear comprehension, resorts only to such secluded places as forests, or to the foot of a tree, or to a hillside, or to a gully, or to a mountain cave, or to a cemetery, or to a thicket, or to an open plain, or to a heap of straw. That bhikkhu, returning from his alms-round, and having eaten his meal, sits down cross-legged and upright, and establishes mindfulness in meditation. That bhikkhu dissociates himself from coveting the world (of the five aggregates of clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill will and abides with his mind free from ill will, and develops goodwill, towards all living beings, thereby cleansing himself 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, and abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether. And that bhikkhu, having dissociated with these five hindrances which are moral defilements weakening the intellect, and being completely

detached from all sensual pleasure ...p... achieves and remains in the fourth jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu (directs and inclines his mind) to knowledge of past existences (Pubbenivāsānussati Ñāṇa) ...p... to knowledge of the passing away and arising of beings (Cutūpapātā Ñāṇa) ...p... to knowledge of the extinction of moral intoxicants (Āsavakkhaya Ñāṇa). Then he truly understands “This is dukkha” as it really is; he truly understands “This is the origin of dukkha” as it really is; he truly understands “This is (Nibbāna) where dukkha ceases” as it really is; and he truly understands, “This is the practice leading to (Nibbāna) where dukkha ceases,” as it really is. He truly understands “These are moral intoxicants” as they really are; he truly understands “This is the origin of moral intoxicants” as it really is; he truly understands, “This is the practice leading to (Nibbāna) where moral intoxicants cease” as it really is.

The mind of that bhikkhu who thus knows and thus sees is liberated from the moral intoxicants of sensual pleasures and sensuous realms (kā mā sava), the moral intoxicant of hankering after better existence (bhavā sava), and the moral intoxicant of ignorance (of the four Noble Truths) (avijjā sava). The knowledge of liberation arises in him who has become thus liberated. He now knows that rebirth is no more (for him) that he has lived the life of purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do for such realization. Thus, a person is one who does not mortify himself, does not strive repeatedly in self-mortification, does not mortify others, and does not strive repeatedly in mortifying others. And that person who does not mortify himself or others is one who has no thirst for craving (taṇhā), and having extinguished and calmed (moral defilements), and who lives an excellent life enjoying

perfect happiness (of jhāna, magga, phala and Nibbāna). Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhasavā.)

End of the Attantapa Sutta, the eighth.

9. TANHĀ SUTTA

Discourse on Craving

199. The Bhagavā said thus: Bhikkhus, this animate world is rendered like a tangled skein of yarn, a matted bird's nest, muñja grass or pabbaja grass, being spoilt and enveloped by craving (taṇhā) and is unable to escape the miserable existence (apāya), wretched destination (duggatim), states of ruin (vinipāta), or to escape from the round of existences (saṃsāra). I shall now expound to you about this craving (taṇhā) which is like a fisherman's net that catches, spreads, moves about and clings. Listen to this discourse well, and bear it in mind well; I shall speak. And those bhikkhus (respectfully and attentively) responding "Very well, Venerable Sir," the Bhagavā delivered this discourse:

Bhikkhus, what is that craving (taṇhā) that spoils and envelops this animate world, rendering them like a tangled skein of yarn, a matted bird's nest, muñja grass or pabbaja grass, unable to escape the miserable existence (apāya), wretched destination (duggatim), state of ruin (vinipāta), or to escape from the round of existences (saṃsāra), which is like a fisherman's net that catches, spreads, moves about and clings? Bhikkhus, eighteen varieties of this craving (taṇhā) arise from the five internal aggregates (khandhas), and eighteen (other) varieties of this craving (taṇhā) arise from the five external aggregates (khandhas).

What are the eighteen varieties of craving (taṇhā) that arise from the five internal aggregates? Bhikkhus, (when

there are aggregates internally) the thought “I exist” arises. (When the five aggregates are thus identified with “I” by the power of craving, conceit and wrong view) the thought “I” exist in this ruling class, etc., arises. (When thus observed with the idea of five aggregates) the thought “I am like those persons” arises. (When the five aggregates are thus identified with “I”) the thought “I exist differently” arises; the thought “I exist eternally”¹ arises; the thought, “I do not exist eternally”² arises. (When there are aggregates internally) the thought, “Do I exist?,” arises; the thought “Do I exist in this ruling class, etc.,?” arises; the thought, “Am I like those persons? ” arises; the thought, “Do I exist differently?” arises. (When there are five aggregates internally) the thought, “It will be good if only I existed!, ” arises; the thought, “It will be good if only I existed in this ruling class, etc.,!” arises; the thought, “It will be good if only I were like those persons!,” arises; the thought, “It will be good if only I existed differently!,” arises. (When there are five aggregates internally) the thought, “I shall exist” arises; the thought, “I shall exist in this ruling class, etc.,” arises; the thought, “I shall be like those persons,” arises; the thought, “I shall exist differently” arises. These eighteen varieties of craving (*taṇhā*) arise from the five internal aggregates.

What are the eighteen varieties of craving (*taṇhā*) that arise from the five external aggregates? Bhikkhus, (When there are aggregates externally) the thought, “I exist in this aggregate,” arises; the thought, “I exist in this aggregate in this ruling class, etc.,” arises; the thought, “I exist in this aggregate like other persons,” arises; the thought, “I exist in this aggregate differently,” arises; the thought, “I exist in this aggregate externally,” arises; the thought, “I do not exist in this aggregate externally,” arises; the thought, “Do I exist in this aggregate?” arises; the thought, “Do I exist in this aggregate in this ruling class, etc.?”, arises; the thought, “Do I exist in this aggregate like those persons?,” arises; the

thought, “Do I exist in this aggregate differently?,” arises; the thought, “It will be good if only I existed in this aggregate!,” arises; the thought, “It will be good if only I existed in this aggregate in this ruling class, etc.!,” arises; the thought, “It will be good if only I existed in this aggregates like those persons!,” arises; the thought, “It will be good if only I existed in this aggregate differently!,” arises; the thought, “I shall exist in this aggregate,” arises; the thought, “I shall exist in this aggregate in this ruling class, etc.,” arises; the thought, “I shall exist in this aggregate like those persons,” arises; the thought, “I shall exist in this aggregate defferently,” arises. These eighteen varieties of craving (*taṇhā*) arise from the five external aggregates.

Thus, eighteen varieties of craving (*taṇhā*) arise from the internal aggregates; and eighteen (other) varieties of craving (*taṇhā*) arise from the external aggregates. Bhikkhus, there varieties of craving are known as the thrity-six varieties of craving. Thus, the thirty-six varieties of craving that took place in the past, the thirty-six varieties of craving that will take place in the future, and the thirty-six varieties of craving that takes place in the present make up a hundred and eight varieties of craving.

Bhikkhus, this is the craving (*taṇhā*) that spoils and envelops beings rendering them like a tangled skein of yarn, a matted bird's nest, *muñja* grass or *pabbaja* grass, unable to escape the miserable existence (*apāya*), wretched destination (*duggatim*), state of ruin (*vinipāta*), or escape from the round of existences (*saṃsāra*), and which is like a fisherman's net that catches, spreads, moves about and clings. (Thus said the Bhagavā).

End of the *Taṇhā Sutta*, the ninth.

10. PEMA SUTTA

Discourse on Affection

200. Bhikkhus, these four kinds of love take place (in beings). What are the four kinds? They are: 'Love' begets 'love'; 'love' begets "hatred"; "hatred" begets 'love'; and "hatred" begets "hatred".

Bhikkhus, how does love beget love? Bhikkhus, a certain person in this world loves, adores and cherishes another person; other people speak words of love, adoration and cherishment about that (loved) person. It occurred to that (loving) person thus: "I love, adore and cherish a certain person. Other people speak words of love, adoration and cherishment about that person," and that (loving) person generates love for those who speak love. Thus, bhikkhus, 'love' begets 'love'.

Bhikkhus, how does 'love' beget 'hatred'? Bhikkhus, a certain person in this world loves, adores and cherishes another person; other people speak words of hatred, dislike and loathing about that (loved) person. It occurred to that (loving) person thus: "I love, adore and cherish a certain person; other people speak words of hatred, dislike and loathing about that person," and that (loving) person generates hatred for those who speak of words of hatred.

Bhikkhus, how does 'hatred' beget 'love'? Bhikkhus, a certain person in this world hates, dislikes and loathes another person; other people speak words of hatred, dislike thus: "I love, adore and cherish a certain person. Other people speak words of love, adoration and cherishment about that person," and that (loving) person generates love for those who speak love. Thus, bhikkhus, 'hatred' begets 'love'.

Bhikkhus, how does 'hatred' beget 'hatred'? Bhikkhus, a certain person in this world hates, dislikes and loathes another person; other people speak words of love, adoration

and cherishment about that (hated) person. It occurred to that (hating) person thus: “I hate, dislike, and loathe a certain person; other people speak words of love, adoration and cherishment about that person;” and that (hating) person generates hatred for those who speak words of love, adoration and cherishing about that person, and that (hating) person generates hatred for those who speak words of love. Thus, bhikkhus, ‘hatred’ begets ‘hatred’. Bhikkhus, these four kinds of love take place (in beings).

Bhikkhus, at a certain time, the bhikkhu, being detached from sensual pleasures ...p... achieves and remains in the first jhāna; at that time, such a thing as ‘love begetting love’ does not occur to that person; at that time, such a thing as ‘love begetting hatred’ does not occur to that person; at that time, such a thing as ‘hatred begetting hatred’ does not occur to that person.

Bhikkhus, at a certain time the bhikkhu, having extinguished vitakka and vicāra ...p... achieves and remains in the second jhāna ...p... achieves and remains in the third jhāna ...p... achieves and remains in the fourth jhāna; at that time, such a thing as love begetting love does not occur to that person; at that time, such a thing as love begetting hatred does not occur to that person; at that time, such a thing as hatred begetting love does not occur to that person; at that time, such a thing as hatred begetting hatred does not occur to that person.

Bhikkhus, at a certain time, the bhikkhu, because of the extinction of moral intoxicants (āsavas) attains by his own intellect and insight, in this very life, the taint-free emancipation of the Arahattaphala Samādhi, and the emancipation of the Arahattaphala paññā. That person has abandoned such a thing as ‘love begetting love’: he has cut off the very roots (of taṇhā), and rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its (taṇhā) arising again. That person has abandoned

such a thing as 'love begetting hatred'; he has cut off the very roots, and rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its (taṇhā) arising again. That person has abandoned such a thing as 'hatred begetting love'; he has cut off the very roots, and rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its (taṇhā) arising again. Bhikkhus, that bhikkhu is one who does not uphold himself (with the wrong view), who does not uphold himself (try quarrelling with others), who does not get into fury (with internal craving), who does not burn (with external craving), and who does not identify himself (with I).

Bhikkhus, how does a bhikkhu uphold himself (with the wrong view)? Bhikkhus, a bhikkhu in this Teaching contemplates corporeality (rūpa) as 'self' (atta); he contemplates corporeality as endowed with 'self'; he contemplates 'self' in corporeality. He contemplates sensation (vedanā) as 'self'; he contemplates sensation as endowed with 'self'; he contemplates 'self' in 'sensation'; and he contemplates 'self' in 'sensation'. He contemplates perception (saññā) as 'self'; he contemplates perception as endowed with 'self'; he contemplates perception in 'self'; and he contemplates 'self' in perception. He contemplates volitional activities (saṅkhāra) as 'self'; he contemplates volitional activities as endowed with 'self'; and he contemplates 'self' in volitional activities. He contemplates consciousness (viññāṇa) as 'self'; he contemplates consciousness as endowed with 'self'; he contemplates 'consciousness' in 'self'; and he contemplates 'self' in 'consciousness'. Thus, bhikkhus, a bhikkhu upholds himself (with the wrong view).

Bhikkhus, how does a bhikkhu not uphold himself (with the wrong view)? Bhikkhus, a bhikkhu in this Teaching does not contemplate corporeality as 'self'; he does not contemplate corporeality as endowed with 'self'; he does not contemplate corporeality in 'self'; nor does he contemplate

sensation as 'self'; he does not contemplate sensation as endowed with 'self'; he does not contemplate sensation in 'self'; nor does he contemplate 'self' in sensation. He does not contemplate perception as 'self'; he does not contemplate perception as endowed with 'self'; he does not contemplate perception in 'self'; nor does he contemplate 'self' in perception. He does not contemplate volitional activities as 'self'; he does not contemplate volitional activities as endowed with 'self'; he does not contemplate volitional activities in 'self'; nor does he contemplate 'self' in volitional activities. He does not contemplate consciousness as 'self'; he does not contemplate consciousness as endowed with 'self'; he does not contemplate consciousness in 'self'; nor does he contemplate 'self' in consciousness. Thus, bhikkhus, how does a bhikkhu uphold himself (with the wrong view).

Bhikkhus, how does a bhikkhu uphold himself (by quarrelling with others)? Bhikkhus, a bhikkhu in this Teaching does not revile in return at one who reviles at him; he does not abuse in return to one who abuses him. Thus, bhikkhus, a bhikkhu does not uphold himself (by quarrelling with others).

Bhikkhus, how does a bhikkhu fumigate (with internal craving)? Bhikkhus, (when there are aggregates internally) the thought "I exist" arises (in that bhikkhus); the thought "I exist in this ruling class, etc.," arises; the thought "I am like those person" arises; the thought "I exist differently" arises; the thought "I exist eternally" arises; the thought "I do not exist eternally" arises; the thought "Do I exist?" arises; the thought "Do I exist in this ruling class, etc?" arises; the thought "Am I like those persons?" arises; the thought "Do I exist differently?" arises; the thought "It will be good if only I existed!" arises; the thought, "It will be good if only I existed in this ruling class, etc." arises; the thought "It will be good if only I were like those persons!" arises; the thought "It will be good if only I existed differently!" arises:

the thought "I shall exist" arises; the thought "I shall exist in this ruling class, etc." arises; the thought, "I shall be like those persons" arises; the thought, "I shall exist differently" arises; the thought, "I shall exist differently" arises. Thus, bhikkhus, the bhikkhu fumigates (with internal craving).

Bhikkhus, how does a bhikkhu not fumigate (with internal craving)? Bhikkhus, the thought, "I exist" does not arise (in that bhikkhu); the thought, "I exist in this ruling class, etc." does not arise; the thought, "I am like those persons," does not arise; the thought, "I exist differently, does not arise; the thought, "I exist eternally," does not arise; the thought "I do not exist eternally," does not arise; the thought, "Do I exist?" does not arise; the thought, "Do I exist in this ruling class, etc.?" does not arise; the thought, "Am I like those persons?" does not arise; the thought, "Do I exist differently?" does not arise; the thought, "It will be good if only I existed!" does not arise; the thought, "It will be good if only I existed in this ruling class, etc.!" does not arise; the thought, "It will be good if only I were like those persons," does not arise; the thought, "It will be good if only I existed differently," does not arise; the thought, "I shall exist in this ruling class, etc." does not arise; the thought, "I shall exist" does not arise; the thought "I shall exist in this ruling class, etc." does not arise; the thought, "I shall be like those persons," does not arise; the thought, "I shall exist differently" does not arise. Thus, bhikkhus, the bhikkhu does not fumigate (with internal craving).

Bhikkhus, how does a bhikkhu burn (with external craving)? Bhikkhus, the thought, "I exist in these aggregates," arises (in that bhikkhu); the thought "I exist in these aggregates in this ruling class, etc." arises; the thought, "I am like those persons in these aggregates" arises; the thought, "I exist in these aggregates differently" arises; the thought, "I exist in these aggregates eternally," arises; the thought, "I do not exist in these aggregates eternally," arises; the thought,

“Do I exist in these aggregates?” arises; the thought, “Do I exist in these aggregates in this ruling class, etc?” arises; the thought, “Am I like those persons in these aggregates?” arises; the thought, “Do I exist differently in these aggregates?” arises; the thought, “It will be good if only I existed in these aggregates!” arises; the thought, “It will be good if only I existed in these aggregates in this ruling class, etc.” arises; the thought, “It will be good if only I were like those persons in these aggregates!” arises; the thought, “It will be good if only I existed in these aggregates differently” arises; the thought, “I shall exist in this aggregate” arises; the thought, “I shall exist in these aggregates in this ruling class, etc.” arises; the thought, “I shall be like those persons in these aggregates differently,” arises. Thus, bhikkhus, the bhikkhu burns (with external craving).

Bhikkhus, how does a bhikkhu not burn (with external craving)? Bhikkhus, the thought, “I exist in these aggregates,” does not arise; the thought, “I exist in this aggregate in this ruling class, etc.” does not arise; the thought, “I am like those persons in this aggregate,” does not arise; the thought “I exist in these aggregates differently” does not arise; the thought, “I exist in these aggregates eternally,” does not arise; the thought, “I do not exist in these aggregates eternally,” does not arise; the thought, “Do I exist in these aggregates in this ruling class, etc.” does not arise; the thought, “Am I like those persons in these aggregates?” does not arise; the thought, “Do I exist in these aggregates differently?” does not arise; the thought, “It will be good if only I existed in this aggregate in this ruling class, etc.” does not arise; the thought, “It will be good if only I were like those persons in this aggregate,” does not arise; the thought, “It will be good if only I existed in these aggregates differently,” does not arise; the thought, “I shall exist in these aggregates,” does not arise; the thought, “I shall exist in these aggregates in this ruling class, etc.” does not arise; the

thought, "I shall be like those persons in these aggregates" does not arise; the thought, "I shall exist in these aggregates differently," does not arise. Thus, bhikkhus, the bhikkhu does not burn (with external craving).

Bhikkhus, how does a bhikkhu identify himself with 'I'? Bhikkhus, a bhikkhu in this Teaching has not yet abandoned 'conceit' (māna); he does not yet cut off the very roots (of māna) and has not yet rendered it like an uprooted palmyra palm impossible to grow again; there is not yet an impossibility of its arising again. Thus, bhikkhus, the bhikkhu identifies himself with 'I'.

Bhikkhus, how does a bhikkhu not identify himself with 'I'? Bhikkhus, a bhikkhu in this Teaching has abandoned 'conceit' (māna); he has cut off the very roots (of māna) and has rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its arising again. Thus, bhikkhus, the bhikkhu does not identify himself with 'I'. (Thus said the Bhagavā.)

End of the Pema Sutta, the tenth.

End of the Mahā Vagga, the fifth.

End of the fourth fifty suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

V. PAÑCAKA PAÑÑĀSAKA

The Fifth Sub-division

(xxi) i. SAPPURISA VAGGA

1. Sikkhāpada Sutta
2. Assaddha Sutta
3. Sattakamma Sutta
4. Dasakamma Sutta
5. Aṭhaṅgika Sutta
6. Dasamagga Sutta
7. Paṭhama Pāpadhamma Sutta
8. Duttiya Pāpadhamma Sutta
9. Tātiya Pāpadhamma Sutta
10. Catuttha Pāpadhamma Sutta

SIKKHĀPADA SUTTA

Discourse on Precepts

201. Bhikkhus, I shall give a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man even better than a virtuous man. Listen to it and bear it in mind well. Now, I shall speak. The bhikkhus, (respectfully and attentively) responding. "Very well, Venerable Sir," the Bhagavā said thus:

Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world kills lives, takes what is not given, commits adultery, tells lies, and takes intoxicating drinks which cause forgetfulness. Bhikkhus, this man is said to be a wicked man?

Bhikkhus, what is meant by 'a person worse than a wicked man'? Bhikkhus, a certain person in this world himself kills lives, and also causes others to kill lives; he himself takes what is not given him, and also causes others to take what is not given them; he himself commits adultery and also causes others to commit adultery; he himself tells lies, and he also causes others to tell lies; he himself takes intoxicating drinks which cause forgetfulness, and he also causes others to take drinks which cause forgetfulness. Bhikkhus, this person is said to be a man (who is) worse than a wicked man.

Bhikkhus, what is meant by 'a virtuous man'? Bhikkhus, a certain person in this world abstains from killing lives, abstains from taking what is not given, abstains from committing adultery, abstains from telling lies, and abstains from taking intoxicating drinks which cause forgetfulness. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by 'a man who is even better than a virtuous man'? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing lives; he himself abstains from taking what is not given, and he also makes others abstain from taking

what is not given; he himself abstains from committing adultery, and he also makes others abstain from committing adultery; he himself abstains from telling lies, and he also makes others abstain from telling lies; he himself abstains from taking intoxicating drinks which cause forgetfulness, and he also makes others abstain from taking intoxicating drinks which cause forgetfulness. Bhikkhus, this man is said to be a man who is even better than a virtuous man. (Thus said the Bhagavā.)

End of the Sikkhāpada Sutta, the first.

2. ASSADDHA SUTTA

Discourse on Non-Conviction

202. Bhikkhus, I shall give a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man even better than a virtuous man, ...p...

Bhikkhus, what is meant by 'a wicked man'? Bhikkhus, a certain person in this world has no conviction, has no sense of shame (to do evil), has no sense of fear (to do evil), has little knowledge, is slothful, is unmindful, and is unwise. Bhikkhus, this man is said to be 'a wicked man.'

Bhikkhus, what is meant by 'a man who is worse than a wicked man'? Bhikkhus, a certain person in this world himself has no conviction, and he also makes others have no conviction; he himself has no sense of shame (to do evil), and he also makes others to have no sense of shame (to do evil); he himself has no sense of fear (to do evil), and he also makes others to have no sense of fear (to do evil); he himself has little knowledge, and he also makes others to have little knowledge; he himself is slothful, and he also makes others slothful; he himself is unmindful, and he also makes others unmindful; he himself is unwise, and he also makes others unwise. Bhikkhus, this man is said to be 'a man who is worse than a wicked man'.

Bhikkhus, what is meant by 'a virtuous man'? Bhikkhus, a certain person in this world has conviction,; he has a sense of shame (to do evil); he has a sense of fear (to do evil); he has great knowledge; he is energetic; he is mindful; and he is wise. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by 'a man who is even better than a virtuous man'? Bhikkhus, a certain person in this world himself has conviction, and he also makes others to have conviction; he himself has a sense of shame (to do evil), and he also makes others to have a sense of shame (to do evil); he himself has a sense of fear (to do evil), and he also makes others to have a sense of fear (to do evil); he himself has great knowledge, and he also makes others to have great knowledge; he himself is energetic, and he also makes others energetic; he himself is mindful, and he also makes others mindful; he himself is wise, and he also makes others wise. Bhikkhus, this man is said to be a man who is even better than a virtuous man.

End of the Assaddha Sutta, the second.

3. SATTAKAMMA SUTTA

Discourse on Seven Actions

203. Bhikkhus, I am going to give you a discourse on a wicked man, a man who is worse than a wicked man, a virtuous man, a man who is even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world kills lives, takes what is not given, commits adultery, tells lies, backbites, speaks harsh words, and talks frivolously. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man who is worse than a wicked man? Bhikkhus, in this world a certain person himself kills lives, and he also makes others kill lives; he

himself takes what is not given, and he also makes others take what is not given; he himself commits adultery, and he also makes others commit adultery; he himself tells lies, and he also makes others tell lies; he himself backbites, and he also makes others backbite; he himself speaks harsh words, and he also makes others speak harsh words; he himself talks frivolously, and he also makes others talk frivolously. Bhikkhus, this man is said to be a man who is worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in the world abstains from killing lives, abstains from taking what is not given him, abstains from committing adultery, abstains from telling lies, abstains from backbiting, abstains from speaking harsh words, and abstains from talking frivolously. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by a man who is even better than a virtuous man? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing lives; he himself abstains from taking what is not given, and he also makes others abstain from taking what is not given; he himself abstains from committing adultery, he also makes others abstain from committing adultery; he himself abstains from telling lies, and he also makes others abstain from telling lies; he himself abstains from backbiting, and he also makes others abstain from backbiting; he himself abstains from speaking harsh words, and also he makes others abstain from speaking harsh words; he himself abstains from talking frivolously, and he also makes others abstain from talking frivolously. Bhikkhus, this man is said to be a man who is even better than a virtuous man. (Thus said the Bhigavā.)

End of the Sattakamma Sutta, the third.

4. DASAKAMMA SUTTA

Discourse on Path of Ten Actions

204. Bhikkhus, I am going to give you a discourse on a wicked man, a man who is worse than a wicked man, a man who is virtuous and a man who is even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world kills lives, takes what is not given, commits adultery, tells lies backbites, speaks harsh words, talks frivolously, has much covetousness, has ill will, and has wrong view. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man who is worse than a wicked man? Bhikkhus, a certain person in this world himself kills lives, and he also makes others kill lives; ..p...; he himself has much covetousness, he also makes others have much covetousness; he himself has ill will, and he also makes others have ill will; he himself has wrong view, and he also makes others have wrong view. Bhikkhus, this man is said to be a man who is worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in this world abstains from killing lives ...p..., has not much covetousness, has no ill will, and has right view. Bhikkhus, this person is said to be a virtuous man.

Bhikkhus, what is meant by a man (who is) even better than a virtuous man? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing ...p..., he himself has not much covetousness, and he also makes others to have no covetousness; he himself has no ill will, and he also makes others have no ill will; he himself has right view, and he also makes others have right view. Bhikkhus, this man is said to be a man (who is) even better than a virtuous man. (Thus said the Bhagava.)

End of the Dasakamma Sutta, the fourth.

5. ATTHAṄGIKA SUTTA**Discourse on Dhamma of Eight Constituents**

205. Bhikkhus, I am going to give you a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world has wrong view, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man who is worse than a wicked man? Bhikkhus, a certain person in this world himself has wrong view, and he also makes others have wrong view; he himself has wrong thinking, and he also makes others have wrong thinking; he himself has wrong speech, and he also makes others have wrong speech; he himself has wrong action, and he also makes others have wrong action; he himself has wrong livelihood, and he also makes others have wrong livelihood; he himself has wrong effort, and he also makes others have wrong effort; he himself has wrong mindfulness, and he also makes others have wrong mindfulness; he himself has wrong concentration, and he also makes others have wrong concentration. Bhikkhus, this man is said to be a man worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in this world has right view, has right thinking, has right speech, has right action, has right livelihood, has right effort, has right mindfulness, has right concentration. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by a man who is even better than a virtuous man? Bhikkhus, a certain person in this world himself has right view, and he also makes others have right view; he himself has right thinking, and he also makes others have right thinking; he himself has right speech, and he also

makes others have right speech; he himself has right action, and he also makes others have right action; he himself has right livelihood, and he also makes others have right livelihood; he himself has right effort, and he also makes others have right effort; he himself has right mindfulness, and he also makes others have right mindfulness; he himself has right concentration, and he also makes others have right concentration. Bhikkhus, this man is said to be a man who is even better than a virtuous man. (Thus said the Bhagavā.)

End of the Aṭṭhaṅgika Sutta, the fifth.

6. DASAMAGGA SUTTA

Discourse on Path of Ten Constituents

206. Bhikkhus, I am going to give you a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man who is even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world has wrong view ...p..., has wrong knowledge, and wrong emancipation. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man worse than a wicked man? Bhikkhus, a certain person in this world himself has wrong view, and he also makes others have wrong view; ...p...; he himself has wrong knowledge, and he also makes others have wrong knowledge; he himself has wrong emancipation, he also makes others have wrong emancipation. Bhikkhus, this man is said to be a man worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in this world has right view, ...p..., has right knowledge, and has right emancipation. Bhikkhus, this is said to be a virtuous man.

Bhikkhus, what is meant by a man (who is) even better than a virtuous man? Bhikkhus, a certain person in this world himself has right view, and he also makes others have right view ...p...; he himself has right knowledge, and he also makes others have right knowledge; he himself has right emancipation, and he also makes others have right emancipation. Bhikkhus, this man is said to be a man (who is) even better than a virtuous man. (Thus said the Bhagavā.)

End of the Dasamagga Sutta, the sixth.

7. PATHAMA PĀPADHAMMA SUTTA

First Discourse on Evil Dhamma

207. Bhikkhus, I am going to give you a discourse on an evil person, a person (who is) worse than an evil person, a virtuous person, and a person who is even better than a virtuous person. Listen to it ...p...

Bhikkhus, what is meant by an evil person? Bhikkhus, a certain person in this world kills lives, ...p..., he has wrong view. Bhikkhus, this person is said to be an evil person.

Bhikkhus, what is meant by a person (who is) worse than an evil person? Bhikkhus, a certain person in this world himself kills lives, and he also makes others kill lives; ...p..., he himself has wrong view, and he also makes others have wrong view. Bhikkhus, this person is said to be a person (who is) worse than an evil person.

Bhikkhus, what is meant by a virtuous person? Bhikkhus, a certain person in this world abstains from killing lives, ...p..., he has right view. Bhikkhus, this person is said to be a virtuous person.

Bhikkhus, what is meant by a person (who is) even better than a virtuous person? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also

makes others abstain from killing lives; ...p...; he himself has right view, and he also makes others have right view. Bhikkhus, this person is said to be a person (who is) even better than a virtuous person". (Thus said the Bhagavā.)

End of the Paṭhama Pāpadhamma Sutta, the seventh.

8. DUTTIYA PĀPADHAMMA SUTTA

Second Discourse on Evil Dhamma

208. Bhikkhus, I am going to give you a discourse on an evil person, a person (who is) worse than an evil person, a virtuous person, and a person (who is) even better than a virtuous person. Listen to it ...p...

Bhikkhus, what is meant by an evil person? Bhikkhus, a certain person in this world has wrong view, ...p... ,has wrong knowledge, and has wrong emancipation. Bhikkhus, this person is said to be an evil person.

Bhikkhus, what is meant by a person who is worse than an evil person? Bhikkhus, a certain person in this world himself has wrong view, and he also makes others have wrong view; ...p...; he himself has wrong knowledge, and he also makes others have wrong knowledge; he himself has wrong emancipation, and he also makes others have wrong emancipation. Bhikkhus, this person is said to be a person who is worse than an evil person.

Bhikkhus, what is meant by a virtuous person? Bhikkhus, a certain person in this world has right view, ...p..., has right knowledge, and has right emancipation. Bhikkhus, this person is said to be a virtuous person.

Bhikkhus, what is meant by a person who is even better than a virtuous person? Bhikkhus, a bhikkhu in this world himself has right view; ...p...; he himself has right knowledge, and he also makes others have right knowledge;

he himself has right emancipation, and he also makes others have right emancipation. Bhikkhus, this person is said to be a person who is even better than a virtuous person. (Thus said the Bhagavā.)

End of the Dutiya Pāpadhamma Sutta, the eighth.

9. TATIYA PĀPADHAMMA SUTTA

Third Discourse on Evil Dhamma

209. Bhikkhus, I shall give you a discourse on a person of evil dhamma, a person who is worse than a person of evil dhamma, a person of virtuous dhamma, and a person who is even better than a person of virtuous dhamma. Listen to it ...p...

Bhikkhus, what is meant by a person of evil dhamma? Bhikkhus, a certain person in this world kills lives, ...p... has wrong view. Bhikkhus, this person is said to be a person of evil dhamma.

Bhikkhus, what is meant by a person who is worse than a person of evil dhamma? Bhikkhus, a certain person in this world himself kills lives, and he also makes others kill lives; ...p...; he himself has wrong view, and he also makes others have wrong view. Bhikkhus, this person is said to be a person who is worse than a person of evil dhamma.

Bhikkhus, what is meant by a person of virtuous dhamma? Bhikkhus, a certain person in this world abstains from killing lives, ...p..., has right view. Bhikkhus, this person is said to be a person of virtuous dhamma.

Bhikkhus, what is meant by a person who is even better than a person of virtuous dhamma? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing lives; ...p... he himself has right view, and he also makes others have right view.

Bhikkhus, this person is said to be a person who is even better than a person of virtuous dhamma. (Thus said the Bhagavā.)

End of the Tatiya Pāpadhamma Sutta, the ninth.

10. CATUTTHA PĀPADHAMMA SUTTA

Fourth Discourse on Evil Dhamma

210. Bhikkhus, I am going to give you a discourse on a person of evil dhamma, a person who is worse than a person of evil dhamma, a person of virtuous dhamma, and a person who is (even) better than a person of virtuous dhamma. Listen to it ...p...

Bhikkhus, what is meant by a person of evil dhamma? Bhikkhus, a certain person in this world has wrong views,...p... has wrong knowledge, and has wrong emancipation. Bhikkhus, this person is said to be a person of evil dhamma.

Bhikkhus, what is meant by a person who is worse than a person of evil dhamma? Bhikkhus, a certain person in this world himself has wrong views, and he also makes others hold wrong views; ...p... he himself has wrong knowledge, and he also makes others hold wrong knowledge; he himself has wrong emancipation, and he also makes others hold wrong emancipation. Bhikkhus, this person is said to be a person who is worse than a person of evil dhamma.

Bhikkhus, what is meant by a person of virtuous dhamma? Bhikkhus, a certain person in this world has right views, ...p... has right knowledge, has right emancipation. Bhikkhus, this person is said to be a person of virtuous dhamma.

Bhikkhus, what is meant by a person who is even better than a person of virtuous dhamma? Bhikkhus, a certain person in this world himself has right views, and he also

makes others hold right views, ...p...; he himself has right knowledge, and he also makes others hold right knowledge; he himself has right emancipation, and he also makes others hold right emancipation. Bhikkhus, this person is said to be a person who is (even) better than a person of virtuous dhamma. (Thus said the Bhagavā.)

End of the Catuttha Pāpadhamma Sutta, the tenth.

End of the Sappurisa Vagga, the First.

(xxii) ii. PARISĀ VAGGA

1. Parisā Sutta
2. Diṭṭhi Sutta
3. Akataññutā Sutta
4. Pāṇātipātī Sutta
5. Paṭhama Magga Sutta
6. Dutiya Magga Sutta
7. Paṭhama Vohārapatha Sutta
8. Dutiya Vohārapatha Sutta
9. Ahirika Sutta
10. Dussīla Sutta

1. PARISĀ SUTTA

Discourse on Assemblies

211. Bhikkhus, those who defile an assembly are these four kinds. What are the four? Bhikkhus, a wicked bhikkhu of evil dhamma in this Teaching defiles an assembly. Bhikkhus, a wicked bhikkhunī of evil dhamma in this Teaching defiles an assembly. Bhikkhus, a wicked lay devotee of evil dhamma in this Teaching defiles an assembly. Bhikkhus, a wicked female devotee of evil dhamma in this Teaching defiles an assembly. Bhikkhus, those who defile an assembly are these four kinds.

Bhikkhus, those who shine an assembly are these four kinds. What are the four? Bhikkhus, a virtuous bhikkhu of good dhamma in this Teaching shines an assembly. Bhikkhus, a virtuous bhikkhunī of good dhamma in this Teaching shines an assembly. Bhikkhus, a virtuous male devotee of good dhamma in this Teaching shines an assembly. Bhikkhus, a virtuous female devotee of good dhamma in this Teaching shines an assembly. Bhikkhus, those who shine an assembly are these four kinds. (Thus said the Bhagavā.)

End of the Parisā Sutta, the first.

DITTHI SUTTA

Discourse on Views

212. Bhikkhus, one who is endowed with these four dhammas appears in realms of continuous suffering (niraya) regions as though taken and put there. What are the four? They are: evil deed, evil speech, evil thought, and wrong view. Bhikkhus, one who is endowed with these four dhammas appear in (niraya) as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in realms of devas as though taken and put there. What are the four dhammas? They are: good deed, good

speech, good thought and right view. Bhikkhus, one who is endowed with these four dhammas appears in (sagga) as though taken and put there. (Thus said the Bhagavā.)

End of the Diṭṭhi Sutta, the second.

3. AKATAÑÑUTĀ SUTTA

Discourse on Ungratefulness

213. Bhikkhus, one who is endowed with these four dhammas appears in (niraya) as though taken and put there. What are the four? They are: evil deed, evil speech, evil thought, and not appreciating and not showing gratitude. Bhikkhus, one who is endowed with these four dhammas appears in niraya regions as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in realms of devas as though taken and put there. What are the four dhammas? They are: good deed, good speech, good thought, showing appreciation and showing gratitude. Bhikkhus, one who is endowed with these four dhammas appears in sagga as though taken and put there. (Thus said the Bhagavā.)

End of the Akataññutā Sutta, the third.

4. PĀṄĀTIPĀTĪ SUTTA

Discourse on Killing

214. ...p... kills lives, takes what is not given; commits adultery; tells lies, ...p... abstains from killing lives, abstains from taking what is not given, abstains from committing adultery and abstains from telling lies ...p... .

End of the Pāṇātipātī Sutta, the fourth.

5. PAṬHAMA MAGGA SUTTA

The First Discourse on 'The Path'

215. ...p... has wrong view, has wrong thinking, has wrong speech, and has wrong conduct ...p... has right view, has right thinking, has right speech, and has right conduct ...p...

End of the Paṭhama Magga Sutta, the fifth.

6. DUTIYA MAGGA SUTTA

Second Discourse on 'The Path'

216. ...p... has wrong livelihood, has wrong effort, has wrong mindfulness, has wrong concentration ...p... has right livelihood, has right effort, has right mindfulness, and has right concentration ...p...

End of the Dutiya Magga Sutta, the sixth.

7. PAṬHAMA VOHĀRAPATHA SUTTA

First Discourse on 'Mode of Speech'

217. ...p... professes to have seen what (he) has not (really) seen, professes to have heard what he has not (really) heard, professes to have felt what he has not (really) felt, professes to have known what he has not (really) known ...p... professes not having seen what he has not (really) seen, professes not having heard what he has not (really) heard, professes not having felt what he has not (really) felt, not (really) known ...p...

End of the Paṭhama Vohārapatha Sutta, the seventh.

8. DUTIYA VOHĀRAPATHA SUTTA**The Second Discourse on 'Mode of Speech'**

218. " ...p... professes not having seen what he has (really) seen, professes not having heard what he has (really) heard, professes not having felt what he has really felt, professes not having known what he has really known ...p... professes having seen what he has really seen, professes having heard what he has really heard, professes having felt what he has really felt, and professes having known what he has (really) known ...p..."

End of the Dutiya Vohārapatha Sutta, the eighth.

9. AHIRIKA SUTTA**Discourse on Shamelessness**

219. " ...p... has no conviction, has no morality, has no sense of shame (from doing evil), has no sense of fear (from doing evil) ...p... has conviction, has morality, has sense of shame, and has sense of fear ...p..."

End of the Ahirika Sutta, the ninth.

10. DUSSĪLA SUTTA**Discourse on Person with No Morality**

220. Bhikkhus, one who is endowed with four dhammas appears in (niraya) regions as though taken and put there. What are the four? They are: Having no conviction, having no morality, being indolent and being foolish. Bhikkhus, one who is endowed with these four dhammas appears in (niraya) regions as though taken and put there.

Bhikkhus, one who is endowed with four dhammas appears in (sagga) as though taken and put there. What are the four? They are: Having conviction, having morality, having energetic effort, and having wisdom. Bhikkhus, one who has these four dhammas appears in sagga as though taken and put there." (Thus said the Bhagavā.)

End of the Dussīla Sutta, the tenth.

End of the Parisā Vagga, the Second.

(xxiii) iii. DUCCARITA VAGGA

1. Duccarita Sutta
2. Diṭṭhi Sutta
3. Akataññutā Sutta
4. Pāṇātipātī Sutta
5. Paṭhama Magga Sutta
6. Dutiya Magga Sutta
7. Paṭhama Vohārapatha Sutta
8. Dutiya Vohārapatha Sutta
9. Ahirika Sutta
10. Duppañña Sutta
11. Kavi Sutta

1. DUCCARITA SUTTA

Discourse on Evil Practice

221. Bhikkhus, evil practices of speech (*vacī-duccarita*) are these four. What are the four? They are: Telling lies, backbiting, speaking harsh words, and talking frivolously. Bhikkhus, evil practices of speech are these four kinds.

Bhikkhus, good practices of speech (*vacī-sucarita*) are these four. What are the four? They are: Speaking the Truth, not backbiting, speaking gentle words, and talking wisely with consideration. Bhikkhus, good practices of speech are these four kinds. (Thus said the Bhagavā.)

End of the Duccarita Sutta, the first.

2. DITṬHI SUTTA

Discourse on Views

222. Bhikkhus, a foolish, unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserves the censure of the wise; he also generates much evil. What are the four? They are: Evil deed, evil speech, evil thought and wrong view. Bhikkhus, a foolish, unintelligent and evil person who is characterised by these four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserve the censure of the wise; he also generates much evil.

Bhikkhus, a wise, intelligent and virtuous person who is characterised by four dhammas nurtures himself by not uprooting and destroying (the virtue); he is blameless; he does not deserve the censure of the wise; he generates much merit. What are the four? They are: Good deed, good speech, good thought and right view. Bhikkhus, a wise, intelligent and virtuous person who is characterised by these four dhammas nurtures himself by not uprooting and destroying (the virtue);

he is blameless; he does not deserve the censure of the wise; he also generates much merit. (Thus said the Bhagavā.)

End of the Diṭṭhi Sutta, the second.

3. AKATAÑÑUTĀ SUTTA

Discourse on Ungratefulness

223. Bhikkhus, a foolish, unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he deserves the censure of the wise; and he also generates much evil. What are the four? They are: Evil deed, evil speech, evil thought, not appreciating and not showing gratitude ...p... Good deed, good speech, good thought, showing appreciation and gratitude.

End of the Akataññutā Sutta, the third.

4. PĀṄĀTIPĀTĪ SUTTA

Discourse on Killing

224. ...p... kills lives, takes what is not given, commits adultery, tells lies, ...p..., abstains from killing lives, abstains from taking what is not given (him), abstains from committing adultery, and abstains from telling lies ...p...

End of the Pāṇātipātī Sutta, the fourth.

5. PAṬHAMĀ MAGGA SUTTA

The First Discourse on The Path

225. "...p... has wrong view, has wrong thinking, has wrong speech, and has wrong conduct ...p... has right view, has right thinking, has right speech, and has right conduct ... p"

End of the Paṭhama Magga Sutta, the fifth.

6. Dutiya Magga Sutta

The Second Discourse on The Path

226. " ...p... has wrong livelihood, has wrong effort, has wrong mindfulness, has wrong concentration ...p... has right livelihood, has right effort, has right mindfulness, has right concentration ...p... ."

End of the Dutiya Magga Sutta, the sixth.

7. PATHAMA VOHĀRAPATHA SUTTA

The First Discourse on Mode of Speech

227. " ...p... professes to have seen what he has not (really) seen, professes to have heard what he has not (really) heard, professes to have felt what he has not (really) felt, professes to have known what he has not (really) known ...p... professes not having seen what he has not (really) seen, professes not having heard what he has not (really) heard, professes not having felt what he has not (really) felt, and professes not having known what he has not (really) known ...p... ."

End of the Paṭhama Vohārapatha Sutta, the seventh.

8. Dutiya Vohārapatha Sutta

Second Discourse on Mode of Speech

228. " ...p... professes not having seen what he has (really) seen, professes not having heard what he has (really) heard, professes not having felt what he has (really) felt, professes not having known what he has (really) known ...p... professes having seen what he has (really) seen, professes having heard what he has (really) heard, professes having felt what he has (really) felt, and professes to have known what he has (really) known ...p... ."

End of the Dutiya Vohārapatha Sutta, the eighth.

9. AHIRIKA SUTTA**Discourse on Shamelessness**

229. " ...p... has no conviction, has no morality, has no sense of shame (from doing evil), has no sense of fear (from doing evil) ...p... has conviction, has morality, has sense of shame (from doing evil), has sense of fear (from doing evil) ...p... . "

End of the Ahirika Sutta, the ninth.

10. Duppañña Sutta**Discourse on The Foolish**

230. " ...p... has no conviction, has no morality, is indolent, and is foolish ...p... has conviction, has morality, has energetic effort, and has wisdom. Bhikkhus, a wise, intelligent and virtuous person who is characterised by these four dhammas nurtures himself by not uprooting and destroying (the virtue); he is blameless; he does not deserve the censure of the wise; he also generates much merit. (Thus said the Bhagavā.)

End of the Duppañña Sutta, the tenth.

11. KAVI SUTTA**Discourse on The Learned**

231. Bhikkhus, learned poets are these four kinds. What are the four? They are; the poet of imagination or fiction (Cintākavi), the poet who puts into verse what he has heard (Sutakavi), the poet of real life (Atthakavi), and the poet who composes a poem without preparation (Paṭibhānakavi). Bhikkhus, learned poets are these four kinds. (Thus said the Bhagavā.)

End of the Kavi Sutta, the eleventh.

Namo tassa bhagavato arahato sammāsbuddhassa

(xxiv) iv. KAMMA VAGGA

1. Samkhitta Sutta
2. Vitthāra Sutta
3. Soṇakāyana Sutta
4. Paṭhama Sikkhāpada Sutta
5. Dutiya Sikkhāpada Sutta
6. Ariya Magga Sutta
7. Bojjhaṅga Sutta
8. Sāvajja Sutta
9. Abyābajjha Sutta
10. Samaṇa Sutta
11. Sappurisāṇisaṁsa Sutta

1. SAMKHIṬṬA SUTTA

Discourse on Actions in Brief

232. Bhikkhus, actions which I have known with my own intellect and insight and which I have delivered forth are these four kinds. What are the four? Bhikkhus, there is the action which is dark, and which bears a dark fruit; bhikkhus, there is the action which is white, and which bears a white fruit; bhikkhus, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit; bhikkhus, there is the action which is neither dark nor white, and which bears neither black nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Samkhitta Sutta, the first.

2. VITTHĀRA SUTTA

Discourse on Actions in Detail

233. Bhikkhus, actions which I have delivered with my own wisdom and insight, and which I have delivered are these four kinds. What are the four? Bhikkhus, there is the action which is dark, and which bears a dark fruit; bhikkhus, there is the action which is white, and which bears a white fruit; bhikkhus, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit; bhikkhus, there is the action which is neither dark nor white, but (it is) for the exhaustion of all actions.

Bhikkhus, what is meant by action which is dark, and which bears a dark fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy bodily actions, exerts himself in blameworthy speech, and exerts himself in blameworthy thought. That person, for exerting himself in

blameworthy bodily action, blameworthy speech and blameworthy thought, is reborn in blameworthy (wretched) existence. When he appears in blameworthy (wretched) existence, he gets into contact with blameworthy (miserable) objects. When he appears in contact with blameworthy (miserable) objects he surely suffers an extremely painful sensation, like those in niraya regions. Bhikkhus, this action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by an action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world exerts himself in blameless bodily actions, exerts himself in blameless speech and exerts in blameless thought. That person, for exerting himself in blameless bodily actions, blameless speech and blameless thought, is reborn in blameless (happy) existences. When he appears in blameless (happy) existences, he gets into contact with blameless (pleasant) objects. When he gets into contact with blameless (pleasant) objects, he enjoys an absolutely blameless (happy) sensation, like those in *Subhakiṇhābrahma* realm. Bhikkhus, this action is said to be an action which is white, and which bears a white fruit.

Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily actions, exerts himself in blameworthy as well as blameless speech, exerts himself in blameworthy as well as blameless thought. That person, for exerting himself in blameworthy as well as blameless bodily action, blameworthy as well as blameless speech, blameworthy as well as blameless thought, is reborn in the realm of blameworthy as well as blameless existences. When he gets up in the realm of blameworthy as well as blameless existences, he gets into contact with blameworthy as well as blameless objects. When he gets into contact with blameworthy as well as blameless objects, he feels (a mixture

of) blameworthy (painful) and blameless (pleasant) sensations, like human beings, some devās, and some Vemānika petas. Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but it is for the exhaustion of all actions? Bhikkhus, of these four actions, exertion with a will to abandon action which is dark and which bears a dark fruit; exertion with a will to abandon action which is white and which bears a white fruit; and exertion with a will to abandon action which is dark and white and which bears a dark and white fruit is said to be an action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Vitthāra Sutta, the second.

3. SONAKĀYANA SUTTA

Discourse with reference to Sonakāyana

234. On that occasion Brāhmin Sikhāmoggallāna approached the Bhagavā, exchanged glad greetings with the Bhagavā, and after concluding glad and memorable greetings, sat in a suitable place and said to the Bhagavā:

“O Gotama, a few days heretofore, the youth Sonakāyana approached me and said, 'Samaṇa Gotama has laid down that all actions are not to be done; one who lays down that all actions are not to be done is one who believes in annihilation of the animate world. Venerable Sir, this animate world is a world of actions, and it depends on actions.' He said to me these words.” (Thus said the brāhmin.)

Brāhmin, I have never known to have seen this youth Soṇakāyana; how can it be that I said to him such words? Brāhmin, actions which I have known with my own intellect and insight and which I have delivered are these four kinds. What are the four? Brāhmin, there is the action which is dark, and which bears a dark fruit; brāhmin, there is the action which is white, and which bears a white fruit; brāhmin, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit. Brāhmin, there is the action which is neither dark nor white, and which bears neither dark nor white fruit, but for the exhaustion of all actions.

Brāhmin, what is meant by action which is dark, and which bears a dark fruit? Brāhmin, a certain person in this world exerts himself in blameworthy bodily actions, exerts himself in blameworthy speech, exerts himself in blameworthy thoughts. That person, for exerting himself in blameworthy bodily actions, blameworthy speech, and blameworthy thought, is reborn in blameworthy (wretched) existences. When he appears in blameworthy (wretched) existences, he gets into contact with blameworthy (miserable) objects. When he gets into contact with blameworthy objects, he suffers an extremely painful sensation like those in niraya regions. Brāhmin, this action is said to be action which is dark, and which bears a dark fruit.

Brāhmin, what is meant by action which is white, and which bears a white fruit? Brāhmin, a certain person in this world exerts himself in blameless bodily actions, exerts himself in blameless speech, exerts himself in blameless thoughts. That person, for exerting himself in blameless bodily actions, blameless speech and blameless thoughts, is reborn in blameless (happy) existence. When he appears in blameless existences, he gets into contact with blameless (pleasant) objects. When he gets into contact with blameless objects, he enjoys an absolutely blameless (happy) sensation like those in Subhakiṇhā Brāhma

realm. Brāhmin, this action is said to be an action which is white, and which bears a white fruit.

Brāhmin, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Brāhmin, a certain person in this world exerts himself in blameworthy as well as blameless bodily actions, exerts himself in blameworthy as well as blameless speech, exerts himself in blameworthy as well as blameless thought. That person, for exerting himself in blameworthy as well as blameless bodily actions, blameworthy as well as blameless speech, and blameworthy as well as blameless thought, is reborn in the realm of blameworthy as well as blameless existence. When he appears in the realm of blameworthy as well as blameless existence, he gets into contact with blameworthy as well as blameless objects. When he gets into contact with blameworthy as well as blameless objects, he feels a mixture of blameworthy (painful) and blameless (pleasant) sensations like human beings, some devas, and some Vemānika petas. Brāhmin, this action is said to be an action which is (a mixture of) dark and white fruit.

Brāhmin, what is meant by action which is neither black nor white, and which bears neither black nor white fruit, but it is for the exhaustion of all actions? Brāhmin, of these four actions, exertion with a will to abandon actions which are dark and which bear dark fruit, exertion with a will to abandon actions which are white and which bear white fruit, exertion with a will to abandon actions which are (a mixture of) dark and white, and which bear (a mixture of) dark and white fruit is said to be action which is neither dark nor white and which bears neither dark nor white fruit, but for the exhaustion of all actions. Brāhmin, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of Soṇakāyana Sutta, the third.

4. PATHAMA SIKKHĀPALA SUTTA**First Discourse on Precepts**

235. Bhikkhus, actions which I have known with my own intellect and insight and which I have delivered are these four kinds. What are the four? Bhikkhus, there is the actions which is dark, and which bears a dark fruit. Bhikkhus, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit. Bhikkhus, there is the action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions.

Bhikkhus, what is meant by action which is dark , and which bears a dark fruit? Bhikkhus, a certain person in this world kills lives, takes what is not given him, commits adultery, tells lies, and takes intoxicating drinks that cause forgetfulness. Bhikkhus, this action is said to be action which is dark and which bears a dark fruit.

Bhikkhus, what is meant by action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world abstains from killing lives, abstains from committing adultery, abstains from telling lies, and abstains from taking intoxicating drinks that cause forgetfulness. Bhikkhus, this action is said to be actions which is white and which bears a white fruit.

Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily actions ...p... Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions? Bhikkhus, of these actions, exertion with a will to harm the Tathāgata, and cause

a schism amongst Saṃghas, bhikkhus, this action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world abstains from killing lives, abstains from taking what is not given him, abstains from committing adultery, abstains from telling lies, abstains from backbiting, abstains from speaking harsh words, abstains from talking frivolously; he has not much covetousness; he has no ill will; and he has right view. Bhikkhus, this action is said to be an action which is white, and which bears a white fruit.

Bhikkhus, what is meant by 'kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit'? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions? Bhikkhus, (of these actions) there is the action which is dark, and which bears a dark fruit ...p... Bhikkhus, this kammic action is said to be an action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Sikkhāpada Sutta, the fourth.

5. DUTIYA SIKKHĀPADA SUTTA**Second Discourse on Moral Precepts**

236. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have set forth are these four kinds. What are the four? Bhikkhus, there is the kammic action which is dark and which bears a dark fruit. Bhikkhus, there is the kammic action which is white and which bears a white fruit. Bhikkhus, there is the kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit. Bhikkhus, there is the kammic action which is neither dark nor white and which bears neither dark nor white fruit, but (it is) for the exhaustion of the influence of all kammic actions.

Bhikkhus, what is meant by kammic action which is dark, and which bears a dark fruit? Bhikkhus, a certain person in this world kills his own mother, kills his own father, kills an Arahāt, causes physical injury to the Tathāgata, and causes schism among the Order of bhikkhus. Bhikkhus, this kammic action is said to be a kammic action which is dark and which bears a dark fruit.

Bhikkhus, what is meant by kammic action which is white and which bears white fruit? Bhikkhus, a certain person in this world abstains from taking lives, taking what is not given him, abstains from sexual misconduct, abstains from telling lies, abstains from backbiting, abstains from speaking harsh words, from frivolous talk, abstains from covetousness, from ill will, and has the right view. Bhikkhus, this is the kammic action which is white and which bears a white fruit.

Bhikkhus what is meant by the kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain in this world, exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and white bears (a mixture of) dark and white fruit.

Bhikkhus, which is meant by the kammic action which is neither dark nor white and which bears neither dark nor white fruit but (it is) for the exhaustion of all actions? Bhikkhus (of these actions) there is kammic action which is dark and which bears dark fruit ...p... Bhikkhus, this kammic action is said to be a kammic action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of the influence of all kammic actions. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have set fourth are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Sikkhāpada Sutta, the fifth.

6. ARIYA MAGGA SUTTA

Discourse on The Noble Path

237. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. What are the four? Bhikkhus, there is the kammic action which is dark, and which bears a dark fruit; bhikkhus, there is the kammic action which is white, and which bears a white fruit; bhikkhus, there is the kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit; bhikkhus, there is the action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions.

Bhikkhus, what is meant by kammic action which is dark, and which bears a dark fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy bodily action ...p... Bhikkhus, this action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by kammic action which is white, and which bears a white fruit? Bhikkhus, a certain

person in this world exerts himself in blameless bodily action ...p... Bhikkhus, this action is said to be an action which is white and which bears a white fruit.

"Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this action is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit."

"Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit but (it is) for the exhaustion of all actions? The right view (sammā-diṭṭhi) ...p... the right concentration (sammā-samādhi). Bhikkhus, this action is said to be an action which is neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds." (Thus said the Bhgavā.)

End of the Ariya Magga Sutta, the sixth.

7. BOJJHAṄGA SUTTA

Discourse on Factors of Enlightenment

238. Bhikkhus, actions are these four kinds ...p... action which is dark and which bears a dark fruit ...p... Bhikkhus, a certain person in this world exerts himself in blameworthy bodily action ...p... Bhikkhus, this kammic action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by kammic action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world exerts himself in blameless bodily action ...p... Bhikkhus, this kammic action is said to be an action which is white, and which bears a white fruit.

Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this kammic action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions? Enlightenment Factor of Mindfulness (*satisambojjhaṅga*); Enlightenment Factor of investigative Knowledge (*Dhammavicayasambojjhaṅga*), Enlightenment Factor of Effort (*Vīriya-sambojjhaṅga*), Enlightenment Factor of Delightful Satisfaction (*Pīti-sambojjhaṅga*), Enlightenment Factor of tranquillity (*Passaddhi-sambojjhaṅga*), Enlightenment Factor of Concentration (*Samādhi-sambojjhaṅga*), Enlightenment Factor of Equanimity (*Upekkhā-sambojjhaṅga*). Bhikkhus, this is said to be an action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Bojjhaṅga Sutta, the seventh.

8. Sāvajja Sutta

Discourse on Blameable Action

239. Bhikkhus, one who is endowed with these four dhammas appears in *niraya* regions as though taken and put there. What are the four? They are: Blameworthy deed blame-worthy speech, blameworthy thought and blameworthy wrong view. Bhikkhus, one who is endowed with these four dhammas appears in *niraya* regions as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in *sagga* or realms of the devas as though taken and put there. What are the four? They are: Blameless deed, blameless speech, blameless thought, and blameless right views. Bhikkhus, one who is endowed with these four dhammas appears in *sagga* as though taken and put there. (Thus said the Bhagavā.)

End of the Sāvajja Sutta, the eighth.

9. ABYĀBAJJHA SUTTA

Discourse on 'Blameless Actions'

240. Bhikkhus, one who is endowed with these four dhammas appears in *niraya* regions as though taken and put there. What are the four? They are: Blameworthy deed, blameworthy speech, blameworthy thought, and blameworthy wrong view. Bhikkhus, one who is endowed with these four dhammas appears in *niraya* regions as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in realms of devas (*sagga*) as though taken and put there. What are the four? They are: Blameless deed, blameless speech, blameless thought, and blameless view. Bhikkhus, one who is endowed with these four dhammas appears in (*sagga*) as though taken and put there. (Thus said the Bhagavā.)

End of the Abyābajjha Sutta, the ninth.

10. SAMANA SUTTA

Discourse on Samaṇa

241. Bhikkhus, the first kind of *samaṇa* is found only in this Teaching; the second kind of *samaṇa* is found only in this Teaching; the third kind of *samaṇa* is found only in this Teaching; The fourth kind of *samaṇa* is found only in this Teaching: Other doctrines are devoid of these four kinds of *samaṇas*. Bhikkhus! Roar out well this bold declaration.

Bhikkhus, what is meant by the first kind of samaṇa? Bhikkhus, in this Teaching, a Sotāpanna, who having completely exhausted the three fetters is not liable to be reborn in apāya regions, but assured of the three higher stages of attainment (Magga Ñāṇa). Bhikkhus, this is the first kind of samaṇa.

Bhikkhus, what is meant by the second kind of samaṇa? Bhikkhus, in this Teaching, a Sakadāgāmi, who, having completely exhausted the three fetters, and due to diminution of attachment (rāga), hatred (dosa) and bewilderment (moha), will make an end of suffering (dukkha) after returning to this human world only once. Bhikkhus, this is the second kind of samaṇa.

Bhikkhus, what is meant by the third kind of samaṇa? Bhikkhus, in this Teaching, it is an Anāgāmi, who, having completely exhausted the five lower fetters, comes into existence by spontaneous manifestation (in a Brahmabhūmi) with no possibility of his returning from that realm to existence in any form, and will finally realize parinibbāna in that very realm. Bhikkhus, this is the third kind of samaṇa.

Bhikkhus, what is meant by the fourth kind of samaṇa? Bhikkhus, in this Teaching a bhikkhu, due to the extinction of moral intoxicants (āsavas), realizes by his own intellect and insight the taint-free emancipation of the Arahattaphala Samādhi, and the emancipation of the Arahattaphala Paññā in this very existence. Bhikkhus, this (Arahat) is the fourth kind of samaṇa.

Bhikkhus, the first kind of samaṇa is found only in this Teaching. The second kind of samaṇa is found only in this Teaching. The third kind of samaṇa is found only in this Teaching. The fourth kind of samaṇa is found only in this Teaching. Other doctrines are devoid of these four kinds of samaṇas. Bhikkhus! Roar out well this bold declaration! (Thus said the Bhagavā.)

End of the Samaṇa Sutta, the tenth.

11. SAPPURISĀNISAMSA SUTTA**Discourse on Advantages Arising Through
a Good Person**

242. Bhikkhus, these four kinds of advantages can be expected to accrue through a good person. What are the four? They are: Prosperity by means of noble morality; prosperity by means of noble concentration; prosperity by means of noble wisdom; and prosperity by means of noble emancipation. Bhikkhus, these four kinds of advantages can be expected to accrue through a good person. (Thus said the Bhagavā.)

End of the Sappurisānisamsa Sutta, the eleventh.

End of the Kamma Vagga, the Fourth.

Namo tassa bhagavato arahato sammāśambuddhassa

(xxv) v. ĀPATTIBHAYA VAGGA

1. Saṃgha Bhedaka Sutta
2. Āpattibhaya Sutta
3. Sikkhānisaṃsa Sutta
4. Seyyā Sutta
5. Thūpārāha Sutta
6. Paññāvuddhi Sutta
7. Bahukāra Sutta
8. Paṭhama Vohāra Sutta
9. Duttiya Vohāra Sutta
10. Tatiya Vohāra Sutta
11. Catuttha Vohāra Sutta

1. SAMĠHA BHEDAKA SUTTA

Discourse on Schism Among Samġhas

243. At one time, the Bhagavā was residing at Ghositārāma monastery in Kosambī. It was then that the Venerable Ānanda approached the Bhagavā, made obeisance and sat in a suitable place; to Ānanda thus seated, the Bhagavā said, "Ānanda, has that dispute been settled?" "Venerable Sir, how can that dispute be settled when the Venerable Anuruddha's co-resident bhikkhu pupil named Bāhiya is there trying in every way to cause a schism among the Samġhā, and (his preceptor) the Venerable Anuruddha does not even seem to think of it as necessary to speak a word in this matter." (Said the Venerable Ānanda.)

Ānanda, when has Anuruddha ever said anything in disputes arising among the Samġha. Isn't it that all disputes that arise must be settled by you or by Sāriputta, or Moggallāna?

Ānanda, a wicked bhikkhu who has in view these four advantages finds delight in disunity amongst the Samġha. What are the four? Ānanda, a wicked bhikkhu in this Teaching has no morality, has a wicked character, has an unclean, suspicious conduct, has concealed evil actions professing to be samāṇa while not being one, professing to have a noble practice while not having one; he is rotten inside and is soaked in impurities (of defilements) smelling like a putrid clam. It occurs to that bhikkhu thus: "If the bhikkhus know me as an immoral, wicked bhikkhu of unclean, suspicious conduct with concealed evil actions professing to be a samāṇa while not being one, professing to have a noble practice while not having one, rotten inside and is soaked in impurities (of defilements) smelling like a putrid clam, and if the bhikkhus are in unity, they will ruin me, but if they are in disunity they will not be able to ruin me." Ānanda, a wicked bhikkhu who has in view this first advantage finds delight in disunity amongst samġhas.

Another kind, Ānanda, is that a wicked bhikkhu has wrong view and is endowed with such heretical doctrines as (sassata diṭṭhi or uccheda diṭṭhi). It occurs to that bhikkhu thus: “If the bhikkhus know me as having wrong view, and being endowed with such heretical doctrines as (sassata diṭṭhi or uccheda diṭṭhi) and if they are in unity, they will ruin me, but if they are in disunity, they will not be able to ruin me.” Ānanda, a wicked bhikkhu who has in view this second advantage finds delight in disunity amongst the saṃghas.

Another kind, Ānanda, is that a wicked bhikkhu has a wrong livelihood and he lives by wrongful means. It occurs to that bhikkhu thus: “If the bhikkhus know me as having a wrong livelihood and as living by wrongful means, and if they are in unity, they will ruin me, but if they are in disunity, they will not be able to ruin me”. Ānanda, a wicked bhikkhu who has in view this third advantage finds delight in disunity amongst saṃghas.

Another kind, Ānanda, is that a wicked bhikkhu desires gain, honour and respect. It occurs to that bhikkhu thus; “If the bhikkhus know me as desiring gain, honour and respect, and if they are in unity, they will not honour me; they will not respect me; they will not venerate me. But if they are in disunity, they will honour me; they will respect me; they will adore me; and they will venerate me.” Ānanda, a wicked bhikkhu who has in view this fourth advantage finds delight in disunity amongst saṃghās. (Thus said the Bhagavā.)

End of the Saṃgha Bhedaka Sutta, the first.

2. ĀPATTIBHAYA SUTTA

Discourse on Fear Caused by Offence

244. Bhikkhus, fear caused by offence (āpatti) is of these four kinds. What are the four? Bhikkhus, suppose that a thief who has committed an offence is caught and brought before the king saying: “O Great King! This person is a thief; may it please Your Majesty to punish this thief.” The king orders thus: “O my men, go bind this man tightly with stout ropes at his arms from behind, shave his head¹, and take him (through the town) sounding loud drums in every road and at every cross-roads, and out of the town by the south gate, and cut off his head (at the execution ground) on the south side of the town. The King's men bind the thief tightly with stout ropes at his arms from behind, shave his head, and take him (through the town) sounding loud drums in every road and at every cross-roads, and out of the town by the south gate, and cut off his head (at the execution ground) on the south side of the town”. It occurs to a by-stander at a certain place thus: “O friends. This wicked man has committed a crime punishable by cutting off the head; for this reason the King's men bind him tightly with stout ropes at his arms from behind, shave his head, and take him (through the town) sounding loud drums in every road and at every cross-roads, and out of the town by the south gate, and cut off his head (at the execution ground) on the south side of the town. I am not going to commit such a contemptible crime, punishable by cutting off the head, as is done by this man.” In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive the frightful consequences of the Pārājika offence, that person will not commit a Pārājika offence if he or she has not yet committed

1. Shave his head: Shaving the head in criss-cross pattern leaving five patches with tresses of hair (the Commentary)

it, and if already committed it, he or she will remedy it according to the Dhamma.

Bhikkhus, the man, dressed in black with dishevelled hair and carrying a pestle on his shoulder, approaches a crowd and say to the people: “O Venerable Sirs, I have committed a contemptible offence which deserves punishment of being beaten with a pestle! I shall do whatever is your lordship's pleasure with me!” At this it occurs to a man standing at a certain place thus: O friends, this wicked man has committed a contemptible offence which deserves punishment of being beaten with a pestle! For this reason he is here dressed in black, with dishevelled hair and carrying a pestle on his shoulder, and approaching a crowd saying “O Venerable Sirs, I have committed a contemptible offence which deserves punishment of being beaten with a pestle. I shall do whatever is your lordship's pleasure with me. I am not going to commit such a contemptible offence as is done by this man”. In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive frightful consequences of the Saṃghādisesa offence, that person will not commit a Saṃghādisesa offence if he or she has not committed it yet; and if (he or she has) already committed it, he or she will remedy it according to the Dhamma.

Bhikkhus, the man, dressed in black, with dishevelled hair, and carrying a sack of ashes on his shoulder, approaches a crowd and say to the people, “O Venerable Sirs, I have committed contemptible offence which deserves punishment of being beaten on the head with a sack of ashes! I shall do whatever is your lordship's pleasure with me! At this, it occurs to a man standing at a certain place thus: O friend! This wicked man has committed a contemptible offence which deserves punishment of being beaten on the head with a sack of ashes. For this reason he is here, dressed in black, with dishevelled hair and carrying a sack of ashes on his shoulder, and approaching a crowd and saying to the people “O

Venerable Sirs! I have committed a contemptible offence which deserve punishment of being beaten on the head with a sack of ashes. I shall do whatever is your lordship's pleasure with me. I am not going to commit such a contemptible offence as is done by this man." In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive the frightful consequences of the Pācittiya offences, that person will not commit a Pācittiya offence if he or she has not yet committed it, and if already committed it, he or she will remedy it according to the Dhamma.

Bhikkhus, the man, dressed in black, with dishevelled hair, approaches a crowd and say to the people, "O Venerable Sirs! I have committed a contemptible offence! I shall do whatever is your lordships' pleasure with me! At this, it occurs to a man standing at a certain place thus: O friends! This man has committed a contemptible offence! For this reason he is dressed in black and with dishevelled hair, approaches a crowd and say to the people: "O Venerable Sirs! I have committed a contemptible offence, and I shall do whatever is your lordship's pleasure with me! I am not going to commit such a contemptible offence as is done by this man." In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive the frightful consequences of the Pāṭidesaniya offences, that person will not commit a Pāṭidesaniya offence if he or she has not yet committed it, and if already committed it, he or she will remedy it according to the Dhamma. Bhikkhus, fear caused by offence (āpatti) is of these four kinds. (Thus said the Bhagavā.)

End of the Āpattibhaya Sutta, the second.

3. SIKKHĀNISAMSA SUTTA**Discourse on Advantages of Training**

245. Bhikkhus, living a life of purity (Brahmacariya) has advantages of training, attainment of higher wisdom, the essence of emancipation (i.e. Arahattaphala), and predominance of mindfulness. Bhikkhus, how is training advantageous? Bhikkhus, in this Teaching, I have prescribed rules of good conduct (abhisamācārika) for the purpose of inspiring conviction in my disciples who have no conviction as yet, and developing to perfection of conviction in those who already have conviction. A bhikkhu abides by these rules of good conduct as prescribed by me, and with his morality unbroken, intact, unblemished and unspotted, and inspires conviction in my disciples who have no conviction as yet, and develops to perfection of conviction in those who already have conviction.

Another kind, bhikkhus, is that I have prescribed the training leading to the highest noble practice, i.e. Magga (ādiBRAHMA cariyika), for my disciple to make an absolute end of the miserable round of rebirths. The bhikkhu practises this training leading to the highest noble practice, i.e. Magga, as prescribed by me with his observance of the precepts unbroken, intact, unblemished and unspotted. Thus, bhikkhus, is training advantageous.

Bhikkhus, what is higher wisdom? Bhikkhus, in this Teaching, I have expounded to my disciples the Dhamma (the Ariya Truths) to make an absolute end of the miserable round of rebirths. The bhikkhu contemplates these Ariya Truths as I have expounded with his vipassanā insight and Magga Ñāṇa. Bhikkhus, this is higher wisdom.

Bhikkhus, how is the essence of emancipation (of Arahattaphala)? Bhikkhus, I have expounded to my disciples (the Ariya Truths) to make an absolute end of the miserable round of births. Bhikkhus, the bhikkhu by his wisdom realizes (the Ariya Truths) as I have expounded and personally

experiences emancipation (of Arahattaphala). Bhikkhus, this is the essence of emancipation (of Arahattaphala).

Bhikkhus, what is the predominance of mindfulness? Mindfulness is present (in one) in abiding by the rules of good conduct (abhisamācārika) thus prescribed and in developing it with wisdom. Mindfulness is present (in one) in practicing the noble conduct leading to the highest purity of life (ādiḥbrahmacariyika) thus prescribed, and in developing it with wisdom. Mindfulness is present (in one) in contemplating the expositions (of the Ariya Truths) thus expounded, and in developing it with wisdom. Mindfulness is present (in one) in realizing (the Ariya Truths) thus expounded and in developing it with wisdom. Bhikkhus, this is the predominance of mindfulness. Bhikkhus, this is what is meant by living a life of purity has benefits of discipline, attainment of higher wisdom, essence of emancipation (i.e. Arahattaphala) and predominance of mindfulness. (Thus said the Bhagavā.)

End of the Sikkhānisaṃsa Sutta, the third.

4. SEYYĀ SUTTA

Discourse on Modes of Lying Down

246. Bhikkhus, modes of lying down are these four kinds. What are the four? They are: The lying down of petas¹; the lying down of these who enjoy sensual pleasures; the lying down of the lion; and the lying down of the Tathāgata. Bhikkhus, what is meant by the lying down of petas? Bhikkhus, petas as a rule lie down on their backs. Bhikkhus, this is said to be the lying down of petas.

Bhikkhus, what is meant by the lying down of those who enjoy sensual pleasures? Bhikkhus, those who enjoy

1. Petas: Hungry miserable beings; the departed ones.

sensual pleasures usually lie down on their left side. Bhikkhus, this is said to be the lying down of those who enjoy sensual pleasures.

Bhikkhus, what is meant by the lying down of the lion? Bhikkhus, the lion, the king of beasts, lies down on his right side with one leg slightly beyond the other and with the tail between the two hind legs; that lion, when he wakes up from sleep raises his front part a little and looks at the rest of his body. Bhikkhus, if that lion, the king of beasts, sees something wrong or in disorder about his body posture, he is displeased, and if he does not see anything wrong or in disorder about his body posture, he is pleased (and goes hunting). Bhikkhus, this is said to be the lying down of the lion.

Bhikkhus, what is meant by the lying down of the Tathāgata? Bhikkhus, in this Teaching, the Tathāgata, being detached from sensual pleasures ...p... achieves and remains in the Fourth Jhāna. Bhikkhus, this is said to be the lying down of the Tathāgata. Bhikkhus, modes of lying down are these four kinds. (Thus said the Bhagavā.)

End of the Seyyā Sutta, the fourth.

5. THŪPĀRAHA SUTTA

Discourse on Those Worthy of a Stupa

247. Bhikkhus, those who are worthy of a stupa are these four kinds. What are the four? They are: A Tathāgata, who is Homage-Worthy and Perfectly Self-Enlightened is worthy of a stupa; a Paccekabuddha is worthy of a stupa; a Tathāgata's (ariya) disciple is worthy of a stupa; a Universal Monarch (Cakkavatti) is worthy of a stupa. Bhikkhus, those who are worthy of a stupa are these four kinds. (Thus said the Bhagavā.)

End of the Thūpāraha Sutta, the fifth.

6. PAÑÑĀVUDDHI SUTTA

*Discourse on Development of Wisdom

248. Bhikkhus, these four dhammas are for the development of wisdom. What are the four? They are: Associating with the virtuous, hearing the dhamma of the virtuous, perceiving the phenomena in the right way (Yonisomanasikāra), and practising according to the (nine) transcendentals (i.e. the four maggas, the four phalas, and Nibbāna). Bhikkhus, these four dhammas are for the development of wisdom. (Thus said the Bhagavā.)

End of the Paññāvuuddhi Sutta, the sixth.

7. BAHUKĀRA SUTTA

Discourse on Much Benefit

249. Bhikkhus, these four dhammas are of much benefit to human beings. What are the four? They are: Associating with the virtuous, hearing the dhamma of the virtuous, perceiving the phenomena in the right way and practising according to the (nine) transcendentals (i.e. the four maggas, the four phalas, and the Nibbāna). Bhikkhus, these four dhammas are of much benefit to human beings. (Thus said the Bhagavā.)

End of the Bahukāra Sutta, the seventh.

8. PATHAMA VOHĀRA SUTTA

Discourse on Mode of Speech

250. Bhikkhus, modes of speech of non-Ariyas are these four kinds. What are the four? They are: Professing having seen what he has not (really) seen; professing having heard what he has not (really) heard; professing having felt what he has not (really) felt; and professing having known

what he has not (really) known. Bhikkhus, modes of speech of non-Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Vohāra Sutta, the eighth Sutta.

9. DUTIYA VOHĀRA SUTTA

Second Discourse on Mode of Speech

251. Bhikkhus, modes of speech of Ariyas are these four kinds. What are the four? They are: Professing not having seen what he has not (really) seen; professing not having heard what he has not (really) heard; professing not having felt what he has not (really) felt; and professing not having known what he has not (really) known. Bhikkhus, modes of speech of Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Vohāra Sutta, the ninth.

10. TATIYA VOHĀRA SUTTA

Third Discourse on Mode of Speech

252. Bhikkhus, modes of speech of non-Ariyas are these four kinds. What are the four? They are: Professing not having seen what he has (really) seen; professing not having heard what he has (really) heard; professing not having felt what he has (really) felt; and professing not having known what he has (really) known. Bhikkhus, modes of speech of non-Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Tatiya Vohāra Sutta, the tenth.

11. CATUTTHA VOHĀRA SUTTA
Fourth Discourse on Mode of Speech

253. Bhikkhus, modes of speech of Ariyas are these four kinds. What are the four? They are: Professing having seen what he has (really) seen; professing having heard what he has (really) heard; professing having felt what he has (really) felt; and professing having known what he has (really) known. Bhikkhus, modes of speech of Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Catuttha Vohāra Sutta, eleventh.

End of Āpattibhaya Vagga, the Fifth.

End of the Fifth Fifty Suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

(xxvi) vi. ABHIÑÑĀ VAGGA

1. Abhiññā Sutta
2. Pariyesana Sutta
3. Saṅgahavatthu Sutta
4. Mālukyaputta Sutta
5. Kula Sutta
6. Paṭhama Ājāṇīya Sutta
7. Duttiya Ājāṇīya Sutta
8. Bala Sutta
9. Arañña Sutta
10. Kamma Sutta

1. ABHIÑÑĀ SUTTA

Discourse on Spécial Apperception

254. Bhikkhus, dhammas are these four kinds. What are the four? Bhikkhus, there are dhammas that are to be discriminatively known by Vipassanā Insight; bhikkhus, there are dhammas that are to be abandoned by Vipassanā Insight; bhikkhus, there are dhammas that are to be developed by Vipassanā Insight; and bhikkhus, there are dhammas that are to be realized by Vipassanā Insight.

Bhikkhus, what are dhammas that are to be discriminatively known by Vipassanā Insight? (They are) the five khandhas which are objects of clinging (Pañcupādānakkhandhā). Bhikkhus, these dhammas are said to be dhammas that are to be discriminatively known by Vipassanā Insight.

Bhikkhus, what are the dhammas that are to be abandoned by Vipassanā Insight? (They are) ignorance (of the Ariya Truths), (avijjā), and craving for existence (bhavataṇhā). Bhikkhus, these dhammas are said to be dhammas, that are to be abandoned by Vipassanā Insight.

Bhikkhus, what are dhammas that are to be developed by Vipassanā Insight? (They are) concentration practice (samatha) for calming down moral defilements, and Insight practice (vipassanā). Bhikkhus, these dhammas are said to be dhammas that are to be developed by Vipassanā Insight.

Bhikkhus, what are dhammas that are to be realized by Vipassanā Insight. (They are) Magga Insight (vijjā), and emancipation (vimutti) from moral defilements. Bhikkhus, these dhammas are said to be dhammas that are to be realized by Vipassanā Insight. Bhikkhus, dhammas are these four kinds. (Thus said the Bhagavā.)

End of the Abhiññā Sutta, the first.

2. PARIYESANA SUTTA**Discourse on Seeking After**

255. Bhikkhus, modes of “seeking after” of non-Ariyas are these four kinds. What are the four? Bhikkhus, in this world a certain person who is himself subject to ageing seeks after ageing; he who is himself subject to pain seeks after pain; he who is himself subject to death seeks after death; he who is himself subject to defilements¹ seeks after defilements. Bhikkhus, modes of “seeking after” of non-Ariyas are these four kinds.

Bhikkhus, modes of “seeking after” of Ariyas are these four kinds. What are the four? Bhikkhus, in this world a certain person, who is subject to ageing, and knowing the danger of ageing, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no ageing; he himself is subject to pain, but knowing the danger of pain, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no pain; he himself is subject to death, but knowing the danger of death, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no death; he himself is subject to defilements, but seeing the danger of defilements, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no defilement. Bhikkhus, modes of “seeking after” of Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Pariyesana Sutta, the second.

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1. Saṅkilesadhammas: Ten kilesadhammas are: 1. Greed (lobhā); 2. hatred (dosa); 3. ignorance (moha); 4. uncertainty (vicikicchā); 5. wrong view (micchādiṭṭhi); 6. shamelessness (ahirika); 7. not fearing to do evil (anottappa); 8. mental torpor (thina); 9. conceit (māna); and 10. restlessness (uddhacca). They are the causes of defilements of the mind.

3. SAṄGAHAVATTHU SUTTA

Discourse on Acts of Generosity

256. Bhikkhus, benevolent practices are these four kinds. What are the four? They are: Generosity and charity (dāna); pleasant speech (peyyavajja); helpfulness to others (atthacariya); and impartial treatment to all as oneself (samānattatā). Bhikkhus, benevolent practices are these four kinds. (Thus said the Bhagavā.)

End of the Saṅgahavatthu Sutta, the third Sutta.

4. MĀLUKYAPUTTA SUTTA

Discourse to Mālukyaputta

257. On that occasion the Venerable Mālukyaputta approached the Bhagavā, made obeisance, sat in a suitable place, and said to the Bhagavā thus:

"Venerable Sir. I beseech the Bhagavā to teach me the Dhamma in brief so that after hearing it, I may seek a quiet retreat and strive with mindfulness and strenuous effort, with the mind intent upon Nibbāna." (The Bhagavā said:) Mālukyaputta, if a frail, old, and aged man like you should ask for a brief discourse, what shall I say to the bhikkhus who are still young?

Venerable Sir, just discourse to me in brief! Venerable Sugata, just discourse to me in brief! I might be able to understand the meaning of the Dhamma expounded by the Bhagavā, I might be able to inherit the Dhamma expounded by the Bhagavā. (said the Venerable Mālukyaputta)

Mālukyaputta, if craving (taṇhā) arises in a bhikkhu, it arises because of these four kinds. What are the four? Mālukyaputta, if craving arises in a bhikkhu, it arises because of robes; Mālukyaputta, if craving arises in a bhikkhu, it arises because of alms-food; Mālukyaputta, if craving arises in a bhikkhu, it arises because of monastic dwelling; Mālukyaputta,

if craving arises in a bhikkhu, it arises because of medicine and medicinal requisites; Mālukyaputta, causes of craving (taṇhā) are these four kinds; if craving arises in a bhikkhu, it arises because of these four kinds. Mālukyaputta, at a certain time when the bhikkhu has abandoned craving, completely cutting off the very roots, rendering it like an uprooted palmyra palm impossible to grow again; there is no possibility of its arising again; (at that time,) Mālukyaputta, that bhikkhu is said to be a bhikkhu who has destroyed craving (taṇhā) and who has reached beyond the (domain of) fetters; he is said to be a bhikkhu (an Arahāt) who has made the end of dukkha after having eradicated conceit (māna). (Thus said the Bhagavā.)

Then, having been taught thus by the Bhagavā, the Venerable Mālukyaputta got up from his seat, and making obeisance, left. Then the Venerable Mālukyaputta resorted to the quiet solitude of a retreat and strove with mindfulness and strenuous effort, with the mind intent on Nibbāna, and soon realized in this very life by his own intellect and insight the fruition in Arahattaphala, the final goal of the incomparable Noble Practice followed by men of good families who have left the household life to enter the homeless life of an ascetic. He realizes "there is no more rebirth (for me); the Noble Practice has been accomplished; I have done what is there to be done for the attainment of Magga Insight; there is nothing more to be done for the attainment of Magga Insight." The Venerable Mālukyaputta has become one among the arahats.

End of the Mālukyaputta Sutta, the fourth.

5. KULA SUTTA

Discourse on Wealth in Lay Families

258. Bhikkhus, wealth in households, after being developed to a great mass, does not last for all four or any one of the four reasons. What are the four? They are:

Not trying to find the lost property; not repairing the old and decaying property; eating and drinking without limit; and appointing an immoral woman or an immoral man as chief (treasurer) of the household. Bhikkhus, wealth in households, after being developed to a great mass, does not last long for all four or any one of these four reasons.

Bhikkhus, wealth in households, after being developed to a great mass, lasts long for all four or any one of the four reasons. What are the four? They are: Trying to find the lost property; repairing the old and decaying property; eating and drinking with limit; appointing a moral woman or a moral man as chief (treasurer) of the household. Bhikkhus, wealth in households, after being developed to a great mass, lasts long for all the four or any one of these four reasons: (Thus said the Bhagavā.)

End of the Kula Sutta, the fifth.

6. PATHAMA ĀJĀNĪYA SUTTA

First Discourse on Thoroughbreds

259. Bhikkhus, a thoroughbred horse that is endowed with four characteristics is worthy of a king, is worthy of being in a king's service, and is counted as a constituent part of kingship. What are the four? Bhikkhus, in this world, a thoroughbred horse is endowed with good appearance, with strength of body, with swiftness, and with height and build. Bhikkhus, a thoroughbred horse that is endowed with these four characteristics is worthy of a king, is worthy of being in a king's service, and is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four dhammas is worthy of offerings brought even from afar ...p...; he is an incomparable fertile field for all to sow the seeds of merit. What are the four? Bhikkhus, a bhikkhu in this

Teaching is endowed with good appearance, with strength, with swiftness, and with height and build.

Bhikkhus, how is a bhikkhu endowed with good appearance? Bhikkhus, a bhikkhu in this Teaching has morality ...p... he abides by the precepts and practises accordingly. Thus, bhikkhus, is a bhikkhu endowed with good appearance.

Bhikkhus, how is a bhikkhu endowed with strength? Bhikkhus, a bhikkhu in this Teaching has strenuous effort, has energy, has steadfast application, and has not laid aside the burden of doing meritorious deeds in order to abandon demeritorious dhammas, and develop meritorious dhammas. Thus, bhikkhus, is a bhikkhu endowed with strength.

Bhikkhus, how is a bhikkhu endowed with swiftness? Bhikkhus, a bhikkhu in this Teaching knows "This is dukkha as it really is ...p... he knows. This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, is a bhikkhu endowed with swiftness.

Bhikkhus, how is a bhikkhu endowed with height and build? Bhikkhus, a bhikkhu in this Teaching gets robes, alms-food, monastic dwelling, and medicine and medicinal requisites. Thus, bhikkhus, is a bhikkhu endowed with height and build. Bhikkhus, a bhikkhu who is endowed with these four dhammas is worthy of offerings brought even from afar ...p... he is an incomparable fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Paṭhama Ājāṇīya Sutta, the sixth.

7. DUTIYA ĀJĀNĪYA SUTTA

Second Discourse on Thoroughbreds

260. **Bhikkhus**, a thoroughbred horse that is endowed with four characteristics is worthy of a king, is worthy of being in the service of a king, and is counted as a constituent part of kingship. What are the four? Bhikkhus, in this world,

a thoroughbred horse is endowed with good appearance, with strength of the body, with swiftness, and with height and build. Bhikkhus, a thoroughbred horse that is endowed with these four characteristics is worthy of a king, worthy of being in the service of a king, and is counted as a constituent part of kingship.

Similarly, **bhikkhus**, a bhikkhu who is endowed with four dhammas is **worthy** of offerings brought even from afar ...p... he is an incomparable fertile field for all to sow the seeds of merit. What are the four? Bhikkhus, a bhikkhu in this Teaching is endowed with good appearance, with strength, with swiftness and with height and build.

Bhikkhus, how is a bhikkhu endowed with good appearance? Bhikkhus, a bhikkhu in this Teaching has morality ...p... he abides by the precepts and practises accordingly. Thus, **bhikkhus**, is a bhikkhu endowed with good appearance.

Bhikkhus, how is a bhikkhu endowed with strength? **Bhikkhus**, a bhikkhu in this Teaching has strenuous effort, has energy, has steadfast application, and has not laid aside the burden of doing meritorious deeds in order to abandon demeritorious dhammas and develop meritorious dhammas. Thus, **bhikkhus**, is a bhikkhu, endowed with strength.

Bhikkhus, how is a bhikkhu endowed with swiftness (of insight)? Bhikkhus, a bhikkhu in this Teaching, due to extinction of all moral intoxicants (due to Magga Insight) ...p ... attained the taint-free emancipation. Thus, **bhikkhus**, is a bhikkhu endowed with swiftness (of insight).

Bhikkhus, how is a bhikkhu endowed with height and build? Bhikkhus, a bhikkhu in this Teaching gets robes, alms-food, monastic dwelling and medicine and medicinal requisites. Thus, **bhikkhus**, is a bhikkhu endowed with height and build. Bhikkhus, a bhikkhu who is endowed with these four characteristics is worthy of offerings brought even from afar ... p... he is an incomparable fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Dutiya Ājāṇīya Sutta, the seventh.

8. BALA SUTTA**Discourse on Power**

261. Bhikkhus, strength is of these four kinds. What are the four? They are: Strength of exertion or effort (*Vīriyabala*), strength of mindfulness (*Satibala*), strength of concentration (*Samādhibala*), and strength of wisdom (*Paññābala*). Bhikkhus, strength is of these four kinds. (Thus said the Bhagavā.)

End of the Bala Sutta, the eighth.

9. ARAÑÑA SUTTA**Discourse on Who Should Live in a Forest**

262. Bhikkhus, a bhikkhu who is endowed with these four characteristics is not fit to live in a remote forest monastery where *araññaakaṅga dhutaṅga* can be practised. What are the four? They are: Sensual thought (*kāma-vitakka*), destructive thought (*byāpādavitakka*), harmful thought (*vihiṃsā-vitakka*), and being foolish (*duppañño*), dull (*jaḷa*), deaf and dumb (*elamugo*). Bhikkhus, a bhikkhu who is endowed with these four characteristics is not fit to live in a remote forest monastery where *araññaakaṅga dhutaṅga* can be practised.

Bhikkhus, a bhikkhu who is endowed with these four characteristics is fit to live in a remote forest monastery where *araññaakaṅga dhutaṅga* can be practised. What are the four? They are: Thoughts of liberation (from sense pleasures) (*nekkhama-vitakka*), non-destructive thought (*abyāpāda-vitakka*), non-harmful thought (*avihiṃsā-vitakka*), and being wise, intelligent and clear-throated¹. Bhikkhus, a bhikkhu who is endowed with these four characteristics is fit to live in remote forest monastery where *araññaakaṅga dhutaṅga* can be practised. (Thus said the Bhagavā.)

End of the Arañña Sutta, the ninth.

1. clear-throated: Capable of clear speech, opp. of *elamugo* (deaf and dumb), incapable of clear speech because of a dripping mouth.

10. KAMMA SUTTA

Discourse on Actions

263. Bhikkhus, a foolish unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserves the censure of the wise; he also generates much evil. What are the four? They are: Blameworthy deed, blameworthy speech, blameworthy thought, and blameworthy view. Bhikkhus, a foolish, unintelligent and evil person who is characterised by these four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserves the censure of the wise; he also generates much evil.

Bhikkhus, a wise, intelligent and virtuous person who is characterised by four dhammas nurtures himself by not uprooting and not destroying (the virtue): he is also blameless: he does not deserve the censure of the wise; and he generates much merit. What are the four? They are: Blameless deed, blameless speech, blameless thought, and blameless view. Bhikkhus, a wise, intelligent and virtuous bhikkhu who is characterised by these four dhammas nurtures himself by not uprooting and not destroying (the virtue); he is also blameless; he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.)

End of the Kamma Sutta, the tenth.

Namo tassa bhagavato arahato sammāśambuddhassa

(xxvii) vii. KAMMAPATHA VAGGA

1. Pāṇātipātī Sutta.
2. Adinnādāyī Sutta
3. Micchācārī Sutta
4. Musāvādī Sutta
5. Pisuṇavācā Sutta
6. Pharusavācā Sutta
7. Samphappalāpa Sutta
8. Abhiṇṇhālu Sutta
9. Byāpannacitta Sutta
10. Micchādiṭṭhi Sutta

1. PAṆĀTIPĀTĪ SUTTA

Discourse on Killing

264. Bhikkhus, one who is endowed with four dhammas appears in niraya regions as though taken and put there. What are the four? They are: Himself killing living beings, making others kill living beings, approving of killing, and speaking in praise of killing. One who is endowed with these four dhammas appears in niraya regions as though taken and put there.

Bhikkhus, one who is endowed with four dhammas appears in realms of devas (sagga) as though taken and put there. What are the four? They are: Himself abstaining from killing living beings, making others abstain from killing living beings, approving of abstaining from killing, and speaking in praise of abstaining from killing. Bhikkhus, one who is endowed with these four dhammas appears in realms of devas (sagga) as though taken and put there. (Thus said the Bhagavā)

End of the Pāṇātipātī Sutta, the first.

2. ADINNĀDĀYĪ SUTTA

Discourse on Stealing

265. Bhikkhus, one who is endowed with four dhammas appears in niraya regions as though taken and put there. What are the four? They are: Himself taking what is not given, making others take what is not given, approving in praise of taking what is not given, and speaking in praise of taking what is not given. Bhikkhus, one who is endowed with these four dhammas ...p... .

Himself abstaining from taking what is not given, making others abstain from taking what is not given, approving in praise of taking what is not given, and speaking in praise of abstaining from what is not given. Bhikkhus, one who is endowed with these four dhammas ... p... .

End of the Adinnādāyī Sutta, the second.

3. MICCHĀCĀRĪ SUTTA**Discourse on Sexual Misconduct**

266. ...p... Himself committing adultery, making others commit adultery, approving of committing adultery, and speaking in praise of committing adultery. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from committing adultery, making others abstain from committing adultery, approving of abstaining from committing adultery, speaking in praise of abstaining from committing adultery. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Micchācārī Sutta, the third.

4. MUSĀVĀDĪ SUTTA**Discourse on Telling Lies**

267. ...p... Himself telling lies, making others tell lies, approving of telling lies, and speaking in praise of telling lies. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from telling lies, making others abstain from telling lies, approving of abstaining from telling lies, and speaking in praise of abstaining from telling lies. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Musāvādī Sutta, the fourth.

5. PISUṄAVĀCĀ SUTTA**Discourse on Backbiting**

268. ...p... Himself backbiting, making others backbite, approving of backbiting, and speaking in praise of backbiting. Bhikkhus, one who is endowed with these four dhammas

Himself abstaining from backbiting, making others abstain from backbiting, approving of abstaining from backbiting, and speaking in praise of abstaining from backbiting. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Pisuṇavāsā Sutta, the fifth.

6. PHARUSAVĀCĀ SUTTA

Discourse on Speaking Harsh Words

269. ...p... Himself speaking harsh words, making others speak harsh words, approving of speaking harsh words, and speaking in praise of speaking harsh words. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from speaking harsh words, making others abstain from speaking harsh words, approving of abstaining from speaking harsh words, speaking in praise of abstaining from speaking harsh words. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Pharusavācā Sutta, the sixth.

7. SAMPHAPPALĀPA SUTTA

Discourse on Speaking Frivolously

270. ...p... Himself talking frivolously, making others talk frivolously, approving of talking frivolously, and speaking in praise of talking frivolously. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from talking frivolously, making others abstain from talking frivolously, approving of abstaining from talking frivolously, speaking in praise of abstaining from talking frivolously. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Samphappalāpa Sutta, the seventh.

8. Abhijjhālu Sutta**Discourse on Covetousness**

271. ...p... Himself having much covetousness, making others have much covetousness, approving of having much covetousness, and speaking in praise of having much covetousness. Bhikkhus, one who is endowed with these four dhammas ...p...

Absence of covetousness in himself, causing absence of covetousness in others, approving of absence of covetousness, and speaking in praise of absence of covetousness. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Abhijjhālu Sutta, the eighth.

9. BYĀPANNACITTA SUTTA**Discourse on Malevolence**

272. ...p... Himself having ill will, making others have ill will, approving of ill will, and speaking in praise of ill will. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself not having ill will, making others not having ill will, approving of not having ill will, and speaking in praise of not having ill will. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Byāpannacitta Sutta, the ninth.

10. Micchādiṭṭhi Sutta**Discourse on Wrong View**

273. ...p... Himself having wrong view, making others have wrong view, approving of wrong view, and speaking in praise of wrong view. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself having right view, making others have right view, approving of right view, and speaking in praise of right view: Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Micchādiṭṭhi Sutta, the tenth.

End of the Kammaṭṭha Vagga, the Seventh.

Namo tassa bhagavato arahato sammā sambuddhassa

(xxviii) viii. RĀGAPEYYĀLA VAGGA

1. Satipaṭṭhāna Sutta
2. Sammappadhāna Sutta
3. Iddhipāda Sutta
- 4-30. Pariññādi Sutta
- 31-510. Dosa Abhiññādi Sutta

1. SATIPATṬHĀNA SUTTA

Discourse on Steadfast Mindfulness

274. Bhikkhus, four kinds of dhammas are developed for having an insight into attachment (rāga). What are the four? Bhikkhus, a bhikkhu in this 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) on sensation (vedanā) ...p... on the mind (citta) ...p... on the dhammā¹ 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). Bhikkhus, these four kinds of dhammas are developed for having an insight into attachment (rāga). (Thus said the Bhagavā.)

End of the Satipaṭṭhāna Sutta, the first.

2. SAMMAPPADHĀNA SUTTA

Discourse on Right Exertion

275. Bhikkhus, four kinds of dhammas are developed for having an insight into attachment (rāga). What are the four? Bhikkhus, a bhikkhu in this Teaching generates a desire, exerts himself, putting forth energy, and holds up the mind to prevent the demeritorious dhammas that have not yet arisen from arising ...p... to abandon the already arisen

1. Dhammā: (1) five nivarāṇas, (2) five khandhas, (3) twelve āyatana, (4) seven bojjhaṅgas, and (5) four ariya saccas.

demeritorious dhammas ...p... to cause the arising of the meritorious dhammas that have not yet arisen; (he) generates a desire, strives, puts forth energy, and holds up the mind to establish to remember, to increase, to spread, to develop and to perfect the already arisen meritorious dhammas. Bhikkhus, these four kinds of dhammas are developed for having an insight into attachment (rāga). (Thus said the Bhagavā.)

End of the Sammappadhāna Sutta, the second.

3. Iddhipāda Sutta

Discourse on Basis of Psychic Power

276. Bhikkhus, four kinds of dhammas are developed for having an insight into attachment (rāga). What are the four? Bhikkhus, a bhikkhu in this Teaching develops the basis of psychic power with predominance of 'will' in concentration and exertion, with predominance of 'effort' in concentrations and exertion ...p... with predominance of 'mind' in concentration and exertion ...p... develops the basis of psychic powers, with predominance of investigative knowledge in concentration and exertion. Bhikkhus, these four kinds of dhammas are developed for having an insight into attachment (rāga). (Thus said the Bhagavā.)

End of the Iddhipāda Sutta, the third.

4-30. PARIÑÑĀDI SUTTA

Discourse on Discriminative Knowledge

277-303. Bhikkhus, (four kinds of dhammas should be developed.)

for having a discriminative knowledge (pariññā) of

attachment (rāga).

- ... p ... for exhaustion (parikkhaya) of attachment.
- ... p ... for giving up (pahāna) of attachment.
- ... p ... for eradication (khaya) of attachment.
- ... p ... for destruction (vaya) of attachment.
- ... p ... for being free from (viraga) of attachment.
- ... p ... for the cessation (nirodha) of attachment.
- ... p ... for abandoning (cāga) attachment.
- ... p ... for forsaking (paṭinissagga) attachment.

End of the Pariññādi Sutta, the third.

31-510. DOSAABHIÑÑĀDI SUTTA

Discourse on Special Knowledge of Hatred

304-783. Bhikkhus, four kinds of dhammas should be developed, to have a supernormal knowledge (abhiññā), to have a discriminative knowledge (pariññā), for exhaustion (parikkhaya), for giving up (pahāna), for eradication (khaya), for destruction (vaya), for being free from (virāga), for the cessation (nirodha), for abandoning (cāga), for forsaking (paṭinissagga).

hatred (dosa) ...p...
 bewilderment (moha),
 anger (kodha),
 enmity (upanāha),
 ingratitude (makkha),
 improper rivalry (paḷāsa),
 jealousy (issā),
 stinginess (macchariya),
 deceit (māyā),
 hypocrisy (sātheyya),

abduracy (thambha),
 disparaging others (sārambha),
 conceit (māna),
 arrogance (atimāna),
 vanity (mada), and unmindfulness (pamāda).
 (Thus said the Bhagavā.)

End of the 510th Sutta¹
 End of the Rāgapeyyāla.

END OF THE CATUKKA NIPĀTA

1. Rāga-Peyyāla Vagga has thirty suttas each on 'rāga', 'dosa', 'kodha', etc., and there are seventeen items altogether. Hence the number (17 x 30) five hundred and ten.

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The figures indicate paragraph numbers;
'n' means footnote.

A

Abhā, Pabhā, Āloka, Obhāsa, Pajjota:

- (1) Abhā - brightness
- (2) Pabhā - radiance
- (3) Āloka - light
- (4) Obhāsa - lustre
- (5) Pajjota - brilliance 141-145

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Abhiññā: Special apperception; Insight. Four kinds:

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Asaṅkheyyakappa

Antarakappa

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Asaṅkheyya Kappas; an Asaṅkheyya Kappa contains twenty Antara Kappas

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- (i) greediness
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- (i) Sakkāya diṭṭhi, personality belief
- (ii) Vicikicchā, doubt
- (iii) Sīlabattha parāmāṣa, the belief in the efficacy of rites and rituals that are outside the Path of Eight Constituents
- (iv) Kāmarāga, sensual desire and attachment
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‘Tathāgata’ and ‘Bhagavā’ are the most frequently used epithets of the Buddha.

‘Tathāgata’ lit. means “Thus come or Thus gone” (following the course and practice of the former Buddhas). This application is used frequently by the Buddha in referring to himself or to former Buddhas.

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