TEN SUTTAS

FROM

DĪGHA NIKĀYA

LONG DISCOURSES OF THE BUDDHA

BURMA PIṬAKA ASSOCIATION

RANGOON, BURMA

Sāsanā: 2528 1984 Burmese Era: 1346

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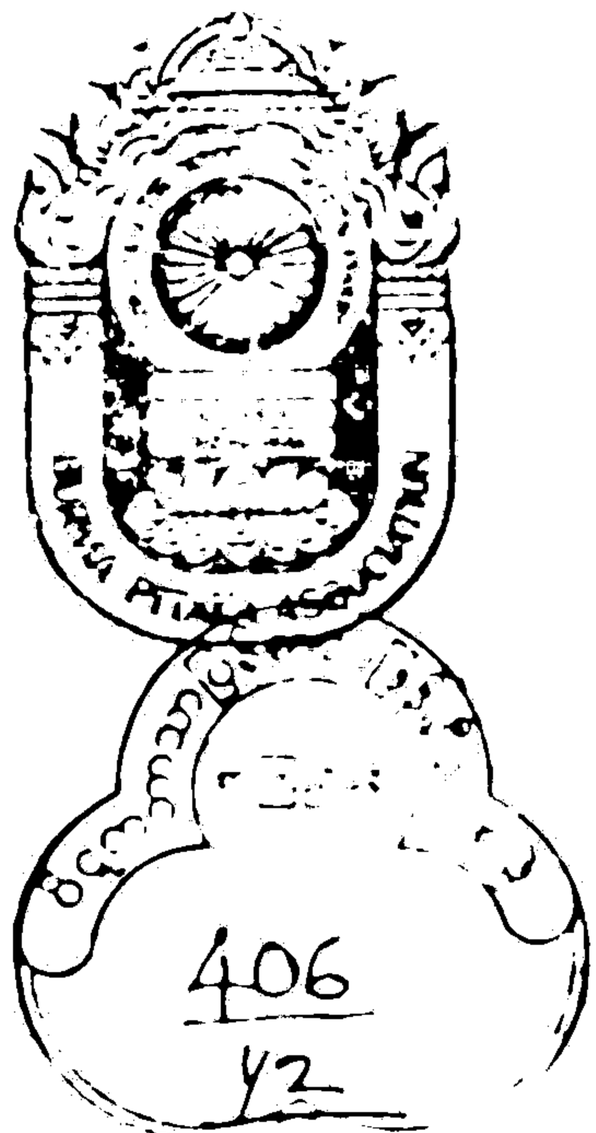

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BURMA PITAKA ASSOCIATION

RANGOON, BURMA

Sāsanā: 2528 [illegible] Burmese Era 1346

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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

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

CONTENTS

INTRODUCTION v

CONTENTS OF EACH SUTTA xvii

SĪLAKKHANDHA VAGGA

Brahmajāla Sutta 3

Sāmaññaphala Sutta 73

Poṭṭhapāda Sutta 125

MAHĀ VAGGA

Mahānidāna Sutta 157

Mahāparinibbāna Sutta 187

Mahāsatipaṭṭhāna Sutta 307

PĀTHIKA VAGGA

Cakkavatti Sutta 347

Sampasādanīya Sutta 373

Pāsādika Sutta 397

Siṅgāla Sutta 433

APPENDICES 447

INDEX 471

INTRODUCTION

The Burma Piṭaka Association was founded on 20th August,1980, by U Nu, former Prime Minister of Burma, with the concurrence of the Government of the Socialist Republic of the Union of Burma headed by the then President, U Ne Win. The primary aim of the Association is to promote through translations in English an understanding of the Piṭaka texts as interpreted and accepted in Theravāda Buddhism. After this translation of the original sources is completed, it is intended further to translate the Commentaries and the Sub-Commentaries of the Theravāda school of Buddhism, as well as explications and expositions by eminent scholar-monks of Burma.

The Burma Piṭaka Association now has twenty-nine members, thirteen from Rangoon and sixteen from the districts. To supervise the work being done under its sponsorship,the Association holds two (sometimes three) meetings a month, but members from the districts attend only quarterly meetings to hear reports and to decide on policy matters. They may also attend other meetings of the Association if they happen to be in Rangoon.

As is generally known, the Piṭaka texts are in the Pāḷi language. These texts are divided into three Divisions which are known as the Three Piṭakas. (Piṭaka literally means 'basket'.) Thus they are called Tipiṭaka in Pāḷi, (ti meaning 'three'). The three Piṭakas are the Vinaya (containing the Rules of Discipline for the Order of monks), the Suttanta (consisting of Suttas or Discourses), and the Abhidhamma (which deals with more profound philosophical and psychological aspects of Buddhism). The overall term for all the texts in these three Piṭakas is just Piṭaka.

According to this Piṭaka classification the Suttanta Piṭaka consists of five Nikāyas or Collections. These five Nikāyas are: Dīgha Nikāya or Collection of long discourses of the Buddha; Majjhima Nikāya or Collection of middle-length discourses; Saṁyutta Nikāya or Collection of groups of connected discourses; Aṅguttara Nikāya or Collection of numerically graduated

discourses; 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).

The Dīgha Nikāya or Collection of the long discourses of the Buddha has three compilations, which we can call books, known as the Sīlakkhandha Vagga or Division of discourses on morality (containing thirteen suttas or discourses), the Mahā Vagga or Large Division (containing ten suttas) and the Pāthika Vagga or the Pāthika Division (containing eleven suttas). This last Division takes its name from the first sutta in this Division.

The Majjhima Nikāya also has three compilations, each containing a fair number of suttas. The Saṁyutta Nikāya is divided into five compilations, each called a Division (Vagga), and each has a large number of short suttas. The Aṅguttara Nikāya, Collection of numerically graduated discourses, has eleven parts or books, ranging from the first part consisting of discourses dealing with just one point or subject-matter, to the eleventh containing discourses each enumerating eleven things or points. The Khuddaka Nikāya contains eighteen books of miscellaneous suttas, as accepted by the Sixth International Buddhist Synod of 1954-56.

When the Pāḷi Texts as a whole are divided into Nikāyas, the five books of Vinaya and the seven books of Abhidhamma are included in the Khuddaka Nikāya.

Thus there are fifty-two Pāḷi works or books which are collectively termed the Piṭaka. Of these, all but seven have been officially translated into Burmese.

After the Burma Piṭaka Association was founded, there was an intensive search in Burma for qualified translators into English. The whole of the year 1981 was taken up with this task and with the assigning of particular books to these translators who were accepted after some testing. Translation manuscripts started coming in towards the end of 1981, and continued coming in through the year 1982. Not all translators completed their assignments, and a fair number of the completed assignments were found to be unsatisfactory on subse-

quent examination. However, twenty translators completed the translation of thirty-two books. Eleven more books are works-in-progress. The remaining nine books have not yet been assigned for translation.

From the beginning the translations were regarded as raw material which would need to be processed considerably. An editorial board was formed early. One method after another of editing the translation manuscripts was tried. Towards the end of 1982, a new editorial committee was formed with U Shwe Mra as Chairman.

Three staff-members were assigned to the editorial committee to assist in the work of editing, and another staff-member was assigned the task of card-indexing translated terms.

Sayadaw U Kumāra of Bhamo Monastery, Mandalay, a member of the Saṁgha Advisory Board of the Association, acted as Adviser throughout the editing period of these ten suttas, and the final drafts were submitted to this learned Sayadaw for scrutiny.

A very important member of the editorial committee was the Consultant on doctrinal points of the Dhamma, Sayagyi U Kyaw Htut, a very learned scholar who early in life passed the highest examinations in the Dhamma and had earned the title Dhammācariya (Teacher of Dhamma). In editing a translation manuscript, it was collated with the Pāḷi text officially approved by the Sixth International Buddhist Synod held in Rangoon (1954-56). The Burmese Version of the text was also used as an aid. When difficult points on the Dhamma arose in the course of editing, or when doubtful renderings of a word, or a sentence, or a passage were in question, the relevant Aṭṭhakathā (the Commentary) and the Ṭīkā (the Sub-Commentary) were constantly referred to, and the Dhamma Consultant had a busy time explaining points of significance to the other members of the editorial committee. Sometimes when such difficult points could not be resolved by the committee, or when there was disagreement amongst the members on a particular point, the matter was put up for decision to one of the eminently learned chief monks on the Saṁgha Advisory Board of the Association.

From the time the translation work started, early in 1981, four learned Dhamma Consultants were always on hand at the headquarters of the Association, and were available for consultation by the translators who were strongly exhorted to seek their guidance on doctrinal matters, to ask them for elucidation of perplexing words, phrases or passages, to obtain from them explanation of difficult Dhamma concepts, and to approach them for amplification upon points which needed to be explicated according to the Commentaries. Nevertheless, much editing work remained to be done on the translation manuscripts.

When the editorial committee was formed towards the end of 1982, it was decided to take ten suttas from the three books of the Dīgha Nikāya, (comprising three from the first book, three from the second book and four from the third book), and to edit their translations first so as to be able to publish these ten sutta-translations in collected form by the middle of 1983. Although the first editing process was finished by the middle of 1983, it was felt necessary to revise and review those edited versions again and again. Even after that, it was found that many of the sentences and passages in the translation text needed to be expanded and elucidated according to the Commentary, if they were to be understood fully. Therefore, it is only now (November, 1983) that we have completed the work of editing the ten sutta-translations to be published in this collection.

The above editorial procedure has been described rather fully, because a new editorial and translation scheme is to be introduced in order to speed up the editing process and publication.

We should now like to describe our approach to the editing process. Our aim generally has been to produce a translation which is not too literal but which is as close as possible to the original Pāḷi text. We have done our best to realize this aim.

Since, however, we are fully conscious of the fact that the reader we have in mind is a person who knows English fairly well, and who is interested in finding out from the primary sources what Buddhism says, but who is not familiar with Buddhist concepts or with the way these concepts are expressed, we have endeavoured to help him. This means that sometimes an approximation

in English to the Pāḷi expression, amounting to a paraphrase, has had to be preferred to a strictly exact rendering. It also means that sometimes explicatory material from the Commentary has to be incorporated in the translation text itself, since if that is not done what is read by the kind of reader we have in mind would be mere words, without conveying the sense intended. This will be seen especially in the translation of the Mahāsatipaṭṭhāna Sutta.

We find that in several places of the translations the reader we have in mind will be unable to understand correctly and completely what is intended to be conveyed, unless he is helped. Footnotes and appendices do not seem to be sufficient to meet the case. He will have no one to turn to for explanation, no readable annotations explaining the very points that puzzle him in the phraseology or the subject-matter of the passage before him.

The need is immediate for our reader who has a particular translation before him and who wants to understand what a certain phrase or a certain passage signifies. Therefore we have tried to help him in several places in the translations. In our anxiety to help such a reader, we have inserted in the body of the translation, either in a paragraph or between paragraphs, explanatory or amplificatory material or synopses, in brackets.

We wish to assure the readers that in the coming publications, we will do our very best to give them better help, so that they will be in a good position to understand what they read.

As in the case of some people engaged in a similar task, but for a different religion, we have not felt obliged to make an effort to render the same Pāḷi word everywhere by the same English word. By exploiting a wide range of English words covering a similar area of meaning and association, we feel that the meaning of the sentence as a whole is conveyed more effectively. This sort of approach applies also to structure. For instance, we have felt free to use the Active Voice where the Pāḷi text uses the Passive Voice, and vice versa. To try to follow closely the idiom of Pāḷi in an English rendering is to make it, at the least,

awkward reading. But we have tried to keep a little of the flavour of Pāḷi, if not the flavour of words or tone, at least the flavour of modes of thought or modes of exposition, the latter being due to the early tradition of oral transmission. Thus, the reader will find many repetitious phrases, paragraphs and passages. But where the Pāḷi text has a letter-symbol indicating the omission of a repeated passage, we have used either the symbol (p), standing for the Pāḷi word *peyyāla*, or dots.

The reader may be puzzled by the numbering sequence of the paragraphs in some places. The actual numbering follows that of the Pāḷi text as approved by the Sixth International Buddhist Synod held at Rangoon. This numbering is consecutive for all the suttas in a particular book. But for this first publication of translations by the Association, we have taken the first, the second and the ninth suttas from Book One of the Dīgha Nikāya. Thus there is a gap in paragraph numbers between the second and the following sutta. The first sutta from Mahāvagga in this publication, the fourth one here, starts with paragraph No.95, because this actually is the second sutta in Book Two. When the three books of the Dīgha Nikāya are published in their entirety, the suttas in the present publication will come in their proper place and the numbering of the paragraphs will be consecutive in each book.

Wherever we have used Pāḷi words, and this we have done fairly liberally, English renderings of these Pāḷi words are provided the first few times. The use of Pāḷi words, we hope, will help to obviate ambiguity for those who have some knowledge of Pāḷi, and secondly, we again hope, will help the reader who is keenly interested in Buddhism to familiarise himself with significant terms, each of which carries a whole bundle of meaning in Buddhism.

We are glad to acknowledge our debt to both western and oriental writers on Buddhism from the Theravāda point of view, and to previous translators of Pāḷi texts, especially those from Sri Lanka, even though in many places we have diverged. Also, Pāḷi-English dictionaries compiled by both western and oriental scholars have been of great help in our task.

We have tried to avoid using English words or terms which carry connotations or associations closely connected, especially in the mind of a western reader, with fundamental ideas or practices in another religion. Thus, we have avoided words such as 'sin', 'salvation', 'deliverance' and 'Heaven'. In the Mahānidāna Sutta, the sutta which sets forth the Doctrine of Dependent Origination, *Paṭiccasamuppāda,* we have deliberately avoided the term 'becoming' or 'the process of becoming' for *bhava,* inspite of a whole book justifying the term, which was published by an eminent western scholar in 1937, but which, in our opinion, is not in conformity with the Theravāda view. This term has been accepted and used even by later Theravāda scholars and translators who have overlooked the implications of the term, and we can only think that this is due to etymological considerations which, we venture to say, are sometimes misleading.

We have had to weigh carefully the choice of English equivalents for certain Pāḷi words. To give only one or two instances, the Pāḷi word *nibbidā*, which is on the surface very simple and is usually translated as 'disgust' or 'weariness', cannot be translated adequately by a single word; a phrase should really be used, but that is awkward sometimes since the smooth flow of the text is disturbed. Another word that has often been superficially translated because of etymological considerations is *abhiññā.* Since it has more than one meaning, we have rendered it 'Magga Insight', following the Commentary, where the context calls for such a rendering.

We say in all humility and without false modesty that the translations as edited by us must necessarily be inadequate. Burma is a land of many eminent scholars of Buddhism, ranging from the very learned and revered Sayadaws (chief monks) to the Dhammācariyas (i.e., those who have been awarded the title of Teacher of the Dhamma, both monks and laymen), and these eminent scholars have a profound understanding of the Dhamma and can interpret it effectively in Burmese. But with a very few exceptions, they are not able to translate the Pāḷi texts into English as they do not have an adequate command of English for this task. Because of this situation, the members of this editorial committee have had to attempt an uphill task. We are conscious of our short-

-comings and our limitations. Our task has been made possible only because of the guidance we have had from our Dhamma Consultants and because of the support we have had from members of our Advisory Body of Revered Saṁghas.

We do not regard the translations we have edited and produced as the final word on the subject. We therefore sincerely invite scholars of the Dhamma from all over the world to assist us by sending in criticisms, comments and suggestions, so that later editions of these translations issued by us may be better and more correct.

May the Buddha's Teaching Shine
Forth Like the Radiant Sun.

The Editorial Committee

Burma Piṭaka Assoiciation
Visākhā Hall,
Kabā-Aye Pagoda Estate,
Rangoon.

Full Moon Day of Tazaungmon, 1345 BE.
The Nineteenth Day of November, 1983.

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Namo tassa bhagavato arahato sammāsambuddhassa

Contents of Each Sutta

CONTENTS OF EACH SUTTA

SĪLAKKHANDHA VAGGA

I. Brahmajāla Sutta

		Page
1.	Paribbājaka Kathā	3
2.	Minor Morality	6
3.	Middle Morality	8
4.	Major Morality	12
5.	Exposition on Wrong Views	16
6.	Eighteen Wrong Views Relating to ... the Past	16
7.	Four Categories of Eternity View ...	18
8.	The First Category of Eternity View ...	19
9.	The Second Category of Eternity View ...	20
10.	The Third Category of Eternity View ...	22
11.	The Fourth Category of Eternity View ...	23
12.	Four Views of Eternity and Non-eternity ...	25
13.	The First Category of Ekacca Sassata ... Diṭṭhi	25
14.	The Second Category of Ekacca Sassata Diṭṭhi	27
15.	The Third Category of Ekacca Sassata Diṭṭhi	28
16.	The Fourth Category of Ekacca Sassata Diṭṭhi	30
17.	Four Views of the World being Finite or Infinite	31
18.	The First Antānanta Diṭṭhi	32
19.	The Second Antānanta Diṭṭhi ...	32
20.	The Third Antānanta Diṭṭhi ...	33
21.	The Fourth Antānanta Diṭṭhi	34
22.	Four Kinds of Indecisive Evasion ...	35
23.	The First Amarāvikkhepa Diṭṭhi ...	36
24.	The Second Amarāvikkhepa Diṭṭhi ...	37
25.	The Third Amarāvikkhepa Diṭṭhi	38
26.	The Fourth Amarāvikkhepa Diṭṭhi ...	39
27.	Two Doctrines of Non-causality ...	42
28.	The First Adhiccasamuppanna Vāda ...	42
29.	The Second Adhiccasamuppanna Vāda ...	43

Page

30. Forty-four Views Relating to the Future 44
31. Sixteen Kinds of Belief in the Existence of Saññā after Death 45
32. Eight Kinds of Belief in theNon-existence of Saññā after Death 49
33. Eight Kinds of Belief in the Existence of neither Saññā nor Non- Saññā after Death 51
34. Seven Kinds of Belief in Annihilation 52
35. Five Kinds of Belief in (Mundane) Nibbāna as Realizable in this Very Life 56
36. Agitation Conditioned by Wrong Views and Craving 59
37. Contact as Cause 62
38. No Possibility of Feeling Without Contact 64
39. Of the Round of Suffering caused by Wrong Views 67
40. Discourse on the Cessation of the Round of Rebirths 68
41. Conclusion 69

II. Sāmaññaphala Sutta

1. Of the King and His Ministers ... 73
2. Concerning Jīvaka, adopted son of a Prince 75
3. Questions on the Fruits of the Life of a Samaṇa 77
4. The Creed of Pūraṇa Kassapa ... 79
5. The Creed of Makkhali Gosāla ... 81
6. The Creed of Ajita Kesakambala ... 82
7. The Creed of Pakudha Kaccāyana ... 84
8. The Creed of Niganṭha Nāṭaputta ... 85
9. The Creed of Sañcaya Belaṭṭhaputta ... 86
10. First Advantage of a Samaṇa's Life Experienced Here and Now ... 88
11. Second Advantage of a Samaṇa's Life Experienced Here and Now 91
12. Higher and Better Advantage of a Samaṇa's Life 92
13. Minor Morality 94
14. Middle Morality 96
15. Major Morality 99
16. Guarding the Sense-Faculties 103
17. Mindfulness and Awareness 103
18. Contentment 104

Page

19. Dissociation from the Five Hindrances... 104
20. The First Jhāna as an Advantage for a Samaṇa 107
21. The Second Jhāna as an Advantage for a Samaṇa 107
22. The Third Jhāna as an Advantage for a Samaṇa 108
23. The Fourth Jhāna as an Advantage for a Samaṇa 109
24. (i) Insight-Knowledge 109
(ii) Power of Creation by Mind ... 110
(iii) Psychic Powers 111
(iv) Divine Power of Hearing ... 113
(v) Knowledge of the Minds of Others 113
(vi) Knowledge of Past Existences ... 115
(vii) Divine Power of Sight ... 117
(viii) Knowledge of Extinction of Moral Intoxicants 118
25. Ajātasattu Becomes a Lay-Disciple ... 120

IX. Poṭṭhapāda Sutta

1. Discourse on Poṭṭhapāda, the Wandering Ascetic 125
2. Cessation of Saññā 126
3. Existence of Cause in the Arising and Cessation of Saññā 127
4. Whether Saññā is Atta or Not ... 133
5. About Citta, Son of an Elephant Trainer, and Poṭṭhapāda 137
6. Dhammas Not Certain (to Lead to Nibbāna) 139
7. Dhammas Certain (to Lead to Nibbāna) 139
8. Arising of Three Forms of Attabhāva 144
9. Citta, Son of Elephant Trainer, Requests Admission into the Order ... 153

MAHĀ VAGGA

II. Mahānidāna Sutta

1. Paṭicca-samuppāda 157
2. Definition of Atta 172
3. Non-Definition of Atta 174
4. Consideration of Atta 175
5. The Seven Areas of Consciousness ... 179
6. Eight Stages of Release 182

III. Mahāparinibbāna Suṭta

		Page
1.	Seven Factors of Non-Decline of Kings and Princes	188
2.	Seven Factors of Non-Decline of Bhikkkus	191
3.	A Second Set of Seven Factors of Non-Decline	193
4.	A Third Set of Seven Factors of Non-Decline	194
5.	A Fourth Set of Seven Factors of Non-Decline	195
6.	A Fifth Set of Seven Factors of Non-Decline	196
7.	Six Factors of Non-Decline of Bhikkhus ...	198
8.	The Venerable Sāriputta's Brave Utterance	200
9.	The Disadvantages to an Immoral Man ...	203
10.	Advantages Accruing to a Man of Virtue ...	205
11.	Founding of the (fortified) city of Pāṭaliputta	206
12.	The Four Noble Truths	210
13.	Those who will reach the Higher Levels of Magga-Insight without the Possibility of Returning	211
14.	Exposition of the 'Mirror of Wisdom'. ...	214
15.	Ambapālī, the Courtesan	219
16.	Spending the Vassa at Veḷuva village ...	222
17.	Spoken Signs and Intimations ...	226
18.	Māra's Request	228
19.	Renunciation of the Life-sustaining Mental Process	232
20.	Causes of Earthquakes	233
21.	Eight Categories of Assemblies ...	235
22.	Eight Ways of Mastery	236
23.	Eight Stages of Release	239
24.	The Venerable Ānanda's Appeal ...	244
25.	Thirty-seven Elements of the Perpetuation of the Teaching ...	249
26.	Looking Back Like a Noble Tusker ...	251
27.	Discourse on Four Great Authorities ...	253
28.	Account Concerning Cunda the Goldsmith's Son	257

Page

29. Having Drinking Water Brought ... 259
30. Account Concerning Pukkusa the Malla Prince 261
31. The Twin Sal Trees 268
32. Upavāṇa the Bhikkhu Elder ... 270
33. Four Places Arousing Apprehension of the Nature of Impermanence ... 271
34. The Venerable Ānanda's Questions ... 273
35. Persons Worthy of a Stupa 274
36. The Venerable Ānanda 276
37. Four Marvellous Qualities of Ānanda ... 277
38. Former Grandeur of Kusinārā 279
39. Homage by the Malla Princes ... 281
40. Subhadda the Wandering Ascetic ... 282
41. Last Words of the Tathāgata 287
42. The Buddha's Parinibbāna 289
43. Last Rites for the Remains of the Buddha... 293
44. The Venerable Mahākassapa 296
45. Distribution of the Relics 299
46. Raising the Relic Stupas in Reverence ... 301

IX. Mahāsatipaṭṭhāna Sutta

1. Summary (on the Four Methods of Steadfast Mindfulness) 307
2. Perception of the True Nature of the body...
   (i) Section on Breathing 308
   (ii) Section on Body Movements and Posture 310
   (iii) Section on Clear Comprehension ... 312
   (iv) Section on Consideration of Repulsiveness 312
   (v) Section on Consideration of the Primary Elements 313
   (vi) Section on Nine Kinds of Corpses ... 315
3. Perception of the True Nature of Sensation 317
4. Perception of the True Nature of Mind ... 318
5. Perception of the True Nature of Dhammā 321
   (i) Section on the Hindrances ... 321
   (ii) Section on the Five Khandhas ... 323
   (iii) Section on the Twelve Sense-Bases... 325
   (iv) Section on Bojjhaṅgā 327
   (v) Section on the Four Noble Truths ... 331

Page

6. Exposition of the Noble Truth of Dukkha 331
7. Exposition of the Noble Truth of the Origin of Dukkha 334
8. Exposition of the Noble Truth of the Cessation of Dukkha 337
9. Exposition of the Noble Truth of the Path Leading to the Cessation of Dukkha ... 340

PĀTHIKA VAGGA

III. Cakkavatti Sutta

1. Being One's Own Firm Support, Being One's Own Refuge 347
2. Daḷhanemi, the Universal Monarch ... 348
3. The Noble Duties of a Universal Monarch 350
4. The Wheel Treasure Appears 351
5. The Second and Subsequent Universal Monarchs 353
6. Decline in Life Expectation and Deterioration in Physical Appearance ... 355
7. Life Span of Ten Years 362
8. Increase in Life Span and Improvement in Physical Appearance 364
9. The Universal Monarch Saṅkha ... 365
10. Appearance of Metteyya Buddha ... 366
11. Increase in Length of Life and Improvement in Physical Appearance of Bhikkhus ... 369

V. Sampasādanīya Sutta

1. Brave Utterance of the Venerable Sāriputta 373
2. Exposition on the Faultless Dhammas ... 376
3. Exposition on Classification of the Āyatanas, the Sense-Bases 376
4. Exposition on the Modes of Taking Conception in a Mother's Womb ... 377
5. Exposition on Modes of Reading Another Person's Mind 378
6. Exposition on Attainment of Insight ... 379
7. Exposition on Classification of Individuals 380

Page

8. Exposition on Striving for Development of Factors of Enlightenment 381
9. Exposition on Practice of the Path ... 382
10. Exposition on Right Conduct in Speech ... 382
11. Exposition on Right Moral Conduct ... 383
12. Exposition on Modes of Instruction ... 383
13. Exposition on Emancipation-Knowledge Attainable by other Individuals ... 384
14. Exposition on Eternity View 385
15. Exposition on Knowledge of Past Existences 388
16. Exposition on Knowledge of the Passing away and Arising of Beings 389
17. Exposition on Supernormal Psychic Powers 390
18. Other Virtues of the Teacher 392
19. Answers to Different Questions ... 392
20. Marvellous and Unprecedented Event ... 394

VI. Pāsādika Sutta

1. After Niganṭha Nātaputta's Death ... 399
2. The Teaching of One who is not Perfectly Enlightened 400
3. The Teaching of One who is Perfectly Enlightened 402
4. The Teacher over whose Death the Disciples become anguished 404
5. The Teacher over whose Death the Disciples do not get anguished 405
6. Imperfections of a System of Teaching ... 406
7. The Dhamma which should be recited and imparted uniformly 412
8. On Handling Differences of Opinions ... 413
9. Sanctioning of (Four) Requisites ... 415
10. Enjoyment of Pleasure 416
11. Benefits of Enjoyment of Pleasure ... 418
12. Evil Deeds not Committed by One Free of Moral Intoxicants 419
13. Dealing with Problems 421
14. What is not Explained 422
15. What is Explained 424
16. Wrong Views based on Speculations about the Past 424
17. Wrong Views based on Speculations about the Future 427

Page

VIII. Siṅgāla Sutta

1. The Six Directions 433
2. The Four Acts of Defilement 434
3. Four Factors Instigating Evil Acts ... 434
4. Six Practices Causing Dissipation of Wealth 435
5. Six Evil Consequences of Indulgence in Intoxicants 435
6. Six Evil Consequences of Sauntering in Streets at Unseemly Hours 436
7. Six Evil Consequences of Frequenting Shows and Entertainments 436
8. Six Evil Consequences of Gambling ... 436
9. Six Evil Consequences of Associating with Bad Companions 436
10. Six Evil Consequences of Habitual Idleness 437
11. False Friend 438
12. True Friend 440
13. Covering the Six Directions 441

DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

THREE SUTTAS

from

SĪLAKKHANDHA VAGGA

Division Concerning Morality

Brahmajāla Sutta

Sāmaññaphala Sutta

Poṭṭhapāda Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Brahmajāla Sutta

I. BRAHMAJĀLA SUTTA

(Discourse on the Net of Perfect Wisdom)

Paribbājaka kathā

About the (two) Wandering Ascetics

1. Thus have I heard:

Once the Bhagavā[1] (the Exalted One) made a long journey from Rājagaha to Nāḷandā with a large company of bhikkhus[2] numbering five hundred. Suppiya, a wandering ascetic, was also making a long journey from Rājagaha to Nāḷandā together with his pupil, the youth Brahmadatta.

In the course of the journey Suppiya, the wandering ascetic, maligned the Buddha, the Dhamma and the Saṁgha in many ways. The youth Brahmadatta, the pupil of Suppiya, however, praised the Buddha, the Dhamma and the Saṁgha in many ways. Thus the teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus.

2. Then the Bhagavā went up to the King's Rest House at the Ambalaṭṭhikā garden to put up there with his company of bhikkhus for one night. The wandering ascetic, Suppiya, approached the same Rest House with his pupil, the youth Brahmadatta, to put up there for one night. At the garden also, the wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṁgha in many ways, whereas his pupil, the youth Brahmadatta, praised the Buddha, the Dhamma and the Saṁgha in many ways. And in this manner the teacher and the pupil were each saying things directly contradictory to the other.

3. Then, as the night ended and the day dawned, the bhikkhus congregated in the pavilion when the following conversation arose: "Friends! How wonderful!

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1. **Bhagavā**: This is the most frequently used appellation of the Buddha in the Suttanta Piṭaka.

2. **Bhikkhus**: A bhikkhu is a member of the Buddhist Order (the Saṁgha).

And, indeed, how marvellous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. (As an example of how there are varied dispositions of sentient beings, the bhikkhus continued to say:)[1] This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṁgha in many ways, whereas his pupil, the youth Brahmadatta, praised the Buddha, the Dhamma and the Saṁgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus."

4. The Bhagavā, knowing the subject of their talk[2], came to the pavilion, took the seat prepared for him and asked: "Bhikkhus! What were you talking about as you are assembled here? What was the subject of your unfinished conversation before I came?" On thus being questioned, the bhikkhus told the Bhagavā thus:

"Venerable Sir! As the night ended and the day dawned, we congregated in this pavilion and the following conversation arose:

'Friends! How wonderful! And, indeed, how marvellous, friends, that what has never happened before has now happened! The Exalted One, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, understands with clear penetration the varied dispositions of sentient beings. This wandering ascetic, Suppiya, maligned the Buddha, the Dhamma and the Saṁgha in many ways, whereas his pupil, the youth Brahmadatta, praised the Buddha, the Dhamma and the Saṁgha in many ways. The teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of bhikkhus.'

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1. As explained in the Commentary.
2. The Buddha, through his faculty of knowing other people's minds and through his omniscience, already knew all that had happened and all that had been discussed in his absence. But it was customary for him to ask the bhikkhus or lay dlsciples what they had been discussing, as an introduction to a discourse he would give on the subject.

"This, Venerable Sir, was the unfinished conversation before the Bhagavā came in."

5. Bhikkhus! If others should malign the Buddha, the Dhamma and the Saṁgha, you must not feel resentment, nor displeasure, nor anger on that account.

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Saṁgha, it will only be harmful to you (because then you will not be able to practise the dhamma).

Bhikkhus! If you feel angry or displeased when others malign the Buddha, the Dhamma and the Saṁgha, will you be able to discriminate their good speech from bad?

"No, indeed, Venerable Sir!" said the bhikkhus.

If others malign me, or the Dhamma, or the Saṁgha, you should explain (to them) what is false as false, saying 'It is not so. It is not true. It is, indeed, not thus with us. Such fault is not to be found among us.'

6. Bhikkhus! If others should praise the Buddha, the Dhamma and the Saṁgha, you should not feel pleased, or delighted, or elated on that account.

Bhikkhus! If you feel pleased, or delighted, or elated, when others praise me, or the Dhamma, or the Saṁgha, it will only be harmful to you.[1]

Bhikkhus! If others praise me, or the Dhamma, or the Saṁgha, you should admit what is true as true, saying 'It is so. It is true. It is, indeed, thus with us. In fact, it is to be found among us.'

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1. Feeling of pleasure or delight due to faith in and devotion to the Buddha is meritorious (kusala dhamma). But when the feeling of pleasure or delight is tainted with personal attachment to the Buddha, it becomes demeritorious (akusala dhamma). Thus it will be an obstacle in practising the dhamma, and will be harmful to the striving for jhāna, magga, phala.

Cūḷa Sīla
(Minor Morality)[1]

7. Bhikkhus! When a worldling[2] praises the Tathāgata[3] he might do so only in respect of matters of a trifling and inferior nature, of mere morality.[4] And what are those matters of a trifling and inferior nature, of mere morality, by which a worldling might praise the Tathāgata?

8. Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.'

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1. **Minor Morality:** The terms Minor Morality, Middle Morality and Major Morality are literal translations. These should not be taken as indicating that the latter two are higher than the first. Minor Morality is basic morality most of which is applicable to all. The other two are more comprehensive, mostly applicable to Samaṇas and Brāhmaṇas.

2. **Worldling:** Puthujjana, one who has not attained any magga.

3. **Tathāgata:** Lit., "Thus come or Thus gone" (folowing the course and the practice of the former Buddhas). This appellation, meaning he who has won the Four Noble Truths, is used frequently by the Buddha in referring to himself or to former Buddhas. The Commentary gives eight interpretations of this term.

4. **Mere Morality:** Morality (Sīla) as such is trifling and inferior when compared with concentration (Samādhi) and wisdom (Paññā)

9. Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and not deceiving.

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.'

Bhikkhus! In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.'

10. In his praise of the Tathāgata, a worldling might say thus: 'Samaṇa Gotama abstains from destroying all seeds and vegetation.

'Samaṇa Gotama takes only one meal a day, not taking food at night and fasting after mid-day.

'Samaṇa Gotama abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.

'Samaṇa Gotama abstains from wearing flowers, using perfumes and anointing with unguents.

'Samaṇa Gotama abstains from the use of high and luxurious beds and seats.

'Samaṇa Gotama abstains from the acceptance of gold and silver.

'Samaṇa Gotama abstains from the acceptance of uncooked cereals.

'Samaṇa Gotama abstains from the acceptance of uncooked meat.

'Samaṇa Gotama abstains from the acceptance of women and maidens.

'Samaṇa Gotama abstains from the acceptance of male and female slaves.

'Samaṇa Gotama abstains from the acceptance of goats and sheep.

'Samaṇa Gotama abstains from the acceptance of chickens and pigs.

'Samaṇa Gotama abstains from the acceptance of elephants, cattle, horses and mares.

'Samaṇa Gotama abstains from the acceptance of cultivated or uncultivated land.

'Samaṇa Gotama abstains from acting as messenger or courier.

'Samaṇa Gotama abstains from buying and selling.

'Samaṇa Gotama abstains from using false weights and measures and counterfeits.

'Samaṇa Gotama abstains from such dishonest practices as bribery, cheating and fraud.

'Samaṇa Gotama abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and engaging in dacoity.'

O Bhikkhus! Such are things that might be said should a worldling praise the Tathāgata.

End of the chapter on Minor Morality

Majjhima Sīla

(Middle Morality)

11. And then there are certain respected samaṇas and brāhmaṇas (recluses in general) who, living on the food offered out of faith (in *kamma* and its results), are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely, root-germs, stem-germs, node-germs, plumule-germs and seed-germs. Samaṇa Gotama

abstains from destroying such seeds and vegetation. Bhikkhus! A worldling might praise the Tathāgata in this manner.

12. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. Samaṇa Gotama abstains from storing up and using such things. Bhikkhus! A worldling might praise the Tathāgata in this manner.

13. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, shows, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock-fights, quail-fights, fighting with quarter-staffs, boxing, wrestling, military tattoos, military reviews, route marches and troop-movements. Samaṇa Gotama abstains from watching (entertainments) which is a stumbling block to the attainment of morality. Bhikkhus! A worldling might praise the Tathāgata in this manner.

14. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to gambling (and taking part in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared boards; playing imaginary chess using the sky as a chess-board; playing chess on moon-shaped chess-boards; flipping cowries with thumb and finger; throwing dice; playing tipcat; playing with brush and paints; playing marbles; playing at whistling with folded leaves; playing with miniature ploughs; acrobatics; turning palm-leaf wheels; measuring with toy-baskets made of leaves; playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and

simulating physical defects. Samaṇa Gotama abstains from gambling (and taking part in such sports and games) that weakens one's vigilance (in the practice of morality). A worldling, bhikkhus, might praise the Tathāgata in this manner.

15. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans raised on sculptured legs; long-fleeced carpets; woollen coverlets with quaint (geometrical) designs; white woollen coverlets; woollen coverlets with floral designs; mattresses stuffed with cotton; woollen coverlets with pictorial designs; woollen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages, rugs made of black panther's hide, rugs made of antelope's hide, red canopies and couches with red bolsters at each end. Samaṇa Gotama abstains from using such high and luxurious beds and their furnishings. A worldling, bhikkhus, might praise the Tathāgata in this manner.

16. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to beautifying or adorning themselves. And what are such embellishments and adornments? They are: using perfumed cosmetics, getting massaged, taking perfumed baths, developing one's physique, using mirrors, painting eye-lashes dark, decorating (oneself) with flowers, applying powder and lotion to the body, beautifying the face with powder and lotion, wearing bangles, tying the hair into a top-knot, carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords, using multi-coloured umbrellas or footwear (with gorgeous designs), wearing a turban or hair-pin set with rubies, carrying a Yak-tail fan and wearing long white robes with fringes. Samaṇa Gotama abstains from such embellishment and adornment. A worldling, bhikkhus, might praise the Tathāgata in this manner.

17. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbāna), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on[1]. Samaṇa Gotama abstains from engaging himself in such unprofitable talk. A worldling, bhikkhus, might praise the Tathāgata in this manner.

18. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to mutually disparaging disputes. And what are they? (They are as follows:) "You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can." Samaṇa Gotama abstains from such mutually disparaging disputes. A worldling, bhikkhus, might praise the Tathāgata in this manner.

19. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to serving as messengers or couriers. And what are such services ? They are: going from this place to that place, or coming from that place to this place and taking things from this place to that place, or bringing things from that place to this place, on behalf of kings, ministers,

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1. **and so on :** by this is meant 'forests, mountains, rivers and islands.'

brahmins, householders and youths. Samaṇa Gotama abstains from serving as messenger or courier. A worldling, bhikkhus, might praise the Tathāgata in this manner.

20. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), practise deceitful pretensions (to attainments), flattery (for gain), subtle insinuation by signs and indications (for gain), using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. Samaṇa Gotama abstains from such pretension and flattery. A worldling, bhikkhus, might praise the Tathāgata in this manner.

End of the chapter on Middle Morality

Mahā Sīla

(Major Morality)

21. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are: fortune telling from a study of physical characteristics, or of signs and omens, or of lightning; interpreting dreams; reading physiognomy; prognosticating from a study of rat-bites; indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, with husks, broken rice, whole rice, clarified butter, oil, oral spells, or with blood; reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs; reciting spells in the graveyard to eliminate danger; reciting spells to overcome evil spirits; using magical formulae learnt in a mud-house; charming snakes and curing snake-bites; treating poisoning; curing scorpion-stings or rat-bites; interpreting animal and bird sounds and the cawing of crows; foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

22. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons; reading the characteristics of women, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals[1], tortoises and game-beasts. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

23. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about kings going to war; about kings coming back from war; about kings advancing in battle from their home country; about kings from foreign countries retreating; about kings from foreign countries advancing in battle; about kings retreating to their home country; about kings from their home country proving victorious; about kings from foreign countries losing battles; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

24. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about the eclipse of the moon, or of the sun; about the conjunction

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1. **Pointed-eared animals**: Kaṇṇikā. The Commentary here says this term means pinnacles of houses or points of ear-ornaments.

of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors, comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planets taking the wrong course; about the effects of meteors, comets, and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

25. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of versification, and of treatises of controversial matters (such as the origin of the universe etc.). Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

26. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: bringing the bride to the bridegroom; leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or loss of fame and prosperity; curing the tendency to abort or miscarry;

casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand or to cause inability to speak or to hear; conducting seances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

27. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: propitiating the devas by promises of offerings; making offerings to devas for favours granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practising paediatrics; preparing basic drugs and dressing sores and removing the dressing. Samaṇa Gotama abstains from making a wrongful living by such means. A worldling, bhikkhus, might praise the Tathāgata in this manner.

Bhikkhus! These are the matters of a trifling and inferior nature, of mere morality, in respect of which a worldling might speak when praising the Tathāgata.

End of the Chapter on Major Morality

Exposition on Wrong Views

28. Bhikkhus! Besides morality there are other dhammas[1] which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the *paṇḍita*, ariyas who have attained one of the four maggas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom)[2]. Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas. And what are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas?

(The Buddha answered this question by means of a graduated discourse, beginning with eighteen wrong views relating to the past as follows.)

Eighteen Wrong Views Relating to the Past
(Pubbantānuditṭhi)

Note: [A Synopsis is inserted here to facilitate understanding of the eighteen wrong views relating to the past.]

Synopsis of Wrong Views

The Brahmajāla Sutta sets forth sixty-two kinds of wrong views which are held by Samaṇas and Brāhmaṇas.

These sixty-two kinds of wrong views are classified into two categories, namely, Pubbantānuditṭhi and Aparantānuditṭhi.

Pubbantānuditṭhi means the group of wrong views which are based on the past existences.

Aparantānuditṭhi means the group of wrong views which are thoughts or speculations on the future.

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1. **dhammas:** The Commentary says that here the dhammas referred to are sabbaññuta ñāṇa.

2. The Buddha's sabbaññuta ñāṇa encompasses Magga Insight.

Pubbantānu diṭṭhi is further classified into five sub-categories. They are as follows:

(1) Sassata diṭṭhi

(2) Ekacca sassata diṭṭhi

(3) Antānanta diṭṭhi

(4) Amarāvikkhepa diṭṭhi

(5) Adhiccasamuppanna diṭṭhi

The following are brief explanations on the above-mentioned five sub-categories.

(1) Sassata diṭṭhi is a group of false views of eternity, which says that *atta* as well as *loka* is eternal. There are four different views in this group, namely, the first eternity view, the second eternity view, the third eternity view, and the fourth eternity view.

(2) Ekacca Sassata diṭṭhi is a group of false views of eternity, which says that *atta* and *loka* are in some cases eternal and in other cases not eternal. There are four different dualistic views in this group, namely, the first dualistic view of eternity, the second dualistic view of eternity, the third dualistic view of eternity, and the fourth dualistic view of eternity.

(3) Antānanta diṭṭhi is a group of false views on the finiteness or otherwise of the world system (as represented by the mental image of the earth-device used in meditation). There are four different views in this group, namely, the first view which says the world system is finite, the second view which says it is infinite, the third view which says it is finite vertically and infinite horizontally, and the fourth view which says it is neither finite nor infinite.

(4) Amarāvikkhepa diṭṭhi (false views that make one sit on the fence, to be on the safe side). For example, a question is put to a person who does not know the answer. He does not want to admit that he does not know. At the same time, he fears that the wrong answer would cause him distress, which might be harmful to him. Therefore, he answers the question thus: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, nor that way, nor the other way, and also I don't take it that it is otherwise."

There are four causes that make the samaṇas and brāhmaṇas in this group sit on the fence.

The first sits on the fence because of the fear that the wrong answer would cause him distress, which might be harmful to him.

The second sits on the fence because of the fear that the wrong answer might cause the arising in him of mental defilements, which would in turn cause distress that might be harmful to him.

The third sits on the fence because of the fear of his being taken to task for the wrong answer.

The fourth sits on the fence because of lack of wisdom.

(5) Adhiccasamuppanna diṭṭhi (false views that *atta* as well as *loka* arises without a cause).

There are two groups of persons who hold this view.

(a) The persons belonging to the first group were asaññasatta brahmās in their previous existence. These brahmās are so called because they are the brahmās who have only body and no mind. In order to achieve this kind of rebirth, those who are desirous of having it have to practise the Saññā virāga bhāvanā. In simple terms, it means bhāvanā for the extermination of mind. Even though it is so called, it does not exterminate mind. It only suspends the arising of mind. When the effects of Saññā virāga bhāvanā come to an end, the mental process that has been suspended arises generally as the paṭisandhi citta (the first citta) of a human being. In simple terms, it can be said thus: When an asaññasatta brahmā dies, he is generally reborn as a human being. When he comes of age he may acquire through the practice of meditation a psychic power which would enable one to recall the past. Since, however, he was an asaññasatta brahmā in his previous existence, his psychic power cannot take him beyond his paṭisandhi citta. Therefore he says that *atta* and *loka* arise by themselves, without anything to cause their appearance.

(b) The persons belonging to the second group base on speculation their view that *atta* and *loka* arise without a cause.

This is the end of the synopsis on Pubbantānu diṭṭhi, which consists of eighteen false views.

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29. There are, bhikkhus, certain samaṇas and brāhmaṇas who speculate on the past and who adhere to views relating to it. They assert on eighteen different grounds their various wrong views based on the past. On what authority and on what basis do these respected samaṇas and brāhmaṇas speculate on the past, adhere to views relating to it, and assert on eighteen different grounds their various wrong views based on the past?

Four Kinds of Eternity View
(Sassatadiṭṭhi)

30. There are, bhikkhus, certain samaṇas and brāhmaṇas who hold the view of eternity. They give four reasons to demonstrate the eternal existence of

atta as well as *loka*.[1] On what authority and on what basis do these respected samaṇas and brāhmaṇas demonstrate on four grounds[2] that *atta* as well as *loka* is eternal?

The first Category of Eternity View

31. In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences[3]. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren,[4] standing like a mountain peak and firm like a gate post.

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1. The Commentary explains *atta* as well as *loka* as one of the five khandhas.

   The Sub-Commentary expands this by saying that (i) when the four mental khandhas are taken as *atta* by those who believe in *atta* (soul), the remaining khandha is taken as *loka;* or (ii) when one of the five khandhas is taken as *atta*, the rest of the khandhas are taken as *loka;* or (iii) when all the five khandhas of oneself are taken as *atta*, the khandhas outside oneself are taken as *loka* by those who believe in *atta*.
2. See Appendix A 1.
3. *recollects many past existences*: See Appendix A 2.
4. **barren** : just as a barren woman cannot bear any children, *atta* as well as *loka* cannot produce another *atta* or *loka*.

Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

Atta as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the first line of reasoning and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (1)

The Second Category of Eternity View

32. And secondly, on what authority and on what basis do the respected samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest concentration, he recollects many past existences. And what does he recollect?

He recollects one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect one cycle of dissolution and development, or two, or three, or four, or five, or ten cycles in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure

13791

thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

> *Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the second line of reasoning and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (2)

The Third Category of Eternity View

33. And thirdly, on what authority and on what basis do the respected samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When his mind has thus gained the highest mental concentration, he recollects many past existences. And what does he recollect?

He recollects ten cycles of dissolution and development, or twenty, or thirty, or forty cycles in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence." In this way he recollects many past existences together with their characteristics and related facts (such as names and clans).

He says thus:

"*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature. It must be so because I have achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When my mind has thus gained the highest concentration, I can recollect many past existences. And what do I recollect?

I recollect ten, or twenty, or thirty or forty, cycles of dissolution and development in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. I was born in another existence. In that (new) existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way I recollect many past existences together with their characteristics and related facts (such as names and clans). And so I say that I know this:

> *Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature."

Bhikkhus! This is the third line of reasoning, and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (3)

The Fourth Category of Eternity View

34. And fourthly, on what authority and on what basis do the respected samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

'*Atta* as well as *loka* is eternal, barren, standing like a mountain peak and firm like a gate post. Beings transmigrate, go the round of rebirths, die and are born again. *Atta* or *loka*, however, is permanent like all things of an unchanging and enduring nature.'

Bhikkhus! This is the fourth line of reasoning, and it is based on this, holding on to this, that certain samaṇas and brāhmaṇas demonstrate that *atta* as well as *loka* is eternal. (4)

35. Bhikkhus! The samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal in the four ways thus cited above.

Bhikkhus! When any samaṇas and brāhmaṇas who hold the eternity view demonstrate that *atta* as well as *loka* is eternal, all of them proffer these four, or one of these four, lines of reasoning and no other besides them.

36. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way[1]. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths.)

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling[2] (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

37. Thus, bhikkhus, these are the dhammas[3] which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth

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1. **in the wrong way:** See Appendix A 3.
2. **feeling:** See Appendix A 4.
3. **dhammas:** See footnote 1 of para 28.

after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

End of the First Portion for Recitation (bhāṇa vāra)[1]

Four Views of Eternity and Non-eternity (Ekacca Sassata Diṭṭhi)

38. There are, bhikkhus, some samaṇas and brāhmaṇas who, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal. On what authority and on what basis do these respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, put forward four reasons to show that *atta* as well as *loka* is in some cases eternal and in others not eternal?

The First Category of Ekacca Sassata Diṭṭhi

39. There, indeed, is such a time, bhikkhus, as when this world system gets dissolved, as it does at times, after a lapse of many aeons. When the world system becomes thus dissolved, beings are reborn mostly in the Ābhassara[2] plane of existence (of radiant Brahmās). When they are born there because of jhāna mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. And they remain there for aeons.

40. There, indeed, is such a time, bhikkhus, as when this world system rises again, as it does at times, after a lapse of many aeons. When the world system thus rises again, there appears a palatial Brahmā-abode (brahma-vimāna, one or all three of Brahmā realms of first Jhāna), void of all life. At that time, a certain being from the Ābhassara plane of existence dies, either

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1. **bhāṇa vāra** means the portion of the text which can be recited at a stretch by an average bhikkhu. If the text is in the gāthā form, one bhāṇa vāra may roughly have two hundred and fifty stanzas. If it is in the prose form, it may roughly have eight thousand words.

2. **Ābhassara:** The Ābhassara plane of existence, to which Brahmās of flashing radiance belong, is the third of the three Second Jhāna Brahmā realms in the thirty-one planes of existence. See Appendix A5 for the thirty-one planes of existence.

at the end of his span of life, or on the exhaustion of the stock of his meritorious deeds, and is reborn in that empty palatial Brahmā realm. When he is born there because of jhāna mind, he is nurtured by rapture, resplendent with light from his own body, sojourning in the heavens and living in splendour. Thus he remains there for aeons.

41. Living there alone for aeons, there arises in him mental weariness and a longing for company thus: "Would that some other beings come to this place!" And then other beings fiom the Ābhassara plane of existence die either at the end of their span of life, or on the exhaustion of the stock of their meritorious deeds, and are reborn in that palatial Brahmā realm. When they are born there because of jhāna mind, they are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. Thus they remain there for aeons.

42. Then, bhikkhus, the being who was the first to be reborn there thinks to himself thus:

> "I am the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. I have created these other beings. Why can I say so? I can say so because awhile ago I thought to myself: 'Would that some other beings come to this place!' As I wished so, other beings have appeared in this place."

And then other beings who appeared later think to themselves:

> "This honourable personage is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. This honourable Brahmā has created us. Why can we say so? We can say so because, as we see, he appeared in this place first, whereas we appeared only after him."

43. Among them, bhikkhus, the one who appeared first lives longer, and is more beautiful and more powerful (than the others). Those beings who appeared later have a shorter life, and are less beautiful and less powerful (than the one who first appeared).

44. Then, bhikkhus, there arises this possibility. A being dies in the Brahmā plane of existence and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a Brahmā); but he cannot recollect beyond that.

He says thus:

"That honourable personage is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the controller, the one confirmed in the practice of jhāna, and father to all that have been and shall be. That honourable Brahmā has created us. He is permanent, stable, eternal, immutable and as everlasting as all things eternal. We, who were created by the honourable Brahmā, are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the first possibility. It is based on this, holding on to this, that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+1=5)

The Second Category of Ekacca Sassata Diṭṭhi

45. In the second category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! There are devas known as Khiḍḍāpadosikas who, absorbed in merry-making and pleasure-seeking for a long time, forget to take nutriment and through such forgetfulness die in that abode of the devas.

46. Then, bhikkhus, there arises this possibility. A certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

"Those honourable devas, who are not Khiḍḍāpadosikas, are not absorbed in merry-making and pleasure-seeking for a long time. And as they are not absorbed in merry-making and pleasure-seeking for a long time, they do not forget to take nutriment. And since they are not forgetful they do not die in that abode of the devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Khiḍḍāpadosikas were absorbed in merry-making and pleasure-seeking for a long time; and because we were absorbed in merry-making and pleasure-seeking for a long time, we forgot to take nutriment. Through such forgetfulness we died in that world of the devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the second possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+2=6)

The Third Category of Ekacca Sassata Diṭṭhi

47. In the third category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of

eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! There are devas known as Manopadosikas who stare hard and long at one another (with jealousy). Staring hard and long thus at one another, they develop mutual hatred; becoming exhausted both physically and mentally, they die in that world of devas.

48. Then, bhikkhus, there arises this possibility. A certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in highest concentration, he can recollect that former existence (of a deva); but he cannot recollect beyond that.

He says thus:

> "Those honourable devas who are not Manopadosikas do not stare hard and long at one another (with jealousy). They do not, therefore, develop mutual hatred. Not becoming exhausted both physically and mentally they do not die in that world of devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Manopadosikas, who stared hard and long at one another (with jealousy), developed mutual hatred and became exhausted both physically and mentally. And we died in that world of devas. We are impermanent, changeable, short-lived and mortal. Thus have we come into this human world."

This, bhikkhus, is the third possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+3=7)

The Fourth Category of Ekacca Sassata Diṭṭhi

49. In the fourth category (of ekacca sassata diṭṭhi) on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal?

Bhikkhus! In this world a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying :

> "This which is called eye, ear, nose, tongue and the physical body is the *atta* which is impermanent, unstable, not eternal and mutable. But this which is called mind, thought or consciousness, is the *atta* which is permanent, stable, eternal, immutable and as everlasting as things eternal."

Bhikkhus! This is the fourth possibility. It is based on this that some samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, propound that *atta* as well as *loka* is in some cases eternal and in others not eternal. (4+4=8)

50. Bhikkhus! These samaṇas and brāhmaṇas, holding the dualistic view of eternity and non-eternity, demonstrate on these four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal.

Bhikkhus! When any samaṇas and orāhmaṇas, holding the dualistic view of eternity and non-eternity, demonstrate that *atta* as well as *loka* is in some cases eternal and in others not eternal, all of them proffer these four, or one of these four, lines of reasoning and not any other line of reasoning.

51. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if. these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing

that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbāna)[1].

52. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Four views of the world being Finite or Infinite (Antānanta Diṭṭhi)

53. There are, bhikkhus, some samaṇas and brāhmaṇas, who hold that the world is finite. There are also samaṇas and brāhmaṇas, who hold that the world is infinite. They put forward four grounds to support their respective views. On what authority and on what basis do these respected samaṇas and brāhmaṇas put forward four grounds to support their respective views?

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1. The Buddha achieved four maggas, by means of four Satipaṭṭhānas. In this paragraph, the Buddha was referring to Vedanānupassanā Satipaṭṭhāna, which is one of the four.

Vedanānupassanā Satipaṭṭhāna requires one to be mindful of feeling, whenever it appears, before any train of thought takes place. If he can do so steadfastly, he will perceive the anicca, dukkha, anatta nature of the five khandhas. This perception is conducive to the achievement of maggas.

By means of Vedanānupassanā Satipaṭṭhāna, the Bodhisatta perceived the impermanent, oppressive, soulless nature of vedanā. This perception was conducive to his achievement of freedom from dukkha, where there was absolute extinction of kilesas (defilements).

This paragraph is meant to disillusion those who believe "vedanā (feeling)" to be atta.

The First Antānanta Diṭṭhi

54. In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image, paṭibhāga nimitta[1], of the earth-device used in meditation) is finite.

He says thus:

"This world is finite. It is circumscribed. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite. Based on this I know that the world is finite and that it is circumscribed."

This, bhikkhus, is the first possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+1=9)

The Second Antānanta Diṭṭhi

55. In the second category of *antānanta diṭṭhi,* on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is infinite.

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1. See Appendix A6 on Paṭibhāga nimitta.

He says thus:

"This world is infinite, with no limit. Those samaṇas and brāhmaṇas who assert that the world is finite and that it is circumscribed are wrong. In fact, this world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is infinite. Based on this I know that the world is infinite, with no limit."

This, bhikkhus, is the second possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+2=10)

The Third Antānanta Diṭṭhi

56. In the third category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having thus established his mind in highest concentration, he abides in the view that the world (as represented by the purified mental image of the earth-device used in meditation) is finite vertically, but infinite horizontally.

He says thus:

"This world is finite, and, at the same time, infinite. Those samaṇas and brāhmaṇas who assert that the world is finite and is circumscribed are wrong. And so are the samaṇas and brāhmaṇas who assert that the world is infinite, with no limit. Why can it be said so? It can be said so because having achieved utmost mental concentration by dint of ardent, steadfast, persevering exertion,

mindfulness and right attentiveness, and having established my mind in highest concentration, I abide in the view that the world is finite vertically, and is infinite horizontally. Based on this I know that the world is finite, and, at the same time, infinite."

This, bhikkhus, is the third possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+3=11)

The Fourth Antānanta Diṭṭhi

57. In the fourth category of *antānanta diṭṭhi*, on what authority and on what basis do the respected samaṇas and brāhmaṇas propound either that the world is finite or that the world is infinite?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views, saying:

> "This world is neither finite nor infinite. Those samaṇas and brāhmaṇas who assert that the world is finite and that it is circumscribed are wrong. And so are those samaṇas and brāhmaṇas who assert that the world is infinite, with no limit. And so also are those samaṇas and brāhmaṇas who assert that the world is finite as well as infinite. This world is neither finite nor infinite."

This, bhikkhus, is the fourth possibility. Basing themselves on this authority and on this ground, some samaṇas and brāhmaṇas holding the view that the world is finite, and some samaṇas and brāhmaṇas holding the view that the world is infinite, demonstrate their respective points of view—the finiteness or the infiniteness of the world. (8+4=12)

58. Bhikkhus! Those samaṇas and brāhmaṇas who hold that the world is finite and those samaṇas and brāhmaṇas who hold that the world is infinite support their respective views on these four grounds.

Bhikkhus! When any samaṇas and brāhmaṇas who hold that the world is finite or when any samaṇas and brāhmaṇas who hold that it is infinite support their respective views, all of them proffer these four, or any one of the four, lines of reasoning and not any other line of reasoning.

59. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these four views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these four views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

60. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Four Kinds of Indecisive Evasion
(Amarāvikkhepa Diṭṭhi)

61. Bhikkhus, there are certain samaṇas and brāhmaṇas who by means of indecisive speech evade questions put to them on any matter; they evade answering them, (behaving elusively like amarā fish[1]) and speak in ambiguous terms, because of four reasons.

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1. amarā fish: a kind of slippery fish which cannot be caught because of its skill in diving into and jumping out of water.

What are the four reasons that cause those respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

The First Amarāvikkhepa Diṭṭhi

62. In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit[1] or what is demerit[2].

He thinks thus:

"I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, I may be stating a falsehood. This false statement of mine would cause me distress. Such distress might be harmful to me." (The thought that I have told a lie will

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1. Merit means *Dāna* (Charity), *Sīla* (Self-Control to refrain from doing and speaking what is evil), *Bhāvanā* (samatha and vipassanā). Samatha is the means for attaining rūpa jhānas and arūpa jhānas; rūpa jhānas can cause those who have them to be reborn as corporeal brahmās; arūpa jhānas can cause those who have them to be reborn as incorporeal brahmās. Vipassanā is the means for attaining maggas and phalas that will give one who has them freedom from dukkha.
2. Demerit is a synonym for akusala kammapatha.

Ten Akusala Kammapathas

Akusala Kammapatha means the path to evil or demerit. There are ten such paths:

(a) killing,
(b) stealing,
(c) using improper means to satisfy one's sensual desires, e.g., committing adultery, taking intoxicants,
(d) telling lies,
(e) setting one against another,
(f) using rough and abusive words,
(g) indulging in unbeneficial speech,
(h) belief in false theories,
(i) ill will,
(j) covetousness.

Causes of Akusala Kammapathas

There are three causes. They are lobha, dosa, moha (greed, anger, ignorance).

Causes of Kusala Kammapathas

There are three causes. They are alobha, adosa, amoha (absence of greed, anger and ignorance).

cause me distress. Such distress will be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests making a false statement declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit or what is demerit), he would reply: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the first possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+1=13)

The Second Amarāvikkhepa Diṭṭhi

63. What is the second reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit or what is demerit.

He thinks thus :

"I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, my answer might cause satisfaction and pleasure, or dissatisfaction and displeasure, to arise in me. These feelings of satisfaction, pleasure, dissatisfaction or displeasure would cling to me. This clinging would cause me distress. Such distress might be harmful to me." (If some learned persons approve of my answer, I shall think highly of myself. This thought will arouse in me either satisfaction or pleasure. If some learned persons disapprove of my answer, I shall think poorly of myself. This thought will arouse in me either dissatisfaction or displeasure with myself. These feelings of satisfaction and pleasure or

dissatisfaction and displeasure will cling to me. This clinging will cause me distress. Such distress will be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests making a wrong statement declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit or what is demerit), he would reply: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the second possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+2=14)

The Third Amarāvikkhepa Diṭṭhi

64. What is the third reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa does not understand correctly what is merit or what is demerit.

He thinks thus:

"I do not understand correctly what is merit or what is demerit. If I were to say what is merit, without really understanding it as being merit, or what is demerit, without really understanding it as being demerit, those samaṇas and brāhmaṇas who are learned, subtle, well-versed in other creeds, skilled in saying things straight to the point (like a skilful archer able to split the tail hair of an animal) and who are given to smashing all other views by their knowledge, might question (my views), ask reasons for them, and pass strictures on them. If they should thus question me, ask for reasons and pass strictures on my views, I might not be able to give them an adequate reply. In that case it would cause me distress. Such distress might be harmful to me."(Such distress would be a very serious obstacle in my path to higher rebirths and achievement of maggas and phalas.)

He who thus fears and detests such questioning declines to say what is merit or what is demerit. If he were asked to answer the question (as to what is merit, or what is demerit), he would reply: "I don't take it this way; neither do I take it that way; and I don't take it the other way; neither do I take it not this way, not that way, not the other way; and, also, I don't take it that it is otherwise."

Bhikkhus! This is the third possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12+3=15)

The Fourth Amarāvikkhepa Diṭṭhi

Note: **(i) Thirty-One Bhūmis**

According to Buddhism, there are thirty-one bhūmis. A bhūmi means an abode, where beings live. Bhūmi is sometimes translated as "plane of existence", or "realm".

(a) Twenty brahmā (Higher Celestial) bhūmis:

Arūpa brahmās (brahmās with mind and no body) live in four arūpa brahmā bhūmis. Rūpa brahmās (with mind and body) live in fifteen rūpa brahmā bhūmis. Asaññasatta brahmās (rūpa brahmās with body and no mind) live in the asaññasatta brahmā bhūmi. Brahmās are superior to devas.

(b) Six deva (Celestial) bhūmis:
Devas live in the six deva bhūmis.

(c) One manussa (human) bhūmi:
Human beings live in this manussa bhūmi.

(d) Four apāya (nether) bhūmis:

Niraya (beings in realms of continuous suffering), tiracchāna (animals), peta (miserable and ever hungry beings), asurakāyas (miserable and frightened beings) live in these four bhūmis.

(ii) Four types of Birth

According to Buddhism, there are four types of birth. They are (a) aṇḍaja (oviparous), (b) jalābuja (viviparous), (c) saṁsedaja (moisture--sprung), (d) opapātika (fully-fledged birth).

(iii) Opapātika

In the case of brahmās, devas, asurakāyas, petas and nirayas, as soon as paṭisandhi mind (first mind of the new life) takes place, they — unlike humans and animals, — attain full maturity. They appear as fully-fledged beings. This kind of birth is called opapātika birth. Unlike jalābujas, opapātikas do not leave behind dead bodies when they die. Simultaneously with their death, their bodies disappear.

The birth of beings in these thirty-one bhūmis takes place in accordance with their kammas. Kamma is the abbreviated term for deeds, words and thoughts, which one has done, spoken and conceived.

(iv) Bad Kammas

Killing, stealing, satisfying one's sensual desire by improper means— committing adultery and taking intoxicants are improper means, — telling lies, setting one against another, using rough and abusive words indulging in unbeneficial talk, covetousness, anger, having faith in wrong beliefs — these are bad kammas. They can cause one to have rebirths in the four apāya bhūmis.

(v) Good Kammas

Charity and self-control to refrain from doing and saying what is evil. These are good kammas. They can cause one to have rebirths in deva bhūmis.

(vi) Better Kammas

Four rūpa jhānas (refined mental states of concentration) which one will gain as a result of practising samatha bhāvanā. They are better kammas. They can cause rebirths in rūpa brahmā bhūmis.

(vii) Best Kammas

Four maggas and phalas which one will gain as a result of practising vipassanā bhāvanā. They will enable one to perceive Nibbāna. These four maggas will uproot seven anusayas, which are the causes of endless rebirths. Extinction of rebirths will cause one to gain freedom from dukkha.

65. What is the fourth reason that causes respected samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak in ambiguous terms?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is lacking in wisdom and is very bewildered. He evades questions put to him on any matter and speaks in ambiguous terms (in the following manner) as he is lacking in wisdom and is very bewildered.

"If I were asked, 'Is there another world?' and if I took it that there is, I should answer, 'There is another world'. But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise.

If I were asked

whether there is not another world .....

whether there is, and also is not, another world...

whether there neither is, nor is not, another world...

whether there is opapātika birth of beings.....

whether there is no opapātika birth of beings...

whether there is, and also there is not, opapātika birth of beings .....

whether it is not that there is, and also there is not, opapātika birth of beings.....

whether a good or a bad kamma produces results...

whether a good or a bad kamma produces no results .....

whether it is that a good or a bad kamma produces results, and also does not produce results .....

whether it is not that a good or a bad kamma produces results, and also does not produce results .....

whether there is life after death[1].....

whether there is no life after death.....

whether there is life as well as no life after death .....

whether it is not that there is life as well as no life after death, and if I took it that it is not that there is life as well as no life after death, I should answer : 'It is not that there is life as well as no life after death.' But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise."

Bhikkhus! This is the fourth possibility. It is based on this reason that some samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter and speak in ambiguous terms. (12-14-16)

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1. Literally, whether a sentient being exists after death...

66. Bhikkhus! These are the four reasons that cause those samaṇas and brāhmaṇas to be elusive, to evade questions put to them on any matter and to speak ambiguously.

Bhikkhus! When any of the samaṇas and brāhmaṇas who are elusive evade questions put to them on any matter, all of them do so either for these four, or any one of the four, reasons and not for any other reason. The Tathāgata knows... (as in paras 59 and 60)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Two Doctrines of Non-causality (Adhiccasamuppanna Vāda)

67. There are, bhikkhus, some samaṇas and brāhmaṇas who, holding the doctrine of non-causality, propound in two ways that *atta* as well as *loka* arises without a cause.

On what authority and on what basis do those respected samaṇas and brāhmaṇas propound in two ways that *atta* as well as *loka* arises without a cause?

The First Adhiccasamuppanna Vāda

68. There are, bhikkhus, Brahmās who are known as *asaññasatta*, beings devoid of *saññā*, (lit., Perception; here, the Commentary says, mind and mental concomitants are meant). When these Brahmās pass away from that realm, they are reborn in a sensual existence with *saññā*. There is a possibility that when a being thus passes away from that realm, he is reborn in this human world. Having been thus reborn, he renounces the worldly life for the homeless life of a recluse. He then achieves utmost mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. When he has thus established his mind in highest concentration, he can recollect the arising of *saññā* (birth-linking consciousness) in the present existence, but cannot recollect beyond that. He says thus:

"*Atta* as well as *loka* arises without a cause. Why can I say so? I can say so because formerly I was not in existence, but now I actually exist although I had not existed before."

Bhikkhus! This is the first possibility. It is based on this that some samaṇas and brāhmaṇas, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause. (16 + 1 = 17)

The Second Adhiccasamuppanna Vāda

69. Secondly, bhikkhus, on what authority and on what basis do the respected samaṇas and brāhmaṇas, holding the doctrine of non-causality, propound that *atta* as well as *loka* arises without a cause?

In this world, bhikkhus, a certain samaṇa or brāhmaṇa is given to logic and investigation. He uses various methods of reasoning, conducts investigations and gives his views thus:

"*Atta* as well as *loka* arises without a cause."

This, bhikkhus, is the second possibility. It is based on this that some samaṇas and brāhmaṇas, holding the doctrine of non-causality, declare that *atta* as well as *loka* arises without a cause. (16 + 2 = 18)

70. Bhikkhus! Those samaṇas and brāhmaṇas who hold the doctrine of non-causality demonstrate on these two grounds that *atta* as well as *loka* arises without a cause. When any of the samaṇas and brāhmaṇas who hold the doctrine of non-causality demonstrate that *atta* as well as *loka* arises without a cause, all of them do so on these two, or one of the two, grounds and on no other ground. The Tathāgata knows...(as in paras 59 & 60)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

71. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the past and who adhere to views relating to it assert in these eighteen ways their many and varied wrong views about the past.

Bhikkhus! When any of those samaṇas and brāhmaṇas who speculate on the past and adhere to views relating to it declare their many and varied wrong views about the past, all of them do so in these eighteen, or one of the eighteen, different ways and in no other way.

72. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these eighteen views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these eighteen views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i. e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i. e., he realizes Nibbāna).

73. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgatā has set them forth after realization of these dhammas by himself through *Sabbaññuta Ñāṇa* (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

End of the Second Portion for Recitation

Forty-four Views Relating to the Future

(Aparantānuditṭhi)

74. There are, bhikkhus, certain samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it. They assert in forty-four ways their many and varied wrong views relating to the future. On what authority and on what basis do these respected samaṇas and brāhmaṇas speculate on the future, adhere to beliefs relating to it, and declare them in forty-four ways?

Sixteen Kinds of Belief in the Existence of Saññā after Death (Uddhamāghātanika Saññī Vāda)

75. There are, bhikkhus, certain samaṇas and brāhmaṇas who believe in the existence of *saññā*[1] after death. They declare in sixteen ways their belief in the existence of *atta* with *saññā* after death. On what authority and on what basis do these respected samaṇas and brāhmaṇas, believing in the existence of *atta* with *saññā* after death, demonstrate in sixteen ways the existence of *atta* with *saññā* after death?

76. They declare

that: (1) *atta* is corporeal; it does not decay after death; and it has *saññā*; .....
(This view is held by a person who has attained a *rūpa jhāna* and who takes as *atta* the purified mental image, *paṭibhāga nimitta*, which is the object of his jhāna concentration. This purified mental image is taken by him as having the nature of corporeality because of its similarity to the original *kasiṇa* object of meditation, or because it has the nature of changeability, as it is small before being enlarged mentally and as it becomes large when expanded mentally. The jhāna mind which is concentrated on this purified mental image is taken by this person to be *saññā*, and thus he believes that the *atta* identified with the purified mental image has *saññā*. However, a person who believes in *atta* and who has not attained any jhāna just takes it through some sort of reasoning that *atta* is corporeal and has *saññā*. Both these two kinds of persons firmly believe that after death in the present existence *atta* is not subject to decay or disintegration, and therefore is eternal.)

or that: (2) *atta* is incorporeal; it does not decay after death; and it has *saññā*; .....
(This view is held by one who has attained

1. **saññā**: lit., Perception; in most cases it stands for mind and mental concomitants.

an *arūpa jhāna* and whose object of jhāna concentration is some abstract thing such as *ākāsa* or space; this abstract object of concentration is taken by him as *atta*. Such objects of jhāna concentration, being abstract, do not have the nature of corporeality. The *arūpa jhāna* mind concentrating on such an object is taken as *saññā*. Thus, this *atta* has *saññā* and is eternal.)

or that: (3) *atta* is both corporeal and incorporeal;.....

(This view is held by a person who first attains an *arūpa jhāna* and believes in the corporeality of *atta*, through concentrating on the purified mental image of a kasiṇa object; then, after progressing further in concentration, when he attains an *arūpa jhāna*, he comes to believe also that the *atta* identified with the abstract object of *arūpa jhāna* concentration is incorporeal.)

or that: (4) *atta* is neither corporeal nor incorporeal;...

(This view is held by a person who has not attained any *jhāna*, and who has heard such a statement from others or who has thought it out on his own.)

or that: (5) *atta* is finite ; .....

(This view is held by a person who believes in the finiteness of the world, *loka*, as represented by the purified mental image, *paṭibhāga nimitta*, of the kasiṇa object of meditation, as in Para 54. This purified mental image is at first of the same size as the original kasiṇa object. When much stronger concentration is gained, the purified mental image can be mentally enlarged and expanded, either before or after *jhāna*, in one of three ways: with finite limits; or endlessly, that is, without finite limits; or with finite limits vertically, and endlessly without finite limits horizontally. Here the person concerned has mentally enlarged the purified mental image, *paṭibhāga nimitta*, within finite limits, and he

takes this enlarged and defined image itself as *atta*. Thus he says 'atta is finite; it does not decay after death; and it has *saññā*.' In Para 54, the person concerned was speculating about the past; here the person concerned is speculating about the future. The same applies to the next three persons.)

or that: (6) *atta* is infinite;.....

(This view is held by a person who has mentally expanded the purified mental image endlessly.)

or that: (7) *atta* is both finite and infinite;.....

(This view is held by a person who has mentally expanded the purified mental image with definite limits vertically and endlessly without definite limits horizontally.)

or that: (8) *atta* is neither finite nor infinite; .....

(This view is held by a person who has not attained any *jhāna*, but who may have come to this conclusion either through his own reasoning or because he has heard the contradictory views above.)

or that : (9) *atta* has only one kind of *saññā*; .....

(This view is held by a person who is immersed in *jhāna*; while immersed in *jhāna*, he takes the mind as *atta*, and that *atta* being concentrated on only one object of jhāna concentration, he believes that *atta* has only one kind of *saññā*.)

or that: (10) *atta* has various kinds of *saññā*; .....

(This view is held by a person who, not being immersed in any *jhāna*, is conscious of several kinds of objects of the senses; thus he believes *atta* has various kinds of *saññā*.)

or that: (11) *atta* has limited *saññā*;.....

(This view is held by a person who has attained *jhāna*, but who has not mentally enlarged the purified mental image of the

kasiṇa object, which therefore appears to him to be small or limited. His *jhāna saññā* concentrates on this small or limited mental image as its object, and he takes the jhāna mind or *saññā* as *atta*, and he concludes that *atta* has a small or limited *saññā*. Other persons believe that *atta* itself is as small as a thumb, or a paddy seed, or an atom, and therefore *atta* has a small or limited *saññā*.)

or that: (12) *atta* has unlimited *saññā*; .....

(This view is held by a person whose jhāna concentration has as its object the purified mental image which has been mentally enlarged or expanded by him, and who therefore concludes that *atta* has a very large or unlimited *saññā*. Other persons believe that *atta* exists in every animate or inanimate thing and thus it has immeasurably numerous *saññā*.)

or that: (13) *atta* indeed has bliss;.....

(This view is held by a person who has attained the divine power of sight, *dibbacakkhu abhiññā*, and who by this power sees those in the three lowest rūpa bhūmis abiding in jhāna and experiencing blissful sensation. He therefore concludes that *atta* indeed has and will have bliss.)

or that: (14) *atta* indeed has suffering;.....

(This view is held by a person who through divine power of sight sees those in the abodes of intense continuous suffering. He therefore concludes that *atta* indeed has and will have suffering.)

or that: (15) *atta* has both happiness and suffering;.....

(This view is held by a person who sees beings in the human world experiencing both happiness and suffering.)

or that: (16) *atta* has neither happiness nor suffering; it does not decay after death; and it has *saññā*. (Here, neither happiness nor suffering means equanimity. This view is held by a person who through the divine power of sight sees the Vehapphala Brahmās who are given to abiding in the jhāna of equanimity.) [18 +(16) = 34]

77. Bhikkhus, these are the sixteen ways in which those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare their believe in the existence of *atta* with *saññā* after death. When any of those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death demonstrate the existence of *atta* with *saññā* after death, all of them do so in these sixteen, or in one or other of these sixteen ways and in no other way. The Tathāgata knows... (as in Paras 72, 73)... If anyone wishes to praise correctly the true virtues of the Tathāgata, he should do so in terms of these dhammas.

Eight Kinds of Belief in the Non-existence of Saññā after Death (Uddhamāghātanika Asaññī Vāda)

78. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death. They declare in eight ways their belief in the existence of *atta* devoid of *saññā* after death.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, believing in the existence of *atta* devoid of *saññā* after death, demonstrate in eight ways their belief in the existence of *atta* devoid of *saññā* after death?

79. They declare

that: (1) *atta* is corporeal; it does not decay after death; and it has no *saññā*; (This view is held by a person who, like the person in item (1) of Para 76, takes the *paṭibhāga nimitta* as *atta*, and believes that *atta* is corporeal and eternal. But this

person sees those who have reached after death the *asaññasatta* Brahmā realm, with only body and no mind, and thus he believes that *atta* has no *saññā* after death.)

or that: (2) *atta* is incorporeal; it does not decay after death; and it has no *saññā*;
(This view is held by a person who takes as *atta* the *saññākkhandha*, the aggregate of Perception, from amongst the five Aggregates or Khandhas. As there is no other kind of *saññā* apart from this *saññākkhandha*, this person takes it that there is no *saññā* after death.)

or that: (3) *atta* is both corporeal and incorporeal;.....
(This view is held by a person who takes as *atta* all the aggregates of physical and mental phenomena, including *saññā*, and as this *atta* has no additional *saññā* apart from *saññākkhandha*, either before or after death, he takes it that there is no *saññā* after death, since he is speculating about future existence.)

or that: (4) *atta* is neither corporeal nor incorporeal;...
(This view is held by a person who has either heard it from other persons, or thought it out on his own.)

or that: (5) *atta* is finite;.....
(This view is held by a person who takes as *atta* the purified mental image of which he has not mentally enlarged or expanded. As this purified mental image of the kasiṇa object does not have *saññā*, the person takes it that there is no *saññā* after death.)

or that: (6) *atta* is infinite ;.....

or that: (7) *atta* is both finite and infinite; .....

or that: (8) *atta* is neither finite nor infinite; it does not decay after death; and it has no *saññā*.
(These three views, (6), (7), (8) may be interpreted on the lines of views, (6), (7), (8), of Para 76, except that here *atta* is taken as having no *saññā*.)

[18+(16+8=24)=42]

80. Bhikkhus! Those samaṇas and brāhmaṇas who believe in the existence of *atta* devoid of *saññā* after death demonstrate in these eight ways their belief in the existence of *atta* devoid of *saññā* after death.

Bhikkhus! When any of the samaṇas and brāhmaṇas propound their belief in the existence of *atta* devoid of *saññā* after death, all of them do so in these eight, or one of the eight, ways and in no other way. The Tathāgata knows··· (as in Paras 72, 73)... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Eight Kinds of Belief in the Existence of neither Saññā nor Non-Saññā After Death

(Uddhamāghātanika Nevasaññī Nāsaññī Vāda)

81. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā*[1] after death. They declare in eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, believing in the existence of neither *saññā* nor non-*saññā* after death, demonstrate in eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death?

82. They declare

that: (1) *atta* is corporeal; it does not decay after death; and it has neither *saññā* nor non-*saññā*; (This view is held by a person who maintains that as *saññā* is extremely weak at the moment of death and at the moment of conception in the next existence, *saññā* cannot be said to exist definitely, nor can it be said to not exist since it still exists in a very delicate and refined form. Thus *atta* has neither *saññā* nor *asaññā, i.e.*, non-*saññā*.)

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1. **Saññā**: Lit., Perception. Here it stands for mind and mental concomitants. (See Para 68.) Thus saññā may be rendered ' Consciousness'.

or that: (2) *atta* is incorporeal; ... ...
or that: (3) *atta* is both corporeal and incorporeal;.....
or that: (4) *atta* is neither corporeal nor incorporeal;...
or that: (5) *atta* is finite; ... ...
or that: (6) *atta* is infinite; ... ...
or that; (7) *atta* is both finite and infinite;.....
or that: (8) *atta* is neither finite nor infinite; it does not decay after death; it has neither *saññā* nor non-*saññā*. [18+(24+8=32)=50]

83. Bhikkhus! Those samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā* after death demonstrate in these eight ways their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death.

Bhikkhus! When any of the samaṇas and brāhmaṇas who believe in the existence of neither *saññā* nor non-*saññā* after death propound their belief in the existence of *atta* in a state of neither *saññā* nor non-*saññā* after death, all of them do so in these eight, or one of the eight, ways and in no other way. The Tathāgata knows... (as in Paras 72, 73) ... Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Seven Kinds of Belief in Annihilation
(Uccheda Vāda)

84. There are, bhikkhus, some samaṇas and brāhmaṇas who believe in annihilation. They declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living.[1]

On what authority and on what basis do those respected samaṇas and brāhmaṇas declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living?

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1. **Satosattassa**: The Commentary qualifies " **sato** " with " **vijjamanassa** ", meaning " visibly or apparently existing".

85. In this world, bhikkhus, a certain samaṇa or brāhmaṇa asserts and holds the (following) view :

"Friend! This *atta* is corporeal; made up of four great primary elements; born of the union of father and mother; annihilated and destroyed on the dissolution of the physical body and it does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare the belief in the annihilation, destruction and (future) non-existence of beings presently living. (1) [18+(32+1=33)=51]

86. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the sensuous world (kāmāvacara) of the devas, having corporeality, nourished by solid nutriments. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (2) [18+(32+2=34)=52]

87. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of the world of Brahmās, having corporeality, caused by the jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of the physical body, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (3) [18+(32+3=35)=53]

88. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who, by concentrating (through *kasiṇa* meditation) on the concept "Space is Infinite", has reached the (non-corporeal) Realm of Infinity of Space (*ākāsānañcāyatana* plane of the Brahmās) where all forms of *saññā* that turn on corporeality (*rūpa saññā*) have been completely transcended, all forms of *saññā* arising out of contact between the senses and their objects (*paṭigha saññā*) have vahnished, and other forms of *saññā*, many and varied, (*nānatta saññā*) are not paid attention to. You do not know that *atta;* neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (4) [18+(32+4=36)=54]

89. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Infinity of Consciousness (*viññānañcāyatana* plane of the Brahmās), by concentrating on the concept "Consciousness is Infinite," having totally gone beyond the jhāna of Infinity of Space. You do not know that *atta;* neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (5) [18+(32+5=37)=55]

90. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of Nothingness

(*ākiñcaññāyatana* plane of the Brahmās), by concentrating on the concept "Nothing is there", having totally gone beyond the jhāna of Infinity of Consciousness. You do not know that *atta*; neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (6) [18+(32+6=38)=56]

91. To him, again, someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* is not by this much entirely annihilated. There is another *atta* of one who has reached the (non-corporeal) Realm of neither *saññā* nor non-*saññā* (*Nevasaññānāsaññāyatana* plane of the Brahmās), by concentrating on the mental object "This (Third Arūpa Jhāna Consciousness) is tranquil; this is sublime", having totally gone beyond the jhāna of Nothingness. You do not know that *atta;* neither can you see it. But I know it; and I see it. Friend, with the dissolution of that one's mental aggregates, that *atta* becomes annihilated and destroyed. It does not exist after death. In this manner, this *atta* becomes entirely extirpated."

Thus do some declare their belief in the annihilation, destruction and (future) non-existence of beings presently living. (7) [18+(32+7=39)=57]

92. Bhikkhus! Those samaṇas and brāhmaṇas declare in these seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living.

Bhikkhus! When any of the samaṇas and brāhmaṇas who believe in annihilation, propound their belief in the annihilation, destruction and (future) non-existence of beings presently living, all of them do so in these seven, or one of the seven, ways and in no other way. The Tathāgata knows...(as in Paras 72, 73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Five Kinds of Belief in (Mundane) Nibbāna as Realizable in this Very Life (Diṭṭhadhamma Nibbāna Vāda)

93. There are, bhikkhus, some samaṇas and brāhmaṇas who hold the view that (mundane) Nibbāna[1] is realizable in this very life by beings presently living. They declare in five ways the nature of the supreme (mundane) immediate Nibbāna of beings presently living.

On what authority and on what basis do those respected samaṇas and brāhmaṇas, holding the view that (mundane) Nibbāna is realizable in this very life by beings presently living, declare in five ways the nature of the supreme (mundane) immediate Nibbāna of beings presently living?

94. In this world, bhikkhus, a certain samaṇa or brāhmaṇa puts forward this view and adheres to it, saying :

"Friend! This *atta* fully and thoroughly enjoys the five kinds of sensual pleasures. Thus, friend, this *atta* has reached the supreme (mundane) immediate Nibbāna."

In this way some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (1) [18+(39+1=40)=58]

95. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because sensual pleasures are impermanent, painful and subject to change. Out of the nature of their changeableness and instability arise grief, lamentation, pain, distress and despair. Friend! Being detached from sensual pleasures and demeritorious factors, this *atta* achieves and remains in the first jhāna which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from

1. The Nibbāna of the holders of these views is entirely different from the Nibbāna of the Buddha's Teaching.

hindrances (nīvaraṇa). It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (2) [18+(39+2=41)=59]

96. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the first jhāna is considered coarse since *vitakka* and *vicāra* are still extant. Indeed, friend, this *atta*, having calmed *vitakka* and *vicāra*, achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, with *pīti* and *sukha* born of (first jhāna) concentration. It is only in this manner, friend, that this *atta* reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (3) [18+(39+3=42)=60]

97. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the second jhāna is considered coarse since there still is elation of mind which is *pīti*. Indeed, friend, this *atta*, having been detached from *pīti*, dwells with mindfulness and clear comprehension in equanimity, and experiences mental and physical well-being. It achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. It is only in this manner, that this *atta* reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (4) [18+(39+4=43)=61]

98. To him someone else says:

"Friend! The *atta* that you speak of does exist. I do not say it does not exist. (But) *atta* by this means has not yet reached the supreme (mundane) immediate Nibbāna. Why? It is because the third jhāna is considered coarse since in that jhāna there still is *sukha* constantly in mind. Indeed, friend, this *atta*, 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. It is only in this manner, friend, that it reaches the supreme (mundane) immediate Nibbāna."

Thus do some declare the nature of the supreme (mundane) immediate Nibbāna of beings presently living. (5) [18+(39+5=44)=62]

99. Bhikkhus! Those samaṇas and brāhmaṇas declare in these five ways their belief in the supreme (mundane) immediate Nibbāna of beings presently living. Bhikkhus! When any of the samaṇas and brāhmaṇas declare the supreme (mundane) immediate Nibbāna of beings presently living, all of them do so in these five, or one of five, ways and in no other way. The Tathāgata knows...(as in Paras 72,73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

100. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it, assert their many and varied wrong views about the future in these forty-four different ways.

Bhikkhus! When any of the samaṇas and brāhmaṇas propound the many and varied wrong views about the future, all of them do so in these forty-four, or one of the forty-four, different ways and in no other way. The Tathāgata knows.....(as in Paras 72, 73)...Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

101. Bhikkhus! Those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert their many and varied wrong views in these sixty-two different ways.

102. Bhikkhus! When any of the samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future propound their many and varied wrong views, all of them do so in these sixty-two, or one of the sixty-two, ways and in no other way.

103. Bhikkhus! The Tathāgata knows the destination, the next existence in which one holding these sixty-two views would be reborn, if these views are thus held on to, if these views are thus grasped.

The Tathāgata knows these sixty-two views. He also knows the dhamma which surpasses them. Knowing that dhamma, he does not view it in the wrong way. Since he does not view it in the wrong way, he realizes by himself the extinction of defilements (i.e., greed, anger, and ignorance of the Four Ariya Truths).

Bhikkhus! Since the Tathāgata rightly knows the arising of feeling (*vedanā*) and its cause, the cessation of feeling and its cause, its pleasantness, its faults, and freedom from attachment to it, he becomes liberated without any clinging, (i.e., he realizes Nibbāna).

104. Thus, bhikkhus, these are the dhammas which are profound, hard to see, hard to comprehend, tranquil, noble, surpassing logic, subtle and intelligible only to the ariyas. The Tathāgata has set them forth after realization of these dhammas by himself through Sabbaññuta Ñāṇa (Perfect Wisdom). Anyone wishing to praise correctly the true virtues of the Tathāgata should do so in terms of these dhammas.

Agitation Conditioned by Wrong Views and Craving

(Paritassita Vipphandita Vāra)

105. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.[1]

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1. Longing : Paritassita : by this is meant 'wrong view' and 'craving'.

106. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

107. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

108. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

109. Bhikkhus, of those (holding the wrong views), those samaṇss and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

110. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do

not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

111. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the extstence of *saññā* after death declare in sixteen ways that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

112. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

113. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* (*asaññā*) after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

114. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

115. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane)

immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

116. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

117. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in sixty-two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, being felt by those respected samaṇas and brāhmaṇas who do not know and who do not see (the truth) and who are seized by craving, is agitated through longing.

Contact as Cause

(Phassa Paccaya)

118. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the eternity view declare on four grounds that *atta* as well as *loka* is eternal, (based on their own personal feeling of satisfaction in their view). That (feeling) arises because of contact.

119. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own

personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

120. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

121. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

122. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

123. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

124. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare in sixteen ways that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

125. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view) That (feeling), too, arises because of contact.

126. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

127. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

128. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

129. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

130. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future and adhere to beliefs relating to them assert in sixty--two ways their many and varied wrong views relating to the past and the future, (based on their own personal feeling of satisfaction in their view). That (feeling), too, arises because of contact.

No Possibility of Feeling without Contact

(Netaṁ Ṭhānaṁ Vijjati Vāra)

131. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as

loka is eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

132. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is eternity as well as non-eternity declare on four grounds that *atta* as well as *loka* is in some cases eternal and in others not eternal, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

133. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who view the world as finite and those who view the world as infinite declare on four grounds that the world is finite or that it is infinite, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

134. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who are elusive evade questions put to them and remain ambiguous in four ways, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

135. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of non-causality declare on two grounds that *atta* as well as *loka* arises without a cause, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

136. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it declare in eighteen ways their many and varied wrong views relating to the past, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

137. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death declare in sixteen ways

that *atta* exists with *saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

138. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death declare in eight ways that *atta* exists devoid of *saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

139. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view that there is neither *saññā* nor non-*saññā* after death declare in eight ways that *atta* exists in a state of neither *saññā* nor non-*saññā* after death, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

140. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the belief in annihilation declare in seven ways their belief in the annihilation, destruction and (future) non-existence of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

141. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna declare in five ways their view of the supreme (mundane) immediate Nibbāna of beings presently living, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

142. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the future and adhere to beliefs relating to it assert in forty-four ways their many and varied wrong views about the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

143. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future assert in sixty-two ways their many and varied wrong views about the past and the future, (based on their own personal feeling of satisfaction in their view). Indeed, they can in no way experience that (feeling) without contact.

Of the Round of Suffering Caused by Wrong Views

(Diṭṭhigatikadhiṭṭhāna Vaṭṭa Kathā)

144. Bhikkhus, of those (holding the wrong views), those samaṇas and brāhmaṇas who hold the view of eternity declare on four grounds that *atta* as well as *loka* is eternal. Also those samaṇas and brāhmaṇas who hold the view that *atta* as well as *loka* is in some cases eternal and in others not eternal...(p)... Also those samaṇas and brāhmaṇas who hold the view of the world as finite or those who hold it as infinite...(p)... Also those samaṇas and brāhmaṇas who elusively evade questions...(p)... Also those samaṇas and brāhmaṇas who hold the view of non-causality...(p)... Also those samaṇas and brāhmaṇas who speculate on the past and adhere to beliefs relating to it ...(p)... Also those samaṇas and brāhmaṇas who believe in the existence of *saññā* after death...(p)... Also those samaṇas and brāhmaṇas who believe in the non-existence of *saññā* after death...(p)... Also those samaṇas and brāhmaṇas who believe that there is neither *saññā* nor non-*saññā* after death...(p)...Also those samaṇas and brāhmaṇas who believe in annihilation...(p)... Also those samaṇas and brāhmaṇas who believe in (mundane) immediate Nibbāna...(p)... Also those samaṇas and brāhmaṇas who speculate on the future...(p)... Also those samaṇas and brāhmaṇas who speculate on the past, or the future, or both, and adhere to beliefs relating to them, assert in sixty-two ways their many and varied wrong views relating to the past and the future. They experience feeling as a result of repeated contact through the six sense bases. In them feeling gives rise to craving; craving gives rise to clinging; clinging gives rise to current existence (upapatti bhava) and the kammic causal process (kamma bhava); the kammic causal process gives rise to rebirth; and rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

Discourse on the Cessation of the Round of Rebirths
(Vivaṭṭa Kathādi)

145. Bhikkhus! When a bhikkhu knows correctly the origin of the six sense bases of contact, their cessation, their pleasantness, their danger and the way of escape from them; he realizes the dhammas (Morality, *sīla;* Concentration, *samādhi;* Wisdom, *paññā;* Liberation, *vimutti*) that surpass all these (wrong) views.

146. Bhikkhus! When any of the samaṇas and brāhmaṇas who speculate on the past, or the future, or both the past and the future, and adhere to beliefs relating to them, assert the many and varied (wrong) views about the past, or the future, or both, all of them are caught in the net of this discourse with all their sixty-two categories of wrong views, and if they try to rise (or sink), they rise (or sink) within the net, for all their views fall within the net of this discourse.

Take this simile, bhikkhus! When a skilful fisherman or his apprentice spreads out a finely meshed net on the waters of a small lake, it may occur to him thus:

> 'As all big creatures in the lake have been caught in the finely meshed net, if they rise to the surface (or sink), they do so within the net. As they are all contained in the net, if they rise (or sink), they do so all within the finely meshed net.'

In the same manner, bhikkhus, when all samaṇas and brāhmaṇas, speculating on the past, or the future, or both, and adhering to beliefs relating to them, assert their many and varied (wrong) views they do so in sixty-two ways, which all fall within the net of this discourse. And as this discourse encompasses all those (wrong) views, if any one of the views comes up, it does so within the compass of this discourse.

147. The Tathāgata's physical body stands cut off from the bonds of craving for existence. Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Just as, bhikkhus, when the stalk is cut off, all mangoes hanging on it go with it; so, bhikkhus, the physical body of the Tathāgata stands cut off from craving for existence.

Men and devas will behold him for so long as his physical body remains. They will not behold him when his physical body dissolves at the end of his life.

Conclusion

148. When the Bhagavā had delivered this discourse, the Venerable Ānanda addressed him thus: "Marvellous indeed, Venerable Sir! Extraordinary indeed, Venerable Sir! What is the name of this exposition of the dhamma?"

"Ānanda!" said the Bhagavā, "Bear in mind that this exposition of the dhamma is called Atthajāla, the Net of Essence, as well as Dhammajāla, the Net of the Dhamma, as well as Brahmajāla, the Net of Perfect Wisdom, as well as Diṭṭhijāla, the Net of Views, as well as Anuttarasaṅgāma Vijaya, the Incomparable Victory in Battle." Thus said the Bhagavā.

149. Delighted, the bhikkhus rejoiced at the words of the Bhagavā. On the delivery of this discourse ten thousand world systems quaked.

End of the Brahmajāla Sutta, the first Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

Sāmaññaphala Sutta

II. SĀMAÑÑAPHALA SUTTA

(The Fruits of the Life of a Samaṇa)

Of the King and His Ministers

150. Thus have I heard:

At one time, the Bhagavā was residing in Rājagaha at the mango grove of Jīvaka, the adopted son of the Prince (Abhaya), together with a large company of bhikkhus, numbering twelve hundred and fifty.

At that time King Ajātasattu of Magadha, the son of Queen Vedehī, was resting on the upper terrace of his palace with a retinue of ministers, on the night of the fasting day, the fullmoon day of the month at the end of the four-month rainy season when the white lotus bloomed.

On that day of fasting, King Ajātasattu of Magadha, the son of Queen Vedehī, made a solemn utterance thus:

> "Pleasant, indeed, is the moonlit night, friends! Beautiful, indeed, is the moonlit night, friends! Fair to behold, indeed, is the moonlit night, friends! Lovely, indeed, is the moonlit night, friends! Remarkable, indeed, is the moonlit night[1], friends! Which samaṇa or brāhmaṇa shall I attend on today? Which samaṇa or brāhmaṇa can make my (troubled) mind clear and calm when I attend on him?"

151. When King Ajātasattu of Magadha, the son of Queen Vedehī, had made this utterance, a certain minister addressed him thus:

> "Your Majesty! There is this Pūraṇa Kassapa, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend

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1. Remarkable, by illumining the paths of the heavenly bodies, according to the Commentary.

on that Pūraṇa Kassapa. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha,tne son of Queen Vedehī, remained silent.

152. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Makkhali Gosāla, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Makkhali Gosāla. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

153. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Ajita Kesakambala, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent many years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Ajita Kesakambala. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

154. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Pakudha Kaccāyana, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many

as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Pakudha Kaccāyana. If Your Majesty should attend on him, your mind might become clear and calm. "

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

155. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Sañcaya Belaṭṭhaputta, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Sañcaya Belaṭṭhaputta. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

156. Another of the ministers addressed King Ajātasattu of Magadha, the son of Queen Vedehī, thus:

"Your Majesty! There is this Niganṭha Nāṭaputta, who has a group of disciples, with his own sect, being the teacher of his sect, reputed and well-known, the founder of a school of thought, acclaimed by many as virtuous, ripe with experience, having spent long years as an ascetic, with knowledge of the olden days, and far advanced in age. Let Your Majesty attend on that Niganṭha Nāṭaputta. If Your Majesty should attend on him, your mind might become clear and calm."

King Ajātasattu of Magadha, the son of Queen Vedehī, remained silent.

Concerning Jīvaka, adopted son of a Prince

157. At that time, Jīvaka, the adopted son of the Prince (Abhaya), was seated in silence, not far from King Ajātasattu of Magadha, the son of Queen Vedehī, who then asked: "Friend Jīvaka! Why do you remain silent?"

"Your Majesty! (said Jīvaka,) "The Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened, is now dwelling in our mango grove with a large company of bhikkhus, numbering twelve hundred and fifty. His fame has spread far and wide in this way:

'It has been said of the Bhagavā that he is worthy of special veneration (Arahaṁ); that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha); that he possesses supreme knowledge and the perfect practice of morality (Vijjācaraṇasampanna); that he speaks only what is beneficial and true (Sugata); that he knows all the three *lokas*[1] (Lokavidū); that he is incomparable in taming those who deserve to be tamed (Anuttaropurisadammasārathi); that he is the Teacher of devas and men (Satthādevamanussānaṁ); that he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and that he is the Most Exalted (Bhagavā).'

"Let Your Majesty attend on the Bhagavā, and if you should attend on him, your mind might become clear and calm."

158. "If that be so, Friend Jīvaka, make the riding elephants ready."

Saying "Very well, Your Majesty!" to King Ajātasattu of Magadha, the son of Queen Vedehī, Jīvaka, the adopted son of the Prince (Abhaya), had five hundred cow-elephants together with the King's elephant made ready, and informed him, "Your Majesty! The riding elephants are ready. Your Majesty can proceed at will."[2]

159. Then King Ajātasattu of Magadha, the son of Queen Vedehī, had the female attendants mounted on the five hundred cow-elephants, one on each, and himself riding on his state elephant, with dignity befitting royalty, attended by torch-bearers, set forth from Rājagaha to the mango grove of Jīvaka, the adopted son of the Prince (Abhaya).

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1. The three lokas are: the animate world (Sattaloka), the inanimate world (Okāsaloka) and the world of the conditioned (Sankhāraloka).
2. A literal translation would read: "Now you know the time.

On getting near the mango grove, King Ajātasattu of Magadha, the son of Queen Vedehī, was seized with fear and alarm which caused the hairs on his body to stand erect. Frightened and agitated, with hairs standing on end, King Ajātasattu of Magadha, the son of Queen Vedehī, said to Jīvaka, the adopted son of the Prince (Abhaya):

"Friend Jīvaka! Are you sure that you are not deceiving me? Friend Jīvaka! Are you sure that you are not playing me tricks? Friend Jīvaka! Are you sure you are not giving me into the hands of enemies? How is it that there is no sound, not even a sneeze nor a cough nor a spoken word among so large an assemblage of bhikkhus numbering twelve hundred and fifty?"

"Great King," (said Jīvaka,) "Be not afraid! Great King!Be not afraid! Noble King, I am not deceiving you; Noble King, I am not playing you tricks; Noble King, I am not giving you into the hands of enemies. Proceed, Great King, proceed! The lamps are burning bright in the pavilion."

Questions on the Fruits of the Life of a Samaṇa

160. Then King Ajātasattu of Magadha, the son of Queen Vedehī, having gone on the elephant as far as it should go, dismounted and approached on foot the door of the pavilion and said to Jīvaka, the adopted son of the Prince (Abhaya), "But, Friend Jīvaka, where is the Bhagavā?"

Jīvaka said, "Great King, this is the Bhagavā. The One sitting against the middle pillar and facing east, in front of the bhikkhus, is the Bhagavā."

161. Then King Ajātasattu of Magadha, the son of Queen Vedehī, approached the Bhagavā, paid him homage and standing in a suitable place, looked again and again at the bhikkhus of the assemblage who were seated in perfect silence and calm as the waters of a clear lake. Then he made this solemn utterance:

"Would that my son, Prince Udayabhadda, be as peaceful as this assembly of the bhikkhus!"

"Indeed, Great King," said the Bhagavā, "your thoughts have gone where affection leads."

"Venerable Sir," said the King, "I love Udayabhadda, the young Prince. Now this assembly of bhikkhus is very peaceful. May the young Prince, Udayabhadda, have the peace that this assembly possesses."

162. Then King Ajātasattu of Magadha, the son of Queen Vedehī, made obeisance to the Bhagavā, paid respect to the assembly of bhikkhus with joined palms raised (to the forehead) and took a suitable seat. And he addressed the Bhagavā thus:

"Venerable Sir! If the Bhagavā would permit me to put a question, I would like to ask something on a certain subject."

"You may ask, Great King," said the Bhagavā, "whatever you wish to ask."

163. "Venerable Sir! There are (men of) various callings. And what are they? They are:

Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, Venerable Sir, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

164. "Do you remember, Great King, ever putting the same question to other samaṇas and brāhmaṇas?"

"I do remember, Venerable Sir, putting the same question to other samaṇas and brāhmaṇas."

"Great King, if it is not burdensome for you to tell me how other samaṇas and brāhmaṇas answered your questions, tell me."

"In the presence of the Bhagavā, or a personage like him, it will not be burdensome for me."

"If that be so, speak, Great King!"

The Creed of Pūraṇa Kassapa

165. Once, Venerable Sir, I went to Puraṇa Kassapa and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question:

"O Kassapa! There are (men of) various callings. And what are they? They are:

Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, O Kassapa, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

166. At this, Venerable Sir, Pūraṇa Kassapa made this reply:

"Great King! One who acts or causes others to act, one who mutilates or causes others to mutilate, one who torments or causes others to torment, one who inflicts sorrow or causes others to inflict sorrow, one who oppresses and causes others to oppress, one who threatens or causes others to threaten, one who kills

or causes others to kill, one who steals or causes others to steal, one who breaks into houses or causes others to break into houses, one who raids or causes others to raid villages, one who robs or causes others to rob, one who commits or causes others to commit highway robbery, one who commits or causes others to commit adultery or one who tells lies or causes others to tell lies is not deemed to have done evil even though he has done (these things). Even if one cuts up all beings on this earth into a pile or a heap of flesh with a grinding wheel fitted with razors, evil will not be caused. No evil ensues therefrom. Even if anyone living on the south bank of the Ganges should kill or cause others to kill, mutilate or cause others to mutilate, or torment or cause others to torment, no evil is done. No evil ensues therefrom. Even if anyone living on the north bank of the Ganges should give alms or cause others to give alms, or make offerings or cause others to make offerings, no meritorious action is done. No merit ensues therefrom. Such actions as giving in charity, controlling the senses, observing morality and speaking the truth will not bring about meritoriousness. No merit ensues therefrom."

Venerable Sir! I asked Pūrana Kassapa about the advantages in this very life of being a samaṇa, and he replied by expounding the doctrine of *Akiriya*, non-causative action or non-kamma. It is as if, when asked about a mango tree, he explains what a mountain-jack[1] is and when asked about a mountain-jack he explains what a mango tree is. Similarly, Pūraṇa Kassapa, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of *Akiriya*, non-kamma. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Pūraṇa Kassapa told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

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1. **mountain-jack**, labuja: some translate this term as breadfruit tree.

The Creed of Makkhali Gosāla

167. Once, Venerable Sir, I went to Makkhali Gosāla and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Gosāla! There are (men of) various callings...(p) Can you, O Gosāla, reveal to me the advantages in this very life to be gained from being a samaṇa similar to advantages accruing from these callings?"

168. At this, Venerable Sir, Makkhali Gosāla made this reply:

"Great King! There exists no cause or condition for beings to become defiled; they are defiled without cause or condition. There exists no cause or condition for beings to become absolutely pure; they are absolutely pure without cause or condition. There is no such thing as action done by oneself, nor action done by another for the sake of oneself, nor action done by men. There is no power, no energy, no human strength and no human endeavour. All sentient beings, all those that breathe, all those that exist, all those that possess the principle of life are devoid of power, energy, strength and endeavour. They just happen naturally, by chance and according to their own individual character. They experience pleasure and pain in accordance with the various positions they occupy in their hierarchy of six kinds of births. There are one million four hundred and six thousand six hundred main types of beings. There are five hundred kinds of actions (*kamma*), or else five, or else three; and there are complete actions as well as half actions. There are sixty-two methods of religious practices, sixty-two world cycles, six categories of special castes, eight stages of man, four thousand and nine hundred modes of living, four thousand and nine hundred kinds of wandering ascetics, four thousand and nine hundred abodes of nāga serpents, two thousand faculties of the senses, three thousand abodes of suffering (*niraya*), thirty-six repositories of atoms of dust, seven kinds of rebirth with consciousness (*saññā*), seven kinds of rebirth without consciousness, seven kinds of reproduction by budding and grafting, seven kinds of devas, seven kinds of human beings, seven kinds of sprites, seven kinds of lakes, seven kinds of great prominences, seven

hundred small prominences, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams. And then there are eighty-four hundred thousand great cycles of time during which the fool and the wise alike, wandering from one existence to another, will at last put an end to the round of suffering. In the meanwhile there will be no end (of it). No one can say: 'By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity, at the same time destroying mature actions by repeated encounters.' All happiness and misery have been measured in the measuring basket; and the round of rebirths is in this way delimited, with no extension or reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner both the fool and the wise would wander from one existence to another as far as they can go, and ultimately make an end of the round of suffering."

169. Venerable Sir! I asked Makkhali Gosāla about the advantages in this very life of being a samaṇa and he replied by expounding the doctrine of *saṁsāra suddhi*, purification by means of the round of suffering. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Makkhali Gosāla, when asked about the advantages in this very life of being a samaṇa, explained to me the doctrine of purification by means of the round of suffering. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Makkhali Gosāla told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Ajita Kesakambala

170. Once, Venerable Sir, I went to Ajita Kesakambala and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Ajita! There are (men of) various callings...(p)... Can you, O Ajita, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

171. At this, Venerable Sir. Ajita Kesakambala made this reply:

> "Great King! There is no (consequence to) alms-giving, sacrifice or oblation. A good or bad action produces no result. This world does not exist, nor do other worlds. There is no mother, no father, (all good or evil done to them producing no result). There is no rebirth of beings after death. In this world, there are no samanas or brāhmanas, established in the Noble Path and accomplished in good practice, who through direct knowledge (*i.e.,magga* insight) acquired by their own efforts, can expound on this world and other worlds. This being is but a compound of the four great primary elements; after death, the earth-element (or element of extension) returns and goes back to the body of the earth, the water-element (or element of cohesion) returns and goes back to the body of water, the fire-element (or element of thermal energy) returns and goes back to the body of fire, and the air-element (or element of motion) returns and goes back to the body of air, while the mental faculties pass on into space. The four pall-bearers and the bier (constituting the fifth) carry the corpse. The remains of the dead can be seen up to the cemetery where bare bones lie greying like the colour of the pigeons. All alms-giving ends in ashes. Fools prescribe alms-giving; and some assert that there is such a thing as merit in alms-giving; but their words are empty, false and non-sensical. Both the fool and the wise are annihilated and destroyed after death and dissolution of their bodies. Nothing exists after death."

172. Venerable Sir! I asked Ajita Kesakambala about the advantages in this very life of being a samaṇa, and he replied by expounding the doctrine of annihilation. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Ajita Kesakambala, when asked about the advantages in this very life of being a samaṇa, explained to me the

doctrine of annihilation. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Ajita Kesakambala told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Pakudha Kaccāyana

173. Once, Venerable Sir, I went to Pakudha Kaccāyana and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Kaccāyana! There are(men of)various callings... (p)...Can you, O Kaccāyana, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

174. At this, Venerable Sir, Pakudha Kaccāyana made this reply:

"Great King! There is this group of seven which is neither made nor caused to be made, and neither created nor caused to be created. These seven are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain or both pleasure and pain to one another. And what are those seven? They are: the body of earth, of water, of fire, of air; pleasure, pain and the soul[1].

"These seven are neither made nor caused to be made, and neither created nor caused to be created. They are sterile, permanent as a mountain peak and firm as a gate post. They are unshakable, immutable, unable to harm one another and incapable of

1. The soul: jīva, Another meaning of jīva is "life" or the "life-principle".

causing pleasure or pain or both pleasure and pain to one another. Among the seven there is neither killer nor one who causes killing, neither hearer nor one who causes hearing, neither knower nor one who causes knowing. When one cuts off another's head with a sharp weapon, it does not mean that one has killed the other, for the weapon only falls through the space in between the seven."

175. Venerable Sir! I asked Pakudha Kaccāyana about the advantages in this very life of being a samaṇa and he replied by substituting another subject. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Pakudha Kaccāyana, when asked about the advantages in this very life of being a samaṇa, substituted another subject. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm ?"

Venerable Sir! I was not pleased with what Pakudha Kaccāyana told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Niganṭha Nāṭaputta

176. Once, Venerable Sir, I went to Niganṭha Nāṭaputta and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Aggivessana [1]! There are (men of) various callings...(p)...Can you, O Aggivessana, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

177. At this, Venerable Sir, Niganṭha Nāṭaputta made this reply:

1. Aggivessana is the family name of Niganṭha Nāṭaputta.

"Great King! In this world a Niganṭha is disciplined in four kinds of self-restraint. And what are they? They are as follows. A Niganṭha abstains from taking cold water from all sources. He abstains from all (evil), and by such complete abstinence, throws off all (evil), and achieves[1] perfect restraint. O King! A Niganṭha who is disciplined in these four kinds of self-restraint is deemed to have become perfected in self-discipline, self-restraint and steadfastness."

178. Venerable Sir! I asked Niganṭha Nāṭaputta about the advantages in this very life of being a samaṇa, and he replied by expounding the fourfold self-discipline. It is as if, when asked about a mango tree, he explains what a mountain-jack is and when asked about a mountain-jack, he explains what a mango tree is. Niganṭha Nāṭaputta, when asked about the advantages in this very life of being a samaṇa, expounded the fourfold self-discipline. At that, it occurred to me thus, Venerable Sir!

"Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Niganṭha Nāṭaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

The Creed of Sañcaya Belaṭṭhaputta

179. Once, Venerable Sir, I went to Sañcaya Belaṭṭhaputta and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, I sat in a suitable place and put to him this question.

"O Sañcaya! There are (men of) various callings... (p)...Can you, O Sañcaya, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

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1. Achieves: 'lit., comes into contact with.

180. At this, Venerable Sir, Sañcaya Belaṭṭhaputta made this reply:

"If I were asked, 'Is there another world?' and if I took it that there is, I should answer 'There is another world.' But I would not say this way, nor that way, nor the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise.

If I were asked:

whether there is not another world...
whether there is, and also is not, another world.....
whether there neither is, nor is not, another world.....
whether there is opapātika birth[1] of beings...
whether there is no opapātika birth of beings...
whether there is, and also there is not, opapātika birth of beings...
whether it is not that there is, and also there is not, opapātika birth of beings...
whether a good or a bad kamma produces results...
whether a good or a bad kamma produces no results...
whether it is that a good or a bad kamma produces results and also does not produce results...
whether it is not that a good or a bad kamma produces results and also does not produce results...
whether there is life after death[2]...
whether there is no life after death...
whether there is life as well as no life after death...
whether it is not that there is life as well as no life after death, and if I took it that it is not that there is life as well as no life after death, I should answer 'It is not that there is life as well as no life after death.' But I would not

1. See para 65, Brahmajāla Sutta.
2. Literally: Whether a sentient being exists after death.....

say this way, nor that way, not the other way; neither would I say not this way, not that way, not the other way; nor would I say otherwise."

181. Venerable Sir! I asked Sañcaya Belaṭṭhaputta about the advantages in this very life of being a samaṇa, and he replied by expounding the creed of evasion. It is as if, when asked about a mango tree, he explains what a mountain-jack is, and when asked about a mountain-jack, he explains what a mango tree is. Similarly, Sañcaya Belaṭṭhaputta, when asked about the advantages in this very life of being a samaṇa, expounded the creed of evasion. At that, it occurred to me thus, Venerable Sir!

"Of all samaṇas and brāhmaṇas, this man is the most foolish and bewildered. Why did he tell me the creed of evasion when I asked him about the advantages in this very life of being a samaṇa? Why should a king like me think of blaming the samaṇas and brāhmaṇas living in my realm?"

Venerable Sir! I was not pleased with what Sañcaya Belaṭṭhaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it.

First Advantage of a Samaṇa's Life Experienced Here and Now

182. Venerable Sir! Let me ask of you also. There are (men of) various callings. And what are they? They are:

"Elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings. All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves

well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children well-fed and happy, and their friends well-fed and happy. They engage themselves in the practice of making gifts to samaṇas and brāhmaṇas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, Venerable Sir, reveal to me the advantages to be gained in this very life from being a samaṇa, similar to the advantages accruing from these callings?"

183. I can, Great King! But in order to tell you about this, let me put a counter-question to you. Answer it as you like. Now what do you think of this?

Suppose you had a household servant, whose habit was to get up from bed earlier and retire later than his master, and who was ready to act at his master's bidding, performing duties to give pleasure to his master, affable in speech, and observant of his master's demeanour to know what he wanted. Suppose it occurred to him thus:

'Friends! How wonderful and extraordinary is the state of existence conditioned by meritorious deeds and the resultant effect of such deeds! Here is King Ajātasattu of Magadha, the son of Queen Vedehī, who is a man; and I also am a man. But King Ajātasattu of Magadha, the son of Queen Vedehī, enjoys to the full the five pleasures of the senses as if he were a deva. I am but a servant, getting up from bed earlier and retiring later than my master, ready to act at his bidding, performing duties to give pleasure to him, affable in speech and observant of his demeanour to know what he wants. Had I done meritorious deeds I could have been a king like him. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life'

Suppose that afterwards that man shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and became a recluse leading the homeless life. Having become a recluse he exercised self-control in bodily, verbal and mental actions,

content with what he could get for food and clothing and delighting in solitude. Then suppose your attendants, reported to you thus:

'Your Majesty! Please know this. Your Majesty's servant, who used to get up from bed earlier and retire later than you, ready to act at your bidding, performing his duties to give pleasure to you, affable in speech and observant of your demeanour to know what you wanted, has shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and has become a recluse leading the homeless life. Having thus become a recluse he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, and delighting in solitude.'

If he were thus reported, would it be appropriate for you to say:

'Men! Let that man come back to me! Let him be a servant again, rising up from bed earlier and retiring later than I, ready to act at my bidding, performing duties to give pleasure to me, affable in speech and observant of my demeanour to know what I want.'?

184. "No, Venerable Sir! Indeed we should pay respect to him, welcome him and beg him to be seated. We should even invite him to accept our offerings of such requisites as robe, food, shelter, and medicine for use in illness. And we should also provide protection and security for him according to law."

185. If that be so, Great King, what do you think of this? Is there or is there not any personally experienced advantage in being a samaṇa?

"Venerable Sir, there is certainly a personally experienced advantage in being a samaṇa."

Great King! This, I say to you, is the first advantage of being a samaṇa, personally experienced in this very life.

Second Advantage of a Samaṇa's Life Experienced Here and Now

186. "Can you, Venerable Sir, reveal to me any other similar advantage of being a samaṇa personally experienced in this very life?"

I can, Great King. But in order to tell you about this, let me put a counter-question to you. Answer it as you like. Now what do you think of this? Suppose you had in your kingdom a landholder cultivating his own land and paying taxes to increase (the country's) wealth. Suppose it occurred to him thus :

> 'Friends! How wonderful and extraordinary is the state of existence conditioned by meritorious deeds and the resultant effect of such deeds! Here is King Ajātasattu of Magadha, the son of Queen Vedehī, who is a man; and I also am a man. But King Ajātasattu of Magadha, the son of Queen Vedehī, enjoys to the full the five pleasures of the senses as if he were a deva. I am but a landholder cultivating my own land and paying taxes to increase (the country's) wealth. Had I done meritorious deeds I could have been a king like him. Now it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

Suppose that afterwards that man gave up his wealth, great or small, leaving his relatives, be they few or be they many, shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home and became a recluse leading the homeless life. Having thus become a recluse, he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, delighting in solitude. Suppose, then, your attendants reported to you thus:

> 'Your Majesty! Please know this. Your Majesty's landholder who used to cultivate his own land and pay taxes to increase (the country's) wealth has shaved off his hair and beard, donned the bark-dyed robe, renounced hearth and home, and has become a recluse leading the homeless life. Having thus become

a recluse, he exercised self-control in bodily, verbal and mental actions, content with what he could get for food and clothing, delighting in solitude.'

If he were thus reported, would it be appropriate for you to say:

'Men! Let that man come back to me! Let him be a landholder again, cultivating his own land and paying taxes to increase (the country's) wealth.'?

187. "No, Venerable Sir! Indeed we should pay respect to him, welcome him and beg him to be seated. We should even invite him to accept our offerings of such requisites as robe, food, shelter, and medicine for use in illness. And we should also provide protection and security for him according to law."

188. If that be so, Great King, what do you think of this? Is there or is there not any personally experienced advantage in being a samaṇa?

"Venerable Sir! There is certainly a personally experienced advantage in being a samaṇa."

Great King! This, I say to you, is the second advantage of being a samaṇa, personally experienced in this very life.

Higher and Better Advantage of a Samaṇa's Life

189. "Can you, Venerable Sir, reveal to me any other advantage, higher and better, of being a samaṇa, personally experienced in this very life?"

I can, Great King! Listen and pay good attention. I shall speak.

"Very well, Venerable Sir!" said King Ajātasattu of Magadha, the son of Queen Vedehī.

190. Then the Bhagavā spoke thus:

Great King! There arises in this world the Tathāgata who is worthy of special veneration, who truly comprehends all Dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of

morality, who speaks only what is beneficial and true, who knows all the three *lokas*, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One, knowing and teaching the Four Noble Truths, and who is the Most Exalted. Through Perfect Wisdom, he personally realizes the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas and brāhmaṇas, kings and men, and knowing it, he expounds on it. He proclaims the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice[1].

191. A householder, or his son, or anyone belonging to any caste, listens to that dhamma. On hearing the dhamma he develops faith in the Tathāgata. When faith is thus developed, he considers thus:

> 'Confined is the life of a householder; it is a path laden with dust (of defilement). A samaṇa's life is like an open plain. Difficult it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now, it were better for me to shave off my hair and beard, don the bark-dyed robe, renounce hearth and home, and become a recluse leading the homeless life.'

192. Afterwards, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a recluse leading the homeless life.

193. When he has thus become a samaṇa, he practises self-restraint in accordance with the fundamental precepts (*pātimokkhasaṁvara sīla*). He is endowed with good practice and resorts only to suitable places[2]. He now sees danger even in the least offences. He observes the precepts well. Being possessed of good deeds and

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1. **Noble Practice:** Brahmacariya: The Noble Practice of morality (**sīla**), concentration (**samādhi**) and wisdom (**paññā**) as practised by the Buddha and the **ariyas.**

2. **"Resorts....places"**: *Gocara;* another interpretation of this term is "a suitable subject for constant meditation."

good words, he pursues a pure livelihood. He is endowed with morality. He has his sense-doors guarded. He attains mindfulness and clearness of comprehension. He is contented.

Cūḷa Sīla

(Minor Morality)

194. Great King! How is a bhikkhu endowed with morality? In this matter, Great King, a bhikkhu abandons all thoughts of taking life and abstains from destruction of life, setting aside the stick and the sword, ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings. This is one of the precepts of his morality.

He abandons all thoughts of taking what is not given and abstains from taking what is not given. He accepts only what is given, wishing to receive only what is given. He establishes himself in purity by abstaining from committing theft. This also is one of the precepts of his morality.

He abandons all thoughts of leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people. This also is one of the precepts of his morality.

He abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, and remaining steadfast (in truth), trustworthy and not deceiving. This also is one of the precepts of his morality.

He abandons all thoughts of slandering and abstains from slander. Hearing things from these people he does not relate them to those people to sow the seed of discord among them. Hearing things from those people he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord, He delights in unity, loves it and rejoices in it. He speaks to create harmony. This also is one of the precepts of his morality.

He abandons all thoughts of speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the

heart, courteous, pleasing to many and heartening to many. This also is one of the precepts of his morality.

He abandons all thoughts of talking frivolously and abstains from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare. This also is one of the precepts of his morality.

He abstains from destroying all seeds and vegetation...(p)...

He takes only one meal a day, not taking food at night and fasting after mid-day.

He abstains from dancing, singing, music and watching (entertainments) that is a stumbling block to the attainment of morality.

He abstains from wearing flowers, using perfumes and anointing with unguents.

He abstains from the use of high and luxurious beds and seats.

He abstains from the acceptance of gold and silver.

He abstains from the acceptance of uncooked cereals.

He abstains from the acceptance of uncooked meat.

He abstains from the acceptance of women and maidens.

He abstains from the acceptance of male and female slaves.

He abstains from the acceptance of goats and sheep.

He abstains from the acceptance of chickens and pigs.

He abstains from the acceptance of elephants, cattle, horses and mares.

He abstains from the acceptance of cultivated or uncultivated land.

He abstains from acting as messenger or courier.

He abstains from buying and selling.

He abstains from using false weights and measures and counterfeits.

He abstains from such dishonest practices as bribery, cheating and fraud.

He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

This also is one of the precepts of his morality.

End of the Chapter on Minor Morality

Majjhima Sīla
(Middle Morality)

195. There are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to destroying such things as seeds and vegetation. And what are such things? They are of five kinds, namely, root-germs, stem-germs, node-germs, plumule-germs and seed-germs. A bhikkhu abstains from destroying such seeds and vegetation. This is one of the precepts of his morality.

196. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to storing up and using things offered, such as cooked rice, beverages, clothing, sandals, beds, unguents and eatables. A bhikkhu abstains from storing up and using such things. This also is one of the precepts of his morality.

197. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to watching (entertainments) that is a stumbling block to the attainment of morality. And what are such entertainments? They are: dancing, singing, music, shows, recitations, hand-clapping, brass-instrument-playing, drum-playing, art exhibitions, playing with an iron ball, bamboo raising games, rituals of washing the bones of the dead, elephant-fights, horse-fights, buffalo-fights, bull-fights, goat-fights, sheep-fights, cock-fights, quail-fights, fighting with quarter-staffs, boxing, wrestling, military tattoos,

military reviews, route-marches and troop-movements. A bhikkhu abstains from watching (entertainments) that is a stumbling block to the attainment of morality. This also is one of the precepts of his morality.

198. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to betting (and taking part in sports and games) that weakens one's vigilance (in the practice of morality). And what are such sports and games? They are: playing chess on eight-squared or ten-squared boards; playing imaginary chess using the sky as a chess-board; playing chess on a moon-shaped chess-board; flipping cowries with thumb and finger; throwing dice; playing tipcat; playing with brush and paints; playing marbles; playing whistling games with folded leaves; playing with miniature ploughs; acrobatics; turning palm-leaf wheels; measuring with toy-baskets made of leaves; playing with miniature chariots; playing with small bows and arrows; alphabetical riddles; mind-reading and simulating physical defects. A bhikkhu abstains from betting (and taking part in such sports and games) that weakens one's vigilance (in the practice of morality). This also is one of the precepts of his morality.

199. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to using high and luxurious beds and their furnishings. And what are they? They are: high couches; divans raised on sculptured legs; long-fleeced carpets; woollen carpets with quaint (geometrical) designs; white woollen coverlets; woollen coverlets with floral designs; mattresses stuffed with cotton; woollen coverlets with pictorial designs; woollen coverlets with fringes on one or both sides; gold-brocaded coverlets; silk coverlets; large carpets (wide enough for sixteen dancing girls to dance on); saddle cloth and trappings for elephants and horses; upholstery for carriages; rugs made of black panther's hide; rugs made of antelope's hide; red canopies and couches with red bolsters at each end. A bhikkhu abstains from using such high and luxurious beds and their furnishings. This also is one of the precepts of his morality.

200. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to beautifying or adorning themselves. And what are such embellishments and adornments? They are: using perfumed cosmetics; getting massaged; taking perfumed baths; developing one's physique; using mirrors; painting eyelashes dark; decorating (oneself) with flowers; applying powder and lotion to the body; beautifying the face with powder and lotion; wearing bangles; tying the hair into a top-knot; carrying walking sticks or ornamented hollow cylinders (containing medicinal herbs) or swords; using multi-coloured umbrellas or footwear (with gorgeous designs); wearing a turban, or a hair-pin set with rubies; carrying a Yak-tail fan; and wearing long white robes with fringes. A bhikkhu abstains from such embellishments and adornments. This also is one of the precepts of his morality.

201. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to engaging themselves in unprofitable talk (that is contrary to correct practice conducive to the attainment of deva realms and Nibbāna), such as talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, water-fronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity, and so on. A bhikkhu abstains from engaging himself in such unprofitable talk. This also is one of the precepts of his morality.

202. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to mutually disparaging disputes. And what are they? (They are as follows:) "You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. What I say is coherent and sensible. What you say is not coherent and sensible· What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this

censure, or explain it if you can." A bhikkhu abstains from such mutually disparaging disputes. This also is one of the precepts of his morality.

203. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), are given to serving as messengers or couriers. And what are such services? They are: going from this place to that place, or coming from that place to this place and taking things from this place to that place, or bringing things from that place to this place, on behalf of kings, ministers, brahmins, house-holders and youths. A bhikkhu abstains from serving as messenger or courier. This also is one of the precepts of his morality.

204. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), practise deceitful pretension (to attainments), flattery (for gain), subtle insinuation by signs or indications (for gain), using pressure (to get offerings) and the seeking of more gain by cunning offer of gifts. A bhikkhu abstains from such pretension and flattery. This also is one of the precepts of his morality.

End of the Chapter on Middle Morality

Mahā Sīla

(Major Morality)

205. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are: fortune telling from a study of physical characteristics, or of signs and omens, or of lightning; interpreting dreams; reading physiognomy; prognosticating from a study of rat-bites; indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, or with husks, broken rice, whole rice, clarified butter, oil, oral spells, or with blood; reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs; reciting spells in the graveyard to eliminate dangers; reciting spells to

overcome evil spirits; using magical formulae learnt in a mud-house; charming snakes and curing snake-bites; treating poisoning; curing scorpion-stings or rat-bites; interpreting animal and bird sounds and the cawing of crows; foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

206. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: reading the portents of gems, dresses, sticks, daggers, swords, arrows, bows and other weapons; reading the characteristics of women, men, young men, young women, male slaves, female slaves, elephants, horses, buffaloes, bulls and other cattle, goats, sheep, chickens, quails, iguanas, pointed-eared animals[1], tortoises and game-beasts. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

207. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about kings going to war; about kings coming back from war; about kings advancing in battle from their home country; about kings from foreign countries retreating; about kings from foreign countries advancing in battle; about kings retreating to their home country; about kings from their home country winning battles; about kings from foreign countries losing battles; about kings from foreign countries winning battles; about kings in their home country losing battles; and about probabilities of victories and losses of warring kings. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

208. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith

1. See footnote to Para 22, Brahmajāla Sutta.

(in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: making predictions about the eclipse of the moon, or of the sun; about the conjunction of a group of stars with a planet; about the correct or incorrect course of the moon, the sun and the planets; about meteors, comets, earthquakes and thunder; about the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting; about the effects of the eclipse of the moon, or of the sun, or of the planets; about the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course; about the effects of the planets taking the wrong course; about the effects of meteors, comets, earthquakes and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

209. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: predicting rainfall or drought, abundance or famine, peace or calamity, disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations, of versification, and of treatises on controversial matters (such as the origin of the universe etc.). A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

210. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: bringing the bride to the bridegroom, leading away the bride from her father's home; arranging betrothal, or divorce; making predictions relating to acquisition or distribution of property; causing gain or

loss of fame and prosperity; curing the tendency to abort or miscarry; casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand; or to cause inability to speak or to hear; conducting seances with the aid of mirrors, or employing young women or female slaves as mediums; propitiating the sun or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

211. And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in *kamma* and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are they? They are: propitiating the devas by promises of offerings; making offerings to the devas for favours granted; causing possession by spirits or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch; practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession of mouth-washing or bathing; fire-worshipping; causing vomiting; giving purgatives; using emetics, or catharses; letting out phlegm etc. from the head; preparing ear-drops or eye-drops; preparing medicinal snuff, or eye ointment to remove cataracts; preparing eye-lotions; curing cataracts; doing surgery; practising paediatrics; preparing basic drugs; and dressing sores and removing the dressing. A bhikkhu abstains from making a wrongful living by such means. This also is one of the precepts of his morality.

212. Great King! A bhikkhu thus endowed with morality encounters no danger in any way arising out of his practice of morality. A sovereign, duly anointed and installed as king after having defeated his enemies, can encounter no danger whatsoever from his enemies. In the same way, a bhikkhu thus endowed with morality encounters no danger in any way arising out of his practice of morality. That bhikkhu, possessing this noble group of moral precepts, enjoys within himself happiness that is free from blame. Thus is a bhikkhu endowed with morality.

End of the Chapter on Major Morality

Guarding the Sense Faculties
(Indriya Saṁvara)

213. How, Great King, does a bhikkhu keep the doors closed at the faculties of the senses? (i.e., How does he guard the sense faculties?) In this matter whenever a bhikkhu sees a visible object with the eye, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guardig his faculty of sight, keeps watch on it, and gains control over it.

Whenever he hears a sound with the ear...(p).....
Whenever he smells an odour with the nose...(p)...
Whenever he tastes a flavour with the tongue...(p)
Whenever he makes contact with the body...(p).....
Whenever he cognizes a mind-object with the mind, he does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it.

And the bhikkhu, endowed with this noble control of the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind). In this way, Great King, a bhikkhu keeps the doors closed at the faculties of the senses.

Mindfulness and Awareness
(Satisampajañña)

214. Great King! How is a bhikkhu endowed with mindfulness and clear comprehension (of what he does)? In this matter, a bhikkhus keeps himself completely aware, in moving forward or back; keeps himself completely aware, in looking forward or sideways; keeps

himself completely aware, in bending or stretching his limbs; keeps himself completely aware, in carrying or wearing the great robe (i.e., double-layered robe), alms-bowl and the other two robes; keeps himself completely aware, in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware, in urinating and defecating; keeps himself completely aware, in walking, standing, sitting, falling asleep, waking, speaking and observing silence. Thus, Great King, is a bhikkhu endowed with mindfulness and clear comprehension (of what he does).

Contentment

(Santosa)

215. Great King! How does a bhikkhu become contented? In this matter, Great King, a bhikkhu remains contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, that bhikkhu carries with him all his requisites. Wherever a winged bird flies, it flies only with its burden of wings. In the same way, Great King, a bhikkhu is content with his robes that protect his body, and his food that sustains him. Wherever he goes, he carries with him all his requisites. Thus, Great King, does a bhikkhu remain contented.

Dissociation from the Five Hindrances

(Nīvaraṇappahāna)

216. Then that bhikkhu, endowed with this noble group of moral precepts, this noble self-control, this noble mindfulness and clear comprehension, (and this noble contentedness), chooses for habitation a lonely spot in the woods or at the foot of a tree or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Returning from the round of alms and having had his meal, he sits down cross-legged and upright and establishes mindfulness in meditation.

217. Then 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, abides with his mind free from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor, with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

218. Great King! Take the example of a man who did business with borrowed money. As his business prospered he paid up his old debts. He also acquired profit with which he could maintain his family. Then it occurred to him thus:

> 'Formerly I worked on borrowed money. Now my business has prospered. I have paid up my old debts and acquired profit with which I have been able to maintain my family.'

Thereby that man became pleased and delighted.

219. Great King! Take another example, that of a man afflicted with disease, suffering pain, extremely ill, having no appetite and losing physical strength. Afterwards he recovered from that disease. His appetite returned and he gained physical strength. Then it occurred to him thus:

> 'Formerly I was afflicted with disease, suffering pain, extremely ill, losing appetite and physical strength. Now I have recovered from that disease. My appetite has returned and I have regained physical strength.'

Thereby that man became pleased and delighted.

220. Great King! Take another example, that of a man confined in a prison. Later he was released from

prison, safe and sound and without losing any property. Then it occurred to him thus:

> 'Formerly I was confined in a prison. Now I have been released from prison, safe and sound and without losing any property.'

Thereby that man became pleased and delighted.

221. Great King! Take another example, that of a slave who was not his own master but subject to another, unable to go about as he pleased. Later he was freed from slavery, becoming once again his own master, not subject to another and able to go about as he pleased. Then it occurred to him thus:

> 'Formerly I was a slave, not my own master but subject to another, unable to go about as I pleased. Now I have been freed from slavery, becoming once again my own master, not subject to another and able to go about as I please.'

Thereby that man was pleased and delighted.

222. Great King! Take another example, that of a man who, carrying all his treasures and wealth, travelled on a long, difficult and dangerous journey where the threat of famine was present. Later he completed that difficult journey and arrived at a village where there was peace and security. Then it occurred to him thus:

> 'Formerly I travelled on a long, difficult and dangerous journey where the threat of famine was present. Now I have completed the difficult journey and arrived at the village where there is peace and security.'

Thereby that man was pleased and delighted.

223, Great King! A bhikkhu clearly sees the five hindrances which have not been got rid of from within himself as indebtedness, disease, imprisonment, enslavement, and a difficult and dangerous journey.

224. Great King! A bhikkhu clearly sees the discarding of the five hindrances from within himself as gaining freedom from indebtedness, disease, imprisonment, enslavement and as reaching a place of safety.

225. That bhikkhu who clearly sees that the five hindrances have been got rid of becomes gladdened. This gladness gives rise to *pīti* (delightful satisfaction) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences *sukha* (bliss). Being blissful, his mind gains concentration.

The First Jhāna as an Advantage for a Samaṇa

226. Being detached from sensual pleasures and demeritorious factors, that bhikkhu achieves and remains in the first jhāna which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (nīvaraṇa). He soaks, drenches, permeates and suffuses his body with *pīti* and *sukha*, born of detachment from the hindrances. There is no place in his body not suffused with *pīti* and *sukha*, born of detachment from the hindrances.

227. Great King! Take the example of a skilful bath attendant or his assistant, who strews bath powder in a brass dish, sprinkles and sprinkles water on it and makes it into a mass. Water, permeating through that mass to form a cake soaked with unguents inside and out, is unable to seep out.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *pīti* and *sukha*, born of detachment from the hindrances. There is no place in his body not suffused with *pīti* and *sukha*, born of detachment from the hindrances.

Great King! This is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Second Jhāna as an Advantage for a Samaṇa

228. And again, Great King, having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement

of one-pointedness of Concentration, devoid of *vitakka* and *vicāra,* but with *pīti* and *sukha* born of Concentration. He soaks, drenches, permeates and suffuses his body with *piti* and *sukha* born of Concentration. There is no place in his body not suffused with *pīti* and *sukha* born of Concentration.

229. Great King! Take the example of a deep lake with water welling up from a spring below. There is no inlet from either east or south or west or north. It does not rain heavily or regularly there. And yet cool water which wells up from that spring soaks, drenches, permeates and suffuses the lake and there is no place in that lake not suffused with it.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *pīti* and *sukha* born of Concentration. There is no place in his body not suffused with them.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Third Jhāna as an Advantage for a Samaṇa

230. And again, Great King, having been detached from *pīti,* that bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in *sukha.* He soaks, drenches, permeates and suffuses his body with *sukha* detached from *pīti.* There is no place in his body not suffused with *sukha* detached from *pīti.*

231. Great King! Take the example of uppala, paduma and puṇḍarika lotuses in a pond where they grow in the water and thrive in it. Even when they are submerged, they thrive under water, soaked, drenched, permeated and suffused from root to apex with cool water. There is no spot in the whole plant of an uppala, paduma or puṇḍarika lotus not suffused with it.

Great King! In the same way, that bhikkhu soaks, drenches, permeates and suffuses his body with *sukha*

detached from *pīti*; and there is no place in his body which is not suffused with *sukha* detached from *pīti*.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

The Fourth Jhāna as an Advantage for a Samaṇa

232. And again, Great King, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That bhikkhu abides in the purity of mind suffused in his body. There is no place in his body which is not suffused with it.

233. Great King! Take the example of a man sitting wrapped up head to foot in a white cloth leaving no place on his whole body uncovered by it[1].

Great King! In the same way, that bhikkhu abides in the purity of mind suffused in his body and there is no place in his body which is not suffused with it.

Great King! This also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(i) Insight-Knowledge
Vipassanā Ñāṇa

234. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-Knowledge (*vipassanā ñāṇa*). Then he understands thus:

"This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking

1. The Commentary says that in this comparison, body warmth, generated by the body which is covered from head to foot, is meant.

up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it."

235. Great King! Take the example of a veluriya gem, brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless, and complete with all good characteristics. It is threaded with a dark-blue, or yellow, or red, or white, or light yellow string. A man of good eyesight, placing it on his palm, might reflect thus:

"This gem is brilliant, genuine, eight-faceted, well-cut, crystal-clear, transparent, flawless, and complete with all good characteristics. I see that it is threaded with a dark-blue, or yellow, or red, or white, or light yellow string."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to Insight-Knowledge. Then he understands thus:

"This body of mine is corporeal. It is made up of four great primary elements. It is born of the union of mother and father. It is nurtured on rice and bread. It has the nature of impermanence, breaking up and disintegrating. It needs the tender care of rubbing and massaging. My consciousness too depends on it and is attached to it."

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(ii) Power of Creation by Mind

Manomayiddhi Ñāṇa [1]

236. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. That bhikkhu produces another

1. Ñāṇa: Lit., knowledge; here, it means power arising out of that knowledge.

body out of his own and creates a mentally-generated form complete with all organs, major or minor, without any defective faculties.

237. Great King! Take the example of a man pulling out the core of a stalk of muñja grass from its sheath. It might occur to him thus:

> "This is the core and this the sheath. The core is one thing and the sheath is another. It is from the sheath that the core has been pulled out."

Great King, take another example. A man might pull out a sword from its scabbard. It might occur to him thus:

> "This is the sword and this the scabbard. The sword is one thing and the scabbard is another. It is from the scabbard that the sword has been pulled out."

Great King, take yet another example. A man might (mentally) take out a snake from its slough. It might occur to him thus:

> "This is the snake and this its slough. The snake is one thing and its slough is another. It is from the slough that the snake has been pulled out."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the power of creating a mentally-generated body. He produces another body out of his own and creates a mentally-generated form complete with all organs, major or minor, without any defective faculties.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(iii) Psychic Power

Iddhividha Ñāṇa

238. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs

and inclines his mind to supernormal psychic powers. He wields the various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures, and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the Brahmās.

239. Great King! To give an example, it is as if a skilled potter or his apprentice could make out of well-kneaded clay various kinds of pots as desired.

Great King! To give another example, it is as if a skilled ivory carver or his apprentice could make out of duly-prepared elephant tusk various kinds of ivory-carvings as desired.

Great King! To give still another example, it is as if a skilled goldsmith or his apprentice could make out of duly-prepared gold gold-ornaments as desired.

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to supernormal psychic powers. He wields the various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one; he makes himself visible or invisible; he passes unhindered through walls, enclosures, and mountains, as though going through space; he plunges into or out of the earth as though plunging into or out of water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of the Brahmās.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(iv) Divine Power of Hearing
Dibbasota Ñāṇa

240. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (the gaining of) the hearing--power like the divine hearing-power. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and men, whether far or near.

241. Great King! Take the example of a man travelling on a highway who might hear the sounds of a big drum, a cylindrical drum, a conch, a small drum and a kettledrum. It might occur to him thus:

> "This is the sound of the big drum; this is the sound of the cylindrical drum; this is the sound of the conch; this is the sound of the small drum; and this is the sound of the kettledrum."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (the gaining of) the hearing-power like the divine hearing-power. With the divine hearing-power which is extremely clear, surpassing the hearing-power of men, he hears both kinds of sounds, of devas and men, whether far or near.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(v) Knowledge of the Minds of Others
Cetopariya Ñāṇa

242. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (discriminating) knowledge of the minds of others (*Cetopariya Ñāṇa*). He discriminatively knows with his own mind the minds of

other beings or individuals. He knows the lustful mind as such, and he knows the mind devoid of lust as such; he knows the angry mind as such, and he knows the mind devoid of anger as such; he knows the bewildered mind[1] as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distracted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasure) as such, and he knows the unexalted mind (of the domain of sensual pleasure) as such; he knows the inferior mind (of the three mundane planes) as such, and he knows the superior mind (of the supra-mundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

243. Great King! Take the example of a young lass or a young lad, who is wont to beautifying herself or himself, looking at herself or himself in a clear mirror or in a bowl of clear water. Then she or he would at once recognize in her or his face blemishes or, if they are absent, the absence of blemishes.

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to (discriminating) knowledge of the minds of others. He discriminatively knows with his own mind the minds of other beings or individuals. He knows the lustful mind as such, and he knows the mind devoid of lust as such; he knows the angry mind as such, and he knows the mind devoid of anger as such; he knows the bewildered mind as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distracted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasure) as such, and he knows the unexalted mind (of the domain of sensual pleasure) as such; he knows the inferior mind (of the three mundane

1. Bewilderment consists of ignorance: of, or misconception of, the Four Noble Truths.

planes) as such, and he knows the superior mind (of the supra-mundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(vi) Knowledge of Past Existences
Pubbenivāsānussati Ñāṇa

244. 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*). He recollects many and varied existences of the past. And what does he recollect?

> "He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way he recollects many and varied past existences, together with their characteristics and related facts (such as names and clans)."

245. Great King! Take the example of a man travelling to another village, then to another village, and then returning home later. Then it might occur to him thus:

"I went out from my village to such and such a village. In that village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I again set out from that village to still another village. In that (second) village, I stood thus, I sat thus, I spoke thus, and I remained silent thus. Then I returned to my own village."

In the same way, Great King, 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. He recollects his many and varied existences of the past. And what does he recollect?

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in this existence.' In this way he recollects many and varied existences, together with their characteristics and related facts (such as names and clans).

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(vii) Divine Power of Sight
Dibbacakkhu Nāṇa

246. 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 the passing away and arising of beings (*cutūpapāta ñāṇa*). With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma-actions.

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

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

247. Great King! Take the example of a man with good eyesight, standing above, in a pinnacled mansion situated at a crossroads, who could see men entering a house, or coming out of a house, strolling about on the street or sitting at the crossroads. It might occur to him thus:

> "These men are entering a house. Those are coming out of a house. These men are strolling about on the street. Those are sitting at the crossroads."

In the same way, Great King, 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 the passing away and arising of beings. With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions.

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

Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

(viii) Knowledge of Extinction of Moral Intoxicants
Āsavakkhaya Ñāṇa

248. 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 the extinction of moral intoxicants (*āsavakkhaya ñāṇa*). Then he truly

understands dukkha[1] as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the *āsavas* as they really are, the cause of the *āsavas* as it really is, the cessation of the *āsavas* as it really is, and the way leading to the cessation of the *āsavas* as it really is. The mind of the bhikkhu who thus knows and thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). When thus liberated, the knowledge of liberation arises (in him). He 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)[2].

249. Great King! Take the example of a man, with good eyesight, standing at the edge of a clear and transparent lake in a mountain glen. He sees oysters, mussels, pebbles, broken pottery, and shoals of fish moving about or just lying still. It might occur to him thus:

> "This lake is clear and transparent. In it there are oysters, mussels, pebbles, broken pottery and shoals of fish either moving about or just lying still."

In the same way, Great King, when the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to the extinction of moral defilements. Then he truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the *āsavas* as they really are, the cause of the *āsavas* as it really is, the cessation of the *āsavas* as it really is, and the way leading to the cessation of the *āsavas* as it really is. The mind of the bhikkhu who thus knows and

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1. dukkha: See Appendix A 6
2. Another interpretation in the Commentary of this last phrase "nā paraṁ itthattāya," is that there will be no further existence.

thus sees is liberated from the moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existence (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Noble Truths) (*avijjāsava*). 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.

Great King, this also is an advantage of being a samaṇa, personally experienced, which is more pleasing and higher than the advantages previously mentioned.

Great King, there is no other advantage of being a samaṇa, personally experienced, more pleasing and higher than this which one can see for oneself.

Ajātasattu Becomes a Lay Disciple

250. When the Bhagavā had thus spoken, King Ajātasattu of Magadha, the son of Queen Vedehī, addressed him thus:

"Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, 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 a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir, I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṁgha. Please take me as a lay disciple from now on till the end of my life. I was overwhelmed by (i.e., I have committed) a misdeed, being foolish, bewildered and unwise. For the sake of gaining sovereign power, I put my father to death, who ruled with righteousness and kingly virtue. Venerable Sir, I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future."

251. Great King! True indeed that you were overwhelmed by a misdeed, being foolish, bewildered and unwise. You have put to death your father who ruled with righteousness and kingly virtue. But now, as you

have realized your guilt and admitted it to make amends, we accept your admission. Great King! Realizing one's guilt, making amends and abstaining from such misdeed in the future means enhancement according to the injunctions of the Ariyas.

252. After the Bhagavā had spoken, King Ajātasattu of Magadha, the son of Queen Vedehī, addressed him thus:

"Venerable Sir! Let me take leave of you. We have many things to do."

"Great King! You may go when you wish." (Lit., now you know the time.)

Then King Ajātasattu of Magadha, the son of Queen Vedehī, pleased and delighted with what the Bhagavā said, rose from his seat, paid obeisance to him and departed from his presence.

253. Soon after the departure of King Ajātasattu of Magadha, the son of Queen Vedehī, the Bhagavā said to the bhikkhus:

"Bhikkhus! This king has ruined himself. He has destroyed himself (i.e., destroyed all his potentialities for the Path). Bhikkhus! Had not this king put his father to death, who ruled with righteousness and kingly virtue. there would have arisen in him, here and now, the clear and undefiled eye of the dhamma (*Sotāpatti magga*)." Thus said the Bhagavā. And the bhikkhus were delighted and they rejoiced in his words.

End of Sāmaññaphala Sutta, the Second Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Poṭṭhapāda Sutta

IX. POṬṬHAPĀDA SUTTA

(Discourse on Poṭṭhapāda, the Wandering Ascetic)

406. Thus have I heard:

Once the Bhagavā was staying at the monastery of Anāthapiṇḍika in Jeta Park at Sāvatthi.

At that time Poṭṭhapāda, the wandering ascetic, with a following of three thousand wandering ascetics, was dwelling at the Ekasālaka Hall, where various views were debated, in Queen Mallikā's garden bordered by Tinduka (persimmon) trees.

Then the Bhagavā, having rearranged his robes and taking alms bowl and robe, set out early in the morning for Sāvatthi on his daily round for alms.

407. And the Bhagavā thought: "It is too early to go round for alms in Sāvatthi. I should go to the Ekasālaka Hall, where various views are debated, in Queen Mallikā's garden bordered by Tinduka trees, and meet Poṭṭhapāda, the wandering ascetic."

Then the Bhagavā visited the Ekasālaka Hall, where various views were debated, in Queen Mallikā's garden bordered by Tinduka trees.

408. At that time, Poṭṭhapāda, the wandering ascetic, was seated with his followers who were talking loudly and vociferously on unprofitable subjects (not conducive to moral conduct leading to the attainment of the deva world and Nibbāna). Such kinds of talk are:,

> Talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market-towns, cities, provinces, womenfolk, heroes, streets, waterfronts, the dead and the departed, trivialities, the universe, the oceans, prosperity, adversity and so on.

409. When Poṭṭhapāda, the wandering ascetic, caught sight of the Bhagavā approaching in the distance, he called his followers to order, saying: "Friends! Remain quiet and make no noise. Here comes Samaṇa Gotama.

That venerable one appreciates silence, praising its virtues. Perhaps he may think it fit to approach us if he knows that it is a quiet assembly." When thus called to order, the ascetics kept silent.

410. Then the Bhagavā approached Poṭṭhapāda, the wandering ascetic, who addressed him thus:

"Be pleased to come, Venerable Sir! Venerable Sir, your coming is good. You have taken quite a long time to visit us here. Here is a seat duly prepared. Venerable Sir, please take the seat."

And the Bhagavā took the prepared seat while Poṭṭhapāda, the wandering ascetic, took a low seat at a suitable place. The Bhagavā said to him:

"Poṭṭhapāda! What was the subject of your discussion as you were seated together here? What was the nature of the talk that has been interrupted?"

Cessation of Saññā

411. When the Bhagavā had thus spoken, Poṭṭhapāda, the wandering ascetic, addressed him thus:

"Venerable Sir! Let us put aside what we have been discussing in our assembly. Venerable Sir, it will not be difficult for the Bhagavā to hear about it afterwards. But, Venerable Sir, on many a previous day, when samaṇas and brāhmaṇas holding diverse views assembled here in this Hall, eager to listen to fresh views, the talk arose on the subject of cessation of *saññā*[1], and it was asked, 'How is the cessation of *saññā* brought about?'

"Some of them said:

'Forms of *saññā* arise in a being without reason, without cause, just as they cease without reason, without cause. When forms of *saññā* arise, there is *saññā* and when they cease, there is no *saññā*.'

"Thus did they explain the cessation of *saññā*. To him, another said:

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1. **Saññā:** Lit., Perception. The Commentary says that 'cessation of saññā' is to be taken as cessation of *citta*, Mind or Consciousness.

'It will not be as you say, friend. *Saññā* is the *atta* of a being. That *saññā* goes into and leaves a being. When it goes into a being, there is *saññā*. When it leaves a being, there is no *saññā*.'

'Thus did they explain the cessation of *saññā*.' To him, still another said:

'It will not be as you say, friend. There are samaṇas and brāhmaṇas who possess psychic potency and power and who can implant *saññā* in that being or draw it out. When implanted, there is *saññā*; and when drawn out, there is no *saññā*.'

"Thus did they explain the cessation of *saññā*." To him, still another said:

'Friend! It will not be as you say. There are mighty and powerful devas who can implant *saññā* in that being or draw it out. When implanted, there is *saññā* and when drawn out, there is no *saññā*.'

"Thus did they explain the cessation of *saññā*."

"When, Venerable Sir, I heard such words, my mind turned towards the Bhagavā himself, and I thought: "Would that the Bhagavā were here! Would that the Sugata[1] were here! He is highly accomplished in such dhammas.' Venerable Sir, the Bhagavā is well--versed in the subject of the cessation of *saññā*. The Bhagavā knows the nature of the cessation of *saññā*. Venerable Sir, how does the cessation of *saññā* happen?"

Existence of Cause in the Arising and Cessation of Saññā

412. Poṭṭhapāda, among those, there are samaṇas and brāhmaṇas who maintain: 'Forms of *saññā* in a being arise and cease without reason, without cause.

Their assertion is wrong from the very beginning for, Poṭṭhapāda, it is through reason and cause that forms of *saññā* in a being arise and cease. A certain form of *saññā* arises through practice[2] and a certain form of *saññā* ceases through practice.

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1. **Sugata:** he who speaks only true and beneficial words.
2. **Practice:** of *Adhisīla Sikkhā*, High Morality; *Adhicitta Sikkhā*, Concentration Meditation or Samatha Bhāvanā; and *Adhipaññā Sikkhā*, Vipassanā Insight and Magga Insight.

413. 'And what is that practice?' asked the Bhagavā (of himself).

Herein, Poṭṭhapāda, there arises in this world the Tathāgata who is worthy of special Veneration, who truly comprehends all dhammas by his own intellect and insight.

(Repeat as in paras 190 to 212, Sāmaññaphala Sutta)

Poṭṭhapāda! Thus is the bhikkhu endowed with morality.

(Repeat as in paras 213 to 224)

That bhikkhu who clearly sees that the five hindrances have been got rid of becomes gladdened. This gladness gives rise to *pīti* (delightful satisfaction) and the delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness experiences *sukha* (bliss). Being blissful, his mind gains concentration.

Being detached from pleasures of the senses and demeritorious factors,that bhikkhu achieves and remains in the first jhāna which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (nīvaraṇa). His *saññā* of the pleasures of the senses that used to arise in him (before attainment of jhāna) ceases[1]. At that time there arises a delicate and really-existing *saññā* of *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *pīti* and *sukha*, born of detachment from the hindrances. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This is the practice, said the Bhagavā.

And again, Poṭṭhapāda, having got rid of *vitakka* and *vicāra*, that bhikkhu achieves and remains in the second jhāna with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka*

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1. **ceases: nirujjhati:** this word can have two implications: (i) entirely ceases after arising or existing; (ii) is absent because of lack of opportunity to arise. Here according to the Commentary the word 'ceases' has the second implication.

and *vicāra* but with *pīti* and *sukha* born of Concentration. His delicate and really-existing *saññā* of *pīti* and *sukha*, born of detachment from the hindrances, that used to arise in him (before the attainment of the second jhāna), ceases. At that time there arises a delicate and really-existing *saññā* of *pīti* and *sukha*, born of Concentration. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *pīti* and *sukha*, born of Concentration. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, having been detached from *pīti*, that bhikkhu dwells in *upekkhā* (equanimity) with mindfulness and clear comprehension, and experiences *sukha* in mind and body. He achieves and remains in the third jhāna that which causes a person who attains it to be praised by the Ariyas as one who has *upekkhā* (equanimity) and mindfulness, one who abides in *sukha*. His delicate and really-existing *saññā* of *pīti* and *sukha*, born of Concentration, that used to arise in him (before the attainment of the third jhāna), ceases. At that time there arises a delicate and really-existing *saññā* of *upekkhā* and *sukha*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* of *upekkhā* and *sukha*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, by dispelling both pleasure and pain, and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. His delicate and really-existing *saññā* of *upekkhā* and *sukha*, that used to arise in him (before the attainment of the fourth jhāna), ceases. At that time there arises a delicate and really-existing *saññā* without pain and pleasure. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing *saññā* without pain and pleasure. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, that bhikkhu concentrates on the concept 'Space is Infinite' and achieves and remains in the ākāsānañcāyatana jhāna, where all forms of *rūpasaññā*[1] have been completely transcended, all forms of *paṭighasaññā*[2] have vanished and all forms of *nānattasaññā*[3] are not paid attention to. His *saññā* of corporeality that used to arise in him (before the attainment of ākāsānañcāyatana jhāna) ceases. At that time there arises the delicate and really-existing ākāsānañcāyatana jhāna *saññā*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing ākāsānañcāyatana jhāna *saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, completely passing beyond the ākāsānañcāyatana jhāna, that bhikkhu concentrates on the concept 'Consciousness is Infinite' and achieves and remains in the viññānañcāyatana jhāna. His delicate and really-existing ākāsānañcāyatana jhāna *saññā* that used to arise in him (before the attainment of viññānañcāyatana jhāna) ceases. At that time there arises the delicate and really-existing viññānañcāyatana jhāna *saññā*. At that time the bhikkhu becomes one who is endowed with the delicate and really-existing viññānañcāyatana jhāna *saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

And again, Poṭṭhapāda, completely passing beyond the viññānañcāyatana jhāna, that bhikkhu concentrates on the Concept of Nothingness and achieves and remains in the ākiñcaññāyatana jhāna. His delicate and really-existing viññānañcāyatana jhāna *saññā* that used to arise in him (before the attainment of the ākiñcaññāyatana jhāna) ceases. At that time there arises the delicate and really-existing ākiñcaññāyatana jhāna *saññā*.

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1. *Rūpasaññā:* Saññā associated with rūpa jhānas (Concentration meditation on a corporeal object).
2. *Paṭighasaññā:* Saññā that occurs on contact of the five senses with their objects, also called pañcaviññāṇa, or mind conscious of the work of the five senses.
3. *Nānattasaññā:* All forms of saññā that take place in the *kāmāvacara* sphere, except paṭighasaññā.

At that time the bhikkhu becomes one who is endowed with the delicate and really-existing ākiñcaññāyatana jhāna *saññā*. In this way, a certain form of *saññā* arises through practice, and a certain form of *saññā* ceases through practice. This also is the practice, said the Bhagavā.

414. In my Teaching, Poṭṭhapāda, that bhikkhu has (initially) *saññā* of his own (i.e., the first jhāna *saññā*). Then he progresses from one stage (i.e., the first jhāna) to the next (i.e., the second jhāna), and from that to the next (i.e., the third jhāna) and so on in sequence until he reaches the supreme form of *saññā* (i.e., ākiñcaññāyatana jhāna *saññā*). As he reaches it, it occurs to him thus:

> 'It will not be proper for me to try to get absorbed (in further jhāna). It will be proper for me not to get absorbed in it. If I were to try to get absorbed in it and strive for the higher nevasaññānāsaññāyatana jhāna, this ākiñcaññāyatana jhāna *saññā* might come to cessation and other forms of *saññā* which are gross[1] might arise. It would be better if I do not try to get absorbed in it and do not try to strive for the higher jhāna.'

Then that bhikkhu stops trying to get absorbed in it and striving for the higher jhāna. And in that bhikkhu who neither tries to get absorbed in it nor strives for the higher jhāna, that (nevasaññānāsaññāyatana jhāna)[2] *saññā* ceases (after arising for one or two thought-moments), and no other forms of *saññā* which are gross arise. Then he achieves the cessation of all forms of *saññā*. In this way, Poṭṭhapāda, the cessation of *saññā* (nirodha samāpatti) is attained step by step by the bhikkhu who has Insight Knowledge (*sampajāna*).

Now, Poṭṭhapāda, what do you think of this? Have you ever before heard of such attainment of cessation of *saññā*, step by step, by a bhikkhu who has Insight Knowledge?

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1. *Gross forms of saññā:* by this is meant Bhavaṅga-saññā.
2. The Commentary merely states 'tā jhāna saññā,' the saññā of that jhāna; but the Sub-Commentary explains it to be specifically 'nevasaññānāsaññāyatana jhāna saññā', the saññā of the jhāna of neither saññā nor non-saññā.

"No, Venerable Sir! I have not. But I now understand what you say as follows:

In my Teaching, Poṭṭhapāda, that bhikkhu has (initially) *saññā* of his own (i.e , the first jhāna *saññā*). Then he progresses from one stage (i.e., the first jhāna) to the next (i.e., the second jhāna), and from that to the next (i.e., the third jhāna) and so on in sequence until he reaches the supreme form of *saññā* (i.e., ākiñcaññāyatana jhāna *saññā*). As he reaches it, it occurs to him thus:

> 'It will not be proper for me to try to get absorbed (in further jhāna). It will be proper for me not to get absorbed in it. If I were to try to get absorbed in it and strive for the higher nevasaññānāsaññāyatana jhāna, this ākiñcaññāyatana jhāna *saññā* might come to cessation and other forms of *saññā* which are gross might arise. It would be better if I do not try to get absorbed in it and do not try to strive for the higher jhāna.'

Then that bhikkhu stops trying to get absorbed in it and striving for the higher jhāna. And in that bhikkhu who neither tries to get absorbed in it nor strives for the higher jhāna, that (nevasaññānāsaññāyatana jhāna) *saññā* ceases (after arising for one or two thought-moments), and no other forms of *saññā* which are gross arise. Then he achieves the cessation of all forms of *saññā*. In this way, Poṭṭhapāda, the cessation of *saññā* (nirodha samāpatti) is attained step by step by the bhikkhu who has Insight Knowledge."

Poṭṭhapāda, that is right, said the Bhagavā.

415. Venerable Sir! Does the Bhagavā declare only one supreme form of *saññā* or many supreme forms of *saññā*?

Poṭṭhapāda! I declare one supreme form of *saññā* as well as many supreme forms of *saññā*.

But, Venerable Sir, how is it that the Bhagavā declares one supreme form of *saññā* as well as many supreme forms of *saññā*?

Poṭṭhapāda! Whenever a jhāna *saññā* (is achieved and then) ceases, that I declare as the supreme form of *saññā*. Thus, I declare one supreme form of *saññā* as well as many supreme forms of *saññā*.

416. And, Venerable Sir, (after nirodha samāpatti), does *saññā* arise first and Knowledge afterwards? Or does Knowledge arise first and *saññā* afterwards? Or do *saññā* and Knowledge arise simultaneously?

Poṭṭhapāda! *Saññā* arises first and Knowledge[1] follows. Knowledge arises only because of the arising of *saññā*. That bhikkhu knows: 'Knowledge springs up in me depending on the arising of *saññā*'. Poṭṭhapāda! One should understand by this means that '*Saññā* arises first, and Knowledge follows: Knowledge arises only because of the arising of *saññā*.'

Whether Saññā is Atta or Not

417. Venerable Sir! Is *saññā* the *atta* of a being? Or, is *saññā* one thing and *atta* another?

Poṭṭhapāda! What kind of *atta* do you believe in?

Venerable Sir! I believe in *atta* that is made up of four great primary elements, nourished by solid nutriments and having corporeality and substantiality.

Poṭṭhapāda! If (in) your (view) *atta* were made up of four great primary elements, nourished by solid nutriments, and having corporeality, and substantiality, then in this case, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda! That will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), made up of four great primary elements, nourished by solid nutriments, and having corporeality and substantiality, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda , it should be understood that *saññā* is one thing and *atta* another.

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1. In the Buddha's answer 'saññā' refers to the Anāgāmiphala Saññā or Arahattaphala Saññā; and 'Knowledge' refers to Paccavekkhaṇāñāṇa, which generally means reflection on Magga, Phala, Nibbāna, uprooted defilements and remnant defilements.

   But, in this context, this term refers to reflection on Anāgāmiphala or Arahattaphala, as the case may be. Paccavekkhaṇāñāṇa on these phalas arises invariably and spontaneously after Nirodha Samāpatti.

418. Venerable Sir! I believe in *atta* that is made of jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses.

Poṭṭhapāda! If (in) your (view) *atta* were made of jhāna mind, and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses, then in this case also, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda! That will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), made of jhāna mind and endowed completely with (all the minor and major) physical organs, and not deficient in any of the faculties of the senses, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

419. Venerable Sir! I believe in *atta* that is without corporeality and that is made of *saññā* (i.e., jhāna *saññā*).

Poṭṭhapāda! If (in) your (view) *atta* were made of *saññā* and is without corporeality, then in this case also, Poṭṭhapāda, (in) your (view) *saññā* would be one thing and *atta* another. Poṭṭhapāda, that will be evident also from what now follows.

Poṭṭhapāda! Though that *atta* (of your view), which is made of *saññā* and is without corporeality, remains constant, yet some forms of *saññā* in a being arise and other forms of *saññā* cease. In this way, Poṭṭhapāda, it should be understood that *saññā* is one thing and *atta* another.

420. Venerable Sir! Will it be possible for me to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another?

Poṭṭhapāda! Hard will it be for you to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another, as you hold a different view, belong to a different faith, have a different inclination (in belief), pursue a different practice and follow a teacher of another school of doctrine.

Venerable Sir! If it is hard for me to know whether *saññā* is the *atta* of a being, or whether *saññā* is one thing and *atta* another, since I hold a different view, belong to a different faith, have a different inclination in belief, pursue a different practice and follow a teacher of another school of doctrine, Venerable Sir, (may I know this): Is the world (*i.e.*, *atta*) eternal? Is this view (of eternalism) true while any other view is false?

Poṭṭhapāda! I do not declare that the world is eternal, and that only this view (of eternalism) is true while any other view is false.

Then, Venerable Sir, is the world not eternal? Is this view (of non-eternity of the world) true while any other view is false?

Poṭṭhapāda! I do not declare also that the world is not eternal, and that only this view (of non-eternity of the world) is true while any other view is false.

Then, Venerable Sir, is the world finite? Is the world infinite?... Is the soul (*jīva*) the same as the body, or the body the same as the soul?... Or, is the soul one thing and the body another?... Does a sentient being exist after death, or does a sentient being not exist after death? ... Or, is it that a sentient being does, as well as does not, exist after death?... Or, is it that a sentient being neither does exist, nor does not exist after death? Is this view true while any other view is false?

Poṭṭhāpāda! I do not declare also that it is that a sentient being neither does exist, nor does not exist after death and that only this view is true while any other view is false.

Venerable Sir! Why does the Bhagavā not make such a declaration?

Poṭṭhapāda! It is not in consonance with one's benefit. It is not in consonance with the dhamma (i.e, *Lokuttara dhamma*)[1]. It is not even the beginning of the Noble Practice (*brahmacariya*). It is not conducive to the development of disillusionment with the five khandhas. It is not conducive to the abandonment of attachment. It is not conducive to the cessation of

1. **Lokuttara dhamma:** The dhamma of Magga, Phala and Nibbāna.

dukkha. It is not conducive to the extinction of defilements. It is not conducive to the attainment of Magga Insight (*abhiññā*). It is not conducive to the realization of the Four Noble Truths. It is not conducive to the realization of Nibbāna.

Therefore, I do not make such a declaration.

Venerable Sir! What, then, does the Bhagavā declare?

Poṭṭhapāda! I declare what dukkha is. Poṭṭhapāda! I declare what the cause of dukkha is. Poṭṭhapāda! I declare what the cessation of dukkha is. Poṭṭhapāda! I declare what the Path leading to the cessation of dukkha is.

Venerable Sir! Why does the Bhagavā make such a declaration?

Poṭṭhapāda! It is in consonance with one's benefit. It is in consonance with the dhamma (i.e., *Lokuttara dhamma*). It is the beginning of the Noble Practice (*brahmacariya*). It is conducive to the development of disillusionment with the five khandhas. It is conducive to the abandonment of attachment. It is conducive to the cessation of dukkha. It is conducive to the extinction of defilements. It is conducive to the attainment of Magga Insight (*abhiññā*). It is conducive to the realization of the Four Noble Truths. It is conducive to the realization of Nibbāna.

Hence, I make such a declaration.

That, indeed, is so, Bhagavā. That, indeed, is so, Sugata. Venerable Sir, the Bhagavā knows his own time when to leave.

Then, the Bhagavā rose from his seat and left.

421. Now, no sooner had the Bhagavā left the place than the ascetics all around censured Poṭṭhapāda, the wandering ascetic, acrimoniously from all sides, with these words:

> "This respected Poṭṭhapāda always has words of praise for whatever Samaṇa Gotama says, exclaiming 'That, indeed, is so, O Bhagavā! That, indeed, is so, O Sugata!'

"However, we fail to get to know what Samaṇa Gotama has expounded as matters of certainty in relation to the propositions: whether the world is eternal or not eternal; whether the world is finite or infinite; whether the soul is the same as the body; whether the soul is one thing and the body another; whether a sentient being does exist or does not exist after death; whether a sentient being does exist as well as does not exist after death; whether it is that a sentient being neither does exist nor does not exist after death."

When this was said, Poṭṭhapāda, the wandering ascetic, replied thus to those ascetics:

"I also do not know, friends, any matter of certainty that Samaṇa Gotama has expounded in relation to the propositions: Whether the world is eternal or not eternal...whether it is that a sentient being neither does exist nor does not exist after death. But Samaṇa Gotama declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma. Why should not I, appreciating what is well-spoken, praise the good words of Samaṇa Gotama who declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma?"

About Citta, Son of an Elephant Trainer, and Poṭṭhapāda

422. Now, two or three days later, Citta, the son of an elephant trainer, and Poṭṭhapāda, the wandering ascetic, approached the Bhagavā. Having thus approached the Bhagavā, Citta, the son of an elephant trainer, did obeisance to the Bhagavā and took his seat in a suitable place. Poṭṭhapāda, the wandering ascetic, on the other hand, offered courteous greetings to the Bhagavā who replied fittingly, and having said memorable words of felicitation, he also took his seat. After taking the seat, Poṭṭhapāda, the wandering ascetic, said to the Bhagavā:

"Venerable Sir, no sooner had the Bhagavā left than the ascetics all around censured me acrimoniously from all sides, with these words:

'This respected Poṭṭhapāda always has words of praise for whatever Samaṇa Gotama says, exclaiming: That, indeed, is so, O Bhagavā! That, indeed, is so, O Sugata!

'However, we fail to get to know what Samaṇa Gotama has expounded as matters of certainty in relation to the propositions: Whether the world is eternal or not eternal; whether the world is finite or infinite; whether the soul is the same as the body; whether the soul is one thing and the body another; whether a sentient being does exist or does not exist after death; whether a sentient being does exist as well as does not exist after death; whether it is that a sentient being neither does exist nor does not exist after death.'

"Venerable Sir, when this was said, I replied thus to those ascetics :

I also do not know, friends, any matter of certainty that Samaṇa Gotama has expounded in relation to the propositions: Whether the world is eternal or not eternal... whether it is that a sentient being neither does exist nor does not exist after death. But Samaṇa Gotama declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma. Why should not I, appreciating what is well-spoken, praise the good words of Samaṇa Gotama who declares the practice which is true, real, correct, having the dhamma (i.e., *Lokuttara dhamma*) as its basis, and which is enduring according to the (*Lokuttara*) dhamma?"

423. Poṭṭhapāda! All those wandering ascetics are blind, without eyes (of wisdom). You alone possess eyes (of wisdom).

Poṭṭhapāda! I declare and lay down the dhammas that are certain (to lead to Nibbāna), as such.

Poṭṭhapāda! I declare and lay down the dhammas that are not certain (to lead to Nibbāna), as such.

Poṭṭhapāda! What are the dhammas that I declare and lay down as not certain (to lead to Nibbāna)?

Dhammas Not Certain (to Lead to Nibbāna)

Poṭṭhapāda! I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that the world is eternal. I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that the world is not eternal...the proposition that the world is finite...that the world infinite...that the soul is the body...that the body is the soul itself... that the soul is one thing and the body another...that a sentient being does exist after death...that a sentient being does not exist after death... that a sentient being does, as well as does not, exist after death...Poṭṭhapāda! I declare and lay down as a dhamma that is not certain (to lead to Nibbāna) the proposition that a sentient being neither does nor does not exist after death.

Why, Poṭṭhapāda, do I declare and lay down that these propositions are not certain (to lead to Nibbāna)?

Poṭṭhapāda! They are not in consonance with one's benefit. They are not in consonance with the dhamma (i. e., *Lokuttara dhamma*). They are not even the beginning of the Noble Practice (*brahmacariya*). They are not conducive to the development of disillusionment with the five khandhas. They are not conducive to the abandonment of attachment. They are not conducive to the cessation of dukkha. They are not conducive to the extinction of defilements. They are not conducive to the attainment of Magga Insight (*abhiññā*). They are not conducive to the realization of the Four Noble Truths. They are not conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as the dhammas not certain (to lead to Nibbāna).

Dhammas Certain (to Lead to Nibbāna)

424. Poṭṭhapāda! And what are the dhammas that I declare and lay down as certain (to lead to Nibbāna)?

Poṭṭhapāda! I declare and lay down that 'This is dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cause of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the cessation

of dukkha' as a dhamma that is certain (to lead to Nibbāna). I declare and lay down that 'This is the practice of the Path leading to the cessation of dukkha' as a dhamma that is certain (to lead to Nibbāna).

Poṭṭhapāda! Why do I declare and lay down these dhammas as certain (to lead to Nibbāna)?

Poṭṭhapāda! These dhammas are in consonance with one's benefit. They are in consonance with the dhamma (i. e., *Lokuttara dhamma*). They are the beginning of the Practice (*brahmacariya*). They are conducive to the development of disillusionment with the five khandhas. They are conducive to the abandonment of attachment. They are conducive to the cessation of dukkha. They are conducive to the extinction of defilements. They are conducive to the attainment of Magga Insight (*abhiññā*). They are conducive to the realization of the Four Noble Truths. They are conducive to the realization of Nibbāna.

Therefore, I declare and lay them down as dhammas certain (to lead to Nibbāna).

425. There are, Poṭṭhapāda, some samaṇas and brāhmaṇas who believe and declare '*Atta* is indeed eternal bliss. It does not perish after the death (of the body in which it had lived).' And I approached them and asked:

"Friends! Is it true you believe and declare that *atta* is indeed eternal bliss; it does not perish after the death (of the body in which it had lived)?"

When thus asked, they affirmed "Indeed so." And I asked them again, "If that be so, friends, do you know and perceive the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you personally experience the eternally blissful *atta* for a night, or a day, or half a night or half a day?"

When thus asked, they replied "No." Then I asked them again:

"Friends! If that be so, do you know what the Path is and what the Practice is for the realization of the eternally blissful world?"

When thus asked, they replied "No". Then I asked them again:

"Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: 'Friends! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice'?"

When thus asked, they said "No".

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

"Venerable Sir! If that be so, what those samaṇas and brāhmaṇas say is certainly without good ground."

426. Poṭṭhapāda! Take this simile. Suppose there is a man who says 'How I long for and how I love the most beautiful woman in this land!' He might be asked thus:

'Friend, do you know whether this most beautiful woman whom you so love and long for belongs to the ruling class, or the brahmin class, or the mercantile class or the working class?'

When thus asked, he might answer 'No'.

Then he might again be asked:

'Friend, regarding this most beautiful woman you so love and long for, do you know her name, or her clan name; whether she be tall, or short, or of medium height; whether she be dark, or fair, or golden-brown; or whether she lives in a village, or in a market-town, or in a city?'

When thus asked, he might answer 'No'.

Then he might again be asked:

'Well, friend, do you love and long for this woman whom you neither know nor see?'

When thus asked, he might answer 'Yes'.

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what that man says turn out to be without good ground?

"Venerable Sir! If that be so, what that man says is certainly without good ground."

"Friends! If that be so, do you hear devas who have been reborn in the eternally blissful world say: 'Friend! Engage in right and proper Practice for the realization of the eternally blissful world. We also have been reborn in the eternally blissful world because of such Practice'?"

When thus asked, they said "No."

Now, Poṭṭhapāda, what do you think of this? If that be so, does not what those samaṇas and brāhmaṇas say turn out to be without good ground?

"Venerable Sir! If that be so, what those samaṇas and brāhmaṇas say is certainly without good ground."

Arising of Three Forms of Attabhāva

428. Paṭṭhapāda, there are three forms of *attabhāva*[1] that can arise, namely, the gross form of *attabhāva*, the *attabhāva* generated by jhāna mind, and the *attabhāva* without corporeality.

Poṭṭhapāda! What is that arising of the gross form of *attabhāva*?

There is the arising of the *attabhāva* made up of the four great primary elements, nourished by solid nutriments and having corporeality. This is the arising of the gross form of *attabhāva*.

Poṭṭhapāda! What is that arising of the *attabhāva* made of jhāna mind?

There is the arising of the *attabhāva* generated by jhāna mind, endowed completely with all its minor and major physical organs and not deficient in any of the faculties of the senses. This is the arising of the *attabhāva* generated by jhāna mind:

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1. *Attabhāva:* The Pāḷi text has '*attapaṭilābha*', which is explained in the Commentary as '*attabhāvapaṭilābha*', lit., getting *attabhāva*. *Attabhāva* means the khandha aggregates, consisting of all the five khandhas in the eleven sensual and fifteen Rūpa Brahmā realms, of one khandha (i.e., the corporeal aggregate) in the Brahmā realm of only corporeality and of the other four khandhas (i.e., only the mental aggregates) in the Arūpa Brahmā realms devoid of corporeality. Therefore, '*attabhāvapaṭilābha*' means 'the arising of new khandhas'.

Poṭṭhapāda! What is that arising of the *attabhāva* without corporeality?

There is the arising of the *attabhāva* which is made of *saññā* without corporeality. This is the arising of the *attabhāva* without corporeality.

429. Poṭṭhapāda! I teach the doctrine that renounces the arising of the gross form of *attabhāva*.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

430. And, Poṭṭhadāda! I teach the doctrine that renounces the arising of the *attabhāva* made of jhāna mind.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will your-

selves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).'

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

431. Poṭṭhapāda! I teach the doctrine that renounces the arising of the *attabhāva* without corporeality.

I declare: 'By the practice (of the dhamma I teach) you will be free from dispositions that defile, you will develop the states (of Tranquillity and Insight) that bring about purification (of mind) and you will yourselves come to realize and achieve in this very life the expansion and perfection of Wisdom (i.e., Magga and Phala) through Magga Insight (*abhiññā*).

But then, Poṭṭhapāda, you might think:

'If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will be painful.'

Poṭṭhapāda! It should not be taken in that light. If the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself. To dwell thus (in that state) will bring about gladness, delightful satisfaction, calm, mindfulness, clear comprehension and bliss.

432. Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the gross form of *attabhāva,* the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself?'

To them, we would reply thus:

'Friends, this[1] is the arising of the gross form of *attabhāva,* the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

433. Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the *attabhāva* made of jhāna mind, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

1. The word "this" here, and in the replies in Paras 433, 434 and 435 stands in a very much abridged form for the definitions given in Para 428.

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* generated by jhāna mind, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

434. Poṭṭhapāda! Others might question us thus:

'Friends, what is that arising of the *attabhāva* without corporeality, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispcsitions that defile will be discarded, the states (of Tranquillity and Ins'ght) that bring about purification (of mind) will be developed, and the expansion and perfection of wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* without corporeality, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

Now, Poṭṭhapāda, what do you think of this? That being so, are not our words based on good ground?

"Venerable Sir! That being so, your words are certainly based on good ground."

435. Poṭṭhapāda! Take this simile. A man, in order to go up a turreted mansion, might be making a stair-case below that very mansion. He might be asked thus:

'Friend! Do you, in making a stair-case to go up the turreted mansion, know whether that mansion is in the East, or in the South, or in the West, or in the North; whether it is high or low or of medium height?'

When asked thus, that man might answer:

'This, friend, is the turreted mansion; and I am making a stair-case below that very turreted mansion.'

What do you think of this, Poṭṭhapāda? If that be so, is not what that man said based on good ground?

"Venerable Sir! If that be so, what that man said is certainly based on good ground."

436. Similarly, Poṭṭhapāda, if others might question us thus:

'Friends, what is that arising of the gross form of *attabhāva*, ... by oneself?'

'Friends, what is that arising of the *attabhāva* generated by jhāna mind, ... by oneself?'

'Friends, what is that arising of the *attabhāva* without corporeality, the renunciation of which you teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself?'

To them, we would reply thus:

'Friends, this is the arising of the *attabhāva* without corporeality, the renunciation of which we teach, (saying) if the dhamma is practised as taught, dispositions that defile will be discarded, the states (of Tranquillity and Insight) that bring about purification (of mind) will be developed, and the expansion and perfection of Wisdom, through Magga Insight, will come to be realized and achieved in this very life by oneself.'

What do you think of this, Poṭṭhapāda? If that be so, is not what we said based on good ground?

"Venerable Sir! If that be so, what you said is certainly based on good ground."

437. At the time when the Bhagavā had thus spoken, Citta, the son of the elephant trainer, said to him:

"Venerable Sir! At the time when the gross form of *attabhāva* has arisen in one, the arising of the *attabhāva* generated by jhāna mind is non-existent; the arising of the *attabhāva* without corporeality is also non-existent. In him, at that time, only the arising of the gross form of *attabhāva* is real.

"Venerable Sir! At the time when the *attabhāva* generated by jhāna mind has arisen in one, the arising of the gross form of *attabhāva* is non-existent; the arising of the *attabhāva* without corporeality is also non-existent. In him, at that time, only the arising of the *attabhāva* generated by jhāna mind is real.

"Venerable Sir! At the time when the *attabhāva* without corporeality has arisen in one, the arising of the gross form of *attabhāva* is non-existent; the arising of the *attabhāva* generated by jhāna mind is also non-existent. In him, at that time, only the arising of the *attabhāva* without corporeality is real."

Citta! At the time when there is the arising of the gross form of *attabhāva*, it should not be termed as the arising of the *attabhāva* generated by jhāna mind, nor the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva*.

Citta! At the time when there is the arising of the *attabhāva* generated by jhāna mind, it should not be termed as the arising of the gross form of *attabhāva*, nor the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the *attabhāva* generated by jhāna mind.

Citta! At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

438. Citta! Suppose you were asked:

'Is it not that you existed in the past, and not that you did not exist? Is it not that you will exist in the future, and not that you will not exist? Is it not that you exist in the present, and not that you do not exist?'

How, then, Citta, would you answer that?

"Venerable Sir! Suppose I were asked:

'Is it not that you existed in the past, and not that you did not exist? Is it not that you will exist in the future, and not that you will not exist? Is it not that you exist in the present, and not that you do not exist?'

"Venerable Sir! I would answer thus:
'I did exist in the past; it is not that I did not exist. I shall exist in the future; it is not that I shall not exist'. I exist in the present; it is not that I do not exist. Venerable Sir! Were I asked thus, I would answer in this way."

Citta! Suppose you were asked:
'When in the past, there was the arising of *attabhāva* in you, was only that arising of *attabhāva* real in you? Was the future arising of *attabhāva* non-existent? Was the present arising of *attabhāva*, too, non-existent?

"When in the future, there will be the arising of *attabhāva* in you, will only that arising of *attabhāva* be real in you? Will the past arising of *attabhāva* be non-existent? Will the present arising of *attabhāva*, too, be non-existent?'

'When in the present, there is the arising of *attabhāva* in you, is only that arising of *attabhāva* real in you? Is the past arising of *attabhāva* non-existent? Is the future arising of *attabhāva*, too, non-existent? How, then, Citta, would you answer that?

"Venerable Sir! Suppose I were asked:

'When in the past, there was the arising of *attabhāva* in you, was only that arising of *attabhāva* real in you? Was the future arising of *attabhāva* non-existent? Was the present arising of *attabhāva*, too, non-existent?

'When in the future, there will be the arising of *attabhāva* in you, will only that arising of *attabhāva* be real in you? Will the past arising of *attabhāva* be non-existent? Will the present arising of *attabhāva*, too, be non-existent?

'When in the present, there is the arising of *attabhāva* in you, is only that arising of *attabhāva* real in you? Is

the past arising of *attabhāva* non-existent? Is the future arising of *attabhāva*, too, non-existent?'

"Venerable Sir! I would answer thus:

'When in the past, there was the arising of *attabhāva* in me, only that arising of *attabhāva* was real in me. The future arising of *attabhāva* was non-existent; the present arising of *attabhāva*, too, was non-existent.

'When in the future, there will be the arising of *attabhāva* in me, only that arising of *attabhāva* will be real in me. The past arising of *attabhāva* will be non--existent; the present arising of *attabhāva*, too, will be non-existent.'

'When in the present, there is the arising of *attabhāva* in me, only that arising of *attabhāva* is real in me. The past arising of *attabhāva* is non-existent; the future arising of *attabhāva*, too, is non-existent.' Venerable Sir! Were I asked thus, I would answer in this way."

439. Similarly, Citta, at the time when there is the arising of the gross form of *attabhāva*, it should not be termed as the arising of the *attabhāva* generated by jhāna mind, nor as the arising of the *attabhāva* without corporeality. It should only be termed as the arising of the gross form of *attabhāva*.

Citta! At the time when there is the arising of the *attabhāva* generated by jhāna mind...

Citta! At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor as the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

440. Take this example, Citta. From a cow comes milk, and from the milk curds, and from the curds cream, and from the cream butter, and from the butter ghee; but when it is milk, it is not called curds, or cream, or butter, or ghee. At the time when it is milk, it is called milk.

But when it is curds, ...when it is cream,... when it is butter,... when it is ghee, it is not called milk, or curds, or cream, or butter. At the time when it is ghee, it is called ghee.

Similarly, Citta, at the time when there is the arising of the gross form of *attabhāva*.....

At the time when there is the arising of the *attabhāva* generated by jhāna mind.....

At the time when there is the arising of the *attabhāva* without corporeality, it should not be termed as the arising of the gross form of *attabhāva*, nor as the arising of the *attabhāva* generated by jhāna mind. It should only be termed as the arising of the *attabhāva* without corporeality.

Citta! All these (such as the arising of *attabhāva*) are mere names, expressions, terms and designations in common use in the world. The Tathāgata uses these terms but does not consider them in a wrong way.

441. When that has been said, Poṭṭhapāda, the wandering ascetic, addressed the Bhagavā thus:

> "Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, 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 a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge in the Saṁgha. Please take me as a lay disciple from now on till the end of my life."

Citta, Son of Elephant Trainer, Requests Admission into the Order

442. And, Citta, the son of the elephant trainer, addressed the Bhagavā thus:

> "Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! Just as, Venerable Sir, one has turned up what lies upside down, just as one has uncovered what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. Venerable Sir! I take refuge in the Buddha; I take refuge in the

Dhamma and I take refuge in the Saṁgha. May I in the presence of the Bhagavā be permitted to go forth from the world; may I receive admission into the Order."

443. Citta, the son of the elephant trainer, was initiated into the Order in the presence of the Bhagavā and subsequently admitted as a bhikkhu. Not long after, Citta, the son of the elephant trainer, dwelling alone and in seclusion, vigilant and zealous, inclined his mind (to Nibbāna), and he soon attained, by himself, in this very life, by virtue of Magga Insight, the fruits of the noblest and the most supreme arahatship which is the ultimate goal for which men of good family renounce hearth and home to lead the homeless life.

Then he knew that rebirth was no more (for him); that he had lived the Life of Purity, that what he had to do (for the realization of Magga) had been done; and that he had nothing more to do (for such realization). And so the Venerable Citta, the son of the elephant trainer, became one of the arahats.

End of the Poṭṭhapāda Sutta, the Ninth Sutta

DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

THREE SUTTAS

from

MAHĀ VAGGA

Large Division

Mahānidāna Sutta

Mahāparinibbāna Sutta

Mahāsatipaṭṭhāna Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Mahānidāna Sutta

II. MAHĀNIDĀNA SUTTA

(Great Discourse on Causal Factors)

(a) Paṭicca-Samuppāda

Doctrine of Dependent Origination

95. Thus have I heard:

At one time the Bhagavā was residing at the market-town of Kammāsadhamma in the country of Kuru. The Venerable Ānanda approached the Bhagavā, made obeisance to him, and seating himself on one side, addressed the Bhagavā thus:

"Venerable Sir, wonderful it is! Unprecedented it is! This doctrine of Paṭicca-samuppāda[1] is not only deep and profound, it also has the signs of being deep and profound. But to my mind it seems to be evident and fathomable."

Ānanda, say not so! Ānanda, say not so! This doctrine of Paṭicca-samuppāda is not only deep and profound, it also has the signs of being deep and profound.

Ānanda, because of lack of proper understanding and penetrative comprehension of this doctrine, (the minds of) these beings are in a state like that of a snarled skein of yarn, or that of a blighted, matted bird's nest or that of *muñja* grass or *pabbaja*[2] grass, and are unable to escape the miserable, ruinous realms of existence (*apāya*)[3], or to escape from the round of existences (*saṁsāra*).

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1. *Paṭicca-samuppāda:* Dependent Origination. Some use the terms 'Conditioned Genesis', 'Law of Cause and Effect', 'Chain of Causation'.

2. *Muñja* and *pabbaja* grass: grass like fine thatch, which when processed like jute could be made into twine. When this twine was entangled, it became difficult to sort out the strands of twine. Similarly, people in the muñja-like state of mind could not know cause and effect.

3. *apāya:* the four infra-human realms of existence, comprising the realm of intense continuous suffering, (niraya), the realm of animals, (tiracchāna), the realm of hungry beings, (peta), and the realm of frightened beings, (asura). Apāya is sometimes translated as the four Nether Worlds, a rather misleading term as it carries a spatial connotation.

96. Ānanda, should it be asked if there is a cause for (the occurrence of) ageing[1] and death (*jarā* and *maraṇa*), the answer has to be that there is.

Again, if it be asked what the cause of ageing and death is, the answer has to be that ageing and death are due to *jāti*, new existence.[2]

Ānanda, should it be asked if there is a cause for (the occurrence of) *jāti*, coming into new existence, the answer has to be that there is.

Again, if it be asked what the cause of *jāti* is, the answer has to be that *jāti* is due to *bhava*[3], the kammic causal process.

Ānanda, should it be asked if there is a cause for (the occurrence of) *bhava*, the answer has to be that there is.

Again, if it be asked what the cause of *bhava* is, the answer has to be that *bhava* is due to *upādāna*, clinging.

Ānanda, should it be asked if there is a cause for (the arising of) *upādāna*, clinging, the answer has to be that there is.

Again, if it be asked what the cause of clinging is, the answer has to be that clinging is due to *taṇhā*[4], craving.

Ānanda, should it be asked if there is a cause for (the arising of) *taṇhā*, craving, the answer has to be that there is.

Again, if it be asked what the cause of *taṇhā* is, the answer has to be that *taṇhā* is due to *vedanā*, sensation.

Ānanda, should it be asked if there is a cause for (the arising of) *vedanā*, sensation, the answer has to be that there is.

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1. *ageing: jarā:* commonly translated as old age.
2. *new existence: jāti:* commonly translated as birth.
3. *bhava*, as the cause of jāti, is the causal process of kamma or volitional activities in the course of this life; *bhava* as the result of *upādāna* is existence.
4. *taṇhā:* lit., "thirst", fig., mental thirst which becomes a craving, a fever of unsatisfied longing, for various kinds of objects or sensations. There are three aspects of taṇhā, viz., *kāmataṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth (especially rebirth in higher realms), and *vibhavataṇhā*, craving for annihilation (of Self). The six forms of the first aspect are listed in Para 101.

Again, if it be asked what the cause of *vedanā* is, the answer has to be that *vedanā* is due to *phassa*[1], contact.

Ānanda, should it be asked if there is a cause for (the occurrence of) *phassa*, contact, the answer has to be that there is.

Again, if it be asked what the cause of *phassa* is, the answer has to be that *phassa* is due to *nāmarūpa*[2], mind-and-body.

Ānanda, should it be asked if there is a cause for (the arising of) *nāmarūpa*, mind-and-body, the answer has to be that there is.

Again, if it be asked what the cause of *nāmarūpa* is, the answer has to be that *nāmarūpa* is due to *viññāṇa*, (birth-linking) consciousness.

Ānanda, should it be asked if there is a cause for (the arising of) *viññāṇa*, (birth-linking) consciousness, the answer has to be that there is.

Again, if it be asked what the cause of *viññāṇa*, (birth-linking) consciousness, is the answer has to be that *viññāṇa* is due to *nāmarūpa*.

97. Thus, Ānanda, *nāmarūpa* conditions the arising of *viññāṇa*, (birth-linking) consciousness[3]. *Viññāṇa* conditions the arising of *nāmarūpa*. *Nāmarūpa* conditions the arising of *phassa*. *Phassa* conditions the arising of *vedanā*. *Vedanā* conditions the arising of *taṇhā*. *Taṇhā* conditions the arising of *upādāna*. *Upādāna* conditions the arising of *bhava*. *Bhava* conditions the arising of *jāti*. *Jāti* conditions the arising of ageing, death, grief, lamentation, pain, distress and despair. In this way

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1. *phassa* means the coming together of the sense-base, the sense-object, and Consciousness.

2. *nāmarūpa* is to be understood as the complex of mental and physical phenomena. It will be noticed that, here, *phassa*, contact, is conditioned by *nāmarūpa*, not mentioning *saḷāyatana*, the six fields of sense--perception (i.e., the six sense-bases). The Commentary explains that this is because the Buddha wanted to emphasize that *nāmarūpa* is the complete primary source of contact, and that the cause of contact is not restricted to the six sense-bases.

3. Another way of putting this, and the following sentences, would be "conditioned by (A), (B) arises".

occurs the arising of that entire sum-total of dukkha, (the entire aggregate of suffering, pain, affliction, imperfection, impermanence, emptiness, insubstantiality, unsatisfactoriness, which are identified with the five khandha aggregates).

98. Ānanda, I have said that *jarā-maraṇa,* (ageing and death), are conditioned by *jāti.* This point, how *jarā-maraṇa* arise through *jāti,* can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *jāti* does not occur at all or in any way to any being in any realm (of existence)[1]:

(To amplify this, let us say) for instance, if *jāti* does not occur to devas to become devas, nor to Gandhabbas[2] to become Gandhabbas, nor to Yakkhas[3] to become Yakkhas, nor to beings (*bhūtā*) with visible forms to become such beings, nor to human beings to become human beings, nor to four-legged beings to become four-legged beings, nor to birds to become birds, nor to beings that creep and crawl to become beings that creep and crawl, —if, Ānanda, *jāti* does not occur to these various beings to become beings in their respective realms of existence, that is, if *jāti* altogether (i.e., absolutely) does not occur, —then due to the non--occurrence[4] of *jāti,* can *jarā-maraṇa* appear at all?

"Venerable Sir, they cannot appear at all."

Therefore, Ānanda, only this *jāti* is the cause of, the source of, the origin of, and the condition for, *jarā--maraṇa.*

99. Ānanda, I have said that *jāti* is conditioned by *bhava.* This point, how *jāti* arises through *bhava,* can be understood by means of the following method (of reasoning):

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1. That is, suppose there is no birth anywhere in any way. And the following paragraph may be roughly paraphrased as "If no devas, gandhabbas, yakkhas, bhūtās, human beings, etc., etc., are born in any realm...", or "If there is no birth of devas, etc., etc., etc., at all".
2. *Gandhabbas:* devas who belong to the lowest (cātumahārājika) deva realm, and who are noted musicians and entertainers.
3. *Yakkhas:* sometimes roughly translated as "demons," "demon spirits", "genii", or (wrongly) "ogres", yakkhas are non-human beings. The term Yakkha is used with widely varying attributes and connotations throughout the Pāḷi Canon, ranging from the pleasant to the hideous.
4. non-occurrence, *nirodha* (i.e., cessation of the repeated phenomenon of birth).

Suppose, Ānanda, *bhava* does not occur at all or in any way for any being in any realm (of existence):

(To amplify this, let us say) for instance, if *bhava* does not occur at all in any of the three states of existence, namely, *Kāmabhava*, *Rūpabhava*, and *Arūpabhava*[1], —then due to the non-occurrence of *bhava*, can *jāti* appear at all?

"Venerable Sir, *jāti* cannot appear at all."

Therefore, Ānanda, only this *bhava* is the cause of, the source of, the origin of, and the condition for, *jāti*.

100. Ānanda, I have said that *bhava* is conditioned by *upādāna*, clinging. This point, how *bhava* arises through *upādāna*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *upādāna* does not arise at all or in any way in any being in any realm (of existence) (i.e., if there is no clinging of any kind by anyone to anything):

(To amplify this, let us say) for instance, if *upādāna* does not arise at all in any of its forms, viz., clinging to sense-desires (i.e., sensuality), *kāmupādāna*; clinging to false doctrines of erroneous views and opinions, *diṭṭhupādāna*; clinging to practices of and belief in mere rules and rituals not leading to the right Path, *sīlabbatupādāna;* and clinging to soul-theories, i.e., to theories that there is Self, Soul, Ego, *attavādupādāna*,—then, due to the non-occurrence of *upādāna*, can *bhava* appear at all?

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1. The term *bhava* has two main meanings, besides a few supplementary others: (1) *Kamma bhava*, i.e., the kammic process consisting of rebirth-producing volitions and the mental phenomena associated therewith; (2) *Upapatti bhava*, the (kammic) *resultant* rebirth-process in three states of existence.

   The three states of existence are:

   (a) *Kāmabhava*, the state of sensual existence, comprising the eleven realms of sense-desire, a state of existence dominated by pleasures of the senses. This of course implies also corporeal existence;

   (b) *Rūpabhava*, the state of existence with fine materiality, comprising sixteen of the realms of the Brahmās, the upper celestial beings;

   (c) *Arūpabhava*, the state of non-corporeal (or formless, non-material) existence, comprising four of the realms of the Upper Brahmās.

"Venerable Sir, *bhava* cannot appear at all."

Therefore, Ānanda, only this *upādāna* is the cause of, the source of, the origin of, and the condition for, *bhava*.

101. Ānanda, I have said that *upādāna*, clinging, is conditioned by *taṇhā*, craving. This point, how *upādāna* arises through *taṇhā*, craving, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *taṇhā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *taṇhā* does not arise at all in any of its six forms, namely, craving for (enjoyment of) visible objects, *rūpataṇhā*[1]; craving for (enjoyment of) sounds, *saddataṇhā*; craving for (enjoyment of) smells, *gandhataṇhā*; craving for (enjoyment of) tastes or flavours, *rasataṇhā*; craving for (enjoyment of) physical contact, *phoṭṭhabbataṇhā*; craving for (the pleasure of) ideas, thoughts, *dhammataṇhā*[2], then, due to the non-occurrence of *taṇhā*, can *upādāna* appear at all ?

"Venerable Sir, *upādāna* cannot appear at all."

Therefore, Ānanda, only this *taṇhā*, craving, is the cause of, the source of, the origin of, and the condition for, *upādāna*, clinging.

102. Ānanda, I have said that *taṇhā*, craving, is conditioned by *vedanā*[3], sensation. This point, how *taṇhā* arises through *vedanā*, sensation, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, *vedanā* does not arise at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *vedanā* does not arise at all or in any way, either through contact by means of the eye, (i.e., by seeing), or through contact by means of the ear, (i.e.,

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1. *rūpataṇhā*: Craving for rūpa: *Rūpa* has many shades of meaning. Briefly, it may be rendered as materiality, material factor, matter, physical phenomenon, physical substance.
2. *dhammataṇhā*: craving for *dhammā*, mind-objects; ideas, thoughts, concepts are sense-objects of the faculty of mind.
3. *vedanā*: has been rendered by some as "feeling"

by hearing), or through contact by means of the nose, (i.e., by smelling), or through contact by means of the tongue, (i.e., by the sense of taste), or through contact by means of the body, (i.e., by touching), or through contact by means of the mind, (i.e., by the faculty of the mind having contact with mind-objects, such as thoughts, ideas),—then, due to the non-occurrence of *vedanā,* can *taṇhā* appear at all ?

"Venerable Sir, *taṇhā* cannot appear at all."

Therefore, Ānanda, only this *vedanā*, sensation, is the cause of, the source of, the origin of, and the condition for, *taṇhā,* craving.

103. Thus, Ānanda, because of *vedanā*, there arises *taṇhā*[1]. Because of *taṇhā*, there arises quest (for possessions, pleasures), (*pariyesana*). Because of quest, there arises getting, gaining,(*lābha*). Because of getting, gaining, there arises (the process of) decision on how to use or enjoy (what has been got), (*vinicchaya*). Because of the decision on use and enjoyment (of what has been gained), there arises the excitement of passion and delight, (*chanda-rāga*)[2]. Because of the excitement of passion and delight, there arises tenacious cleaving (to what has been got) as one's own, (*ajjhosāna*). Because of tenacious cleaving (to what has been got) as one's own, there arises selfish possessiveness, (*pariggaha*)[3].

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1. *taṇhā:* The Commentary says there are two kinds of *taṇhā*, craving:
   (i) *vaṭṭamūla taṇhā*, craving leading to the round of existences; this is the general aspect of craving;
   (ii) *samudācāra taṇhā*, craving in actual conduct and practice; this is the particular, applied aspect of craving.

   From this Para 103 to Para 112, the successive effects of the particular aspect of craving are enlarged upon. The chain of causal factors interrupted here by these ten paragraphs is taken up again in Para 113.

2. *chanda-rāga:* chanda=impulse, excitement,desire for, wish for,delight in(something); rāga=passion, lust. Therefore, in this context, *chanda-rāga* means passion for and delight in (possessions etc.). *Chanda-rāga* is a weaker passion than tenacious cleaving (to possessions), *ajjhosāna*, rendered in the Burmese version as "firm determination that what has been gained is one's very own".

3. *pariggaha:* holding on to, seizing, grasping on to, carefully keeping (possessions). "Acquisitiveness" or "Gloating over (what has been got)" are other possible renderings.

Because of selfish possessiveness, there arises meanness--and-stinginess, (*macchariya*)[1]. Because of meanness-and--stinginess, there arises watchful guarding(of possessions), (*ārakkha*). And because of such watchful guarding, there arise many wicked demeritorious acts, such as hitting with sticks, wounding with weapons[2], fighting, quarrelling[3], contentiously disputing, using unbearable expressions, backbiting and telling lies.

104. Ānanda, I have said that because of watchful guarding (of possessions), there arise many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies. This point, how these many wicked demeritorious acts such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies, arise through watchful guarding of possessions, can be understood by this means:

Suppose, Ānanda, there is no watchful guarding (of possessions) at all or in any way by any being in any realm (of existence): If there is entirely no such watchful guarding, then due to the absence of such watchful guarding, can these many wicked demeritorious acts, such as hitting with sticks, wounding with wespons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies, occur at all?

"Venerable Sir, they cannot occur at all."

Therefore, Ānanda, only this watchful guarding (of possessions) is the cause of, the source of, the origin of, and the condition for, the arising of these many wicked demeritorious acts, such as hitting with sticks, wounding with weapons, fighting, quarrelling, contentiously disputing, using unbearable expressions, backbiting and telling lies.

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1. *macchariya:* stinginess, selfishness, not wishing to share with others, thus jealously holding on to what one has.

2. lit., carrying sticks, bearing weapons.

3. *quarrelling: viggaha*, lit., going against (one another).

105. Ānanda, I have said that because of meanness--and-stinginess there arises watchful guarding (of possessions). This point, how meanness-and-stinginess gives rise to watchful guarding of possessions, can be understood by this means:

Suppose, Ānanda, meanness-and-stinginess does not arise at all or in any way in any being in any realm (of existence): If there is entirely no meanness-and-stinginess, then due to the absence of meanness-and-stinginess, can watchful guarding of possessions appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this meanness-and-stinginess is the cause of, the source of, the origin of, and the condition for, watchful guarding of possessions.

106. Ānanda, I have said that because of selfish possessiveness there arises meanness-and-stinginess. This point, how selfish possessiveness gives rise to meanness--and-stinginess, can be understood by this means:

Suppose, Ānanda, selfish possessiveness does not arise at all or in any way in any being in any realm (of existence): If there is entirely no selfish possessiveness, then due to the absence of selfish possessiveness, can meanness-and-stinginess appear at all?

"Venerable Sir, meanness-and-stinginess cannot appear at all."

Therefore, Ānanda, only this selfish possessiveness is the cause of, the source of, the origin of, and the condition for, meanness-and-stinginess.

107. Ānanda, I have said that because of tenacious cleaving (to what has been got, as one's own), there arises selfish possessiveness. This point, how tenacious cleaving gives rise to selfish possessiveness, can be understood by this means:

Suppose, Ānanda, tenacious cleaving (to what has been got, as one's own) does not arise at all or in any way in any being in any realm (of existence): If there is entirely no tenacious cleaving, then due to the absence of tenacious cleaving, can selfish possessiveness appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this tenacious cleaving (to what has been got, as one's own)is the cause of, the source of, the origin of, and the condition for, selfish possessiveness.

108. Ānanda, I have said that because of the excitement of passion and delight, there arises tenacious cleaving (to what has been got, as one's own). This point, how the excitement of passion and delight gives rise to tenacious cleaving, can be understood by this means:

Suppose, Ānanda, the excitement of passion and delight does not arise at all or in any way in any being in any realm (of existence): If there is entirely no excitement of passion and delight, then due to the absence of the excitement of passion and delight, can tenacious cleaving to what one possesses appear at all?

"Venerable Sir, tenacious cleaving cannot appear at all."

Therefore, Ānanda, only this excitement of passion and delight (in what has been gained) is the cause of, the source of, the origin of, and the condition for, tenacious cleaving (to what has been got, as one's own).

109. Ānanda, I have said that because of (the process of) decision on how to use or enjoy (what one has got), there arises the excitement of passion and delight. This point, how (the process of) decision on use and enjoyment (of what has been gained) gives rise to the excitement of passion and delight, can be understood by this means:

Suppose, Ānanda, (the process of) decision on how to use or enjoy (what has been got) does not arise at all or in any way in any being in any realm (of existence): If there is entirely no (process of) decision on use and enjoyment, then due to the absence of such decision, can the excitement of passion and delight appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this decision on how to use or enjoy (what has been got) is the cause of, the source of, the origin of, and the condition for, the excitement of passion and delight.

110. Ānanda, I have said that because of getting, gaining (things, property, etc.), there arises (the process of) decision on how to use or enjoy (what has been got). This point, how getting, gaining, gives rise to decision on use and enjoyment, can be understood by this means:

Suppose, Ānanda, getting or gaining does not occur at all or in any way to any being in any realm (of existence)[1]: If there is entirely no getting, gaining (things etc.), then due to the absence of getting and gaining, can (the process of) decision on how to use and enjoy (what has been got) appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this getting, gaining (things etc.) is the cause of, the source of, the origin of, and the condition for, decision on how to use and enjoy (what has been got).

111. Ānanda, I have said that because of quest (for possessions, pleasures), there arises getting, gaining. This point, how quest (for possesions etc.) gives rise to getting, gaining (things etc.), can be understood by this means:

Suppose, Ānanda, there is no quest (for possessions, pleasures) at all or in any way by any being in any realm (of existence): If there is entirely no quest for anything, anywhere, then due to the absence of quest, can getting or gaining occur at all?

"Venerable Sir, getting or gaining cannot occur at all."

Therefore, Ānanda, only this quest (for possessions, pleasures) is the cause of, the source of, the origin of, and the condition for, getting, gaining (things etc.).

112. Ānanda, I have said that because of *taṇhā*, craving, there arises quest (for possessions, pleasures). This point, how craving gives rise to quest, can be understood by this means:

Suppose, Ānanda, *taṇhā* does not arise at all or in any way in any being in any realm (of existence):

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1. That is, suppose there is no getting or gaining (of things) by any being in any realm of existence.

(To amplify this, let us say) for instance, if *taṇhā*, craving, does not arise in any of those three forms[1], namely, *kāmataṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth, (clinging to the view that there can be no ending to existence), and *vibhava-taṇhā*, craving for annihilation (of Self) (clinging to the view that there is no existence after death)[2] —then, due to the absence of *taṇhā* can quest (for possessions, pleasures) appear at all?

"Venerable Sir, quest cannot appear at all."

Therefore, Ānanda, only this *taṇhā*, this craving, is the cause of, the source of, the origin of, and the condition for, quest (for possessions etc.).

Thus it is, Ānanda, that both these two kinds[3] of *taṇhā*, craving, arise from only one thing, namely, *vedanā*, sensation.

113. Ānanda, I have said that *vedanā* is conditioned by *phassa*, contact. This point, how *phassa* gives rise to *vedanā*, can be understood by means of the following method (of reasoning):

Suppose, Ānanda, there is no contact between sense-organs and sense-objects[4] at all or in any way in any being in any realm (of existence):

(To amplify this, let us say) for instance, if *phassa* does not occur at all in any of its six forms, namely, eye-contact (i.e., contact with the sense of vision), ear-contact (i.e., contact with the sense of hearing), nose-contact (i.e., contact with the sense of smell), tongue-contact (i.e., contact with the sense of taste), body-contact (i.e., contact with the sense of touch), mind-contact (i.e., contact of mind-object with the mind faculty), —then, due to the absence of *phassa*, can *vedanā* appear at all?

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1. *three forms of taṇhā:* see also footnote to taṇhā in Para 96.
2. As explained in the Commentary.
3. See footnote on taṇhā in Para 103. The two kinds of taṇhā are: (i) the taṇhā which gives rise to *upādāna*, clinging; i.e., the taṇhā which is the fundamental root cause, of the round of existences, and (ii) the taṇhā which gives rise to quest, as in this paragraph.
4. Including the mind as sense-organ or faculty, and ideas, thoughts, imagery, or sometimes even physical phenomenon as sense-objects, (in short, cognizable objects). The sense-objects of the mind are called mind-objects (*dhammārammaṇa*).

"Venerable Sir, *vedanā* cannot appear at all."

Therefore, Ānanda, only thir *phassa*, this contact, is the cause of, the source of, the origin of, and the condition for, *vedanā*.

114. Ānanda, I have said that *phassa* is conditioned by *nāmarūpa*, mind-and-body. This point, how *phassa* arises through *nāmarūpa*, can be understood by this means:

Ānanda, the composite of mental phenomena, *nāmakāya*, is manifested only through certain properties, features, signs and indications (such as sensation, perception[1], volitional activities and consciousness); and the (various) mental phenomena (of that composite) are designated by terms (such as *vedanā*, sensation; *saññā*, perception; *saṅkhāra*, volitional activities; and *viññāṇa*, consciousness)[2]. If these properties, features, signs and indications (in the form of sensation, perception, volitional activities and consciousness) do not exist, then can what is termed 'mind-contact', *adhivacanasaṁphassa*[3], appear at all in the composite of (purely) physical phenomena, *rūpakāya*?

"Venerable Sir, it cannot appear at all."

Ānanda, the composite of physical phenomena, *rūpakāya*, is manifested only through certain properties, features, signs and indications (such as texture[4], fluidity, temperature, extension); and the (various) physical phenomena are designated by terms (such as the element of solidity, *pathavī*; the element of fluidity and cohesion, *āpo*; the element of heat or cold, *tejo*; and the

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1. *Perception:* Saññā, perception, implying recognition by means of assimilation of sensations.

2. The words in the brackets are from the explanation in the Commentary.

3. *Adhivacanasaṁphassa*, (lit., contact which can be known only by its name), is explained in the Commentary as being the same as *manosaṁphassa*, contact of mind (see Para 113 above); i.e., contact of thoughts, ideas, imagery (mind-object) with the organ or faculty of mind.

4. *Texture:* hardness, softness, roughness, smoothness.

element of extension or motion, *vāyo*)[1]. If these properties, features, signs and indications do not exist, then can the contact of sense-organs with sense-objects, *paṭighasaṁphassa*, appear at all in the composite of (purely) mental phenomena, *nāmakāya*?

"Venerable Sir, it cannot appear at all."

Ānanda, the composite of mental phenomena, *nāmakāya*, and the composite of physical phenomena, *rūpakāya*, are manifested only through their respective properties, features, signs and indications. If such properties, features, signs and indications do not exist, then can contact of mind or contact of the five sense-organs appear at all?

"Venerable Sir, neither can appear at all."

Ānanda, *nāmarūpa*, mind-and-body, is manifested by those properties, features, signs and indications. If such properties, features, signs and indications do not exist, can contact appear at all?

"Venerable Sir, it cannot appear at all."

Therefore, Ānanda, only this *nāmarūpa* is the cause of, the origin of, and the condition for, contact, *phassa*.

115. Ānanda, I have said that *nāmarūpa*[2] is conditioned by *viññāṇa*, (birth-linking) consciousness. This point, how *nāmarūpa* arises through *viññāṇa*, can be understood by this means:

Ānanda, if (birth-linking) consciousness were not to appear in the mother's womb, could *nāmarūpa* arise simultaneously[3] with it in the mother's womb?

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1. The words in the brackets are from the Burmese version. They bring out what is meant by properties, etc. of the corporeal aggregate. Here, the Four Great Primary Elements, *cattāri mahābhūtāni*, which underline and characterize the Aggregate of Matter (*rūpakkhandha*) are referred to. They are *pathavī*, *āpo*, *tejo*, *vāyo*. Some render *āpo* as fluidity, some as cohesion. Some render *vāyo* as motion or mobility.

2. Here *nāma* in *nāmarūpa* connotes mental concomitants associated with (birth-linking) consciousness.

3. *arise simultaneously*: (*samuccati*): The Commentary says "become united to form the first stage of the embryonic (*kalala*) cell". Conception can take place only with the simultaneous arising of *viññāṇa* and *nāmarūpa* in the womb.

"Venerable Sir, *nāmarūpa* cannot arise simultaneously with *viññāṇa* in the mother's womb."

Ānanda, if *viññāṇa*, consciousness, after appearing in the mother's womb, were to cease, could *nāmarūpa* result in the complete five khandha-aggregates?

"Venerable Sir, *nāmarūpa* cannot result or develop."

Ānanda, if *viññāṇa*, consciousness, were to cease abruptly (lit., to be cut off) in one who is still young, either boy or girl, could *nāmarūpa* reach (lit., meet with, undergo) (the stage of) full growth, maturation and development (lit., expansion)?

"Venerable Sir, *nāmarūpa* cannot reach the stage of full growth."

Therefore, Ānanda, only this *viññāṇa*, this consciousness, is the cause of, the source of, the origin of, and the condition for, *nāmarūpa*, mind-and-body.

116. Ānanda, I have said that *viññāṇa*, consciousness, is conditioned by *nāmarūpa*. This point, how *viññāṇa* arises through *nāmarūpa*, can be understood by this means:

Ānanda, if consciousness were not to have *nāmarūpa* as a supporting base, could the sum-total of dukkha, together with birth, ageing and death appear in future?

"Venerable Sir, these cannot appear in future."

Therefore, Ānanda, only this *nāmarūpa* is the cause of, the source of, the origin of, and the condition for, *viññāṇa*, consciousness.

Ānanda, through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there is birth, there is ageing, there is death, there is recurrent passing from one state of existence to another, there is repeated coming into existence. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there arises the basis (*patha*, i. e., the five khandhas) for arbitrary nomenclature (*Adhivacana*)[1], the basis for significant term (*Nirutti*)[1], and the basis for honorific appellation (*Paññatti*)[1]. Through

1. The Commentary here indicates: *Adhivacana*, name without specific meaning; *Nirutti*, name with some specific meaning; *Paññatti*, name indicating some honour.

just these *viññāṇa* and *nāmarūpa*, there arises the sphere of the intellect. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, the cycle[1] of existences turns round and round. Through just these mutually conditioning *viññāṇa* and *nāmarūpa*, there arises what is designated as the five khandha-aggregates.

(b) Definition of Atta

117. Ānanda, how does a person[2], who believes in[3] *atta*, Self, Soul, Ego, define *atta*?

Ānanda, the person who believes in *atta* as having corporeality and limitedness would define it by saying "My *atta* is corporeal and limited".

Ānanda, the (second) person who believes in *atta* as having corporeality but no limitedness would define it by saying "My *atta* is corporeal and unlimited".

Ānanda, the (third) person who believes in *atta* as having no corporeality but having limitedness would define it by saying "My *atta* is incorporeal and is limited".

Ānanda, the (fourth) person who believes in *atta* as having no corporeality and no limitedness would define it by saying "My *atta* is incorporeal and is unlimited"[4].

118. Ānanda, of these (four persons), he who believes in *atta* as having corporeality and limitedness may be either one who defines a corporeal and limited *atta* only of this existence[5], or one who defines a corporeal and

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1. *cycle of existences.* in the three aspects of round of defilements, round of actions and round of consequences of actions.
2. *a person:* The Buddha, in the following paragraphs, points out four kinds of persons who believe in the soul and who define it variously according to their conception of what the soul is.
3. *who believes in: paññapento:* lit., who designates (something) as *atta*.
4. The Commentary says that these four definitions are deductions made by some persons who practise *kasiṇa* meditation.
5. *only of this existence:* Here the Buddha is distinguishing between two kinds of wrong views regarding existence. One is the view that there is merely this existence; this is *uccheda diṭṭhi*, the doctrine of the annihilation of the soul; the other view is that the soul continues in other existences; this is *sassata diṭṭhi*, the doctrine of the eternal continuance of the soul after death. And the person who holds either view is firmly convinced that the person who has the other view is on the wrong track, believing what is untrue, and that it behoves him to put the other right, to make the other realize what is true. Both are wrong views.

limited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīparittattānudiṭṭhi*, the belief in *atta* with corporeality and limitedness, persists[1] in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having corporeality but no limitedness may be either one who defines a corporeal and unlimited *atta* only of this existence, or one who defines a corporeal and unlimited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīanantattānudiṭṭhi*, the belief in *atta* with corporeality and unlimitedness, persists in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having no corporeality but having limitedness may be either one who defines an incorporeal and limited *atta* only of this existence, or one who defines an incorporeal and limited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīparittattānudiṭṭhi*, the belief in *atta* with incorporeality and limitedness, persists in the mind of that person.

Ānanda, of these (four persons), he who believes in *atta* as having neither corporeality nor limitedness may be either one who defines an incorporeal and unlimited *atta* only of this existence, or one who defines an incorporeal and unlimited *atta* of future existences also. Either of the two thinks "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīanantattānudiṭṭhi*, the belief in *atta* with incorporeality and unlimitedness, persists in the mind of that person.

Ānanda, this is how a person who believes in *atta* defines *atta*.

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1. persists: anuseti: recurs again and again.

(c) Non-Definition of Atta

119. Ānanda, how does a person[1] who does not believe in *atta*, Self, Soul, Ego, refrain[2] from defining *atta*?

Ānanda, the person who does not believe in *atta* as having corporeality and limitedness would make no such definition as "My *atta* is corporeal and limited".

Ānanda, the (second) person who does not believe in *atta* as having corporeality but no limitedness would make no such definition as "My *atta* is corporeal and unlimited".

Ānanda, the (third) person who does not believe in *atta* as having no corporeality but having limitedness would make no such definition as "My *atta* is incorporeal and is limited."

Ānanda, the (fourth) person who does not believe in *atta* as having no corporeality and no limitedness would make no such definition as "My *atta* is incorporeal and is unlimited".

120. Ānanda, of these (four persons), he who does not believe in *atta* as having corporeality and limitedness may be either one who does not define a corporeal and limited *atta* only of this existence, or one who does not define a corporeal and limited *atta* of future existences also. Either of the two does not think "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīparittattānudiṭṭhi*, the belief in a corporeal and limited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having corporeality but no limitedness may be either one who does not define a corporeal and unlimited *atta* only of this existence, or one who does not define a corporeal and unlimited *atta* of future existences also. Either of the two does not think "I shall put right the wrong view of the other".

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1. *a person:* Here, the Buddha is describing persons who do not hold the *atta* theory.
2. *refrain from:* lit., does not define or designate anything as *atta*.

Ānanda, this being so, it is proper to say that the wrong view termed *Rūpīanantattānudiṭṭhi*, the belief in a corporeal and unlimited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having no corporeality but having limitedness may be either one who does not define an incorporeal and limited *atta* only of this existence, or one who does not define an incorporeal and limited *atta* of future existence also. Either of the two does not think "I shall put right the wrong view of the other".

Ānanda, this being so it is proper to say that the wrong view termed *Arūpīparittattānudiṭṭhi*, the belief in an incorporeal and limited *atta*, does not persist in the mind of that person.

Ānanda, of these (four persons), he who does not believe in *atta* as having neither corporeality nor limitedness may be either one who does not define an incorporeal and unlimited *atta* only of this existence, or one who does not define an incorporeal and unlimited *atta* of future existences also. Either of the two does not think "I shall put right the wrong view of the other".

Ānanda, this being so, it is proper to say that the wrong view termed *Arūpīanantattānudiṭṭhi*, the belief in an incorporeal and unlimited *atta*, does not persist in the mind of that person.

Ānanda, this is how a person who does not believe in *atta* refrains from defining *atta*.

(d) Consideration of Atta

121. Ānanda, what does a person who considers *atta* take *atta* to be?

Ānanda, the person who considers *vedanā*, sensation, as *atta*, takes sensation as *atta* and believes: "Sensation is my *atta*."

Ānanda, some other person, who considers *atta*, believes: "Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon."[1]

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1. cannot feel any mental phenomenon: here, *atta* is identified with *rūpa* or *rūpakkhandha*, the aggregate of physical phenomena, or roughly the body. If *atta* is the mere body it cannot experience or feel any sensation or any other mental phenomenon.

Ānanda, still another person, who considers *atta*, believes: "Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon.[1]"

122. Ānanda, of those (three persons), this should be said to the person who maintains that "Sensation is my *atta*":

"Friend, there are three kinds of sensation: pleasant sensation, unpleasant sensation, and neither pleasant nor unpleasant, neutral, sensation. Of these three kinds of sensation, which do you consider to be *atta*?"

Ānanda, when a pleasant sensation is felt, neither unpleasant sensation nor neutral sensation can be felt. At that time, only the pleasant sensation can be felt.

Ānanda, when an unpleasant sensation is felt, neither pleasant sensation nor neutral sensation can be felt. At that time, only the unpleasant sensation can be felt.

Ānanda, when a neutral sensation is felt, neither pleasant sensation nor unpleasant sensation can be felt. At that time, only the neutral sensation can be felt.

123. Ānanda, a pleasant sensation is impermanent; it is a result produced by a combination of causes[2]; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

Ānanda, an unpleasant sensation too is impermanent; it is a result produced by a combination of causes[2]; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

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1. Here, in the case of the third person, *atta* is identified with one or all of the three remaining Khandhas, namely, *saññākkhandha*, aggregate of perception, *saṅkhārakkhāndha*, aggregate of volitions or mental formations, and *viññānakkhandha*, aggregate of consciousness. The first person identifies *atta* with sensation, the second person with body, and the third person with one or all of the three factors of the mental make-up other than sensation, namely, perception, volitions, and consciousness. Thus, in the case of the third person, he believes that *atta* can experience these three mental phenomena.

2. **a result..... of causes: saṅkhata;** formed.

Ānanda, a neutral sensation, too, is impermanent; it is a result produced by a combination of causes; it arises due to being conditioned by causal factors; it has the nature of wasting away, of disintegrating, of disappearing, of ceasing.

While a person is having a pleasant sensation, he entertains the belief "This pleasant sensation is verily my *atta*". When that pleasant sensation disappears, he will have to say "My *atta* has perished". When he is having an unpleasant sensation, too, he again entertains the belief "This unpleasant sensation is verily my *atta*". When that unpleasant sensation disappears, he will have to say again "My *atta* has perished". When he is having a neutral sensation, too, he again entertains the belief "This neutral sensation is verily my *atta*". When that neutral sensation disappears, he will have to say again "My *atta* has perished".

Thus, the person who maintains that "Sensation is my *atta*" considers in effect that *atta* is in this very life impermanent, is imbued with pleasure and pain, and has the nature of arising (i.e., coming into existence) and wasting away (lit., decaying).

Therefore, Ānanda, the view that "Sensation is my *atta*" is not (by the above demonstration) fitting or proper.

124. Ānanda, of those (three persons), this should be said to the person who maintains that "Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon":

"Friend, is it possible to consider a purely physical thing which does not have the capacity for feeling any mental phenomenon as: 'This verily is Myself'?"

"Venerable Sir, it must be said that it is not possible."

Therefore, Ānanda, the view that "Sensation is not my *atta*. My *atta* cannot feel any mental phenomenon" is not (by the above demonstration) fitting or proper.

125. Ānanda, of those (three persons), this should be said to the person who maintains that "Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon":

"Friend, if sensation in any form or of any kind were to cease absolutely, then in the complete absence of sensation, would it be possible to consider the mental phenomena[1] entirely free of sensation, as: 'This verily is Myself'?"

"Venerable Sir, it must be said that it would not be possible."

Therefore, Ānanda, the view that "Sensation is not my *atta*. And it is not that my *atta* cannot feel any mental phenomenon. My *atta* can feel a mental phenomenon. My *atta* has the property of feeling a mental phenomenon" is not (by the above demonstration) fitting or proper.

126. Ānanda, because of this, the bhikkhu does not consider sensation is *atta*; nor does he consider that *atta* cannot feel any mental phenomenon; nor does he consider that 'My *atta* can feel a mental phenomenon; my *atta* has the property of feeling a mental phenomenon'. Not considering like this, that bhikkhu does not cling to any of the five khandhas. Because of this lack of clinging, he does not crave[2] for anything. Because he becomes devoid of craving, he by himself will finally and completely become liberated (from moral defilements). He knows: "Rebirth is no more for me; the noble practice of the Path (leading to liberation) has been carried out; what should be done has already been done; and for this purpose (i.e., attainment of Magga) there is nothing more to be done."

Ānanda, should anyone say of the bhikkhu with such an emancipated mind[3],—that "he holds the view that a sentient being exists after death",

or that "he holds the view that a sentient being does not exist after death",

or that "he holds the view that a sentient being exists and yet does not exist after death",

or that "he holds the view that a sentient being neither does exist nor does not exist after death",—such saying would be improper.

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i.e., the mental phenomena (of perception, volition, consciousness) entirely without sensation because of its postulated complete cessation.

crave: paritassati, lit., long after (something).

i.e., An arahat.

And why would it be improper ?

Ānanda, whatever the extent there is of arbitrary nomenclature and its basis (i.e., the five khandhas); of significant term and its basis (i.e., the five khandhas); of honorific appellation and its basis (i.e., the five khandhas); of knowledge and intellect, and its sphere of activity (i.e., the five khandhas); of the round of existences and its continual turning,— all that is completely and thoroughly known by the bhikkhu (who is an arahat), being emancipated from all moral defilements.

To say of such a bhikkhu (who is an arahat, and) who has been emancipated from all moral defilements that "he does not know, he does not see, he holds such and such a view" is improper indeed.

(e) the Seven Areas of Consciousness

127. Ānanda, there are seven areas[1] of Consciousness (*viññāṇa*). Besides, there are two spheres (*āyatana*[2]).

The seven areas of *viññāṇa*, Consciousness, are these:

Ānanda, there are beings with diversity of bodily form and diversity of birth-linking Consciousness[3]. These are human beings, devas of the six sensual realms[4], and some lower earth-bound spirits. This is the first area of *viññāṇa*.

Ānanda, there are beings with diversity of bodily form and uniformity of birth-linking Consciousness. These are Brahmās of the first jhāna realms. This is the second area of *viññāṇa*.

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1. area: *ṭhiti:* "The place where *viññāṇa* is (or is sited)". The Commentary explains *ṭhiti* by *paṭiṭṭhāna*, support, base. Each area of consciousness covers one or more realms of existence, so that these seven areas together with the two "spheres" (*āyatana*) cover all the thirty-one realms of existence, (some, by implication, though not mentioned), which comprise the field of *saṁsāra*, the cycle of existences.

2. *āyatana:* In this context, sphere, field, range. The Burmese version simply renders it as "place", the Commentary as "place or abode".

3. *birth-linking consciousness: saññā:* in this term, the semantic fields of perception and consciousness overlap. The Burmese version renders it as *paṭisandhi* (birth-linking) *saññā*, in effect equating it with birth-linking consciousness, *viññāṇa*.

4. i.e., not including the Brahmās. The text has "some devas" meaning devas who are not Brahmās.

Ānanda, there are beings with uniformity of bodily form and diversity of birth-linking Consciousness. These are the Brahmās of the *Ābhassara*[1] realm. This is the third area of *viññāṇa*.

Ānanda, there are beings with uniformity of bodily form and also uniformity of birth-linking Consciousness. These are the Brahmās of the *Subhakiṇha*[2] realm. This is the fourth area of *viññāṇa*.

Ānanda, there are the Brahmās who by concentrating on the concept 'Space is Infinite' have reached the *Ākāsānañcāyatana*[3] realm, where all forms of Consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of Consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of Consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fifth area of *viññāṇa*.

Ānanda, there are the Brahmās who have reached the *Viññāṇañcāyatana*[4] realm, by concentrating on the concept 'Consciousness is Infinite', having totally gone beyond the *jhāna* of the Infinity of Space. This is the sixth area of *viññāṇa*.

Āṇanda, there are the Brahmās who have reached the *Ākiñcaññāyatana*[5] realm, by concentrating on the concept 'Nothing is there', having totally gone beyond the *jhāna* of the Infinity of Consciousness. This is the seventh area of *viññāṇa*.

(The above are the seven areas of *viññāṇa*.)

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1. *Ābhassara:* radiant celestial beings. (For this and the following realms of existence. see also Appendix A5 to the Translation of Sīlakkhandha Vagga, Dīgha Nikāya.)

2. *Subhakiṇha:* lustrous.

3. *Ākāsānañcāyatana:* The realm of Infinite Space.

4. *Viññāṇañcāyatana:* The realm of Infinite Consciousness.

5. *Ākiñcaññāyatana:* The realm of Nothingness. Nothingness in this context means the vanishing of the Consciousness of the previous (Viññānañcāyatana) jhāna.

The two *āyatana* spheres are: the sphere (or place or realm) of beings devoid of *saññā*[1], and the sphere (or place or realm) of beings with neither *saññā* nor non-*saññā* (*nevasaññānāsaññāyatana*)[2].

128. Ānanda, of those seven areas of *viññāṇa*, Consciousness, there is the first area of *viññāṇa*, where there are beings with diversity of bodily form and diversity of birth-linking Consciousness, such as human beings, devas of the six sensual realms and some lower earth-bound spirits.

Ānanda, would it be proper for a person who knows that first area of *viññāṇa*, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger[3], and also how to get free of it,—for such a person, would it be proper to find pleasure in it?

"Venerable Sir, it would not be proper."[4]..... (p).....

Ānanda, of those (two *āyatana* spheres), there is the sphere of beings devoid of *saññā*.

Ānanda, would it be proper for a person who knows that *āyatana* sphere, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger, and also how to get free of it, — for such a person, would it be proper to find pleasure in it ?

"Venerable Sir, it would not be proper."

Ānanda, of those (two *āyatana* spheres), there is the sphere of beings without (coarse or evident) *saññā*, but not without (refined, tenuous, scarcely discernible) *saññā*, (i.e., the realm of neither *saññā* nor non-*saññā*).

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1. This realm, *asaññasatta*, a state without consciousness, according to the Commentary is one of the sixteen rūpa realms.

2. *Nevasaññānāsaññāyatana:* The realm of neither Consciousness nor non-Consciousness, that is without coarse or evident consciousness but not without excessively refined or tenuous consciousness, scarcely discernible.

3. *danger: ādīnava:* also translated as fault, disadvantage. The danger inherent in it is due to its impermanence, changeableness and the concomitant *dukkha*.

4. What is said about the first area of *viññāṇa* applies to the remaining six areas.

Ānanda, would it be proper for a person who knows that *āyatana* sphere, who also knows how it comes into being, also how it vanishes or disappears, also its attractiveness, also its danger, and also how to get free of it, — for such a person, would it be proper to find pleasure in it ?

"Venerable Sir, it would not be proper."

Ānanda, because of this, the bhikkhu (who is an arahat) knows the origin, the coming into being of these seven areas of *viññāṇa* and these two *āyatana* spheres, also their disappearance, also their attractiveness, also their danger, and also how to get free of them, and knowing them as they really are, he is without attachment to them, and thus is emancipated (from *kilesas*, moral defilements).

Ānanda, such a bhikkhu is called *paññāvimutta*, one who has attained emancipation, (i.e., who has become an arahat), through Magga Insight.

Eight Stages of Release

129. Ānanda, there are eight stages of Release (*Vimokkha*)[1]. These are:

Contemplating the *kasiṇa* objects in one's own body, and having attained the *rūpajhāna*[2], the mental absorption in form and matter, one contemplates (also external) forms and objects (such as *kasiṇa* objects). This is the first Release.

Not paying attention to the *kasiṇa* objects in one's own body, such as colour, form and corporeal features, one contemplates external (*kasiṇa*) forms. This is the second Release.

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1. *Release: vimokkha*, freed of moral hindrances and defilements, but not completely rooting them out. Freedom or release through *jhāna*, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the *jhāna* state.

2. *Jhāna:* Jhāna is a kind of mental culture (usually translated Mental Absorption) in which the mind is concentrated on objects such as *kasiṇas*, and in which the hindrances (i.e., *nīvaraṇas*) are kept away from the mind (i.e., the mind is 'distanced' from hindrances). The *kasiṇa*-induced jhāna is mundane or worldly jhāna.

There are four Rūpāvacara jhānas and four Arūpāvacara jhānas. The former can be practised to attain the sixteen Fine-material Realms of the Brahmās.

One applies oneself to the brightness and clarity (*subha*) of the object of intense contemplation[1]. This is the third Release.

By concentrating on the concept 'Space is Infinite' one achieves and remains in *Ākāsānañcāyatana jhāna*, where all forms of consciousness that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fourth Release.

By concentrating on the concept 'Consciousness is Infinite' one achieves and remains in the *Viññānañcāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Space. This is the fifth Release.

By concentrating on the concept 'Nothing is there' one achieves and remains in the *Ākiñcaññāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Consciousness. This is the sixth Release.

One achieves and remains in the *Nevasaññānāsaññāyatana jhāna*, the jhāna of neither *saññā* nor non-*saññā*, having totally gone beyond the jhāna of Nothingness. This is the seventh Release.

One achieves and remains in the sustained attainment of Cessation, *Nirodha-samāpatti*, in which all forms of Consciousness cease, having totally gone beyond the jhāna of neither *saññā* nor non-*saññā*. This is the eighth Release.

Ānanda, these are the eight stages of Release.

130. Ānanda, the bhikkhu enters upon and attains these eight stages of Release in straightforward order, and also in reverse order, and also in straightforward and reverse order (i.e., forward and backward). He repeatedly enters upon and remains in any *jhāna* at will, anywhere at will, for any pre-determined length of time. He also rises out of the *jhāna* at will. Because of the complete destruction of the *āsavas*, moral intoxi-

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1. The object of intense contemplation (in the first two states) is a *kasiṇa*, whether it is a physical object (internal to the body, i.e., subjectively, or external, i.e., objectively), or an after-image resulting from prolonged fixation of consciousness on the actual *kasiṇa* object.

cants or taints, he realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā), through Magga Insight.

Ānanda, such a bhikkhu is called *ubhatobhāga vimutta*[1], one who is emancipated (from all *kilesas*, moral defilements) and attains Arahatship, being free in both ways.[2]

Ānanda, there is no other emancipation (from moral defilements) in both ways that is loftier and more excellent than this emancipation (from moral defilements) in both ways.

The Bhagavā gave this discourse. Ānanda, being delighted with the discourse, received it rejoicingly.

End of the Mahānidāna Sutta, the Second Sutta.

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1. *Ubhatobhāga vimutta:* one who is emancipated in both ways. There are five kinds of emancipation in both ways. Of these, emancipation in both ways after the attainment of Nirodha Samāpatti is the loftiest and the most excellent.
2. *in both ways: ubhatobhāga:* (lit., in both parts) i.e.,free both by the discipline of the eight stages of Release and by Insight Wisdom. The Commentary says: "both ways" means emancipation from material composite (*rūpakāya*) is attained through the repeated *arūpa jhānas*; and from mental aggregates (*nāmakāya*) through Magga Insight.

Namo tassa bhagavato arahato sammāsambuddhassa

Mahāparinibbāna Sutta

III. MAHĀPARINIBBĀNA SUTTA

(Discourse on the Great Event of the Passing Away of the Buddha)

131. Thus have I heard:

At one time the Bhagavā was residing at Rājagaha, on the Gijjhakūṭa [1] hill. During that time the king of Magadha, Ajātasattu, son of Queen Vedehī, wanted to attack the Vajjī princes, and declared thus: "I shall annihilate these Vajjī princes, powerful and mighty[2] as they are. I shall destroy them, bring them to utter rack and ruin."

132. Then King Ajātasattu of Magadha, son of Queen Vedehī, called to him the Chief Minister of Magadha, the brahmin Vassakāra, and said to him:

"Come, brahmin, go to the Bhagavā, and pay homage at his feet, carrying my words. Enquire whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say to the Bhagavā 'Venerable Sir, King Ajātasattu of Magadha, son of Queen Vedehī, pays homage at your feet. He enquires by me whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort'. And say thus to him, 'He wishes to attack the Vajjī princes and has declared that he will annihilate the Vajjī princes, powerful and mighty as they are, and that he will destroy them and bring them to utter rack and ruin.' And carefully noting what the Bhagavā says, repeat to me his remarks. The Tathāgatas never speak what is untrue."

133. The brahmin Vassakāra, Chief Minister of Magadha, said "Very well, Your Majesty," in assent to King Aiātasattu of Magadha, son of Queen Vedehī. And he had excellent and elegant carriages harnessed, and mounting an excellent carriage, left Rājagaha for the Gijjhakūṭa hill, accompanied by other excellent carriages. After proceeding as far as the carriage might properly

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1. **Gijjhakūṭa:** mount of vultures.

2 **powerful and mighty,** through harmonious union and military preparedness.

go, he dismounted from the carriage, and approached the Bhagavā on foot. After offering courteous greetings to the Bhagavā and having said memorable words of felicitation, the Chief Minister, the brahmin Vassakāra, seated himself on one side, and thus addressed the Bhagavā:

"Venerable Gotama, King Ajātasattu of Magadha, son of Queen Vedehī, pays homage at your feet. He enquires after (the state of) your health, your vigour, strength, ease and comfort. He wishes to attack the Vajjī princes, and has declared that he will annihilate them, powerful and mighty as they are, and that he will destroy them and bring them to utter rack and ruin."

Seven Factors of Non-Decline[1] of Kings and Princes

134. At that time the Venerable Ānanda was at the back of the Bhagavā, fanning him.

The Bhagavā said to the Venerable Ānanda:

Ānanda, do the Vajjī princes meet in assembly frequently? Do they have meetings many times? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes meet in assembly frequently, and that they have meetings many times."

Ānanda, so long as the Vajjī princes assemble frequently and have many meetings, the furtherance of their welfare and prosperity is to be expected, not their decline. (1)

Ānanda, do the Vajjī princes assemble in harmony and unity and do they leave the assemblies in harmony and unity? And do they carry out the affairs of the Vajjī country in harmony and unity? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes assemble in harmony and unity, that they leave the assemblies in harmony and unity, and that they carry out the affairs of the Vajjī country in harmony and unity."

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1. **Non-Decline or Non-Diminution:** *aparihāna* from *parihāna*, lessening decline, deterioration. The opposite is *vuddhi*, increase, growth, prosperity, furtherance.

Ānanda, so long as the Vajjī princes assemble and disperse in harmony and unity, and carry out in harmony and unity the affairs of the Vajjī country, the furtherance of their welfare and prosperity is to be expected, not their decline. (2)

Ānanda, do the Vajjī princes refrain from ordaining what has not been ordained before, and do they refrain from abolishing what has been ordained before, and do they act in conformity with the ancient, established Vajjī practices, customs and institutions? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes refrain from ordaining what has not been ordained before, that they refrain from abolishing what has been ordained before, and that they act in conformity with the ancient, established Vajjī practices, customs and institutions."

Ānanda, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before, and act in conformity with the ancient, established Vajjī practices, customs and institutions, the furtherance of their welfare and prosperity is to be expected, not their decline. (3)

Ānanda, do the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and do they consider that those elders ought to be listened to? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to."

Ānanda, so long as the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to, the furtherance of their welfare and prosperity is to be expected, not their decline. (4)

Ānanda, do the Vajjī princes refrain from forcibly abducting women and maidens and detaining them? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes refrain from forcibly abducting women and maidens and detaining them."

Ānanda, so long as the Vajjī princes refrain from forcibly abducting women and maidens and detaining them, the furtherance of their welfare and prosperity is to be expected, not their decline. (5)

Ānanda, do the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and do they cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and that they cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission."

Ānanda, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission, the furtherance of their welfare and prosperity is to be expected, not their decline. (6)

Ānanda, do the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats[1] so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort? What have you heard?

"Venerable Sir, I have heard that the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort."

Ānanda, so long as the Vajjī princes take appropriate measures to afford proper care, protection and security to the arahats so that those arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort, the furtherance of their welfare and prosperity is to be expected, not their decline. (7)

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1. **The arahats:** the Commentary implies that here the term *Arahanto* (Arahats) includes all ascetics who have left the home life.

135. Then, the Bhagavā said to the brahmin Vassakāra, Chief Minister of Magadha:

Brahmin, at one time I was staying at the shrine called Sārandada in Vesālī. At that time I taught the Vajjī princes these seven *aparihāniya* factors of Non-Decline.

Brahmin, so long as these seven factors of Non-Decline endure among the Vajjī princes, and so long as the Vajjī princes observe and apply these seven factors thoroughly, the furtherance of their prosperity, their welfare, is to be expected, not their decline.

Then the brahmin Vassakāra, Chief Minister of Magadha, replied thus to the Bhagavā:

"Venerable Gotama, if the Vajjī princes are endowed with even a single one of these factors of Non-Decline, the furtherance of their prosperity is to be expected, not their decline; how much more so if they should be endowed with all the seven factors!

"Venerable Gotama, there is no possibility of King Ajātasattu of Magadha, son of Queen Vedehī, overcoming the Vajjī princes in battle, unless means of cunning persuasion or of causing discord (by breaking up their unity) are employed.

"Now, Venerable Gotama, we shall depart. We have many affairs (to attend to), much to do."

Brahmin, go when you wish (lit., you know the time to go), the Bhagavā said.

Then the Chief Minister of Magadha, the brahmin Vassakāra, delighted and pleased with the Bhagavā's discourse, rose from his seat and departed.

Seven Factors of Non-Decline of Bhikkhus

136. The Bhagavā, soon after the brahmin Vassakāra, Chief Minister of Magadha, had left, said to the Venerable Ānanda, "Go, Ānanda, and let all the bhikkhus who live around Rājagaha gather in the assembly hall."

Ānanda, saying "Very well, Venerable Sir," by way of assent, caused all the bhikkhus living around Rājagaha to gather in the assembly hall, and approaching the Bhagavā and making obeisance to him stood on one side. Then Ānanda said to the Bhagavā:

"Venerable Sir, the community of bhikkhus is assembled. It is for the Bhagavā to go as and when he wishes."

Then the Bhagavā arose from where he was sitting, and going to the assembly hall and taking the seat prepared for him, addressed the bhikkhus thus:

Bhikkhus, I shall expound to you the seven factors of Non-Decline. Listen attentively and bear it well in mind. I shall speak.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus meet in assembly frequently, and have meetings many times, the furtherance of their (spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus assemble and disperse from assembly in harmony and unity, and attend to the affairs of the Saṁgha (the community of bhikkhus) in harmony and unity, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus do not prescribe that (viz., rules) which has not been prescribed, and do not abolish what has been prescribed, and observe well the prescribed rules (of the Discipline of Bhikkhus), conducting themselves accordingly, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus respect, esteem, venerate and revere the bhikkhu elders who are of long standing (in their bhikkhuhood) who had long since become bhikkhus, who are the fathers and leaders of the Saṁgha, and consider that those bhikkhu elders ought to be listened to, the furtherance of the bhikkhus' (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus do not fall under the power, the influence of that *taṇhā*, craving, which arises (within them) and which leads to rebirth, the furtherance of their (spiritual) progress is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus desire a sequestered life in remote forest dwellings, the furtherance of their (spiritual) progress is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus maintain mindfulness in themselves, in order that those fellow-practitioners of the life of purity who cherish virtue and who have not yet come might come, and those (of the same nature) who have come might live in comfort and ease, the furtherance of their (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.

A Second Set of Seven Factors of Non-Decline

137. Bhikkhus, I shall further expound to you another set of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to derive enjoyment from (mundane) activities or transactions, the furtherance of their (spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy idle talk, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy (slothfulness and) sleeping, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus do not delight in, are not given to pleasure in, and make no endeavour to enjoy the company of associates, the furtherance of their (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus are without evil desires (such as the desire to boast of non-existent attainments or achievements), and so long as they do not fall under the influence of evil desires, the furtherance of their (spiritual) progress is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus do not associate with evil friends or evil companions, and are not inclined towards evil companionship, the furtherance of their (spiritual) progress is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus do not stop halfway (before attainment of Arahatship), through achieving some small spiritual attainment, the furtherance of their (spiritual) progress is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non--Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.

A Third Set of Seven Factors of Non-Decline

138. Bhikkhus,I shall further expound to you another set[1] of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind:

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus are endowed with confidence based on conviction, *saddhā*[2], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus have a sense of moral shame, *hiri*[3], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.[2]

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1. **another set:** the third set consists of seven good qualities (*satta saddhammā*).
2. **saddhā:** usually rendered 'faith' which might, however, be confused with blind faith.
3. **hiri:** loathing of, or aversion to, immoral deeds, hence an inner sense of decency.

Bhikkhus, so long as the bhikkhus have fear of wrong-doing, *ottappa*,[1] the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus have wide learning and knowledge, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus are firmly energetic and industrious, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus have sustained mindfulness, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline.(6)

Bhikkhus, so long as the bhikkhus are possessed of insight and wisdom[2], the furtherance of their (spiritual) progress is to be expccted, and not its decline.(7)

Bhikkhus, so long as these seven factors of Non--Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Fourth Set of Seven Factors of Non-Decline

139. Bhikkhus, I shall further expound to you another set[3] of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus cultivate Mindfulness, *sati*, a factor which leads to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

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1. **ottappa:** fear of committing immoral deeds, hence reflected in decent conduct.

2. **insight and wisdom:** *paññāvanto*: The Commentary has "vipassanā paññā" i.e, Wisdom gained from Insight Meditation, not ordinary wisdom.

3. The fourth set is of the Seven Factors of Enlightenment, *satta bojjhaṅga; bodhi*; Enlightenment, Insight into the Four Noble Truths, +*aṅga*, factor or limb.

Bhikkhus, so long as the bhikkhus cultivate investigative knowledge of phenomena, *dhammavicaya*[1], leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus cultivate effort, *vīriya*[2], leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus cultivate delightful satisfaction, *pīti*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus cultivate serenity, *passaddhi*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

Bhikkhus, so long as the bhikkhus cultivate Concentration, *samādhi*, leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus cultivate equanimity, *upekkhā*[3], leading to Enlightenment, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non-Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

A Fifth Set of Seven Factors of Non-Decline

140. Bhikkhus, I shall further expound to you another set[4] of seven factors of Non-Decline. Listen attentively to this exposition and bear it well in mind.

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1. **dhammavicaya:** *dhamma*, (phenomena) here means mind and matter (*nāmarūpa*).
2. **vīriya:** same as *sammā vāyama*, Right Effort.
3. **upekkhā:** Equanimity is mental equipoise, not mere indifference. It is the result of a calm concentrative mind, a quiet mind.
4. The fifth set is a set of seven perceptions.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus cultivate the perception of Impermanence, *anicca*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus cultivate the perception of Non-Soul, Non-Ego, Non-Self, *anatta*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus cultivate the perception of the corruptness, the impurity (of the body), *asubha*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus cultivate the perception of the danger of all formations of existence, *ādīnava*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus cultivate the perception of abandonment, *pahāna*[1], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not is decline. (5)

Bhikkhus, so long as the bhikkhus cultivate the perception of detachment from desire, *virāga*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as the bhikkhus cultivate the perception of cessation, *nirodha*[2], the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (7)

Bhikkhus, so long as these seven factors of Non--Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these seven factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

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1. **pahāna**: abandonment or discarding (of kilesas, moral defilements).

2. **nirodha**: cessation (of kilesas, moral defilements).

Six Factors of Non-Decline of Bhikkhus

141. Bhikkhus, I shall expound to you six factors[1] of Non-Decline. Listen attentively to this exposition and bear it well in mind.

The bhikkhus assenting respectfully, the Bhagavā gave this discourse:

Bhikkhus, so long as the bhikkhus minister to fellow--disciples[2] with loving-kindness in deed and action, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (1)

Bhikkhus, so long as the bhikkhus minister to fellow--disciples with loving-kindness in speech, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (2)

Bhikkhus, so long as the bhikkhus minister to fellow--disciples with loving-kindness in thought, both openly and in private, the furtherance of their (spiritual) progress is to be expected, not its decline. (3)

Bhikkhus, so long as the bhikkhus share with virtuous fellow-disciples such offerings and gifts as they receive in accordance with the rules and prescriptions of the Order of Bhikkhus, including, to say the least, even the contents of their alms-bowl, without making use of them apart from the others, the furtherance of their (spiritual) progress is to be expected, not its decline. (4)

Bhikkhus, so long as the bhikkhus, both openly and in private, together with fellow-disciples in equal observance, abide by those precepts of *sīla*[3], morality, which lead to liberation (from slavery to *taṇhā*, craving), which are praised by the wise, which are not subject to *taṇhā* and *diṭṭhi*, craving and wrong views, which are conducive to concentration of mind, and which are unbroken, intact, unblemished and unspotted, (thus complete, perfect and pure), the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (5)

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1. **six factors**: sāraniyā dhammā, (six) conditions for happy fraternal living.
2. **fellow-disciples**: sabrahmacārī: fellow practitioners of the life of purity, rendered here as fellow-disciples.
3. **sīla**: in the Pāḷi text, in plural form. Forms of right conduct.

Bhikkhus, so long as the bhikkhus, both openly and in private, together with fellow-disciples in equal insight, abide in that faultless and pure insight [1] which leads to Nibbāna, and which truly leads him who acts upon it to the utter destruction of *dukkha*, the furtherance of the (spiritual) progress of the bhikkhus is to be expected, not its decline. (6)

Bhikkhus, so long as these six factors of Non--Decline endure among the bhikkhus, and so long as the bhikkhus observe and apply these six factors thoroughly, the furtherance of their (spiritual) progress is to be expected, not its decline.

142. While the Bhagavā was sojourning there at the Gijjhakūṭa hill in Rājagaha, he repeatedly expounded this discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon [2] *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through [2] *paññā*, is thoroughly liberated from the *āsavas*, taints, moral intoxicants, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths."

143. Then the Bhagavā, after staying at Rājagaha as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to the Ambalaṭṭhikā garden."

The Venerable Ānanda assented, saying "Very well, Venerable Sir".

Then the Bhagavā, accompanied by many bhikkhus, went to the Ambalaṭṭhikā garden and stayed at the king's rest house. While there also the Bhagavā repeatedly expounded this very discourse:

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1. **insight:** diṭṭhi ariyā: rendered by the Burmese version, as ariya paññā, faultless or pure knowledge, wisdom, insight.

   diṭṭhi = sammādiṭṭhi, right view;
   paññā = maggapaññā, Magga-Insight;

2. **based upon: developed through:** *paribhāvito*, lit., set around with.

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*."

144. Then the Bhagavā, after staying at the Ambalaṭṭhikā garden as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to the town of Nāḷandā".

The Venerable Ānanda assented, saying "Very well, Venerable Sir".

Then the Bhagavā, accompanied by many bhikkhus, went to the town of Nāḷandā and stayed at the mango orchard of (the rich man) Pāvārika.

The Venerable Sāriputta's Brave Utterance[1]

145. At that time, the Venerable Sāriputta approached the Bhagavā, and having made obeisance, seated himself on one side. He said to the Bhagavā thus:

"Venerable Sir, I have this faith in the Bhagavā that there has never been, nor there is, nor there will be, any samaṇa (recluse) or brāhmaṇa (one leading a religious life) who can excel the Bhagavā in Enlightenment."

Indeed, Sāriputta, you proclaim in lofty, majestic, precise words, sounding bravely like a lion's roar, that you have this faith in the Bhagavā that there never has been, nor there is, nor there will be any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment.

How is it, Sāriputta; do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, to be able to say[2] "Such was their *sīla*, practice of morality, such was their mental discipline[3], such was their *paññā*, wisdom, such

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1. **Brave Utterance:** *Sīhanāda*: The lion's roar.

2. **to be able to say:** a free rendering of *ititi*: "thus (it was)."

3. **mental discipline:** the Pāli text has dhammā, which is explained by the Commentary as here referring to concentration and to the mental qualities, such as energy, mindfulness, pertaining to concentration (*samādhipakkhiyā dhammā*).

was their way of living[1], and such was their emancipation"?

"I have no such knowledge, Venerable Sir."

How is it, Sāriputta; do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self--Enlightened Bhagavās of the future, to be able to say "Such will be their *sīla*, practice of morality, such will be their mental discipline, such will be their *paññā*, wisdom, such will be their way of living, and such will be their emancipation"?

"I have no such knowledge, Venerable Sir."

How is it, Sāriputta; do you by means of your mind know definitely the mind of myself, the present Buddha, the Homage-Worthy, the Perfectly Self-Enlightened, to be able to say "Such is the Bhagavā's *sīla*, such is his mental discipline, such is his *paññā*, such is his way of living, and such is his emancipation"?

"I have no such knowledge, Venerable Sir."

Sāriputta, if you do not have the *cetopariya ñāṇa*[2], the faculty by which you can know definitely the minds of the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past, the future and the present, how can you proclaim in lofty, majestic, precise words, sounding like a lion's roar, to the effect that you have this faith in the Bhagavā, that there has never been, nor there is, nor there will be any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment?

146. "Venerable Sir, I do not have the *cetopariya ñāṇa*, the faculty by which I can know definitely the minds of the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past, the future and the present. But I do have the *dhammanvaya ñāṇa*, knowledge by inference from personal experience.

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1. **way of living:** the Commentary says this means 'the abiding in the sustained attainment of Cessation (nirodhasamāpattivihāra)'.

2. **cetopariya ñāṇa:** knowledge of the working of another person's mind.

"Venerable Sir, if I may give an example, let us say that far away from the royal city there is a border town with firm foundations, solid walls, and a single arched gateway, and that there is a gate-keeper, wise, prudent and intelligent, who would keep out strangers and would admit only known persons.

"When that gate-keeper on his rounds along the roadway circling the town sees no breaks, no holes in the walls, not even a hole by which a cat can get through, he will come to the conclusion that all big living things who or which enter or leave the town do so only by that single gateway.

"In the same way, Venerable Sir, I am in possession of the *dhammanvaya ñāṇa*, knowledge by inference from personal experience.

"Venerable Sir, (thus I know that) all the Homage--Worthy, the Perfectly Self-Enlightened Bhagavās who had arisen in the past had abandoned the five Hindrances, *nīvaraṇa*[1], which defile the mind and weaken the intellect; had well established their minds in the practice of the four Methods of Steadfast Mindfulness, *satipaṭṭhāna*[2]; had correctly cultivated the seven Factors of Enlightenment, *bojjhaṅga*[3]; and had fully attained unsurpassed, supreme Enlightenment.

"Venerable Sir, (thus I know that) all the Homage--Worthy, the Perfectly Self-Enlightened Bhagavās who will arise int he future, will abandon the five Hindrances

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1. **The five Hindrances,** *nīvaraṇa*, which obstruct or hinder the way to liberation are (1) *kāmacchanda*, sensual desires; (2) *byāpāda*, ill will, hatred or anger; (3) *thina middha*, torpor and languor, sloth, drowsiness, stolidity, (also translated as obduracy of mind and mental factors); (4) *uddhacca, kukkucca*, restlessness and worry; and (5) *vicikicchā*, doubt, wavering.

2. **Methods of Steadfast Mindfulness.** *satipaṭṭhāna*,(the setting up of Mindfulnes). This means the cultivation of mindfulness or awareness of (1) the body, *kāya*; (2) sensations and feelings, *vedanā*; (3) mind or consciousness, *citta*;and (4) *dhammā*; this last involves various moral and intellectual subjects, such as the five Hindrances, the five Aggregates of Clinging, the twelve sense-bases, the seven Factors of Enlightenment and the Four Noble Truths.

3. **Seven Factors of Enlightenment,** *satta bojjhaṅga:* (1) mindfulness; (2) investigative knowledge of phenomena; (3) effort; (4) delightful satisfaction; (5) serenity; (6) concentration, and (7) equanimity.

nīvaraṅa, which defile the mind and weaken the intellect; will well establish their minds in the four Methods of Steadfast Mindfulness, *satipaṭṭhāna*; will correctly cultivate the seven Factors of Enlightenment, *bojjhaṅga*; and will fully attain unsurpassed, supreme Enlightenment.

"Venerable Sir, (thus I know that) the Homage--Worthy, the Perfectly Self-Enlightened Bhagavā also, who has now arisen in this world, has abandoned the five Hindrances which defile the mind and weaken the intellect; has well established the Bhagavā's mind in the four Methods of Steadfast Mindfulness; has correctly cultivated the seven Factors of Enlightenment: and has fully attained unsurpassed, supreme Enlightenment."

147. While the Bhagavā was staying at the mango orchard of (the rich man) Pāvārika in the town of Nāḷandā, there, too, he gave this very discourse repeatedly, thus:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*."

The Disadvantages to an Immoral Man

148. Then the Bhagavā after staying at the town of Nāḷandā as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to Pāṭali village."

The Venerable Ānanda assented, saying "Very well, Venerable Sir."

Then the Bhagavā, accompanied by many bhikkhus, went to Pāṭali village.

When the lay devotees of Pāṭali village heard that the Bhagavā had arrived at their village, they approached the Bhagavā, made obeisance to him, and seated themselves on one side. They said to him, "May it please the Bhagavā to consent to sojourn in our guest--house." And by his silence the Bhagavā consented.

The lay devotees of Pāṭali village, on receiving the Bhagavā's consent, rose from their seats, made obeisance to him and respectfully departed (by keeping their right side to him) and went to their guest-house. They prepared the guest-house by covering the floor all over with floor-coverings, arranging seats, placing big water--filled pots, and setting up oil-lamps in their holders. Then they approached the Bhagavā, made obeisance to him, and standing on one side, said to him:

"Venerable Sir, at the guest-house, the floor has been fully covered with floor-coverings, the seats have been arranged, the big water-filled pots have been placed, and the oil-lamps have been set up in their holders. It is for the Bhagavā to proceed there when he wishes. (lit., The Exalted One knows the time to proceed there.)

Then the Bhagavā, at evening time, re-arranged his robes, took his alms-bowl and great robe, and proceeded to the guest-house accompanied by the bhikkhus. He entered the guest-house after washing his feet, and sat against the middle post, facing east.

The bhikkhus also washed their feet and entered the guest-house, and sat against the west wall, facing east, with the Bhagavā in front of them. The lay devotees of Pāṭali village also washed their feet and entered the guest-house, and sat against the east wall facing west, with the Bhagavā in front of them.

149. Then Bhagavā addressed the devotees of Pāṭali village thus:

Householders, the immoral man lacking moral virtue faces five disadvantages[1]. What are these five (disadvantages)?

Householders, in this world, the immoral man lacking moral virtue encounters through heedlessness great loss of wealth. This is the first disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the ill repute of an immoral man lacking moral virtue spreads far and wide. This is the second disadvantage befalling the immoral man who lacks moral virtue.

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1. **Disadvantages:** *ādīnavā*; singular form ādīnava, sometimes translated as danger, fault.

Householders, in addition, when the immoral man lacking moral virtue goes into any kind of society, whether it be the society of the ruling class, or of brahmins, or of well-to-do people, or of recluses, he does so with timidity and troubled demeanour. This is the third disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the immoral man lacking moral virtue dies in bewilderment[1]. This is the fourth disadvantage befalling the immoral man who lacks moral virtue.

Householders, in addition, the immoral man, after death and dissolution of the body, reaches (i.e., is reborn in) one of four undesirable, infrahuman realms, a miserable destination, a ruinous existence, (such as) the realm of continuous intense suffering, through lacking moral virtue. This is the fifth disadvantage befalling the immoral man who lacks moral virtue.

Householders, these are the five disadvantages befalling the immoral man, through lacking moral virtue.

Advantages Accruing to a Man of Virtue

150. Householders, five advantages accrue to the man of moral virtue, through his ethical conduct. What are these five (advantages)?

Householders, in this world, the man of moral virtue, through his ethical conduct, by being heedful, gains a great mass of wealth. This is the first advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the good reputation of a man of virtue, through his ethical conduct, spreads far and wide. This is the second advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, can go into any kind of society, whether it be the society of the ruling class, or of brahmins, or of well-to-do people, or of recluses, with

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1. **bewilderment:** *sammūḷha*. The Commentary explains this as delirium.

confidence and untroubled demeanour. This is the third advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, dies without any bewilderment. This is the fourth advantage accruing to the man of virtue, through his ethical conduct.

Householders, in addition, the man of virtue, through his ethical conduct, after death and dissolution of the body, reaches (i.e., is reborn in) the realms of the devas, (celestial beings), a happy destination. This is the fifth advantage accruing to the man of virtue, through his ethical conduct.

151. And the Bhagavā spent the greater part of the night instructing the devotees of Pāṭali village in the Teaching, 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. Then he sent them away, saying "The night is far advanced, householders; it is for you to leave when you wish."

The devotees of Pāṭali village assented, saying "Very well, Venerable Sir", and arising from their seats, made obeisance to the Bhagavā and departed respectfully. Then the Bhagavā, not long after the departure of the devotees of Pāṭali village, retired in seclusion.

Founding of the (fortified) City of Pāṭaliputta

152. At that time, (the brahmins) Sunidha and Vassakāra, chief ministers of Magadha Kingdom, were building a (fortified) city at the (site of) Pāṭali village to keep out the Vajjī princes.

During that period, many devas, in groups of a thousand each, were taking possession of plots of land at the Pāṭali village.

In the locations where the devas of great power had taken possession of plots of land, there princes and king's ministers of great power were inclined to build (lit., their minds were bent towards building) houses. And where the devas of medium power had

taken possession of plots of land, there princes and king's ministers of medium power were inclined to build houses. And where the devas of lesser power had taken possession of plots of land, there princes and king's ministers of lesser power were inclined to build houses.

The Bhagavā saw by means of *dibba-cakkhu*, (the extremely clear and divine power of vision, comparable to the vision-faculty of the devas and surpassing the seeing ability of men), those devas who were gathered in groups of a thousand each and who were taking possession of plots of land in the Pāṭali village. Then the Bhagavā arose at dawn and asked the Venerable Ānanda, "Ānanda, who are building a (fortified) city at the (site of) Pāṭali village?"

"Venerable Sir, (the brahmins) Sunidha and Vassakāra, chief ministers of Magadha Kingdom, are building a (fortified) city at the (site of) Pāṭali village, to hold back the Vajjī princes."

Ānanda, it is as if they are building the fortified city in consultation with the devas of the Tāvatiṁsa realm.

Ānanda, I have seen by means of *dibba-cakkhu* many devas who are gathered in groups of a thousand each and who are taking possession of plots of land in the Pāṭali village.

Ānanda, in the locations where devas of great power have taken possession of plots of land, princes and king's ministers of great power are inclined to build (their) houses. And where devas of medium power have taken possession of plots of land, princes and king's ministers of medium power are inclined to build (their) houses. And where devas of lesser power have taken possession of plots of land, princes and king's ministers of lesser power are inclined to build (their) houses.

Ānanda, among the towns and cities which are centres of congregation and commerce of people of the Aryan race, this new town will become the greatest city, called Pāṭaliputta, a place where goods are unpacked and sold and distributed.

Ānanda, three misfortunes will befall the city of Pāṭaliputta, through fire, through flood, through internal dissension.

153. Then, the chief ministers of Magadha, (the brahmins) Sunidha and Vassakāra, went to the Bhagavā. After offering courteous greetings to the Bhagavā and having said memorable words of felicitation, the chief ministers stood on one side, and said, "Venerable Sir, may it please the Venerable Gotama to accept our offering of food for today, together with the company of bhikkhus." The Bhagavā, by silence, signified his acceptance.

Then, the Magadha chief ministers, Sunidha and Vassakāra, knowing that the Bhagavā had accepted their request, went to their house and having prepared at their house choice food and eatables, both hard and soft kinds, they informed the Bhagavā that it was time, by the message, "Venerable Gotama, it is time (to proceed), the food-offering is ready."

Then in the morning time the Bhagavā re-arranged his robes, and taking alms-bowl and great robe, went to the house of the Magadha chief ministers, Sunidha and Vassakāra, in the company of the bhikkhus, and took the seat prepared for him.

And the Magadha chief ministers, Sunidha and Vassakāra, personally attended on the Bhagavā and the bhikkhus, offering the choice food and eatables with their own hands till the Bhagavā and the bhikkhus caused them to stop, signifying they had had enough.

When the Bhagavā had finished his meal and had removed his hand from his alms-bowl, the Magadha chief ministers, Sunidha and Vassakāra, took low seats and sat down on one side.

To the Magadha chief ministers, Sunidha and Vassakāra, who were thus seated, the Bhagavā signified his pleasure and appreciation by these verses (rendered below in prose):

> Brahmins, when the wise man offers food to those endowed with moral conduct, self-control, and purity of life, at the place where he has made his home, he should share the merit of the alms-giving with the devas of that place. (When merit is thus shared with them), the devas being honoured, honour him (the sharer of merit) in return; being revered, revere him in return. Therefore, just as a mother safeguards her own son, the devas

safeguard the sharer of merit. And the person who is under the protection of the devas meets with only good fortune at all times."

After signifying his pleasure and appreciation by these verses to the Magadha chief ministers, Sunidha and Vassakāra, the Bhagavā arose from his seat and left.

154. Then, the Magadha chief ministers, Sunidha and Vassakāra, thinking "We shall call the gateway by which the Venerable Gotama leaves today the Gotama Gateway, and the landing place by which the Venerable Gotama crosses the river Ganges the Gotama Landing Place," followed the Bhagavā all along the route.

The gateway by which the Bhagavā then left came to be known as the Gotama Gateway. When the Bhagavā approached the river Ganges, the river was full to the brim so that a crow on the bank might easily drink from it.

Some people, who wanted to cross from one shore to the other, looked for boats. Others looked for log rafts. Still others built bamboo rafts.

Then, as instantaneously as a strong man stretches his bent arm or bends his outstretched arm, even so the Bhagavā vanished from this side of the Ganges and reappeared on the other shore together with the company of bhikkhus.

The Bhagavā saw the people who wanted to cross from one shore to the other looking for boats, for log rafts, or making bamboo rafts. Then, the Bhagavā, seeing them thus, uttered these exultant words:

> "The (ariya) persons have crossed the deep and wide river of *taṇhā*, craving, by building the bridge of *ariyāmaggañāṇa*, Noble Magga Insight, leaving behind the marshy grounds of moral defilements. As for the (non-ariya) persons, they have to build rafts (to cross the river). However, the wise ariya persons, who have crossed (the river of craving), have no more need to make rafts."

End of the First Portion for Recitation

The Four Noble Truths

155. Then the Bhagavā said to the Venerable Ānanda,"Come, Ānanda, let us go to Koṭi village."

The Venerable Ānanda respectfully assenting, the Bhagavā, accompanied by a large number of bhikkhus, went to Koṭi vallage and dwelt there. During that time, the Bhagavā addressed the bhikkhus thus:

Bhikkhus, it is through not having proper understanding and penetrative comprehension of the Four Noble Truths[1] that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

What are the Four Noble Truths that are not known properly, penetratingly? Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of *Dukkha*, (*Dukkha Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch (of *saṁsāra*, round of existences), that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Origin of *Dukkha*, (*Dukkha Samudaya Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṁsāra*, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Cessation of *Dukkha*, (*Dukkha Nirodha Ariya Sacca*), that I as well as yourselves have had to go incessantly through this long stretch of *saṁsāra*, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrating comprehension of the Noble Truth of the Way to the Cessation of *Dukkha*, (*Dukkha Nirodha-Gāmini Paṭipadā Ariya Sacca*), that I as well as

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1. **The Four Noble Truths:** Dukkha Ariya Sacca, Samudaya Ariya Sacca, Nirodha Ariya Sacca, and Magga Ariya Sacca.

yourselves have had to go incessantly through this long stretch of *saṁsāra,* that we have had to go through one life after another continuously.

Bhikkhus, I have properly understood and penetratingly comprehended the Noble Truth of *Dukkha.* I have properly understood and penetratingly comprehended the Noble Truth of the Origin of *Dukkha.* I have properly understood and penetratingly comprehended the Noble Truth of the Cessation of *Dukkha.* I have properly understood and penetratingly comprehended the Noble Truth of the Way to the Cessation of *Dukkha.* 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 these verses:

> "Existence after existence has had to be gone through in this long stretch of *saṁsāra* because of lack of understanding of the Four Noble Truths as they really are. I have now perceived the Noble Truths. The *bhavatāṇhā,* craving for existence, which is like a rope dragging one to renewed existence, has been rooted out. The root of *dukkha* has been cut off without any vestige remaining. Now, there will be no more rebirth."

While the Bhagavā was thus sojourning at that Koti village, he repeatedly expounded to the bhikkhus this very discourse:

"Such is *sīla,* morality; such is *samādhi,* concentration of mind; such is *paññā,* wisdom. *Samādhi,* when based upon *sīla,* is rich in result and of great effect. *Paññā* when based upon *samādhi,* is rich in result and of great effect. The mind, when developed through *paññā,* is thoroughly liberated from the *āsavas,* taints, namely, *kāmāsava, bhavāsava* and *avijjāsava.*"

Those who will reach the Higher Levels of Magga Insight without the Possibility of Returning

156. Then the Bhagavā, after staying at Koṭi village as long as he wished, said to the Venerable Ananda, "Come, Ānanda, let us go to Nātika village."

The Venerable Ānanda rsspectfully assented. The Bhagavā, accompanied by a large number of bhikkhus, went to Nātika village and stayed at a brick building.

At that time the Venerable Ānanda approached the Bhagavā and after making obeisance to him, sat on one side and asked the Bhagavā these questions:

"Venerable Sir, at Nātika village a bhikkhu by the name of Sāḷha has passed away. What is his destination, *gati*?[1] What is his next existence?

"Venerable Sir, at (this same) Nātika village, a bhikkhunī[2] named Nandā has passed away. What is her destination, *gati*? What is her next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Sudatta has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a female devotee named Sujātā has passed away. What is her destination? What is her next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Kukkuṭa has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Kāḷimba has passed away. What is his destination? What is his next existence ?

"Venerable Sir, at (this same) Nātika village, a devotee named Nikaṭa has passed away. What is his destination? What is his next existence ?

"Venerable Sir, at (this same) Nātika village, a devotee named Kaṭissaha has passed away. What is his destination? What is his next existence ?

"Venerable Sir, at (this same) Nātika village, a devotee named Tuṭṭha has passed away. What is his destination ? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Santuṭṭha has passed away. What is his destination? What is his next existence ?

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1. **gati:** In this context, course after death. *Gati* means literally 'going', that is, going from life to life , by way of rebirth.

2. **bhikkhunī:** a female bhikkhu.

"Venerable Sir, at (this same) Nātika village, a devotee named Bhadda has passed away. What is his destination? What is his next existence?

"Venerable Sir, at (this same) Nātika village, a devotee named Subhadda has passed away. What is his destination? What is his next existence?"

157. Ānanda, the bhikkhu Sāḷha, due to the extinction of the *āsavas*[1], moral intoxicants, taints, was an arahat, who in this very life had attained to the taint--free emancipation of the mind (Arahattaphala Samādhi), and to the Insight emancipation (Arahattaphala Paññā), having realized this emancipation for himself through Magga Insight.

Ānanda, the bhikkhunī Nandā, through the complete destruction of the five Fetters, *saṁyojana*[2], which lead to rebirth in the lower sensuous realms, is an Anāgāmī. She has arisen spontaneously[3] in the Brahmā realm, and being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, the devotee named Sudatta, through the complete destruction of three Fetters, *saṁyojana*, and the lessening of *rāga* (passion), *dosa* (hatred), and *moha* (bewilderment), is a Sakadāgāmī, a Once-Returner, who will make an end of *dukkha*, after returning to this realm of human beings only once.

Ānanda, the woman devotee named Sujātā, through the complete destruction of three Fetters, is a Sotāpanna, a Stream-Winner, who is not liable to fall into realms of misery and suffering (*apāya*), assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

Ānanda, the devotee named Kukkuṭa, through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms, is an Anāgāmī. He has arisen spontaneously in the Brahmā realm, and

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1. **āsavas:** See para 249 of Sāmaññaphala Sutta.
2. **Saṁyojana:** Fetter. See Appendix B 1
3. **spontaneously:** *opapātika*: arisen or reborn without being conceived in or issuing from a womb, appearing suddenly in complete mature form.

being an Anāgāmī, a Never-Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, the devotee named Kāḷimba, the devotee named Nikaṭa, the devotee named Kaṭissaha, the devotee named Tuṭṭha, the devotee named Santuṭṭha, the devotee named Bhadda, the devotee named Subhadda, each, through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms, is an Anāgāmī. Each (of them) has arisen spontaneously in the Brahmā realm and being an Anāgāmī, a Never--Returner, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, over fifty devotees from Nātika village who have died are Anāgāmīs through the complete destruction of the five Fetters which lead to (rebirth in) the lower sensuous realms. They have arisen spontaneously in the Brahmā realm and being Anāgāmīs, Never-Returners, with no possibility of returning from that realm to existence in any form or in any other realm, will finally pass away in the realization of Nibbāna in that very realm.

Ānanda, over ninety devotees from Nātika village who have died are Sakadāgāmīs, Once-Returners, through the complete destruction of the three lower Fetters, and the lessening of passion, hatred and bewilderment (*moha*). They will make an end of *dukkha* after returning to this realm of human beings only once.

Ānanda, over five hundred devotees from Nātika village who have died are Sotāpannas, Stream-Winners, through the complete destruction of the three lower Fetters. They are not liable to fall into realms of misery and suffering, and are assured of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment.

Exposition of the 'Mirror of Wisdom'

158. Ānanda, there is nothing strange in this. Ānanda, if the Tathāgata were to be approached every time a person dies, and asked about this matter (i.e.,

the destination or next existence of that person), it would only be tiresome for him.

Therefore, Ānanda, I shall expound this discourse on the Mirror of Wisdom, (i.e., Mirror of Magga Insight).

An ariya disciple who is fully endowed with this Mirror of Wisdom, can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

159. Now, Ānanda, what is this Mirror of Wisdom, possessing which the ariya disciple can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

In this matter, Ānanda, the ariya disciple has unshakable perfect faith[1] in the Bhagavā, (and reflects on the attributes of the Bhagavā thus:)

"The Bhagavā is worthy of special veneration (*Arahaṁ*); he truly comprehends all the dhammas by his own intellect and insight (*Sammāsambuddha*)[2]; he possesses supreme knowledge and perfect practice of morality (*Vijjācaraṇasampanna*); he speaks only what is

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1. **faith:** *aveccappasādena*, with 'perfect, absolute' (*avecca*) (ava+i+tva); 'serene satisfaction in, confidence in, inclination of the heart towards' (*pasāda*). Although this term is rendered here as 'faith', for the sake of readability of the text, it is not blind faith, unquestioning acceptance on trust, but rather 'confidence based on conviction, on reason'.

2. **Sammāsambuddha:** He who has attained Sabbaññutañāṇa, Perfect Wisdom through self-enlightenment. An abridged rendering is "The Perfectly Self-Enlightened".

beneficial and true (*Sugata*); he knows all the three *lokas* (*Lokavidū*) : he is incomparable in taming those who deserve to be tamed (*Anuttaro purisa dammasārathi*); he is the Teachher of devas and men (*Satthā devamanussānaṁ*); he is the Enlightened One, knowing and teaching the Four Noble Truths (*Buddha*); and he is the Most Exalted (*Bhagavā*)."

The Ariya disciple has unshakable perfect faith in the *Dhamma*, (and reflects on the attributes of the *Dhamma* thus:)

"The Teaching of the Bhagavā, the *Dhamma*, is well-expounded, *Svākkhata*, (because it is the exposition of the Four Noble Truths which lead 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 results, *Akālika*, (because it immediately yields the benefit 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 truths can be tested by anyone). It is worthy of being perpetually borne in mind *Opāneyyika*. And its truths can be realized and experienced by the ariyas individually, by their own effort and practice, *Paccattaṁ Veditabba Viññūhi*. The Ariya disciple has unshakable perfect faith in the Saṁgha, (and reflects on the attributes of the saṁgha thus:)

"The disciples of the Bhagavā, the Saṁgha, are endowed with right practice, *Suppaṭipanna*, (because the Saṁgha practise the right practice, i.e., the development of the Noble Path of Eight Constituents). They are endowed with straightforward uprightness, *Ujuppaṭipanna*, (because the Saṁgha diligently and unswervingly follow the Straight Middle Way, i.e., the Noble Path of Eight Constituents). They are endowed with right canduct, *Ñāvappaṭipanna*, (because the practice of the Saṁgha is solely directed to the realzation of Nibbāna). They are endowed with correctness in practice, *Sāmīcippaṭipanna*, (because the Saṁgha devotedly cultivate the development of the Noble Path of Eight Constituents).The disciples of the Bhagavā, the Saṁgha, con-

sisting of eight categories or four pairs[1] of disciples of the Bhagavā, 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 receiving offerings donated for well-being in the next existence, *Dakkhiṇeyya*; and are worthy of receiving obeisance, *Añjalikaraṇīya*. They are the incomparably fertile field for all to sow the seed of merit, *Anuttaraṁ puññakkhettaṁ lokassa*."

The ariya disciple is endowed with *sīla*, morality, which leads to liberation from slavery to *taṇhā*, craving; which is praised by the wise; which is untarnished (by *taṇhā* and *diṭṭhi*, craving and wrong view); which is conducive to concentration of mind; which is unbroken, intact, unblemished and unspotted and which is cherished by the ariyas.

Ānanda, a noble (ariya) disciple who is fully endowed with (lit., who completely possesses) this Mirror of Wisdom, can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*peta*), or of falling to ruin (in any) of the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment." This is the exposition of the Mirror of Wisdom.

While the Bhagavā was sojourning at the brick building at that Nātika village, too, he repeatedly expounded this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*,

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

moral intoxicants, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths."

160. Then the Bhagavā, after staying at Nātika village as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to Vesālī."

The Venerable Ānanda assented, saying "Very well, Venerable Sir."

Then the Bhagavā, accompanied by many bhikkhus, went to Vesālī, and stayed at Ambapālī's grove. At that time the Bhagavā addressed the bhikkhus thus:

Bhikkhus, a bhikkhu should live with mindfulness and clear comprehension. This is our exhortation to you. How is the bhikkhu to be mindful? Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on sensation (*vedanā*), ... (and perceives its impermanent, insecure, and soulless nature), ...He concentrates steadfastly on the mind (*citta*),..... He keeps his mind steadfastly on the dhammā[1] 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, this is how the bhikkhu is to be mindful.

Bhikkhus, how does a bhikkhu exercise clear comprehension? Bhikkhus, the bhikkhu following the practice of my Teaching exercises clear comprehension in moving forward or back; in looking straight ahead or sideways; in bending or stretching; in carrying or wearing the double-layered robe, alms-bowl and the other two robes; in eating, drinking, chewing, savouring

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1. **dhammā**: The five dhammas consisting of (1) five nīvaraṇas; (2) five khandhas; (3) twelve āyatanas; (4) seven bojjhaṅgas; and (5) four ariya saccas. See Mahāsatipaṭṭhāna Sutta.

(food and beverages); in defecating and urinating; in walking, standing, sitting, falling asleep, waking, speaking, or in keeping silent. Bhikkhus, this is how the bhikkhu exercises clear comprehension. Bhikkhus, the bhikkhu should remain in mindfulness and clear comprehension. This is our exhortation to you.

Ambapālī, the Courtesan

161. Ambapālī, the courtesan, heard that the Bhagavā had arrived at Vesālī and that the Bhagavā was staying at her mango grove. Then Ambapālī, the courtesan, caused excellent and elegant carriages to be harnessed, and mounting an excellent carriage, left Vesālī for her mango grove, accompanied by other excellent carriages. After going in the carriage as far as carriages should properly go, she dismounted from her carriage and approached the Bhagavā on foot. She made obeisance to the Bhagavā and sat on one side.

And the Bhagavā, by his discourse to Ambapālī sitting on one side, caused her 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.

After the Bhagavā had caused her to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, Ambapālī, the courtesan, said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus." The Bhagavā, by silence, signified his acceptance.

Then, Ambapālī, the courtesan, knowing that the Bhagavā had accepted her request, rose from her seat, made obeisance to the Bhagavā, and left respectfully.

The Licchavī princes who were at Vesālī heard that the Bhagavā had reached Vesālī and was staying at the orchard of Ambapālī. Then the Licchavī princes caused excellent and elegant carriages to be harnessed, mounted them, and accompanied by other elegant carriages, left Vesālī.

Of these (Licchavī princes) some princes were dressed in dark-blue clothes, with dark-blue ornaments, presenting a dark-blue appearance.

Some princes were dressed in yellow clothes, with yellow ornaments, presenting a yellow appearance.

Some princes were dressed in red clothes, with red ornaments, presenting a red appearance.

Some princes were dressed in white clothes, with white ornaments, presenting a white appearance.

Then, Ambapālī, the courtesan, let her carriage strike against the carriages of the young Licchavī princes, axle against axle, wheel against wheel, yoke against yoke.

Then the Licchavī princes said to Ambapālī the courtesan, "Now then, Ambapālī! Why do you let your carriage strike against the carriages of the young Licchavī princes, axle against axle, wheel against wheel, yoke against yoke?"

"It is indeed this way, O my Princes. It is because I have invited the Bhagavā to a meal tomorrow, together with the company of bhikkhus."

"Now then, Ambapālī! Give us (in exchange) for a hundred thousand (the opportunity to offer) this meal (to the Bhagavā)."

"O my Princes, even if you were to give me Vesālī together with its (subject) territories, I could not give up (the opportunity to offer) this meal."

Then the Licchavī princes, fluttering their fingers(in admiration), exclaimed "Oh Sirs, we have been defeated by a woman! We have been outdone by a woman!"

Then the Licchavī princes went to the orchard of Ambapālī. The Bhagavā saw the Licchavī princes coming, from a distance, and said to the bhikkhus:

"O Bhikkhus, let those bhikkhus who have never seen the Tāvatiṁsa devas[1], have a good look at the

1. The Tāvatiṁsa realm is the second, in ascending order, of the six realms of the devas, the lower celestial beings, (the Brahmās being the higher celestial beings.)

gathering of the Licchavīs; let them take a long look at the assembly of the Licchavīs ; let the bhikkhus gaze on them as if they were the Tāvatiṁsa devas."

Then the Licchavī princes went in their carriages as far as carriages should properly proceed, and then alighting from their carriages, went on foot to where the Bhagavā was. They made obeisance to the Bhagavā and seated themselves at a suitable place.

The Bhagavā, by his discourse to the Licchavī princes, caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Licchavī princes said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept our offering of food for tomorrow, together with the company of bhikkhus." Then the Bhagavā said to them, "O Licchavī princes, I have already accepted the offering of food for tomorrow by Ambapālī, the courtesan."

Then the Licchavī princes fluttered their fingers, exclaiming "Oh Sirs, we have been defeated by a woman! We have been outdone by a woman!"

After that, the Licchavī princes, being delighted with and showing appreciation of the Bhagavā's discourse, rose from their seats, made obeisance to the Bhagavā, and departed respectfully.

162. Then Ambapālī, the courtesan, after that night had passed, caused choice food and eatables of both hard and soft kinds to be prepared in her orchard, and then informed the Bhagavā that it was time for the meal by sending the message, "Venerable Sir, it is time; the food-offering is ready." Then the Bhagavā rearranged his robes suitably, and taking alms-bowl and great robe went in the forenoon to the house of Ambapālī, the courtesan, accompanied by the company of bhikkhus, and (on arriving there) took the seat prepared for him.

And Ambapālī, the courtesan, personally attended on the bhikkhus headed by the Bhagavā, offering choice hard and soft food with her own hands till the Bhagavā and the bhikkhus caused her to stop, signifying they had had enough.

When the Bhagavā had finished his meal and had removed his hand from his alms-bowl Ambapālī, the courtesan, took a low seat and sat down on one side. Then she said to the Bhagavā, "Venerable Sir, I give this orchard in donation to the community of bhikkhus headed by the Buddha." The Bhagavā accepted the donation of the orchard.

Then, after causing Ambapālī, the courtesan, by his discourse to realize (the benefits of) the Teaching, to become established in (the observance of)the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, the Bhagavā arose from his seat and departed.

While the Bhagavā was sojourning at the orchard of Ambapālī, the courtesan, in Vesālī, there too he repeatedly expounded this very discourse:

"Such is *sīla*, morality; such is *samādhi*, eoncentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, moral intoxicants, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering afte- (repeated) existence, and *avijjāsava*, the taint of ignorance (of the true nature of existence as set out in the Four Noble Truths)."

Spending the Vassa at Veḷuva Village

163. The Bhagavā, after staying at the orchard of Ambapālī, the courtesan, as long as he wished, said to the Venerable Ānanda, "Come, Ānanda, let us go to the village called Veḷuva."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir.'

Then the Bhagavā went to Veḷuva village with a great many bhikkhus, and while there, said to the bhikkhus:

"Come, bhikkhus, enter upon the residence period of the rains (*vassa*) in places where you have friends, acquaintances and intimates in the neighbourhood of Vesālī.

"As for me, I shall enter upon the residence period of the rains in this Veḷuva village itself."

The bhikkhus assented respectfully, saying "Very well, Venerable Sir," and entered upon the residence period of the rains in places where they had friends, acquaintances and intimates in the neighbourhood of Vesālī. The Bhagavā himself entered upon the residence period of the rains in Veḷuva village itself[1].

164. Some time after the Bhagavā had entered upon the residence period of the rains, there arose in him a severe illness and he suffered excessive pain, near unto death. This the Bhagavā endured, with mindfulness and clear comprehension, and without being perturbed.

Then the Bhagavā had this thought: "It would not be proper for me to pass away in the realization of Nibbāna without letting the attendant bhikkhus know, without taking leave of the community of bhikkhus. (Therefore) I should ward off this illness by effort (of Insight meditation, vipassanā bhāvanā,) and abide in the life-maintaining *phala samāpatti* (sustained absorption in Fruition attainment[2])." Then the Bhagavā warded off his illness by effort (of vipassanā bhāvanā) and abided in the life-maintaining *phala samāpatti*. The Bhagavā's illness subsided.

Then the Bhagavā, having recovered from his illness, came out from his monastery soon after his recovery, and sat in the shade of the monastery on the seat prepared for him.

Then the Venerable Ānanda approached the Bhagavā, made obeisance, and having seated himself on one side, said thus to the Bhagavā:

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1. According to the Commentary, the Buddha made this arrangement because he realized that he would pass away into *parinibbāna* in ten months' time.
2. Just before entering into the *phala samāpatti*, the Buddha made the resolution that he would live for the next ten months free of severe illness which would result in death. (The Commentary). He thereby postponed for ten months the time of his final passing away (parinibbāna).

"Venerable Sir, I see the Bhagavā now at ease. I find the Bhagavā now in good health. Though I now see the Bhagavā thus, when the Bhagavā was ill my body felt heavy and stiff; my sight in all directions became dim; I became bewildered, unable to grasp doctrines (such as on the methods of steadfast mindfulness). However, I took some small comfort from the thought that the Bhagavā would not pass away into parinibbāna so long as he had not left any instructions concerning the community of bhikkhus."

165. Ānanda, what does the community of bhikkhus still expect from me? Ānanda, I have set forth the Teaching without any distinction of inner or outer doctrine. The *Tathāgatas*, Ānanda, in (the matter of) their Teaching do not hold anything secret in the closed fist of a teacher, (i.e., do not keep back anything).

Ānanda, if a person should desire that he alone should lead the community of bhikkhus, or that the community of bhikkhus should depend on him alone, then it is that person who should lay down instructions concerning the community of bhikkhus.

But Ānanda, the *Tathāgata* has no such thought or desire that he alone should lead the community of bhikkhus, or that the community of bhikkhus should depend on him alone. Having no such thought or desire, why should the *Tathāgata* leave any instructions concerning the community of bhikkhus?

Ānanda, I am now frail, old, aged, far gone in years, and in the last stage of life. I have reached the eightieth year. Just as, Ānanda, a worn-out old cart is held together merely by bindings and repairs, so the body of the *Tathāgata* is held together merely by (the force of) the *phala-samāpatti*.

Ānanda, it is (only) when the *Tathāgata* attains and is abiding in the *animitta*[1] Concentration of Mind (in the *Arahatta phala samāpatti*), through not paying attention to any phenomenal image[2] and through the cessation of some sensations (i.e., mundane sensations),

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1. **animitta:** disregarding signs or attributes of phenomena.

2. **phenomenal image:** all signs, i.e., objects or ideas pertaining to the five khandhas.

that the Tathāgata's body is at real ease and comfort (lit., at greater ease).

Therefore, Ānanda, let yourselves be[1] your own firm support[2], and let yourselves, and not anyone or anything else, be your refuge; let the *Dhamma*, the Teaching, be your firm support, and let the *Dhamma*, and not anything else, be your refuge.

Ānanda, how is the bhikkhu to make himself his own firm support, and to make himself, and not anyone or anything else, his refuge; (how is he) to make the *Dhamma* his firm support, and to make the *Dhamma*, and not anything else, his refuge?

Ānanda, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on sensation (*vedanā*),..... (and perceives its impermanent, insecure and soulless nature),..... He concentrates steadfastly on the mind (*citta*),..... He keeps his mind steadfastly on the dhammā[3] 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).

Ānanda, thus the bhikkhu makes himself his own firm support and makes himself, and not anyone or anything else, his refuge; thus the bhikkhus makes the *Dhamma*, the Teaching, his firm support, and makes the *Dhamma*, and not anything else, his refuge.

Ānanda, those bhikkhus who, either now or after my passing away, make themselves their own firm support, and make themselves, and not anyone or any-

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1. let yourselves be: *vihāratha:* lit., dwell (making yourselves your own firm base).

2. firm support: *attadīpā:* be yourselves your island (support). An island in an ocean offers firm ground for standing on. (The Commentary)

3. See footnotes to Pare 160.

thing else, their refuge; who make the *Dhamma* their firm support and make the *Dhamma*, and not anything else, their refuge,— all such bhikkhus, among all the bhikkhus who are desirous of (keeping to) right practice, shall reach the highest, noblest state.[1]

End of the Second Portion for Recitation

Spoken Signs and Intimations

166. Then the Bhagavā, rearranging his robes in the morning time, took alms-bowl and great robe and went into Vesālī on his alms-round.

After his alms-round and after his meal, leaving the place of eating, the Bhagavā said to the Venerable Ananda, "Ānanda, bring a leather rug (lit., thing to sit on); let us go to the Cāpāla shrine to spend the day (there)."

The Venerable Ānanda respectfully assented, and taking a leather rug, followed closely behind the Bhagavā.

Then the Bhagavā approached the Cāpāla shrine and seated himself on the seat placed for him. The Venerable Ānanda, making obeisance to the Bhagavā, seated himself at a suitable place.

167. To the Venerable Ānanda, who was seated on one side, the Bhagavā said thus:

Ānanda, pleasant is the country of Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla.

Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the

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1. the highest, noblest state: *tamatagge:* According to the Commentary, *tamatagge=tama agge,=aggatamā*, the highest, the most eminent State reached by practising the *Satipaṭṭhāna*, the four Methods of Steadfast Mindfulness.

four Bases of Psychic Power[1], could, if he so desired, live the maximum life-span[2] or even beyond the maximum life-span.

Ānanda, the Tathāgata has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if he so desired, live the maximum life--span or even beyond the maximum life-span.

Although the Bhagavā thus gave plain intimations and hints, the Venerable Ānanda was unable to understand their significance, and failed to appeal to the Bhagavā in this way:

"Venerable Sir, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men!" It was as if his mind was possessed by Māra.

For a second time, the Bhagavā said thus:.....

For a third time, the Bhagavā said thus: Ānanda, pleasant is the country of Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla.

Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power, could, if he so desired, live the maximum life-span or even beyond the maximum life-span.

Ānanda, the Tathāgata has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if he so desired, live the maximum life-span or even beyond the maximum life--span.

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1. **The four Bases of Psychic Power:** *cattāro* (four) *iddhi* (Psychic Power or Potency) *pādā* (bases). These four are concentration, coupled with determination, on purpose, on will, on thoughts, and on investigative knowledge.
2. **The maximum life-span:** (*āyukappa*): the Commentary's rendering of *kappa*, which in some other context means 'world-cycle' or 'aeon'.

Although the Bhagavā thus gave plain intimations and hints, the Venerable Ānanda was unable to understand their significance, and failed to appeal to the Bhagavā in this way:

"Venerable Sir, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men!" It was as if his mind was possessed by Māra.

Then the Bhagavā said to the Venerable Ānanda, "Go now. Ānanda. Now you know the time to go."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir," arose from his seat, made obeisance to the Bhagavā, and left respectfully. He went and sat at the foot of a certain tree not very far away.

Māra's Request

168. Soon after the Venerable Ānanda had left the Bhagavā, the evil Māra approached the Bhagavā, and standing at a certain place, thus said to the Bhagavā:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching (by means of Vipassanā, Insight Meditation leading to the attainment of Magga), not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth[1], not yet able to expound, to

1. **to live in truth:** *anudhammacārino; anudhamma*=in conformity with the highest stage of vipassanā meditation leading to magga; *cārino*=in the habit of practising.

set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's disciples, the bhikkhus, are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my female disciples, the bhikkhunis, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"Venerable Sir, the Bhagavā's female disciples, the bhikkhunīs, are now accomplished in learning, are well--schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's lay-disciples are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to

make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as my female lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confidnet, not yet endowed with knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth. to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.'

"Venerable Sir, the Bhagavā's female lay-disciples are now accomplished in learning, are well-schooled (in control of deed, word and thought), are confident, are endowed with wide knowledge and learning, are able to memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise, and are able to expound the wonderful, sublime Teaching.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had indeed said (to me) these words: 'O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.'

"Venerable Sir, the Bhagavā's Teaching, fit to be termed the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.

"Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna."

When this was said, the Bhagavā said to Māra, the Evil One, "You, Evil One, do not be anxious. Before long the parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will realize parinibbāna."

Renunciation of the Life-Sustaining Mental Process

169. Then the Bhagavā, while at the Cāpāla shrine, decided mindfully and deliberately to give up[1] the life-sustaining mental process by not re-entering into *phalasamāpatti* (after three months). When the Bhagavā renounced the life-sustaining mental process, there occurred a great earthquake, terrible, hair-raising and gooseflesh-causing in its dreadfulness. Also, rolls of thunder burst forth continuously.

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1. **decided...to give up:** In the Pāḷi Text 'gave up': ossaji, p.t. of ossajati: to let loose, give up, release; hence, by implication renounce.

Then the Bhagavā, perceiving this occurrence, uttered at that instant these exultant verses:

"The Buddha[1], considering and weighing repeated existence against the incomparable and immeasurable Nibbāna, has renounced the existence-producing kammic volitions[2]. With delight in Insight Meditation and with absolute calm of mind, he has destroyed the net work of *kilesas*. moral defilements, covering him like a coat of chain-mail."

Causes of Earthquakes

170. Then, this thought occurred to the Venerable Ānanda:

"O Sirs, wonderful it is! O Sirs, unprecedentedly marvellous it is! This dreadful and hair-raising earthquake is indeed a great earthquake. It is stupendous. Also, rolls of thunder burst forth continuously. What is the cause of great earthquakes? What is the condition leading to great earthquakes?"

The Venerable Ānanda then approached the Bhagavā, and after paying obeisance to him, and seating himself on one side, said to the Bhagavā thus:

"Venerable Sir, wonderful it is! Venerable Sir, unprecedentedly marvellous it is! This dreadful and hair-raising earthquake is indeed a great earthquake. It is stupendous. Also, rolls of thunder burst forth continuously. What is the cause of great earthquakes? What is the condition leading to great earthquakes?"

171. Ānanda, there are eight causes of, or conditions leading to, great earthquakes. What are the eight (causes)?

Ānanda, this great earth is supported by water, the water by air, the air by space. At times great winds blow strongly. When great winds blow strongly, the

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1. **The Buddha:** the term used here is *Muni*, one who has attained perfection in self-restraint and insight.

2. **existence-producing kammic volitions:** *bhava-saṅkhāra:* the volitional activities leading to new existence.

water is shaken. When the water is shaken, the earth is shaken. This is the first cause of, the first condition leading to, the occurrence of great earthquakes. (1)

Again, Ānanda, a samaṇa (recluse, ascetic) or a brāhmaṇa[1] (a man of religious pursuit), who has great (mental) power, and who is proficient in the supernormal powers of the mind[2], or a deva of great power and psychic potency, by developing intense concentration on the limited image of the earth-element[3] and on the unlimited image of the water-element, causes this earth to quake, to sway violently, to rock up and down, and to convulse. This is the second cause of, the second condition leading to, the occurrence of great earthquakes. (2)

Again, Ānanda, when a Future Buddha, mindfully and deliberately, passes away in the Tusitā deva realm and is conceived in his mother's womb, ·this earth quakes, sways violently, rocks up and down, and is convulsed. This is the third cause of, the third condition leading to, the occurrence of great earthquakes. (3)

Again, Ānanda, when a Future Buddha, mindfully and deliberately, issues from the mother's womb, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the fourth cause of, the fourth condition leading to, the occurrence of great earthquakes. (4)

Again, Ānanda, when a Tathāgata attains the most supreme Perfect Enlightenment, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the fifth cause of, the fifth condition leading to, the occurrence of great earthquakes. (5)

Again, Ānanda, when a Tathāgata sets the noblest Wheel of the Dhamma in motion (by expounding the first discourse, on the Four Noble Truths), this earth

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1. **brāhmaṇa:** a man leading a pure, ascetic life, free from demeritorious acts Here, a brahmin (of the brahmin religion or casted is not meant.
2. **proficient.....mind:** *cetovasippatta:* lit., with mastery over one's mind. The Commentary explains this as "having cultivated and exercised the *abhiññā* (super-normal mental power)".
3. **intense concentration on the earth-element:** *pathavīsaññā* is paraphrased as "developing earth-consciousness, that is, the *kasiṇa jhānâ* (mental cultivation or mental absorption) with the earth--element as the object (kasiṇa) of the meditation."

quakes, sways violently, rocks up and down, and is convulsed. This is the sixth cause of, the sixth condition leading to, the occurrence of great earthquakes. (6)

Again, Ānanda, when a Tathāgata, mindfully and deliberately, decides to give up the life-sustaining mental process, *āyusaṅkhāra*, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the seventh cause of, the seventh condition leading to, the occurrence of great earth-quakes. (7)

Again, Ānanda, when a Buddha passes away and enters upon parinibbāna, by experiencing the ultimate peace , *nibbānadhātu*, with complete extinction of the five khandhas. *anupādisesa*, this earth quakes, sways violently, rocks up and down, and is convulsed. This is the eighth cause of, the eighth condition leading to, the occurrence of great earthquakes. (8)

Ānanda, these are the eight causes of, the eight conditions leading to, the occurrence of great earthquakes

Eight Categories of Assemblies

172. Ānanda, there are eight categories of assemblies. These are: assembly of nobles, assembly of brahmins, assembly of householders, assembly of recluses, assembly of the devas of the Cātumahārājika [1] deva realm, assembly of the devas of the Tāvatiṁsa [2] deva realm, assembly of the devas led by Māra [3], and assembly of the Brahmās.

Ānanda, I remember having attended hundreds of assemblies of nobles. In these assemblies I sat together with them, conversed with them, and had discussions with them. My appearance was like their appearance, and my voice was like their voice[4]. By religious discourse I caused them to realize (the benefits of) the Teaching, to become established in (the observance of)

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1. **Cātumahārājika**: the lowest of the six deva realms, ruled by four Great Deva Kings.
2. **Tāvatiṁsa**: the second deva realm, next to the above.
3. There is only one Māra, a leader of the sixth and highest deva realm. He is symbolic of sensual pleasures.
4. Because of the supernormal powers of the Buddha, his form and his voice appeared to the nobles, etc., as those of one of them.

the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching. While I was thus discoursing, they did not know me, wondering "Who is this discoursing? Is he deva or man?" After I had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching, I vanished from there. Also when I vanished thus, they did not know me, wondering "Who was he that vanished thus? Was he deva or man?"

Ānanda, I remember having attended hundreds of assemblies of brahmins. In those.....(repeated as above). Ānanda, I remember having attended hundreds of assemblies of householders (repeated as above). Ānanda, I remember having attended hundreds of assemblies of recluses .....; of the Cātumahārājika devas ..... of the Tāvatiṁsa devas .....; of the devas led by Māra .....; of the Brahmās.....

In these assemblies also, I sat together with them, conversed with them and had discussions with them. My appearance was like their appearance, and my voice was like their voice. By religious discourse I caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching. While I was thus discoursing, they did not know me, wondering "Who is this discoursing? Is he deva or man?" After I had caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, I vanished from there. Also when I vanished thus, they did not know me, wondering, "Who was he that vanished thus? Was he deva or man?"

Ānanda, these are the eight categories of assemblies.

Eight ways of Mastery

173. Ānanda, there are eight ways of overcoming the opposite phenomena and sense-objects[1], *abhibhāyatana jhāna*. What are these eight? These are (as follows):

1. **sense-objects**: i.e., objects of kasiṇa meditation, including object of consciousness; **opposite phenomena**: i.e., **hindraces**, *nīvaraṇas*.

A person[1] concentrates on colour on (parts of) his own body, (such as colour of hair, eye, skin), and on finite external forms (such as *kasiṇa*[2] forms), unblemished or blemished (lit., with good or bad colour). He is thus aware that he knows and sees these (*kasiṇa*) forms[3] with mastery[4] over them. This is the first *abhibhāyatana jhāna*. (1)

A person concentrates on colour on (parts of) his own body (such as colour of hair, eye, skin), and on infinite external forms, (such as *kasiṇa* forms), umblemished or blemished. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the second *abhibhāyatana jhāna*. (2)

A person, without concentrating on colour on (parts of) his own body, concentrates on finite external forms (such as *kasiṇa* forms), umblemished or blemished. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the third *abhibhāyatana jhāna*. (3)

A person, without concentrating on colour on (parts of) his own body, concentrates on infinite external forms (such as *kasiṇa* forms), umblemished or blemished. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the fourth *abhibhāyatana jhāna*. (4)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are dark-blue, with a dark-blue colour, dark--blue hue, and dark-blue lustre, like the *ummāpuppha*[5] flower which is dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is

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1. **A person**: one who has an extremely sharp intellect, among those who can quickly attain the desired jhāna.
2. **kasiṇa**: objects of intense meditation. What is perceived in the mind's eye are the after-images arising through concentration.
3. The awareness of these forms expressed by the words 'knows and sees', takes place before or after a jhāna.
4. **with mastery**: *abhibuyya*, (lit., overcoming); i.e., with great facility, enabling the yogī who practises this meditation to enter into a jhāna immediately after achieving the umblemished mental image of a particular kasiṇa object (*paṭibhāga nimitta*).
5. **Ummāpupphā**: flax blossom. Another interpretation is the flower of the butterfly pea.

dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are dark--blue, with a dark-blue colour, dark-blue hue, and dark--blue lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the fifth *abhibhāyatana jhāna*. (5)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre, like the *kaṇikārapuppha*[1] flower which is yellow and has a yellow colour, yellow hue, yellow lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is yellow, and has a yellow colour, yellow hue, yellow lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the sixth *abhibhāyatana jhāna*. (6)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) froms that are red, with a red colour, red hue, and red lustre, like the *bandhujīvakapuppha*[2] flower which is red, and has a red colour, red hue, red lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is red, and has a red colour, red hue, red lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are red, with a red colour, red hue, and red lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the seventh *abhibhāyatana jhāna*. (7)

A person, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are white, with a white colour, white hue, and white lustre, like the Morning Star which is white, and has a white colour, white hue, white lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which

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1. **kaṇikārapuppha:** the wild champak flower.
2. **bandhujīvakapuppha:** flower of the tree Pentapetes phoenicea.

is white, and his a white'colour, white hue,white lustre. In this way, a preson, without concentrating on colour on (parts of) his own body, concentrates on external (*kasiṇa*) forms that are white, with a white colour, white hue, and white lustre. He is thus aware that he knows and sees these (*kasiṇa*) forms with mastery over them. This is the eighth *abhibhāyatana jhāna*. (8)

Ānanda, these are the eight ways of overcoming the opposite phenomena and sense-objects, *abhibhāyatana jhāna*.[1]

Eight Stages of Release

174. Ānanda, there are eight stages of Release (Vimokkha)[2]. These are:

Contemplating the *kasiṇa* objects in one's own body, and having attained the rūpa *jhāna*[3], the mental

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1. This *abhibhāyatana jhāna* is not a separate jhāna. It is one of the rūpa jhānas. The distinctive feature of the *abhibhāyatana jhāna* is that it takes as its kasiṇa objects only the four colours of dark-blue, yellow, red and white, from amongst the forty kinds of objects of meditation. In abhidhamma, the four primary elements, namely, *pathavī*, *āpo*, *tejo*, *vāyo*, are also considered to be objects of meditation for this *abhibhāyatana jhāna*. This *abhibhāyatana jhāna* can be achieved only by those who can quickly attain the desired jhāna, and even from amongst them only by those with the sharpest intellect.

   Abhibhāyatano jhāna is a special term employed when the attainment of jhāna immediately follows the achievement of the unblemished mental image of a particular kasiṇa object (*paṭibhāga nimitta*).

   Of these eight ways of *abhibhāyatana jhāna*, the first four exercise mastery over the finite or infinite objects of kasiṇa meditation, both internal and external. The last four exercise mastery over the unblemished mental image derived from a particular kasiṇa object. Their object of concentration is an external *kasiṇa* form, and the unblemished mental image is derived also from an external *kasiṇa* object. (See also Appendix B2)

2. **Release:** *vimokkha*, release through being freed of moral hindrances and defilements but not completely rooting them out; freedom or release through jhāna, mental absorption, not identical with the emancipation of an arahat as it is possible to fall from the jhāna stage. (See also Appendix B3)

3. **jhāna:** Jhāna is a kind of mental culture (usually translated Mental Absorption) in which the mind is concentrated on objects such as kasiṇas, and in which the hindrances (i.e., nīvaraṇas) are kept away from the mind (i.e., the mind is 'distanced' from hindrances). The kasiṇa-induced jhāna is mundane or worldly jhāna.

   There are four Rūpavacara jhānas and four Arūpavacara jhānas. The former can be practised to attain the sixteen Fine-material Realms of the Brahmās.

absorption in form and matter, one contemplates (also external) forms and objects (such as *kasiṇa* objects). This is the first Release. (1)

Not paying attention to the *kasiṇa* objects in one's own body, such as colour, form and corporeal features, one contemplates external (*kasiṇa*) forms. This is the second Release. (2)

One applies oneself to the brightness and clarity (*subha*) of the object of intense contemplation[1]. This is the third Release.(3)

By concentrating on the concept, 'Space is Infinite' one achieves and remains in *Ākāsānañcāyatana jhāna* where all forms of consciousnes that turn on corporeality (*rūpasaññā*) have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects (*paṭighasaññā*) have vanished, and other forms of consciousness, many and varied (*nānattasaññā*), are not paid attention to. This is the fourth Release. (4)

By concentration on the concept 'Consciousness is Infinite' one achieves and remains in the *Viññāṇañcāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Space. This is the fifth Release. (5)

By concentrating on the concept 'Nothing is there' one achieves and remains in the *Ākiñcaññāyatana jhāna*, having totally gone beyond the jhāna of the Infinity of Consciousness. This is the sixth Release. (6)

One achieves and remains in the *Nevasaññānāsaññāyatana jhāna*, the jhāna of neither *saññā* nor non-*saññā* having totally gone beyond the jhāna of Nothingness. This is the seventh Release. (7)

One achieves and remains in sustained attainment of Cessation, *Nirodha-samāpatti*, in which all forms of Consciousness cease, having totally gone beyond the jhāna of neither *saññā* nor non-*saññā*. This is the eighth Release. (8)

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1. The object of intense contemplation (in the first two stages) is a kasiṇa, whether it is a physical object (internal to the body, i.e., subjectively, or external, i.e., objectively), or an after-image resulting from prolonged fixation of consciousness on the actual kasiṇa object.

Ānanda, these are the eight stages of Release.

175. Ānanda, at one time, soon after I attained Enlightenment, (in the eighth week after Enlightenment)[1], I was staying at the foot of the goatherd's banyan tree near the bank of the Nerañjarā river, in Uruvela wood. While I was there the Evil Māra approached me, and standing at a certain place, said to me thus:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna."

Ānanda, I replied thus to the Evil Māra:

"O Evil One, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth[2], not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as my female disciples, the bhikkhunis, are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully acording to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not

1. as explained in the Commentary.
2. See footnote to Para 168.

yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as my lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as my female lay-disciples are not yet accomplished in learning, not yet well-schooled (in control of deed, word and thought), not yet confident, not yet endowed with wide knowledge and learning, not yet able to remember or memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful, sublime Teaching.

"O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness,

not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men."

176. Ānanda, the Evil Māra just now this day came to me at the Cāpāla shrine, and standing at a certain place, again said to me:

"Venerable Sir, let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is now time for the Bhagavā to pass away and realize parinibbāna.

"Venerable Sir, (at one time) the Bhagavā had said (to me) these words: 'O Evil One, I shall not pass away so long as my disciples, the bhikkhus, ...(repeated, as in Para 168).....; my female disciples, the bhikkhunīs, ... (repeated) .....; my lay-disciples ..... (repeated) .....; my female lay-disciples ..... the wonderful, sublime Teaching. O Evil One, I shall not pass away so long as this (Teaching of mine which should be termed the) Practice of Purity is not yet complete in effectiveness, not yet prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men.'

"Venerable Sir, the Bhagavā's Teaching, fit to be termed the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people, and widespread, to the extent that it can be thoroughly manifested, explained or made known by (wise) devas and men. Venerable Sir, (therefore) let the Bhagavā realize parinibbāna now by passing away! Let the Sugata realize parinibbāna! It is time now for the Bhagavā to pass away and realize parinibbāna."

177. Ānanda, when this was said to me by the Evil Māra, I replied thus:

"You, Evil One, do not be anxious. Before long the parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will realize parinibbāna."

Ānanda, now the Tathāgata, while at the Cāpāla shrine today, has decided, mindfully and deliberately, to give up the life-sustaining mental process (three months from now).

The Venerable Ānanda's Appeal

178. When the Bhagavā said this, the Venerable Ānanda appealed to the Bhagavā thus:

"Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span!"

And the Bhagavā answered: "Enough, Ānanda. Do not implore the Tathāgata (only) now. The time is past, Ānanda, for such entreaty."

For a second time and a third time, the Venerable Ānanda repeated his entreaty, thus: "Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span! May the Sugata live the maximum life-span!"

Ānanda, do you have faith in the enlightenment-wisdom[1] of the Tathāgata?

"I do, Venerable Sir."

Then, in spite of your belief, Ānanda, why do you harass the Tathāgata (by insisting) up to three times?

"Venerable Sir, I have heard these words of the Bhagavā from the Bhagavā himself; I have listened to (lit., received) these words from the Bhagavā himself:

'Ānanda, whosoever has cultivated, practised, used as a means (lit., a vehicle), based himself on, maintained, mastered (lit., studied well), and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered, and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.' (Thus I have heard.)"

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1. enlightenment-wisdom: *bodhi*, the Magga Insight possessed by a Buddha, as explained here by the Commentary. The Sub-Commentary explains this as Sabbaññuta Ñāṇa, Perfect Wisdom.

Do you believe this, Ānanda?

"I believe it, Venerable Sir."

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Therefore, Ānanda, this failure to entreat me (to continue to live) is your own fault, your own remissness.

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

179. Ānanda, at one time I was dwelling on the Gijjhakūṭa hill in Rājagaha. While there, too, Ānanda, I had spoken these words to you: 'Pleasant, Ānanda, is Rājagaha; pleasant, Ānanda, is the Gijjhakūṭa hill. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span. Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgāta (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, and for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the

third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

180. Ānanda, at one time, I dwelt at (the foot of) the Gotama peepul tree in Rājagaha.....In that same Rājagaha, I dwelt at the Corapapāta cliff; at the Sattapaṇṇi cave in the side of the Vebhāra mountain; at Kāḷasilā at the side of the Isigili mountain; at the ebony grove in the Sappasoṇḍika mountain range; at the Tapodā Grove monastery; at the place where black squirrels are fed in Veḷuvana Grove; at the mango grove of Jīvaka; and at the Migadāya Wood of the Maddakucchi locality .....

Ānanda, while I was dwelling at these places, too, I had spoken these words to you:

'Ānanda, Rājagaha is pleasant. The Gijjhakūṭa hill is pleasant.[1] The Gotama peepul tree is pleasant. The Corapapāta cliff is pleasant. The Sattapaṇṇi Cave in the side of the Vebhāra mountain is pleasant. The Kāḷasilā at the side of the Isigili mountain is pleasant. The ebony grove in the Sappasoṇḍika mountain range is pleasant. The Tapodā Grove monastery is pleasant. The black squirrels' feeding ground in the Veḷuvana Grove is pleasant. The mango grove of Jīvaka is pleasant. The Migadāya Wood of the Maddakucchi locality is pleasant. Ānanda whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power .....Ānanda, therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

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1. This (mention of Gijjhakūṭa hill) seems to be redundant, as it has been mentioned in para 179.

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

181, Ānanda, at one time, I dwelt at the Udena shrine in this very city of Vesālī. While I was there, too, I had said to you, 'Pleasant is Vesālī. Pleasant is the Udena shrine. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life--span,or even beyond the maximum life-span.' Ānanda, the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life--span or even beyond the maximum life-span.'

Ānanda though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well-being and happiness of devas and men, may the Bhagavā live the maximum life-span, may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

182. Ānanda, at one time, I dwelt at the Gotamaka shrine in this same Vesālī City.....In this same Vesālī City I dwelt at the Sattamba shrine; at the Bahuputta shrine; at the Sārandada shrine.

Ānanda, at the Cāpāla shrine today, I had said to you, 'Ānanda, pleasant is this Vesālī. Pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, Cāpāla. Ānanda, whosoever has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power, could if he so desired live the maximum life-span or even beyond the maximum life-span.

Ānanda the Tathāgata has cultivated, practised, used as a means, based himself on, maintained, mastered and perfectly developed the four Bases of Psychic Power. Therefore, the Tathāgata could if he so desired live the maximum life-span or even beyond the maximum life-span.'

Ānanda, though the Tathāgata thus gave plain hints and intimations, you were unable to grasp their significance. You did not beseech the Tathāgata (in such words as) 'Venerable Sir, for the welfare and happiness of mankind, out of compassion for the world, for the benefit, well--being and happiness of devas and men, may the Bhagavā live the maximum life-span; may the Sugata live the maximum life-span.'

Ānanda, if you had entreated me (thus) at that time, the Tathāgata might have refused the entreaty twice but might have acceded to the entreaty on the third time. Therefore, Ānanda, this (failure to entreat me) is your own fault, your own remissness.

183. Ānanda, have I not from former times proclaimed that there must be separation (while living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved. Ānanda, in this matter, how can the wish be realized that anything which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, should not disintegrate and disappear? There can be no such possibility.

Ānanda, the Tathāgata has abandoned, thrown up, let go, relinquished, thrown away and renounced the life-sustaining mental process, *āyusaṅkhāra*. And the Tathāgata has affirmed definitely that 'the *parinibbāna* of the Tathāgata will take place before long; three months from this day the Tathāgata will realize *parinibbāna*.' There is no possibility of the Tathāgata going back on that affirmation, just to live longer.

Ānanda, come, let us go to the pinnacled hall at the Mahāvana forest.

The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir." Then the Bhagavā, with the Venerable Ānanda, reached the pinnacled hall of the Mahāvana forest, and said to the Venerable Ānanda:

Ānanda, go and summon all the bhikkhus living in Vesālī to come and assemble in the assembly hall.

The Venerable Ānanda said "Very well, Venerable Sir," and caused all the bhikkhus living in Vesālī to gather in the assembly hall. Then he went to the Bhagavā and making obeisance to him stood in a certain place. Standing in a certain place, Ānanda said to the Bhagavā, "Venerable Sir, the bhikkhus are assembled. Now the Bhagavā may go to them when he wishes."

Thirty-Seven Elements of the Perpetuation of the Teaching

184. Then the Bagavā went to the assembly hall and seating himself on the seat prepared for him, said to the bhikkhus:

Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise the doctrines which I have perceived through Magga Insight and which I have expounded to you. If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity[1], will endure long and will remain established for a long time, for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

Bhikkhus, what are those doctrines which I have perceived through Magga Insight and which I have expounded to you, and which you should thoroughly learn, pursue, cultivate and continually practise? If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity will endure long and will remain established for a long time for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

These (doctrines) are the four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*[2]), the four Supreme Efforts (*Sammappadhāna*)[3], the four Bases of Psychic Potency

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1. The Noble Practice of Purity: (*brahmacariya*), i.e., the Teaching, *Sāsanā*.
2. **Satipaṭṭhāna**: See footnote 2 of Para 146 and Mahāsatipaṭṭhāna Sutta.
3. **Sammappadhāna**: *Sammā*=good, thorough, proper, right, perfect; and *padhāna*=exertion, energetic effort, striving, concentration of mind. The four Supreme Efforts are:
   (i) The endeavour to prevent the arising of evil which has not yet arisen;
   (ii) The endeavour to put away evil that has arisen;
   (iii) The endeavour to bring about the arising of good which has not yet arisen; and
   (iv) The endeavour to further develop the good that has arisen.

(*Iddhipāda*)[1], the five Controlling Faculties (*Indriya*)[2], the five Powers (*Balas*)[3], the Seven Factors of Enlightenment(*Bojjhaṅga*)[4] and the Noble Path of Eight Constituents (*Ariya Aṭṭhaṅgika Magga*)[5].

Bhikkhus, you should thoroughly learn, pursue, cultivate and continually practise these doctrines which I have perceived through Magga Insight and which I have expounded to you. If you thus learn, pursue, cultivate and continually practise these doctrines, (this Teaching which is) the Noble Practice of Purity will endure long and will remain established for a long time for the welfare and happiness of mankind, for the sake of the world, for the benefit, well-being and happiness of devas and men.

185. Then the Bhagavā further addressed the bhikkhus thus: O Bhikkhus, I now say this to you: All conditioned and compounded things, saṅkhāra, have the nature of decay and disintegration. With mindfulness[6] endeavour diligently (to complete the task)[7]. The parinibbāna of the Tathāgata will take place before long. Three months from this day the Tathāgata will realize parinibbāna (i.e., will finally pass away).

Having said this, the Bhagavā, the Sugata, the Teacher made this further utterance (in verse):

> "I am now quite ripe in age. Only a little of my life remains. I shall have to depart, forsaking you. I have made myself my own refuge.

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1. **Iddhipāda**: See footnote (1) to Para 167.
2. **Indriya**: the five Controlling Faculties here meant are:
   (i) *Saddhindriya*, the faculty of Confidence based on Conviction;
   (ii) *Vīriyindriya*, the faculty of Effort;
   (iii) *Satindriya*, the faculty of Mindfulness;
   (iv) *Samādhindriya*, the faculty of Concentration; and
   (v) *Paññindriya*, the faculty of Wisdom.
3. **Bala**: the five Powers or Forces are Powers of Confidence based on Conviction, Effort, Mindfulness, Concentration and Wisdom.
4. **Bojjhaṅga**: See para 139 and footnote to Para 146.
5. **Aṭṭhaṅgika Magga**: See later portion of Mahāsatipaṭṭhāna Sutta.
6. **Mindfulness** in cultivating tranquillity and insight development meditation, *samatha vipassanā bhāvanā*.
7. **To complete the task**: i. e., to be liberated from the round of rebirths, *saṁsāra*, by achieving Arahatta Magga and Phala.

"Bhikkhus, vigilantly and with mindfulness, be of pure virtue.[1] Being composed and collected of mind, thinking right, watch over (i.e., control) your own mind.

"Bhikkhus, in this Teaching, this Doctrine and Discipline, he who is heedfully vigilant will be able to escape from the round of repeated rebirths and make an end of dukkha."

End of third Portion for Recitation.

Looking Back like a Noble Tusker

186. Then the Bhagavā, rearranging his robes in the morning time, took alms-bowl and great robe and went into Vesālī for alms-food.

After the alms-round and after the meal, when he left (the place of the meal), the Bhagavā (turned around bodily and) looked back towards Vesālī, like an elephant looking back[2]. He said to Venerable Ānanda, "Ānanda, this will be the last time the Tathāgata looks on Vesālī. Come, Ānanda, let us go to Bhaṇḍa village."

The Venerable Ānanda, saying "Very well, Venerable Sir," respectfully assented. Then the Bhagavā, with a large company of bhikkhus, (went to and) reached Bhaṇḍa village, and took up his residence there.

While there, the Bhagavā said to the bhikkhus:

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of four Principles that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

What are these four? (They are as follows:)

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Morality, *Ariyā sīla,* that I as well as yourselves have had to go incessantly through this long stretch(of saṁsāra, round of existence), that we have had to go through one life after another continuously.

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1. **pure virtue:** *susīla:* endowed with pure conduct, character.
2. The Commentary says that the Buddhas, when looking back, turn the whole body round, as an elephant does.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Concentration, *Ariyā samādhi*, that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Wisdom, *Ariyā paññā*, that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, it is through not having proper understanding and penetrating comprehension of Noble Emancipation, *Ariyā vimutti*, that I as well as yourselves have had to go incessantly through this long stretch (of saṁsāra, round of existences), that we have had to go through one life after another continuously.

O Bhikkhus, I have properly understood and penetratingly comprehended (i.e., thoroughly realized) that Noble Morality: I have properly understood and penetratingly comprehended that Noble Concentration; I have properly understood and penetratingly comprehended that Noble Wisdom; I have properly understood and penetratingly comprehended that Noble Emancipation. 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 (i.e., destroyed). Now, there will be no more rebirth.

Having said this, the Bhagavā, the Sugata, the Teacher again made this further (lit., other) utterance (in verse):

"Gotama Buddha, of glorious fame, has perfectly understood these Principles of highest Morality Concentration, Wisdom and Emancipation, *Sīla, Samādhi, Paññā* and *Vimutti*. Having perfectly understood them through Magga Insight, he has expounded them to the bhikkhus. The Possessor of

the Eye of Wisdom[1], the Teacher (of devas and men), having put out the fires of kilesā, moral defilements, and being serenely at peace, has made an end of dukkha."

While the Bhagavā was thus sojourning at that Bhaṇḍa village, there, too, he repeatedly expounded to the bhikkhus this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, *bhavāsava*, and *avijjāsava*."

Discourse on Four Great Authorities

187. Then, after staying at Bhaṇḍa village as long as he wished, the Bhagavā said to the Venerable Ānanda, "Come, Ānanda, let us go to Hatthi village, and to Amba village, and to Jambu village, and thence to the town of Bhoga."

The Venerable Ānanda respectfully assented, saying "Very well, Venerable Sir." And the Bhagavā, together with a large company of bhikkhus, reached the town of Bhoga.

The Bhagavā stayed at the Ānanda shrine at that Bhoga town. While there, the Bhagavā said to the bhikkhus, "O Bhikkhus, I shall give a discourse on the

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1. **Eye of Wisdom:** *Cakkhu:* The Commentary explains that this is fivefold. The Sub-Commentary lists them as:

(i) *Buddha-cakkhu*, the Buddha-Eye, complete intuition of another's inclinations, intentions, hopes, hankerings, will, disposition, proclivities, moral state;

(ii) *Samanta-cakkhu*, the Eye of all-round knowledge, the Eye of a Being perfected in wisdom;

(iii) *Dhamma-cakkhu* (or *ñāṇa-cakkhu*), the Eye of Truth, apperception of the attainment of the first three Maggas which leads to the fourth and final Magga, Arahatship;

(iv) *Dibba-cakkhu*, the Eye of supernormal power, the deva-eye of supersensuous perception, the "clear" sight of a seer, all pervading and seeing all that proceeds in hidden worlds; and

(v) *Pasāda-cakkhu*, (or *maṁsa-cakkhu*), the physical eye.

four Great Authorities[1]. Listen to the discourse and bear it well in mind. I shall speak."

The bhikkhus respectfully assenting, the Bhagavā gave this discourse:

188. O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"Sirs, I have heard and received this (exposition) from the mouth of the Bhagavā: Such and such is the Doctrine; such and such is the *Vinaya*, Instructions on methods of removing defilements[2]; such and such is the Teacher's (i.e., the Buddha's) Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Buddha) should be carefully noted and should be collated with (lit., put into) the *Sutta*[3] and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya*, then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by the bhikkhu.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by the bhikkhu.' Bhikkhus, remember well this first (directive on assertions citing) Great Authority. (1)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

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1. **Great Authorities:** *Mahāpadesa:* The whole term may be paraphrased as directives for deciding on statements attributed to the Buddha, or to the other three Authorities.
2. **The Vinaya:** This explanation is according to the Commentary, commenting on this para 188.
3. **The Sutta:** According to the Commentary, this term in this para 188 means the entire Teaching of the Buddha, encompassing the three piṭakas.

"There is a community of bhikkhus with elders and a chief bhikkhu at a monastery with such and such a name. I have heard and learnt this (exposition) from that very community of bhikkhus: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted and should be collated with the *Sutta* and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the *Sutta*, or are not in accord with the *Vinaya*, then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by that community of bhikkhus.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the *Sutta*, or are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by that community of bhikkhus.' Bhikkhus, remember well this second (directive on assertions citing) Great Authority. (2)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"There are many bhikkhu elders at a monastery with such and such a name, who are of wide learning and knowledge, who can recite by heart (the Pāḷi Texts), having memorized the Doctrine, the Vinaya, and the Fundamental Precepts for bhikkhus[1]. I have heard and received this (exposition) from those bhikkhu elders themselves: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

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1. **Fundamental Precepts:** *Mātikā*, (lit., contents), here means Fundamental Precepts for bhikkhus and bhikkhunīs.

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, the words and phrases (attributed to the bhikkhu elders.....then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by those bhikkhu elders.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta*.....are in accord with the *Vinaya*, then it must be concluded that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by those bhikkhu elders.' Bhikkhus, remember well this third (directive on assertions citing) Great Authority. (3)

Again, O Bhikkhus, in this (matter), if a bhikkhu should say thus:

"There is a certain bhikkhu elder at a monastery with such and such a name, who is of wide learning and knowledge, who can recite by heart (the Pāḷi Texts), having memorized the Doctrine, the *Vinaya*, and the Fundamental Precepts for bhikkhus. I have heard and received this (exposition) from that very bhikkhu elder: Such and such is the Doctrine; such and such is the *Vinaya*; such and such is the Teacher's Teaching."

O Bhikkhus, the words of that bhikkhu should not be (immediately) received with approval, nor should they be (immediately) rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Buddha) should be carefully noted and should be collated with the *Sutta* and examined in the light of the *Vinaya*.

If, on thus being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the words and phrases do not fit in with the Sutta, or are not in accord with the *Vinaya* then it must be concluded that 'This assuredly is not an utterance of the Bhagavā; it is only an utterance wrongly learnt by the bhikkhu elder.' And, thus (coming to this conclusion), bhikkhus, the assertion should be rejected.

If, (however), on being collated with the *Sutta* or on being examined in the light of the *Vinaya*, the (attributed) words and phrases fit in with the Sutta, or are in accord with the *Vinaya*, then it must be concluded

that 'This assuredly is an utterance of the Bhagavā; it is an utterance learnt aright by the bhikkhu elder. Bhikkhus, remember well this fourth (directive on assertions citing) Great Authority. (4)

O bhikkhus, remember these four (citations of) Great Authorities, *Mahāpadesa*.

While the Bhagavā was sojourning at the Ānanda shrine in the town of Bhoga, there, too, he repeatedly expounded to the bhikkhus this very discourse:

"Such is *sīla*, morality; such is *samādhi*, concentration of mind; such is *paññā*, wisdom. *Samādhi*, when based upon *sīla*, is rich in result and of great effect. *Paññā*, when based upon *samādhi*, is rich in result and of great effect. The mind, when developed through *paññā*, is thoroughly liberated from the *āsavas*, taints, namely, *kāmāsava*, the taint of sensuous desire, *bhavāsava*, the taint of hankering after repeated existence, and *avijjāsava*, the taint of ignorance of the true nature of existence as set out in the Four Noble Truths."

Account Concerning Cunda, the Goldsmith's Son

189. Then, after staying at the town of Bhoga as long as he wished, the Bhagavā said to the Venerable Ānanda, "Come Ānanda, let us go to Pāvā."

The Venerable Ānanda respectfully assented, saying, "Very well, Venerable Sir." And the Bhagavā, together with a large company of bhikkhus, went to Pāvā, and stayed at the mango grove of Cunda, the goldsmith's son.

When Cunda, the goldsmith's son heard that the Bhagavā had arrived at Pāvā and was staying at his mango grove, he went to the Bhagavā, and making obeisance, sat at a certain place. To Cunda, thus seated, the Bhagavā gave a discourse, and by his discourse caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

After the Bhagavā had caused him to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching, Cunda, the goldsmith's son said to the Bhagavā, "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of bhikkhus."

The Bhagavā, by silence, signified his acceptance. And Cunda, the goldsmith's son, knowing that the Bhagavā had accepted his request, rose from his seat, made obeisance to the Bhagavā, and left respectfully.

Then Cunda, the goldsmith's son, after that night had passed, caused choice food of both hard and soft kinds, as well as quantities of tender pork[1], to be prepared at his house, and then informed the Bhagavā that it was time for the meal by the message "Venerable Sir, it is time (to proceed), the food-offering is ready."

Then in the morning the Bhagavā got ready by rearranging his robes and taking alms-bowl and great robe went to the house of Cunda, the goldsmith's son, accompany by the company of bhikkhus, and (on arriving there) took the seat prepared for him.

Having thus seated himself, the Bhagavā said to Cunda, the goldsmith's son, "Cunda, (you may) serve me the *sūkara-maddava* prepared by you, and (you may) serve the other food prepared by you to the company of bhikkhus."

Cunda, the goldsmith's son assented respectfully, and accordingly served the prepared *sūkara-maddava* to the Bhagavā and the other prepared food to the company of bhikkhus.

Then the Bhagavā said to Cunda, the goldsmith's son, "Cunda, bury the remaining *sūkara-maddava* in a pit. Cunda, apart from the Tathāgata himself, I see no one either in the celestial world of devas, Māra or Brahmās, or in the human world of samaṇas(recluses), brāhmaṇas (those leading a religious life), rulers and men, who, eating this *sūkara-maddava*, can digest it well."

Cunda the goldsmith's son assented respectfully, saying "Very well, Venerable Sir," and buried the remaining *sūkara-maddava* in a pit. Then he approached the Bhagavā,

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1. **tender pork:** *Sūkara-maddava: sūkara*=pig, *maddava*=soft, tender, delicate. The Commentary gives two variant interpretations: (i) soft rice boiled with five differently tasting kinds of cow's milk; or (ii) food prepared with *rasāyana*. (*Rasāyana* may mean an elixir or delicate essence extracted from the roots, leaves, flowers, etc., of a plant.) The Venerable Dhammapāla, in the Udāna Commentary, also has "young bamboo shoots liked by pigs". Other interpretations, based on analogical formations, are "truffles, mushrooms, yams" i.e., the kind of food enjoyed by wild pigs or boars.

made obeisance to him, and seated himself at a certain place. And the Bhagavā, by religious discourse to Cunda seated on one side, caused him to realize (the benefits of) the Teaching, 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 rose from his seat and departed.

190. Later, after the Bhagavā had eaten the food offered by Cunda, the goldsmith's son, a severe illness came upon the Bhagavā, a severe attack of dysentery with discharge of blood, and he suffered excessive pain, near unto death. This the Bhagavā endured with mindfulness and deliberation, and without being perturbed.

Then the Bhagavā said to the Venerable Ānanda, "Come Ānanda, let us go to Kusinārā." The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir."

Separate Verses[1]

I have heard that after partaking of the food offered by Cunda the goldsmith's son, the Enlightened One suffered severe illness and pain, near unto death.

After having eaten the tender pork, there arose in the Teacher excessive pain and illness. Suffering (the attack of) dysentery, the Bhagavā said, 'I shall go to the town of Kusinārā.'

Having Drinking Water Brought

191. Then the Bhagavā left the road and went to the foot of a tree. And he said to the Venerable Ānanda, "Ānanda, fold my double-layered robe fourfold and place it on the ground. I am exhausted; I shall sit down."

The Venerable Ānanda said, "Very well, Venerable Sir," and folding the (Bhagavā's) double-layered robe in four, placed it on the ground. The Bhagavā sat down on the folded robe laid on the ground and said, "Ānanda, go and bring drinking water. I am thirsty. I want to have a drink of water."

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1. **Separate Verses:** i.e., Verses separate from, distinct from the Text. The Commentary says these verses were inserted by the Theras, bhikkhu elders, at the Council.

On this being said (by the Bhagavā), the Venerable Ānanda said to the Bhagavā, "Venerable Sir, five hundred carts have just now crossed the stream. The shallow water, being stirred up by the cartwheels, flows turbid and muddy. Venerable Sir, the Kakudhā river is not far off. There, the water is clear, sweet, cool, and free from muddiness. There are good banks (i.e., making the river accessible), and it is a pleasant place. At the Kakudhā river the Bhagavā may drink water, and also may refresh himself."

The Bhagavā said a second time, "Ānanda, go and bring drinking water. I am thirsty. I want to have a drink of water."

For a second time, too, Ānanda said to the Bhagavā, "Venerable Sir, five hundred carts have just now crossed the stream. The shallow water, being stirred up by the cartwheels, flows turbid and muddy. Venerable Sir, the Kakudhā river is not far off. There, the water is clear, sweet, cool, and free from muddiness. There are good banks (i.e., making the river accessible), and it is a pleasant place. At the Kakudhā river the Bhagavā may drink water, and also may refresh himself."

The Bhagavā said a third time, "Ānanda, (I exhort you to) go and bring drinking water. I am thirsty. I want to have a drink of water."

Ānanda, saying "Very well, Venerable Sir," assented respectfully, and taking the alms-bowl, went to the stream. Then, the shallow water which was flowing turbid and muddy, having been stirred up by the cartwheels, became clear, pure and absolutely free from muddiness.

And this thought occurred to the Venerable Ānanda:

"Wonderful indeed, Sirs, and marvellous indeed, Sirs, is the great power and supernormal (psychic) potency of the Tathāgata! This shallow stream, which was flowing turbid and muddy, having been stirred up by the wheels of the crossing carts, is on my appearance flowing clear, pure and absolutely free from muddiness."

Carrying the drinking water in the alms-bowl, the Venerable Ānanda went back to the Bhagavā, and said:

"Indeed wonderful, Venerable Sir, indeed marvellous, Venerable Sir, is the great power and supernormal

(psychic) potency of the Tathāgata! That shallow water of the stream, which was flowing turbid and muddy, having been stirred up just now by the wheels of the crossing carts, became on my approach clear, pure and absolutely free from muddiness. Now let the Bhagavā drink the water. Let the Sugata drink the water."

Then the Bhagavā drank the water.

Account concerning Pukkusa the Malla Prince

192. At that time, Pukkusa, a Malla prince[1], who was a disciple of Āḷāra Kālāma (i.e., Āḷāra of the Kālāma clan,) was on a long journey from Kusinārā to Pāvā. Seeing the Bhagavā sitting at the foot of a tree, Pukkusa of the Mallas approached the Bhagavā, made obeisance to him, and having sat down on one side, said to the Bhagavā thus:

"Wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, (how) the pabbajitas[2] remain abiding in the attainment of calm.[3]

"Venerable Sir, it happened formerly that Āḷāra Kālāma, while on a long journey, left the road and sat down at the foot of a tree by the roadside, to spend the day. Venerable Sir, at that time, five hundred carts passed by very close to Āḷāra Kālāma.

"Venerable Sir, a certain man who had been following behind those five hundred carts, went up to where Āḷāra Kālāma was and asked him 'Sir, did you see five hundred carts pass by?'

'Friend, I did not see them.'

'Sir, how is it, then? Did you hear the noise (of those carts)?'

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1. **Malla prince:** *Mallaputta*: lit., son of the Mallas. The Mallas were a clan of the ruling Khattiya Class, and thus, princes. It is possible to render *mallaputta* as a Malla youth, or a scion of the Malla princely clan or a young man of Malla lineage.
2. **Pabbajita** means one who has gone out from home, one who has given up worldly life and undertaken the life of a bhikkhu, recluse or ascetic. The term thus can indicate a disciple of the Buddha, but here Āḷāra, a leading ascetic, was not such a disciple. Ascetics also engaged in deep mental cultivation.
3. **attainment of calm:** *Santa* (instr., *santena*) tranquillity, calmness of mind. *Vihāra* (instr., *vihārena*), in this context, state, condition. It is rendered in the Burmese version as *Samāpatti*, sustained attainment of deep mental absorption.

'Friend, I did not hear the noise, either.'

'Sir, how is it, then? Were you asleep?'

'Friend, I was not asleep, either.'

'Sir, how is it then? Were you conscious?'

'Yes, friend, (I was conscious).'

'Sir, you say you did not see and did not hear the five hundred carts which passed close by you, even though you were conscious and awake. Yet, isn't your double--layered robe covered all over with dust (from the passing of the carts)?'

'It is so, friend.'

"Venerable Sir, then that man thought thus: 'Wonderful it is, Sirs, marvellous it is, Sirs, the state of calm in which the pabbajitas remain abiding! This ascetic Āḷāra, although conscious and awake, did not see, did not hear, the five hundred carts which passed close by (him)!' And expressing his feeling of deep reverence for Āḷāra Kālāma, he departed."

193. (The Bhagavā said:) Pukkusa, what do you think of this? Which is the more difficult to achieve (lit., do), the more difficult to happen, (of the case of two persons,) (the condition of) one who, though conscious and awake, does not see and does not hear the five hundred carts which pass close by (him), or (the condition of) the the other who, though conscious and awake, does not see and does not hear heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts (close by him)?

"Venerable Sir, it cannot be said that remaining without seeing and hearing the carts passing close by—whether it be five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand or even a hundred thousand carts—is difficult[1]. Indeed, it is much more difficult to remain without seeing and hearing heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts (close by). It is more difficult to do, more difficult to happen."

1. This sentence is as paraphrased in the Burmese version. The Pāḷi Text reads: "What can (lit., will) five hundred, six hundred etc., carts do?" That is, the effect of even large numbers of carts will not be comparable to the effect of rain, lightning, thunder, etc.

Pukkusa, at one time I was staying in a straw hut at Ātumā (town). At that time, there was heavy rain, with rumbling thunder and flashes of lightning, and a thunderbolt struck not far from my hut, killing two cultivators, who were brothers, and four oxen. Then, Pukkusa, a multitude of people came out from Ātumā (town)and went up to the place where the two cultivator brothers and four oxen had been killed.

Pukkusa, by that time, I had come out of the straw hut and was walking up and down in the open, near the door of the straw hut. Then, Pukkusa, a man from that crowd of people approached me, and making obeisance to me, stood at a certain place. Pukkusa, I asked that man, 'Friend, why are these many people gathered?'

'Venerable Sir, just now two cultivators, who were brothers, and four oxen have been struck and killed by lightning while it was raining heavily, thunder was rolling and lightning was flashing. That is why this multitude of people has gathered. But, Venerable Sir, where were you?'

'Friend, I have been here all the while.'

'Venerable Sir, how is it, then? Did you see (the happening)?'

'Friend, I did not see it.'

'Venerable Sir, how is it, then? Did you hear the sound?'

'Friend, I did not hear the sound, either.'

'Venerable Sir, how is it, then? Were you asleep?'

'Friend, I was not asleep, either.'

'Venerable Sir, how is it, then? Were you conscious?'

'Yes, friend, (I was conscious).'

'Venerable Sir, is it that, though conscious and awake, you neither saw nor heard heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts?

'That is so, friend.'

Pukkusa, then this thought came to that man: 'Wonderful it is, Sirs, marvellous it is, Sirs, the state of calm in which the pabbajitas remain abiding! This pabbajita (i.e., the Buddha), although conscious and awake, did not see, did not hear heavy rain, rumbling thunder, flashing lightning and crashing thunderbolts'. And expressing his feeling of deep reverence for me, and making obeisance to me, departed respectfully.

When this had been said, Pukkusa the Malla prince said to the Bhagavā:

"Venerable Sir, the deep reverence I felt for Āḷāra Kālāma, I now throw away (as if) scattering it in a great wind, or (as if) letting it be carried away by a strong current.

"Venerable Sir, extremely wonderful (is the Truth)! Surpassingly beautiful (is the Truth)! Venerable Sir, just as if that which has been turned over is turned upright, or that which has been hidden is revealed, or one who has lost his way is informed of the right way, or an oil-lamp is (brought and) held in the darkness so that those with eyes might see objects, even so the Bhagavā has shown me the Truth in many ways.

"Venerable Sir, I take refuge in the Bhagavā, I take refuge in the Dhamma, (the Teaching of the Buddha), I take refuge in the Saṁgha, the community of bhikkhus. May the Bhagavā accept me as a lay-disciple, one who has taken refuge, from this day to the end of life."

194. Then, Pukkusa the Malla prince called a man and said to him, "You[1], do go and bring the pair of fine golden-hued pieces of cloth of mine kept for special occasions."

The man replied "Very well, Sir," and went and brought a pair of lengths of fine golden-hued cloth. Then Pukkusa the Malla prince offered the ceremonial pieces of cloth to the Bhagavā, saying "Venerable Sir, may the Bhagavā accept, out of compassion (for me), this pair of fine ceremonial lengths of cloth."

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1. You: *bhaṇe*, a familiar term used in addressing subordinates of inferiors, rendered here by "You," as "Friend," or "My good man" would not be appropriate in tone.

The Bhagavā said, "In that case, present[1] one to me and one to Ānanda." Pukkusa the Malla prince said, "Very well, Venerable Sir," and presented one to the Bhagavā, and the other (piece of cloth) to the Venerable Ānanda. And then the Bhagavā, by religious discourse, caused Pukkusa the Malla prince to realize (the advantages of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

Thus, by the Bhagavā's discourse, having been caused to realize the advantages of the Teaching, to become established in the observance of the Teaching, and to be filled with gladness and enthusiasm for the practice of the Teaching, Pukkusa the Malla prince arose from his seat, made obeisance to the Bhagavā and departed respectfully.

195. Then, not long after Pukkusa the Malla prince had left, the Venerable Ānanda placed and arranged the pair of fine, golden-hued robes on the body of the Bhagavā. When placed on the (brilliantly shining) body of the Bhagavā, those (golden-hued robes) appeared as though faded.

Then, the Venerable Ānanda said to the Bhagavā, "Most wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, how extremely clear and radiant the Tathāgata's complexion appears! When the pair of golden-hued robes were placed on the Bhagavā's body, they became as though faded."

Ānanda, it is so. Ānanda, it is so. There are two occasions on which the complexion of the Tathāgata appears extremely clear and radiant.

What are these two occasions?

The night, Ānanda, when the Tathāgata attains unsurpassed, supreme Enlightenment, and the night when the Tathāgata passes away, realizing parinibbāna by experiencing the ultimate peace of *anupādisesa nibbāna*, the complete cessation of all the five khandhas.

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1. **present:** this follows the rendering 'offer or donate' according to the Commentary. The term *acchādehi* literally means "Cover, put (something) on (somebody or something)."

Ānanda, these are the two occasions on which the complexion of the Tathāgata appears exceedingly clear and radiant.

And now today, Ānanda, in the last watch of this night, in the Sal grove of the Malla princes, at the road-bend leading to Kusinārā town, the Tathagata's realization of parinibbāna will take place between two Sal trees. Come, Ānanda, let us go to the Kakudhā river.

The Venerable Ānanda, saying "Very well, Venerable Sir" assented respectfully.

Separate Verse[1]

Pukkusa brought and offered (to the Buddha) a pair of fine golden-hued robes. Enrobed in them, the Teacher shone in golden radiance.

196. Then the Bhagavā went to the Kakudhā river with a great company of bhikkhus, and went down to the river. He bathed, and drank water. Then he came onto the bank again, and went to the mango grove. He said to the Venerable Cundaka, "Cundaka, fold my double-layered robe in four, and place it on the ground. I am weary, Cundaka. I shall lie down."

The Venerable Cundaka assented respectfully, and placed the folded double-layered robe on the ground. Then the Bhagavā lay down on his right side, nobly (like a lion), placing the left foot over and a little beyond the right foot, with mindfulness and deliberation, and keeeping a predetermined time of arising in his mind. The Venerable Cundaka sat there in front of the Bhagavā.

Separate Verses[2]

Being very weary[3], the Buddha (the Enlightened), the Incomparable in the world, the Great Teacher, the Tathāgata, went to the Kakudhā river where the water was clear, sweet and clean.

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1. **Separate Verse:** inserted by the Elders who collected the Dhamma (texts) at the First Council. (The Commentary)
2. **Separate Verses:** inserted by the Elders at the First Council.
3. **Being very weary:** The Pāḷi Text here has *akilantarūpo*, which would mean 'as if not weary.' The reading, as in the Udāna Pāḷi Text, *sukilantarūpo*, 'being very weary' would be more consistent.

Having come out of the river, after bathing and drinking water, the Bhagavā, the Great Teacher, the Highest, who launched and expounded the Truths (of the Teaching), went to the mango grove, surrounded by and in the midst of the entire group of bhikkhus.

There the Buddha said to the bhikkhu called Cundaka, 'Fold my double-layered robe fourfold and lay it down; I shall lie down.' Thus asked by the Buddha, Cundaka folded the double-layered robe in four and quickly placed it on the ground. The great Teacher, feeling tired, lay down. Cundaka also sat in front of the Buddha.

197. Then the Bhagavā said to the Venerable Ānanda:

Ānanda, someone might cause remorse or regret to Cunda, the goldsmith's son by saying "Friend Cunda, the Tathāgata passed away after eating your food last. Therefore, it is loss and misfortune to you." If that happens, Ānanda, the remorse or regret Cunda might feel should thus be countered: "Friend Cunda, the Tathāgata passed away after eating your food last. Therefore, it is good fortune and good gain to you. Friend Cunda, I heard and received these words from the Bhagavā himself. There are two offerings of food which are of equal fruition and of equal result and which are of much greater fruition and much greater benefit than any other offering of food. What are these two offerings of food?

"The offering of food, after eating which the Tathāgata attains unsurpassed, Perfect Self-Enlightenment. (This is one.)

"The offering of food, after eating which the Tathāgata passes into the ultimate peace of *anupādisesa nibbāna* which is the complete cessation of all the five khandhas. (This is the other.)

"These are the two offerings of food which are of equal fruition and equal result and which are of much greater fruition and much greater benefit than any other offering of food. (Therefore) Respected[1] Cunda,

1. **Respected**: this is a paraphrase, to fit in with the context, of *āyasmā* (lit., long-living) in the Pāḷi Text, which is usually translated as Venerable, and which is usually used for and to bhikkhus of standing.

the goldsmith's son has accumulated that *kamma* (force of action) which will bring about long life, which will bring about beautiful appearance, which will bring about well-being and happiness, which will bring about large retinues, which will bring about rebirth in the realms of devas, and which will bring about pre-eminence."

Thus, Ānanda, the remorse or regret of Cunda, the goldsmith's son should be dispelled.

Then the Bhagavā, understanding this matter, at that moment uttered this exultant verse:

To him who gives, merit accumulates.
In him who is self-controlled, hostility cannot grow.
He who is endowed with wisdom, casts off evil.
He who thus casts off evil, by the rooting out of passion, anger and mental bewilderment, attains peace (through the extinction of the fires of kilesā, moral defilements).

End of the Fourth Portion for Recitation

The Twin Sal Trees

198. Then the Bhagavā said to the Venerable Ānanda, "Come, Ānanda, let us go. We will go to the Sal Grove of the Malla princes at the road-bend leading to Kusinārā town, on the further bank of the Hiraññavatī river." The Venerable Ānanda, saying "Very well, Venerable Sir," assented respectfully.

When the Bhagavā, together with a large company of bhikkhus, got to the Sal Grove of the Malla princes at the road-bend leading to Kusinārā town, on the further bank of the Hiraññavatī river, he said to the Venerable Ānanda, "Ānanda, lay out the couch, with the head to the north, between the pair of Sal trees. I am weary, Ānanda. I shall lie down."

The Venerable Ānanda, saying "Very well, Venerable Sir," assented respectfully, and laid out the couch, with the head to the north, between the pair of Sal trees. Then the Bhagavā lay down on his right side, nobly (like a lion), placing the left foot on and a little beyond the right foot, with mindfulness and deliberation.

At that time, the twin Sal trees blossomed forth all over, though it was out of season. And, in reverence to the Tathāgata, those (trees) rained blossoms, scattering, strewing, and continuously spreading them all over the body of the Tathāgata. Celestial *mandārava* flowers fell from the air above, being scattered, strewn and spread all over the body of the Tathāgata, in reverence to him. And in reverence to the Tathāgata, celestial sandalwood powder fell from the air above, being scattered, strewn and spread all over the body of the Tathāgata.

And in reverence to the Tathāgata, celestial music sounded in the air above.

And in reverence to the Tathāgata, celestial singing in the air above was heard.

199. Then the Bhagavā said to the Venerable Ānanda: Ānanda, the twin Sal trees have blossomed forth all over, though out of season. And, in reverence to the Tathāgata, those (trees) rain blossoms, scattering, strewing and continuously spreading them all over the body of the Tathāgata. And, in reverence to the Tathāgata, celestial *mandārava* flowers and celestial sandalwood powder fall from the air above, scattering, strewing and spreading all over the body of the Tathāgata.

And in reverence to the Tathāgata, celestial music sounds in the air above.

And in reverence to the Tathāgata, celestial singing in the air above is heard.

Ānanda, mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere, and worship the Tathāgata rightly. (Only) the bhikkhu, or bhikkhunī, or the lay-disciple, or the female lay-disciple, who practises fully according to the Teaching, who is endowed with correctness in the practice of the Teaching, and who lives (lit., walks) in perfect conformity with righteousness and truth[1], can be deemed to honour, esteem, venerate, revere and worship the Tathāgata in the highest degree.

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1. **righteousness and truth:** See footnote to Para 168.

Therefore, Ānanda, you should thus train and practise, resolving to practise fully according to the Teaching, to be endowed with correctness in the practice of the Teaching, and to live in perfect conformity with righteousness and truth.

Upavāṇa the Bhikkhu Elder

200. At that time, the Venerable Upavāṇa was standing before the Bhagavā, fanning him. And the Bhagavā caused him to move aside, saying "Move away, bhikkhu, do not stand in front of me."

Then this thought occurred to the Venerable Ānanda:

"This Venerable Upavāṇa had been in attendance on the Bhagavā for a long time, staying near him and always close to him. And yet at this last period of time, the Bhagavā caused him to move aside, saying 'Move away, bhikkhu, do not stand in front of me.' What is the reason for the Bhagavā saying this? What is the cause?"

Then the Venerable Ānanda asked the Bhagavā thus:

"Venerable Sir, this Venerable Upavāṇa had been in attendance on the Bhagavā for a long time, staying near and always close to the Bhagavā. And yet at this last period of time, the Bhagavā caused him to move aside, saying 'Move away, bhikkhu, do not stand in front of me.' What is the reason for the Bhagavā saying this? What is the cause?"

The Bhagavā said:

Ānanda, most of the devas in the ten thousand world systems have assembled (here) to see the Tathāgata. Ānanda, for a distance of twelve *yojanas* in and around the Sal Grove of the Malla princes at the road-bend leading to Kusinārā, there is not a spot that could be pierced with the extreme tip of a tail-hair that is not filled by powerful devas.

Ānanda, the devas are grumbling (thus):

"We have come from afar to see the Tathāgata. The Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only rarely. And tonight, in the last watch of the night, the parinibbāna of the Tathāgata will take place. This powerful bhikkhu is standing

in front of the Bhagavā, obstructing our view. We will not get a view of the Tathāgata at this last period of time."

201. "Venerable Bhagavā, in what condition and in what state of mind are the devas?"

Ānanda, devas who are (standing) in the sky, taking (i.e.,transforming) the sky as firm ground, are weeping with dishevelled hair, are weeping with upraised hands, flinging themselves down, rolling forward and backward, rolling hither and thither, (and lamenting) "Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i e., the Possessor of the Eye of Wisdom) going to disappear from the world!"

Ānanda, devas who are (standing) on the ground, taking (i.e., transforming) the earth as firm ground, are weeping with dishevelled hair, are weeping with upraised hands, flinging themselves down, rolling forward and backward, rolling hither and thither, (and lamenting) "Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!"

But those devas who are free from sensual passion can bear it, mindfully and deliberately reflecting: "All conditioned and compounded things have the nature of impermanence. How then can it be possible to get that (permanence) in this (compounded) nature?"

Four Places Arousing Apprehension of the Nature of Impermanence

202. "Venerable Sir, in times past bhikkhus who had ended their residence period of the rains in different places used to come and see (and pay homage to) the Tathāgata. We used to get the privilege of seeing and honouring[1] these inspiring bhikkhus. But, Venerable Sir, after the Bhagavā has passed away, we shall not get the privilege of seeing and honouring the inspiring bhikkhus."

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1. **honouring:** *payirūpāsanāyai* attend on, pay homage to, honour, worship.

Ānanda, there are four places which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence (*saṁvejanīya*). What are these four?

"This (Lumbinī) place is where the Tathāgata was born." Ānanda, this is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

"This (Mahābodhi) place is where the Tathāgata attained unsurpassed Supreme Enlightenment." Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

"This (Migadāyavana) place is where the Tathāgata set the unsurpassed Wheel of Truth rolling (i. e., expounded the first sermon, the *Dhammacakka Pavattana* discourse)." Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

"This (Kusinārā) place is where the Tathāgata passed into the ultimate peace of *anupādisesa nibbāna* which is the complete cessation of all the five khandhas." Ānanda, this also is a place which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

Ānanda, these are the four places which should be (visited and) seen by a person of devotion, and which would cause awareness and apprehension of the nature of impermanence.

And, Ānanda, there will come (to these places), bhikkhus, bhikkhunīs, lay-disciples and female lay--disciples, with devotion in their hearts, (reflecting) "Here (in Lumbinī) the Tathāgata was born!" or "Here (at Mahābodhi) the Tathāgata attained unsurpassed, Supreme Enlightenment!" or "Here (at Migadāyavana) the Tathāgata set the unsurpassed Wheel of Truth rolling!" or "Here (at Kusinārā) the Tathāgata passed away, realizing parinibbāna by experiencing the ultimate peace of complete cessation of all the five khandhas!" Ānanda, all those who are on a pilgrimage to (these) shrines, if

they should die with devotion in their hearts during the course of the pilgrimage, will after (their) death and dissolution of the body be reborn in a good destination, a fortunate celestial (deva) realm.

The Venerable Ānanda's Questions

203. "Venerable Sir, how should we conduct ourselves with regard to women?"

Not seeing them, Ānanda.

"If we should (unavoidably) see them, Bhagavā, what should be our conduct?"

Not speaking to them, Ānanda.

"If, Venerable Sir, we should have to speak to them, what should be our conduct?"

You should establish mindfulness, Ānanda.

204. "Venerable Sir, how should we act regarding the body (i.e., the remains) of the Tathāgata?"

Ānanda, do not worry yourselves about doing honour to the body of the Tathāgata. I exhort you, Ānanda, (Only) apply yourselves, exert yourselves in the essential. most excellent practice[1]. Striving ardently, without negligence, in the essential, most excellent practice, resolutely direct your mind (towards the attainment of Nibbāna)[2].

Ānanda, there are wise nobles, wise brahmins, and wise householders, of the utmost devotion to the Tathāgata, who will do honour to the body of the Tathāgata.

205. "But, Venerable Sir, what should be done to the body of the Tathāgata (by the nobles, brahmins and householders)?"

In the same way, Ānanda, as is done to the body of a Universal Monarch.

"But, Venerable Sir, what is done to the body of a Universal Monarch?"

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1. **the essential, most excellent practice:** i.e., practice leading to arahatship: *sārattha*. This is rendered in the Burmese Nissaya as "for one's own good, for one's own benefit," from the variant reading *sadattha*.
2. This is as rendered in the Burmese version, following the Commentary, for *pahitatta*, 'sending the mind'.

Ānanda, the body of a Universal Monarch is wrapped up in new cloth (made in Kāsi). After being wrapped up in new (Kāsi) cloth, (the body is) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it is) again wrapped up in new (Kāsi) cloth. In this way the body of the Universal Monarch is wrapped up in five hundred successive layers (of cloth and cotton wool).

Then it is enclosed in a golden[1] oil vat covered over by another golden vat. Then a pyre of all kinds of perfumed wood is built, and the body of the Universal Monarch is cremated. A stupa (i.e., a monumental mound with a dome) to (the honour of) the Universal Monarch is built at the junction of four highways.

Ānanda, this is what is done to the body of a Universal Monarch.

Ānanda, in the same way as is done to the body of a Universal Monarch, so should it be done to the body of the Tathāgata. A stupa to (the honour of) the Tathāgata should be built at the junction of four highways.

At that stupa people will make offerings of flowers or incense or scented powder, or will pay homage, or will feel reverence in their minds. To such people, benefit and happiness will accrue for a long time.

Persons Worthy of a Stupa

206. Ānanda, there are four persons who are worthy of a stupa being built to their honour. Who are these four?

A Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa.

A Pacceka Buddha[2] is worthy of a stupa.

An Ariya disciple of a Tathāgata is worthy of a stupa.

A Universal Monarch is worthy of a stupa.

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1. **Golden:** the Burmese version in a footnote says the term *āyasāya* in the Pāḷi text should be translated as "iron"; but as the Commentary has *sovaṇṇāya*, the term "golden" is used here.
2. **Pacceka Buddha:** One who, like the Buddha, is Self-Enlightened in the Four Noble Truths and has uprooted all the *kilesas*. However he cannot teach others. Pacceka Buddhas appear during the absence of the Buddha *sāsanā* or Teaching.

Through what special benefit, Ānanda, is a Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of that Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha." After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Tathāgata, Homage-Worthy, Perfectly Self-Enlightened, is worthy of a stupa.

Through what special benefit, Ānanda, is a Pacceka Buddha worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of that Exalted, Self-Enlightened Pacceka Buddha." After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Pacceka Buddha is worthly of a stupa.

Through what special benefit, Ānanda, is an Ariya Disciple of the Tathāgata worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of an Ariya Disciple of that Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddha." After the death and dissolution of these people who feel such reverence and devotion in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that an Ariya Disciple of the Tathāgata is worthy of a stupa.

Through what special benefit, Ānanda, is a Universal Monarch worthy of a stupa?

Ānanda, many people will feel reverence in their minds, (reflecting) that "This (stupa) is a stupa of that righteous monarch who ruled according to the principles of righteousness." After the death and dissolution of

these people who feel such reverence in their minds, they will be reborn in a good destination, a fortunate celestial (deva) realm.

Ānanda, it is through this special benefit that a Universal Monarch is worthy of a stupa.

Ānanda, these are the four persons who are worthy of a stupa.

The Venerable Ānanda

207. Then the Venerable Ānanda went into the pavilion[1] and leaning against the door-post, stood lamenting "I am still a *sekha*[2], with tasks still to be done (to reach the higher stages of *Magga ñāṇa*). And my Teacher (i.e., the Buddha), who has ever been compassionate towards me, is going to pass away!"

Then the Bhagavā asked the bhikkhus, "O Bhikkhus, where is Ānanda?"

The bhikkhus replied, "Venerable Sir, the Venerable Ānanda has gone into the pavilion, and stands leaning against the door-post, lamenting (thus): I am still a *sekha*, with tasks still to be done. And my Teacher, who has ever been compassionate towards me, is going to pass away."

Then the Bhagavā said to a bhikkhu, "Come bhikkhu, say you to Ānanda in my words: Friend Ānanda, the Teacher calls you." That bhikkhu assented respectfully, saying "Very well, Venerable Sir," and went to the Venerable Ānanda, and said, "Friend Ānanda, the Teacher calls you". The Venerable Ānanda, replying "Very well, friend," to that bhikkhu, went to the Bhagavā, and making obeisance to the Bhagavā, sat at a certain place.

The Bhagavā said to the Venerable Ānanda, seated on one side:

Enough, Ānanda. Do not be grievously anxious, do not lament. Have I not from former times shown that there must be separation (while living), severance (through

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1. **Pavilion:** *vihāra*, rendered by the Burmese version as "monastery". The Commentary explains it as *mandala-māla*.
2. **sekha:** one who has still to learn, not yet having attained the final stage of Arahatship. The Venerable Ānanda was only a Sotāpanna, "Stream-Enterer," at that time.

death) and sundering (through being in different states of existence) from all that are dear and beloved? Ānanda, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it, even if it is the body of the Tathāgata, should not disintegrate and disappear be realized? There can be no such possibility.

For a long time now, Ānanda, you have served the Tathāgata faithfully both in his presence and in his absence and with unbounded loving-kindness in deed, to the benefit and welfare (of the Tathāgata); faithfully and with unbounded loving-kindness in words, to the benefit and welfare (of the Tathāgata); faithfully and with unbounded loving--kindness in thought, to the benefit and welfare (of the Tathāgata). You, Ānanda, have gained much merit. Exert yourself in fundamental mental concentration (i.e., vipassanā meditation). You will soon become an arahat, free from defilements.

208. Then the Bhagavā said to the bhikkhus:

O Bhikkhus, the attendant bhikkhus of the Exalted, Homage-Worthy, Prefectly, Self-Enlightened Buddhas of times past were as (excellent and devoted as) my (attendant) Ānanda.

O Bhikkhus, the attendant bhikkhus of the Exalted, Homage-Worthy, Perfectly Self-Enlightened Buddhas of times to come will be as (excellent and devoted as) my (attendant) Ānanda.

O Bhikkhus, Ānanda is wise and intelligent. He knows: This is the (proper) time for the bhikkhus to approach and see the Tathāgata (or) this is the time for the bhikkhunīs, (or) this is the time for the lay-disciples, (or) this is the time for the female lay-disciples, (or) this is the time for the king, the king's ministers, the teachers of other religions or sects, or their followers (to approach had see the Tathāgata).

Four Marvellous Qualities of Ānanda

209. O Bhikkhus, Ānanda has four marvellous and unprecedentedly wonderful qualities. What are these four?

If, bhikkhus, a company of bhikkhus should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhus still remains unsatiated.

If, bhikkhus, a company of bhikkhunīs should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine, they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhunīs still remains unsatiated.

If, bhikkhus, a company of lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine, they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of lay-disciples still remains unsatiated.

If, bhikkhus, a company of female lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine, they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of female lay-disciples still remains unsatiated.

O Bhikkhus, these are the four marvellous and unprecedentedly wonderful qualities of Ānanda.

O Bhikkhus, a Universal Monarch has four marvellous and unprecedentedly wonderful qualities. What are these four?

If, bhikkhus, a company of nobles should come to see the Universal Monarch, they become joyful on seeing him. If the Universal Monarch should speak to them, they are made joyful by his talk. When (after speaking) the Universal Monarch becomes silent, the company of nobles still remains unsatiated.

If, bhikkhus, a company of brahmins.....

If, bhikkhus, a company of (rich) householders.....

If, bhikkhus, a company of ascetics should come to see the Universal Monarch, they become joyful on seeing him. If the Universal Monarch should speak to

them, they are made joyful by his talk. When (after speaking) the Universal Monarch becomes silent, the company of ascetics still remains unsatiated.

O Bhikkhus, in the same way, Ānanda has four marvellous and unprecedentedly wonderful qualities.

If, bhikkhus, a company of bhikkhus should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma), they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of bhikkhus still remains unsatiated.

If, bhikkhus, a company of bhikkhunīs.....

If, bhikkhus, a company of lay-disciples.....

If, bhikkhus, a company of female lay-disciples should come to see Ānanda, they become joyful on seeing him. If Ānanda should discourse to them on the Doctrine (the dhamma,) they are made joyful by his discourse. When (after the discourse) Ānanda becomes silent, the company of female lay-disciples still remains unsatiated.

O Bhikkhus, these are the four marvellous and unprecedentedly wonderful qualities that Ānanda has.

Former Grandeur of Kusinārā

210. When this had been spoken, the Venerable Ānanda said to the Bhagavā:

"Venerable Sir, do not realize parinibbāna in this insignificant, barren, small town. Venerable Sir, elsewhere there are great cities, such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī, and Bārāṇasī. Let the Bhagavā realize parinibbāna there (i.e., in one of these great cities). Many rich nobles, many rich brahmins, many rich householders who revere the Tathāgata dwell there. They will render due honour to the remains of the Tathāgata."

Say not so, Ānanda. Do not say 'this insignificant, barren, small town.'

Ānanda, in times long past, there was a king named Mahāsudassana, a Universal Monarch, a Righteous Ruler ruling by the principles of righteousness, Ruler over the four quarters of the earth (lit., the four island-continents bounded by four oceans), Conqueror of all enemies, whose realm was established in security, and who was endowed with the Seven Treasures. And Ānanda, this (Kusinārā) town was then King Mahāsudassana's capital city, called Kusāvatī. From east to west it was twelve yojanas long, and from north to south it was seven yojanas broad.

Ānanda, the capital city Kusāvatī was opulent, prosperous, well-populated, crowded with (all kinds of) people and abundant in provisions. Just as, Ānanda, a capital city of the devas, called Āḷakamandā, is opulent, prosperous, well-populated (with devas), crowded with (all kinds of) yakkha-devas, and abundant in provisions, so the capital city Kusāvatī was opulent, prosperous, well-populated, crowded with (all kinds of) people, and abundant in provisions.

Ānanda, the capital city Kusāvatī was never silent by day and night. (resounding) with ten sounds, namely, the noises of elephants, of horses, of carriages, the sounds of big drums, of tabours, of lutes, of singing, of conches, of small gongs, of cymbals, and tenthly, cries of "Eat, drink, chew."[1]

Go you, Ānanda, enter Kusinārā and say to the Malla princes living in Kusinārā: "Today, Vāseṭṭhas (i.e., Malla princes of the Vāseṭṭha clan), in the last watch of the night (towards dawn), the parinibbāna of the Tathāgata will take place. Come, Vāseṭṭhas, come quickly. Do not feel regret later (with the thought) 'Though the parinibbāna of the Tathāgata took place in our territory, we did not get (the chance) to see him at the very last'."

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1. The Pāḷi text lists actually eleven kinds of sounds, the cries of invitation to eat, etc. being the eleventh sound, although mentioned in the text as the last and tenth sound. The sound of small gongs and of cymbals can be combined to count as one sound, according to the Commentary on Buddhavaṁsa.

The Venerable Ānanda assented respectfully, saying "Very well, Venerable Sir," and rearranging his robes, took alms-bowl and great robe, and went into Kusinārā with a companion.

Homage by the Malla Princes

211. At that time the Malla princes of Kusinārā were assembled at the council hall on certain business. Then the Venerable Ānanda approached the council hall of the Malla princes and announced to them: "Today, Vāseṭṭhas, in the last watch of the night, the parinibbāna of the Tathāgata will take place. Come, Vāseṭṭhas, come quickly. Do not feel regret later (with the thought) 'Though the parinibbāna of the Tathāgata took place in our territory. we did not get (the chance) to see him at the very last!"

On hearing these words of the Venerable Ānanda, the Malla princes, their sons (and daughters), daughters--in-law, and their wives felt miserably grief stricken, sad at heart, and oppressively sorrowful in mind. Some wept with dishevelled hair, with upraised hands, they flung themselves down, and rolled forward and backward, hither and thither; (lamenting) "Too soon is the Bhagavā going to realize parinibbāna! Too soon is the Sugata going to realize parinibbāna! Too soon is the Eye (i.e., the Possessor of the Eye of Wisdom) going to disappear from the world!"

Then the Malla princes, their sons (and daughters), daughters-in-law, and their wives, feeling miserably grief stricken, sad at heart, and oppressively sorrowful in mind, approached the Venerable Ānanda, in the Sal grove of the Mallas at the road-bend (leading) to the town.

Then this thought occurred to the Venerable Ānanda:

"If I should let the Mallas of Kusinārā pay homage to the Bhagavā one by one, the night will have passed into dawn before (all) the Malla princes finish paying reverence to the Bhagavā. It would be well if I should put the Mallas of Kusinārā in (separate) groups according to family, and let them pay homage group by group, (announcing) 'Venerable Sir, the Malla prince of such and such a name, with children, wife, ministers and retinue, pays homage at the feet of the Bhagavā!"

Then the Venerable Ānanda put the Mallas of Kusinārā in groups according to family and let them pay homage to the Bhagavā group by group, (announcing) "Venerable Sir, the Malla prince of such and such a name, with children, wife, ministers and retinue, pays homage at the feet of the Bhagavā."

By this means the Venerable Ānanda enabled (all) the Malla princes to pay homage to the Bhagavā, (finishing) in the very first watch of the night.

Subhadda the Wandering Ascetic

212. At that time Subhadda, a wandering ascetic[1], was staying at Kusinārā. He heard that "On this day, in the last watch of the night, the parinibbāna of the Samaṇa Gotama[2] will take place." Then Subhadda the wandering ascetic had this thought:

"I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Samaṇa Gotama will take place. There is an uncertainty (regarding true doctrine) that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty."

Then Subhadda the wandering ascetic approached the Venerable Ānanda in the Sal grove of the Malla princes at the road-bend (leading) to Kusinārā, and said to the Venerable Ānanda: "O Ānanda, I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Samaṇa Gotama will take place. There is an uncertainty that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able

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1. **wandering ascetic**: *paribbājaka*, a wanderer; wandering religious mendicant; usually not a Buddhist.
2. **Samaṇa Gotama**: a samaṇa is a wanderer, a recluse, a person leading a religious life. The Buddha was often mentioned and addressed as a Samaṇa by non-Buddhists.

to expound the Doctrine to me so as to removeth is uncertainty. O Ānanda, I request (the chance of getting) to see the Samaṇa Gotama."

On this being said, the Venerable Ānanda replied: "Friend Subhadda, this cannot be allowed. (lit., enough, or, not fitting.) Do not harass the Tathāgata. The Bhagavā is very tired."

For a second time, Subhadda the wandering ascetic said:.....(repeated as above) .....

For a third time, Subhadda the wandering ascetic said: " O Ānanda, I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the Homage-Worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only sometimes and rarely. Today, in the last watch of the night, the parinibbāna of the Gotama will take place. There is an uncertainty that has arisen in me. I have this faith in the Samaṇa Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty. O Ānanda, I request (the chance of getting) to see the Samaṇa Gotama."

For the third time also, the Venerable Ānanda replied: "Friend Subhadda, this cannot be allowed. Do not harass the Tathāgata. The Bhagavā is very tired."

213. The Bhagavā overheard this converation between the Venerable Ānanda and the wandering ascetic Subhadda, and the Bhagavā said to the Venerable Ānanda:

Ānanda, it is not fitting (to hinder the wandering ascetic). Do not prevent Subhadda (from seeing me). Ānanda, let Subhadda get (the opportunity) to see the Tathāgata. If Subhadda asks me anything, everything he asks will be because he wants to know, and not because he wishes to harass me. When I answer what he asks, he will readily understand that (answer).

Then the Venerable Ānanda said to the wandering ascetic Subhadda, "Go, Friend Subhadda. The Bhagavā has given you permission."

Then Subhadda the wandering ascetic approached where the Bhagavā was, and offered courteous greetings to the Bhagavā. After offering courteous greetings to the Bhagavā, and having said memorable words of

felicitation, Subhadda seated himself on one side. When he was seated, Subhadda the wandering ascetic addressed the Bhagavā thus:

"O (Venerable) Gotama, there are samaṇas and brāhmaṇas (i. e., leaders in religious life) who have communities of many disciples, who have large sects of followers, who are leaders of (their) sects, who are renowned, who are famous, who are founders of schools of doctrine, and who are well-esteemed by many people. They are, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta, and Niganṭha Nātaputta. Do all of them have knowledge and understanding, as they themselves have declared? Or do all of them have no knowledge and understanding? Or do some of them have knowledge and understanding, and some have no knowledge and understanding?"

Subhadda, do not ask (this question) (lit., it is not fitting, not proper). Put aside that (question) whether all of them have knowledge and understanding, as they themselves have declared, or whether all of them have no knowledge and understanding, or whether some of them have knowledge and understanding, and some have no knowledge and understanding.

Subhadda, I shall expound the Doctrine to you. Listen and bear it well in mind. I shall speak.

On Subhadda the wandering ascetic assenting respectfully by saying "Very well, Venerable Sir," the Bhagavā gave this discourse:

214. Subhadda, in whatsoever Teaching is not found the Noble Path of Eight Constituents, neither in it is there found a samaṇa of the first stage, (a realizer of the First Magga and Phala, a *sotāpanna*), nor is there found a samaṇa of the second stage, (a realizer of the Second Magga and Phala, a *sakadāgāmī*), nor is there found a samaṇa of the third stage, (a realizer of the Third Magga and Phala, an *anāgāmī*), nor is there found a samaṇa of the fourth stage, (a realizer of the Fourth and Final Magga and Phala, an arahat).

And, Subhadda, in whatsoever Teaching is found the Noble Path of Eight Constituents, in it is found a samaṇa of the first stage (*a sotāpanna*), and in it is found a samaṇa of the second stage (*a sakadāgāmī*),

and in it is found a samaṇa of the third stage (*an anāgāmī*), and in it is found a samaṇa of the fourth stage (an arahat).

Now, Subhadda, in this Teaching (of mine) there is to be found the Noble Path of Eight Constituents; and in this Teaching alone is found a samaṇa of the first stage (*a sotāpanna*); in this Teaching alone is found a samaṇa of the second stage (*a sakadāgāmī*); in this Teaching alone is found a samaṇa of the third stage (*an anāgāmī*); in this Teaching alone is found a samaṇa of the fourth stage (an arahat). Other systems of Teaching are void of (the twelve)[1] noble samaṇas who have true knowledge. Subhadda, if these (twelve) bhikkhus practise and pass on the Teaching rightly, the world will not be void of arahats.

(Verse)

Subhadda, at the age of twenty-nine, I renounced the world and became an ascetic to search for Enlightenment (*Sabbaññuta Ñāṇa*). It is over fifty years now, since I became an ascetic. Outside this (Teaching of mine) there is no one who cultivates Insight Practice (vipassanā) leading to *Magga Ñāṇa*; (outside of this Teaching) there is no samaṇa of the first stage (*sotāpanna*); neither is there a samaṇa of the second stage; nor a samaṇa of the third stage; nor a samaṇa of the fourth stage.

Other systems of teaching are void of (the twelve) noble samaṇas who have true knowledge. Subhadda, if these (twelve) bhikkhus practise and pass on the Teaching, the world will not be void of arahats.

215. When this was said, Subhadda the wandering ascetic addressed the Bhagavā thus: "Venerable Sir, extremely wonderful (is the Doctrine)! Venerable Sir, surpassingly beautiful (is the Doctrine)! Venerable Sir, just as if that which has been turned over is turned upright, or that which has been hidden is revealed, or one who has lost his way is informed of the right way, or an oil-lamp is (brought and) held in the darkness so

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1. **the twelve:** by this is meant (a) four persons who attain the realization of Magga; (b) four persons who attain the realization of Phala, Fruition; and (c) four persons who are striving through vipassanā meditation to attain the four Stages of Realization.

that those with eyes might see objects, even so the Bhagavā has shown me the Truth in many ways. Venerable Sir, I take refuge in the Bhagavā, I take refuge in the Dhamma (the Teaching of the Buddha), I take refuge in the Saṁgha (the Order of bhikkhus). May I, Venerable Sir, receive from the Bhagavā (lit., in the presence of the Bhagavā) initiation and admission into the Order as a bhikkhu."

Subhadda, if a person who previously has been a believer in other Doctrines wishes to be initiated and to be admitted into this Order as a bhikkhu, he has to live under probation for four months. When the four months have passed, if the bhikkhus are satisfied (with him), that person will be initiated and admitted into the Order, thus becoming a bhikkhu. But in this matter, the individual differences are recognized.

"Venerable Sir, if a person, having been a believer in another Doctrine and wishing to receive initiation and admission into this Order as a bhikkhu, has to live under probation for four months, and if at the end of the four months, the bhikkhus are satisfied and grant him initiation and grant him admission into the Order as a bhikkhu, I am prepared to live under probation even for four years. At the end of four years let the bhikkhus who are satisfied grant me initiation and admission into the Order so as to become a bhikkhu."

Then the Bhagavā said to the Venerable Ānanda, "Since that is so, Ānanda, let Subhadda be initiated into the Order." And the Venerable Ānanda replied, "Very well, Venerable Sir."

After that, Subhadda the wandering ascetic said this to the Venerable Ānanda:

"Fortunate you all are, Friend Ānanda; good gain you all have, Friend Ānanda, in that you all have received in the very presence of the Teacher inauguration as close disciples in this Teaching." (lit., have been sprinkled over with the sprinkling or anointing of close discipleship.)

Subhadda the wandering ascetic then received initiation and admission into the Order as a bhikkhu in the presence of the Bhagavā. Not long after that, the Venerable Subhadda sought solitary seclusion and

remained directing his mind (towards the attainment of Nibbāna) without any remission of awareness and with vigorous resolution.

And soon he attained to and remained abiding in the supreme Arahatta Fruition stage, the goal of the Practice of Purity (*brahmacariya*), having realized this in this very life, by himself and through Magga Insight (*abhiññā*), — (a desired goal) for which good people worthily leave the worldly life and become homeless recluses. Thus he knew "Rebirth is no more (for me); I have achieved the goal of the Practice of Purity; what should be done (for the realization of Magga) has been done; and I have nothing more to do (for such realization)." The Venerable Subhadda became one of the arahats, and he was the last one to become a disciple in the presence of the Bhagavā.

End of the fifth Portion for Recitation

Last Words of the Tathāgata

216. Then the Bhagavā said to the Venerable Ānanda:

It may happen that (some among) you have this thought: 'The Doctrine; (lit. the word) is bereft of the Teacher of the Doctrine; our Teacher is no more.' But, Ānanda, it should not be so considered. Ānanda, the Doctrine and Discipline I have taught and laid down to all of you will be your Teacher when I am gone.

Ānanda, when I have passed away, bhikkhus should not address one another as they do at present by the term '*āvuso*' (Friend) (irrespective of seniority). Ānanda, the senior bhikkhus should address the junior bhikkhus by name, or by family name, or by the term '*āvuso*'. And the junior bhikkhus should address the senior bhikkhus by the term '*bhante*' or '*āyasmā*' (Venerable Sir)

Ānanda, after I have passed away, the Saṁgha, the Order of the bhikkhus, may, if it wishes to, abolish lesser and minor Rules of Discipline.

Ānanda, after I have passed away, let the Brahma penalty be imposed upon Bhikkhu Channa.

"But, Venerable Sir, what is the Brahma penalty?"

Ānanda, let Bhikkhu Channa say whatever he wishes to. The bhikkhus should neither advise him nor admonish him, nor deter him.

217. Then the Bhagavā addressed the bhikkhus thus:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṁgha (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.....

For a third time, the Bhagavā said:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṁgha, 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 Saṁgha, 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 Saṁgha, or Magga, or the Practice.

Ānanda, amongst these five hundred bhikkhus, even the least (in attainment) is a Sotāpanna, a Stream-enterer, 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.

218. Then the Bhagavā said to the bhikkhus:

O Bhikkhus, I say this now to you: "All conditioned and compounded things (*saṅkhārā*) have the nature of decay and disintegration. With mindfulness endeavour diligently (to complete the task).[1]"

These were the last words of the Tathāgata.

The Buddha's Parinibbāna

219. Then the Bhagavā entered upon the first jhāna. Rising from the first jhāna, he entered upon the second jhāna. Rising from the second jhāna, he entered upon the third jhāna. Rising from the third jhāna, he entered upon the fourth jhāna. Rising from the fourth jhāna, he entered upon and became absorbed in the *ākāsānañcāyatana* (Sphere of Infinity of Space). Rising from the *samāpatti*[2] of Infinite Space, he entered upon and became absorbed in the *viññāṇañcāyatana* (Sphere of Infinity of Consciousness). Rising from the *samāpatti* of Infinite Consciousness, he entered upon and became absorbed in the *ākiñcaññāyatana* (Sphere of Nothingness). Rising from the *samāpatti* of Nothingness, he entered upon and became absorbed in the *Nevasaññānāsaññāyatana*

1. See footnotes 1 and 2 to para 185.
2. **Jhāna** is a term used for the state of deep mental absorption in an object of meditation; *samāpatti* is a term used for attainment of sustained deep mental absorption in an object of meditation. When *jhāna* is sustained, it is termed *samāpatti*. The term *jhāna* is usually used for attainment in the first four stages of deep mental absorption, i.e., the four *rūpa jhānas*. The term *Samāpatti* is used for attainment in the next stages of deep mental absorption, i. e., the four *arūpa jhānas*, and also for attainment of *phala* and *nirodha*. However, the term *samāpatti* is sometimes used to denote both the *rūpa* and *arūpa jhānas*. In the *nirodha samāpatti* there is no object of meditation, because of the cessation of *saññā*, Consciousness.

(Sphere of Neither *saññā* Nor Non-*saññā*). Rising from the *samāpatti* of Neither *saññā* Nor Non-*saññā*, he entered upon and became absorbed in *Nirodhasamāpatti*, in which *saññā*-and-sensation (i.e., Consciousness) cease.

Then the Venerable Ānanda asked the Venerable Anuruddha, "Bhante Anuruddha, has the Bhagavā passed away?"

(The Venerable Anuruddha replied,) "Āvuso Ananda the Bhagavā has not passed away. He is absorbed in *Nirodhasamāpatti*."

Then the Bhagavā, rising from the *Nirodhasamāpatti*, entered upon and became absorbed in the Sphere of Neither *saññā* Nor Non-*saññā*. Rising from the *samāpatti* of Neither *saññā* Nor Non-*saññā*, he entered upon and became absorbed in the Sphere of Nothingness. Rising from the *samāpatti* of Nothingness, he entered upon and became absorbed in the Sphere of Infinite Consciousness. Rising from the *samāpatti* of Infinite Consciousness, he entered upon and became absorbed in the Sphere of Infinite Space. Rising from the *samāpatti* of Infinite Space, he entered upon the fourth jhāna. Rising from the fourth jhāna, he entered upon the third jhāna. Rising from the third jhāna, he entered upon the second jhāna. Rising from the second jhāna, he entered upon the first jhāna. Rising from the first jhāna, he entered upon the second jhāna. Rising from the second jhāna, he entered upon the third jhāna. Rising from the third jhāna, he entered upon the fourth jhāna. Immediately after rising from the fourth jhāna, the Bhagavā passed away, realizing parinibbāna.

220. When the Bhagavā passed away, simultaneously with his passing away, a great, terrible, hair-raising and gooseflesh-causing earthquake occurred. Also rolls of thunder burst forth continuously.

When the Bhagavā passed away, at the moment of his passing away, the Sahampati Brahmā recited this verse:

"Even such an incomparable person as the Self-Enlightened Tathāgata, the Teacher endowed with Ten Strengths (consisting of his perfect comprehension in ten fields of knowledge), has to pass away in this world. All beings in this world must inevitably give up the aggregate of mental and physical phenomena."

221. When the Bhagavā passed away, immediately on his passing away, Sakka, King of the devas, recited this verse:

"All conditioned and compounded things (saṅkhārā) are indeed impermanent. Arising and decay are inherent in them. Having come into existence, they cease. The realization of Nibbāna on their cessation is blissful peace."

222. When the Bhagavā passed away, immediately on his passing away, the Venerable Anuruddha recited these verses:

"The craving-free Sage has passed away, intent on the peace of Nibbāna. There is no more inhalation or exhalation of breath of the Buddha, he who had a steadfast mind and equanimity.

"The Buddha endured his physical suffering with an unshaken mind. Like a flame extinguished, the mind of that Buddha has found release."

223. When the Bhagavā passed away. immediately on his passing away, the Venerable Ānanda recited this verse:

"When the Enlightened One, replete with all noble qualities, passed away, then at that moment there occurred the fearsome great earthquake; then at that moment there occurred the hair-raising, goose-flesh-causing great earthquake."

224. When the Bhagavā passed away, some bhikkhus who were at that place and who were not free from the passions wept with upraised hands, flung themselves down, rolled forward and backward, and rolled hither and thither, (lamenting) "Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e, the Possessor of the Eye of Wisdom) disappeared from the world!"

But those bhikkhus who were free from sensual passion could bear it, mindfully and deliberately reflecting: "All conditioned and compounded things (*saṅkhārā*) are impermanent. How then can it be possible to get that (permanence) in this (compounded nature)?"

225. Then the Venerable Anuruddha said to the bhikkhus: "Enough, friends! Do not grieve, do not lament. Had not the Bhagavā proclaimed from former times that there must be separation (while living), severance (through death) and sundering (through being in different states of existence) from all that are dear and beloved? Friends, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it should not disintegrate and disappear be realized? There can be no such possibility. Friends, the devas are reproachful."

"But, Venerable Anuruddha, in what condition and in what state of mind are the devas?"

"Friend Ānanda, devas who are (standing) in the sky, taking (i.e., transforming) the sky as firm ground, weep with dishevelled hair, weep with upraised hands, fling themselves down, roll forward and backward, roll hither and thither, (lamenting) 'Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!'

"Friend Ānanda, devas who are (standing) on the ground, taking (i.e., transforming) the earth as firm ground, weep with dishevelled hair, weep with upraised hands, fling themselves down, roll forward and backward, roll hither and thither, (lamenting) 'Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!'

"But those devas who are free from sensual passion can bear it, mindfully and deliberately reflecting: All conditioned and compounded things have the nature of impermanence. How then can it be possible to get that (permanence) in this (compounded nature)?"

Then the Venerable Anuruddha and the Venerable Ānanda spent the rest of the night in religious discourse.

226. Then the Venerable Anuruddha said to the Venerable Ānanda, "Go, Friend Ānanda, enter Kusinārā and tell the Malla princes of Kusinārā 'O Vāseṭṭhas (i.e., Malla Princes), the Bhagavā has passed away. Do now as seems fitting to you'."

The Venerable Ānanda assented, saying to the Venerable Anuruddha, "Very well, Venerable Sir." He then in the morning rearranged his robes, and taking alms-bowl and great robe entered Kusinārā with a companion.

At that time, the Malla princes were assembled at the council hall on that very business (concerning the Buddha's parinibbāna). Then the Venerable Ānanda went to the council hall of the Kusinārā Malla princes and said to them, "O Vāseṭṭhas, the Bhagavā has passed away. Do now as seems fitting to you."

On hearing those words of the Venerable Ānanda, the Malla princes, their sons, daughters, daughters-in-law, and their wives felt miserably grief stricken, sad at heart and oppressively sorrowful in mind. Some wept with dishevelled hair, with upraised hands; they flung themselves down, and rolled forward and backward, hither and thither, (lamenting) "Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i.e., the Possessor of the Eye of Wisdom) disappeared from the world!"

Last Rites for the Remains of the Buddha

227. Then the Kusinārā Malla princes gave orders to their men, saying "Gather flower-garlands, perfumes and all kinds of musical instruments in Kusinārā."

Then the Kusināra Malla princes, taking flower--garlands, perfumes and all kinds of musical instruments, as well as five hundred sets of clothing, went to where the body of the Bhagavā was, in the Sal grove of the Mallas at the road-bend. And there they passed the day in paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes; and they made canopies of cloth and prepared pavilions of cloth.

Then the Kusinārā Malla princes thought: "It is too late today to cremate the remains of the Bhagavā. Tomorrow we shall perform the cremation."

Then the second day also was passed by the Mallas in paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers

and perfumes, and with the erection of canopies and pavilions of cloth. In the same way the third day also was passed; the fourth day also was passed; the fifth day also was passed; the sixth day also was passed.

Then, on the seventh day, this thought occurred to the Kusinārā Malla princes:

"We shall cremate the body of the Bhagavā south of the town, carrying it to the south side beyond the town by the southern road outside the town, paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes."

228. And thereupon eight foremost elders amongst the Malla princes, after washing their heads and donning new clothes, tried to lift up the body of the Bhagavā, (thinking) "We shall (now) lift up the body of the Bhagavā", but they were not able to do so. Then the Kusinārā Malla princes said to the Venerable Anuruddha, "Venerable Anuruddha, what is the reason, what is the cause that although eight of the foremost elders amongst the Malla princes, after washing their heads and donning new clothes, tried to lift up the body of the Bhagavā, (thinking) 'We shall (now) lift up the body of the Bhagavā', they could not do so?"

"Vāseṭṭhas, (it is because) your intention is different from the intention of the devas."

"What, Venerable Sir, is the intention of the devas?"

"Vāseṭṭhas, your intention is this: 'We shall cremate the body of the Bhagavā south of the town, carrying it to the south side beyond the town by the southern road outside the town, paying homage, respect, reverence and honour to the remains of the Bhagavā, with dance, song, music, flowers and perfumes.' The intention of the devas, however, is this: 'Paying homage, respect, reverence and honour to the remains of the Bhagavā, with celestial dance, song, music, flowers and perfumes, we shall carry the remains of the Bhagavā north of the town by the northern road, then entering the town by the northern gate and proceeding to the centre of the town by the central road, we shall leave by the eastern gate, and

shall perform the cremation ceremony at the Makuṭa-bandhana shrine[1] of the Malla princes on the east side of the town'."

"Venerable Sir, let it be according to the intention of the devas."

229. At that time, all of Kusinārā, including even fence-borders, rubbish heaps and dust bins, became covered knee-deep with celestial mandārava flowers. Then the devas and the Kusinārā Malla princes, paying homage, respect, reverence and honour to the remains of the Bhagavā, with both celestial and human dance, song, music, flowers and perfumes, carried the remains of the Bhagavā north of the town by the northern road, then entering the town by the northern gate and proceeding to the centre of the town by the central road, they left by the eastern gate, and laid down (the bier with) the body of the Bhagavā at the Makuṭabandhana shrine of the Malla princes on the east side of the town.

230. Then the Kusinārā Malla princes asked the Venerable Ānanda, "Venerable Ānanda, what should be done to the body of the Tathāgata?"

"O Vāseṭṭhas, the body of the Tathāgata should be treated in the same way as is done to the remains of a Universal Monarch."

"Venerable Ānanda, what is done to the remains of a Universal Monarch?"

"O Vāseṭṭhas, the body of a Universal Monarch is wrapped up in new cloth. After being wrapped up in new cloth, (the body is) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it is) again wrapped up in new cloth. In this way the body of the Universal Monarch is wrapped up in five hundred successive layers (of cloth and cotton wool). Then it is enclosed in a golden oil vat and covered over by another golden vat. Then a pyre of all kinds of perfumed wood is built, and the body of the Universal Monarch is cremated. A stupa (i.e., a monumental mound with a dome), to (the honour of) the Universal

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1. **Shrine:** The Commentary says that this was the royal hall where the Malla princes put on the ceremonial dress. It was called a shrine, out of courtesy.

Monarch is built at the junction of four highways. O Vāseṭṭhas, this is what is done to the body of a Universal Monarch."

"O Vāseṭṭhas, in the same way as is done to the body of a Universal Monarch, so should it be done to the body of the Tathāgata. A stupa to (the honour of) the Tathāgata should be built at the junction of four highways. At that stupa people will make offerings of flowers or incense or scented powder, or will pay homage, or will feel reverence in their minds. To such people, benefit and happiness will accrue for a long time."

Then the Kusinārā Malla princes gave orders to their men, to collect (all) the carded cotton wool of the Malla princes.

Then the Kusinārā Malla princes wrapped up the body of the Bhagavā in new cloth. After being wrapped up in new cloth, (the body was) wrapped up in carded cotton wool. After being wrapped up in carded cotton wool, (it was) wrapped up in new cloth. In this way the body of the Bhagavā was wrapped up in five hundred successive layers (of cloth and cotton wool). Then it was enclosed in a golden oil vat and covered over by another golden vat. Then a pyre of all kinds of perfumed wood was built, and the body of the Bhagavā was placed on the pyre.

The Venerable Mahākassapa

231. Now at that time the Venerable Mahākassapa was on the way from Pāvā to Kusinārā together with a large company of bhikkhus, numbering five hundred. Then the Venerable Mahākassapa left the road and sat down at the foot of a tree. At that time a certain Ājīvaka, (who was a naked ascetic), was journeying towards Pāvā, taking (with him) a mandārava flower from Kusinārā. Now the Venerable Mahākassapa saw that Ājīvaka coming from a distance and seeing him said to that Ājīvaka, "Friend, do you know our Teacher?"

"Yes, friend, I know of him. It is seven days now since the Samaṇa Gotama passed away. (In fact,) I have brought this celestial mandārava flower from there (i. e., from the place where the Buddha passed away)."

(Thereupon), some of the bhikkhus who were not (yet) free from the passions, from amongst the five hundred bhikkhus with the Venerable Mahākassapa, wept with upraised hands, flung themselves down, rolled forward and backward, and rolled hither and thither, (lamenting) "Too soon has the Bhagavā realized parinibbāna! Too soon has the Sugata realized parinibbāna! Too soon has the Eye (i. e., the Possessor of the Eye of Wisdom) disappeared from the world!"

But those bhikkhus who were free from sensual passion could bear it, mindfully and deliberately reflecting: "All conditioned and compounded things are impermanent. How then can it be possible to get that (permanence) in this (compounded nature)?"

232. Now at that time Subhadda[1] who had become a bhikkhu only in old age was amongst that assembly. And that Subhadda who had become a bhikkhu in his old age said thus to the (other) bhikkhus: "Enough, friends. Do not grieve, do not lament. We are well rid of that great Samaṇa. He had oppressed us by (saying) 'This is proper for you; that is not proper for you'. But now we shall do what we like; we shall not do what we do not like."

Then the Venerable Mahākassapa said to the bhikkhus: "Enough, Āvuso; do not grieve, do not lament. Had not the Bhagavā expounded from long before the (inevitable) facts of separation (while living), severance (through death), and sundering (through being in different states of existence) from all that are dear and beloved? Āvuso, in this matter, that which has the nature of arising, of appearing, of being compounded, and of decay and dissolution, how can the wish that it, even the body of the Tathāgata, should not disintegrate and disappear be realized? Did not the Bhagavā expound from long before that there can be no such possibility?"

233. Now at that time four foremost Malla princes, after washing their heads and donning new clothes, (thought) "We will set fire to the Bhagavā's funeral pyre," (and tried to ignite it) but were not able to do so. Then the Kusinārā Malla princes asked the Venerable Anuruddna thus:

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1. This Subhadda is a different person from the wandering ascetic of the same name mentioned in Paras 212—215.

"Venerable Anuruddha, what is the reason, what is the cause that although four foremost Malla princes, after washing their heads and donning new clothes, tried to kindle the funeral pyre of the Bhagavā, they were not able to set it on fire?"

"O Vāseṭṭhas, the wish (lit., the intention) of the devas is different."

"Venerable Sir, what is the wish of the devas?"

"O Vāseṭṭhas, the wish of the devas is this: The Venerable Mahākassapa is journeying along the way from Pāvā to Kusinārā, with a great company of bhikkhus, numbering five hundred; let not the Bhagavā's funeral pyre catch fire until the Venerable Mahākassapa has paid homage with his head at the feet of the Bhagavā."

"Venerable Sir, let it be according to the wish of the devas."

234. Then the Venerable Mahākassapa came to the funeral pyre of the Bhagavā at the Makuṭabandhana shrine of the Malla princes in Kusinārā. When he had come up to it, he arranged his robe over one shoulder and under the other, and with the palms of his hands put together and lifted up in reverence he walked three times round the pyre with his right side to it, and paid homage with his head against the feet of the Bhagavā. The five hundred bhikkhus also (who had come with the Venerable Mahākassapa) arranged their robes over one shoulder and under the other, and with their palms put together and lifted up in reverence, they walked three times round the pyre with their right side to it, and paid homage with their heads against the feet of the Bhagavā. When the Venerable Mahākassapa and the five hundred bhikkhus had paid their homage, the funeral pyre of the Bhagavā spontaneously burst into flames.

235. From the outer tegument (thin skin), or the corium (thick under-skin) or the flesh, or the sinews[1], or the synovic[2] fluid of the body of the Bhagavā which

1. the sinews: *nhāru* or *nahāru:* sinew, tendon, muscle.
2. synovic or synovial fluid: *lasikā:* synovia, a greasy albuminous fluid secreted from certain glands in the joints.

was burnt away, neither ash nor soot[1] was to be seen. Only the bone-relics[2] remained. Just as, for instance, when butter or oil is burnt away, neither ash nor soot is to be seen, so from the outer tegument, or the corium, or the flesh, or the sinews, or the synovic fluid of the body of the Bhagavā which was burnt away, neither ash nor soot was to be seen. Only the bone-relics remained. Of those five hundred sets of cloth wrappings, only two were not consumed by fire, the innermost and the outermost. When the body of the Bhagavā had been burnt up, a stream of water appeared from the sky and extinguished the pyre. A stream of water also spurted out from those Sal trees which had water in them and extinguished the pyre of the Bhagavā. The Kusinārā Malla princes, too, extinguished the pyre with water scented with all kinds of perfumes. Then the Kusinārā Malla princes surrounded the bone-relics of the Bhagavā (placed) in the council hall with a cordon of spearmen and bowmen[3], and for an entire seven days paid homage, respect, reverence and honour to the relics with dance, song, music and perfumse.

Distribution of the Relics

236. The King of Magadha, Ajātasattu, son of Queen Vedehī, heard that the Bhagavā had passed away at Kusinārā. Then Ajātasattu, son of Queen Vedehī, King of Magadha, sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. I too am of the ruling class. I too deserve a share of the relics of the Bhagavā. I too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Licchavī princes of Vesālī heard that the Bhagavā had passed away at Kusinārā. Then the Licchavī princes of Vesālī sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too dererve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

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1 soot: *masi:* the fine particles of ashes, or soot. The Burmese Nissaya renders it as charred pieces of the Buddha's body.

2. bone-relics: *sarīra:* consisting of small pieces of bones ranging in size from a mustard seed to half a kidney-bean as well as seven larger pieces, namely, the upper fore part of the skull, two collar bones, and four eye-teeth.

3. (lit., with a lattice work of spears and a fence of bows.)

The Sakya princes living at Kapilavatthu heard that the Bhagavā had passed away at Kusinārā. Then the Sakya princes of Kapilavatthu sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was our highest relative. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Buli princes of Allakappa heard that the Bhagavā had passed away at Kusinārā. Then the Buli princes of Allakappa sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Koliya princes of Rāmagāma heard that the Bhagavā had passed away at Kusinārā. Then the Koliya princes of Rāmagāma sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Brahmin of Veṭṭhadīpa heard that the Bhagavā had passed away at Kusinārā. Then the Brahmin of Veṭṭhadīpa sent an envoy to the Kusinārā Malla princes, (saying) "The Bhagavā was of the ruling class. I am of the brahmin class. I too deserve a share of the relics of the Bhagavā. I too shall erect a stupa over the relics of the Bhagavā and shall revere them."

The Malla princes of Pāvā heard that the Bhagavā had passed away at Kusinārā. Then the Pāvā Malla princes sent an envoy to the Malla princes of Kusinārā, (saying) "The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

On these words being said, the Kusinārā Malla princes said thus to that assembly, that group (of envoys), "The Bhagavā passed away in our domain. We will not give you any share of the relics of the Bhagavā."

237. On this being said, the Brahmin Doṇa addressed that assembly, that group, thus:

(Verses) "O Sirs, listen to one word of mine. Our Buddha was a believer in forbearance. It would not be at all proper if there should be strife over the sharing of the relics of him who was the noblest of men.

"O Sirs, let us all be united, be harmonious, be in joyful agreement, and divide the relics into eight portions. A great many people have devotion and reverence for the Possessor of the Eye of Wisdom. Let there be stupas (to his honour) widespread in all directions."

238. "Brahmin, in that case, do you yourself divide fairly the relics of the Bhagavā into eight equal portions."

Saying "Very well, Sirs," to that assembly, that group, the Brahmin Doṇa divided fairly the relics of the Bhagavā into eight equal portions. He then said to that assembly, that group, "Sirs, please give me this vessel (used in measuring out the relics). I too will raise a stupa over it and shall revere it." (Accordingly), the (measuring) vessel was given to the Brahmin Doṇa by that assembly, that group.

The Moriya princes of Pippalivana heard that the Bhagavā had passed away at Kusinārā. Then the Moriya princes of Pippalivana sent an envoy to the Malla princes of Kusinārā, (saying) 'The Bhagavā was of the ruling class. We too are of the ruling class. We too deserve a share of the relics of the Bhagavā. We too shall erect a stupa over the relics of the Bhagavā and shall revere them."

(The Malla princes replied) "No share of the relics of the Bhagavā remains. We have divided (and given) (all) the relics of the Bhagavā. Take the charred pieces of firewood from this place (of cremation)." And they (i.e., the Moriya princes) took away the charred pieces of firewood from that place (of cremation).

Raising the Relic-Stupas in Reverence

Then King Ajātasattu of Magadha, son of Queen Vedehī, built at Rājagaha a stupa over the relics of the

Bhagavā, in reverence and honour. The Licchavī princes of Vesālī also built at Vesālī a stupa over the relics of the Bhagavā, in reverence and honour. The Sakya princes living at Kapilavatthu also built at Kapilavatthu a stupa over the relics of the Bhagavā, in reverence and honour. The Buli princes of Allakappa also built at Allakappa a stupa over the relics of the Bhagavā, in reverence and honour. The Koḷiya princes of Rāmagāma also built at Rāmagāma a stupa over the relics of the Bhagavā, in reverence and honour. The Brahmin of Veṭṭhadīpa also built at Veṭṭhadīpa a stupa over the relics of the Bhagavā, in reverence and honour. The Malla princes of Pāvā also built at Pāvā a stupa over the relics of the Bhagavā, in reverence and honour. The Malla princes of Kusinārā also built at Kusinārā a stupa over the relics of the Bhagavā, in reverence and honour. The Brahmin Doṇa also built a stupa over the vessel (used in measuring out the relics), in reverence and honour. The Moriya princes of Pippalivana also built at Pippalivana a stupa over the charred pieces of firewood (brought from the place of cremation of the Buddha), in reverence and honour. Thus there came to be in former times ten stupas, eight being stupas of the (Buddha's) relics, the ninth being the vessel-stupa and the tenth being the charcoal-stupa.

Verses[1]

240. "Of eight measured portions of the relics of the Possessor of the Eye of Wisdom, seven portions (of the relics) of the noblest of men are revered and honoured in the *Jambudīpa* island-continent, and one portion is revered and honoured in Rāmagāma by the King of the Nāgas[2].

"One eye-tooth[3] is revered and honoured by the Tāvatiṁsa devas. One eye-tooth is revered and honoured in Gandhāra. One eye-tooth is revered

1. The Commentary says that these five verses were added by the *theras*, the bhikkhu elders, in Tambapaṇṇi Island, i.e., Ceylon, present day Sri Lankā.
2. Nāga: a serpent-like being gifted with miraculous powers and great strength.
3. eye-tooth: *dāṭhā*: one of the four sharp-pointed teeth, one on each side of the upper and lower jaws, between the incisors (cutting teeth) and the molars (grinders). The term "eye-teeth" would strictly refer to the two in the upper jaw only, but is used here for all the four teeth, for convenience.

and honoured in the realm of the King of Kaliṅga. One eye-tooth is revered and honoured by the king of the Nāgas.

"Through their glorious power, this earth is adorned with (festivals of) reverence and honour to the noble relics. Thus these relics of the Possessor of the Eye of Wisdom are reverentially honoured by the worthiest devas and men.

"Lords of devas, lords of Nāgas and lords of men revere and honour the relics. In the same way the highest monarchs revere and honour the relics. If those (relics)are obtained, pay homage with palms(of hands) put together and lifted up in reverence. Indeed, through hundreds of aeons, it is extremely difficult to meet a Buddha.

"The devas have taken the forty evenly-shaped teeth, all the hair and the hairs of the body, each separately, to all universes in succession."

End of Mahāparinibbāna Sutta, the Third Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Mahāsatipaṭṭhāna Sutta

DN 1, F. 20

IX. MAHĀSATIPAṬṬHĀNA SUTTA

(Great Discourse on Steadfast Mindfulness)

372. Thus have I heard:

The Bhagavā was at one time residing at the market-town called Kammāsadhamma in the Kuru Country. There the Bhagavā addressed the bhikkhus, (saying): "O Bhikkhus," and they replied to him, "Venerable Sir." The Bhagavā said:

Summary

373. Bhikkhus[1], this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna.

What are the four (Satipaṭṭhānas)? Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (*Kāya*)[2], with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (*citta*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless

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1. **Bhikkhus**: "This term here includes all those dedicated to the practice of the Teaching, (not only those who have been admitted to the Order). " (The Commentary)
2. **the body:** Strictly speaking, the aggregate of physical phenomena.

nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the *dhammā*[1], with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

End of the Summary

Perception of the True Nature of the Body:

(i) Section on Breathing

374. Bhikkhus, how does the bhikkhu keep his mind steadfastly on the body?

Bhikkhus, the bhikkhu following the practice of my Teaching, having gone to the forest, or to the foot of a tree, or to an empty, solitary place, sits down cross-legged, keeping his body erect, and sets up mindfulness, orienting it (towards the object of concentration). (Then) with entire mindfulness he breathes in, and with entire mindfulness he breathes out. Breathing in a long inhalation, he is conscious of breathing in a long inhalation, or breathing out a long exhalation, he is conscious of breathing out a long exhalation. Breathing in a short inhalation, he is conscious of breathing in a short inhalation, or breathing out a short exhalation, he is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. (By being fully conscious of the

1. **dhammā**: the five dhammas consisting of (1) five nīvaraṇas (2) five khandhas. (3) twelve āyatanas, (4) seven bojjhaṅgas, and (5) four ariya saccas. This will become clear in Paras 382 to 403 of this sutta.

inhalation) he trains himself to calm down the strong inhalation as he breathes in. (By being fully conscious of the exhalation) he trains himself to calm down the strong exhalation as he breathes out[1].

Just as, bhikkhus, a skilful turner or a turner's apprentice knows a long pull (on the string turning the lathe) when a long pull is made, or knows a short pull when a short pull is made, even so, bhikkhus, the bhikkhu breathing in a long inhalation is conscious of breathing in a long inhalation, or breathing out a long exhalation is conscious of breathing out a long exhalation, or breathing in a short inhalation is conscious of breathing in a short inhalation, or breathing out a short exhalation is conscious of breathing out a short exhalation. He trains himself to be clearly conscious of the whole stretch of the in-coming breath at its beginning, its middle, and at its end. He trains himself to be clearly conscious of the whole stretch of the out-going breath at its beginning, its middle, and at its end. He trains himself to calm down the strong inhalation as he breathes in. He trains himself to calm down the strong exhalation as he breathes out.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his (own breathing), (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the aggregate of physical phenomena (which is the breathing) of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena (which is the breathing) of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his (own breathing) or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena (which is the process of breathing). He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical

1. No special effort is necessary to calm down the strong inhalation and exhalation. The more one gets mental concentration the more the strong inhalation and exhalation will calm down. When the mental concentration reaches its highest point, inhalation and exhalation will become so delicate that the yogī will feel that his breathing has stopped.

phenomena (which is the process of breathing), with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (which is inhaling and exhaling). That (mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Breathing

Perception of the True Nature of the Body:

(ii) Section on Body Movement and Posture

375. And again, bhikkhus, the bhikkhu when walking, is conscious of walking; or when standing, he is conscious of standing; or when sitting, he is conscious of sitting; or when lying down, he is conscious of lying down; or in whatever movement or posture his body is, he is conscious of it.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate

1. The causes of the appearing and dissolution of the aggregate of physical phenomena which is inhalation and exhalation are the existence or the non-existence of the body, the nose and the mind.

of physical phenomena which is the body, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta directing it)[2]. That

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1. The causes of appearing of physical phenomena are ignorance of the Four Ariya Truths, craving, kamma, and nutriment. They and their effect, i. e., the continuous appearance of physical phenomena, are called five *Samudaya dhammā*. The perception of these five *Samudaya dhammā* is called *Samudaya dhammānupassī*. They are perceived in the following way:

When the bhikkhu can steadfastly keep his mind on the body--postures by means of diligence, mindfulness, concentration, comprehension, he perceives the sign or incessant appearance of physical phenomena (nibbatti lakkhaṇā): This perception usually begins, when the bhikkhu achieves the second vipassanā ñāṇa—paccaya pariggaha ñāṇa. From this perception, the bhikkhu draws the conclusion that rebirths of beings take place in a similar way.

Therefore, while the bhikkhu is perceiving the continuous appearance of physical phenomena he realizes that endless rebirths are due to: (1) ignorance of Four Ariya Truths; (2) craving for pleasure of the senses; (3) kamma (deeds, words and thoughts) which has the potency for rebirth as its effect; (4) nutriment which is essential for physical phenomena; (5) mind (*citta*) which is the motivating force; (6) heat and cold. The causes of dissolution of physical phenomena are the absence of the above factors.

The bhikkhu then realizes that extinction of ignorance of Four Ariya Truths will cause the extinction of endless appearance of physical phenomena. The actual perception of the sign of *change* or *disappearance* or *deterioration* of physical phenomena will begin when the bhikkhu achieves the third vipassanā ñāṇa—Sammasana ñāna. The sign of change is called viparināma lakkhaṇā. In fact, the perception of the appearance and disappearance of physical phenomena,by means of *nibbatti* and *viparināma lakkhaṇa*, becomes clearer when the bhikkhu achieves the fourth vipassanā ñāṇa— Udayabbaya ñāṇa. However, the perception of only the disappearance of physical phenomena becomes stronger, when he achieves the fifth vipassanā ñāṇa—bhaṅga ñāṇa.

2. This shows the mental state of the bhikkhu when his mindfulness is at its height. Before he reaches this mental state, he occasionally imagines, in spite of his efforts to be mindful,
(a) that body and limbs are his,
(b) that his jīva (soul or atta) is directing them to make postures. Occasionally, he even feels proud of and pleased with "his" body and limbs.

These false views of the body and limbs begin to disappear when he achieves the fifth vipassanā ñāṇa—bhaṅga ñāṇa. From that stage the bhikkhu perceives only the deterioration of the body. And he is no longer conscious of the body and the limbs as such. And therefore he does not take pride and pleasure in them.

With this perception of the non-existence of the body and limbs, he fully achieves the eleventh vipassanā ñāṇa, (saṅkhārupekkhā ñāṇa).

(mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Body Movement and Posture

Perception of the True Nature of the Body:

(iii) Section on Clear Comprehension

376. And again, bhikkhus, the bhikkhu in moving forward and in moving back does so with clear comprehension; in looking straight ahead and sideways, he does so with clear comprehension; in bending and in stretching his limbs, he does so with clear comprehension; in carrying or wearing the great robe, alms-bowl and the other two robes, he does so with clear comprehension; in eating, drinking, chewing and savouring, he does so with clear comprehension; in defecating and urinating, he does so with clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking or in keeping silent, he does so with clear comprehension.

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body..... (p).....(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Clear Comprehension

Perception of the True Nature of the Body:

(iv) Section on Consideration of Repulsiveness

377. And again, bhikkhus, the bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the hair down, enclosed

by the skin and full of manifold impurities, (thinking thus:) "There are in this body: hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs, large intestine, small intestine, contents of the stomach, faeces, (brain)[1], bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, nasal mucus, synovic fluid (i.e., lubricating oil of the joints) and urine."

Just as if, bhikkhus, there were a bag with an opening at each end, and full of various kinds of grain such as hill-paddy, paddy, green gram, cow-pea, sesame and husked rice; and a man with sound eyes, having opened it, should examine and reflect (on the contents) thus: "This is hill-paddy, this is paddy, this is green gram, this is cow-pea, this is sesame, this is husked rice," even so, bhikkhus, the bhikkhu examines and reflects on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin and full of manifold impurities, (thinking thus:) "There are in this body: hair of the head, ...urine."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body .....(p) ..... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of Repulsiveness

Perception of the True Nature of the Body:

(v) Section on Consideration of the Primary Elements

378. And again, bhikkhus, the bhikkhu examines and reflects on this body, in whatever position it

1. 'the brain' is not included in the Pāli Text of this Sutta; but is included in the Paṭisambhidā Magga.

remains or is placed, as composed of the primary elements[1]: "There are in this body (only) the earth element, the water element, the fire element, and the air element."

Just as if, bhikkhus, a skilful butcher or a butcher's apprentice, having slaughtered a cow and cut it up into portions should be sitting at the junction of four main roads, (so that only pieces of meat are seen and not the cow as such), even so the bhikkhu examines and reflects on this very body in whatever position it remains or is placed, as composed of the primary elements: "There are in this body (only) the earth element, the water element, the fire element, and the air element."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body·····(p) ·····(that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Consideration of the Primary Elements

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1. the primary elements: *dhātu*, 'element', is a force of Nature which behaves in accordance with the laws of Nature. The four primary elements literally translated above for the sake of brevity as 'earth, water, fire, and air elements' are:

   (1) *Pathavi-dhātu*: a force of Nature that has the attribute of causing hardness. (It is sometimes translated as the element of solidity or of extension);

   (2) *Āpo-dhātu*: a force of Nature that has the attributes of causing cohesion and of causing fluidity. (It is sometimes translated as the element of cohesion);

   (3) *Tejo-dhātu*: a force of Nature that has the attribute of causing heat or cold, i.e., thermal energy. (It is sometimes translated as the element of heat);

   (4) *Vāyo-dhātu*: a force of Nature that has the attribute of causing motion or impetus. (It is sometimes translated as the element of motion).

   The *Pathavī-dhātu* is predominant in the first twenty items of the list given in Section (iv). The *Āpo-dhātu* is predominant in the last twelve items. The *Tejo-dhātu* consists of four kinds of heat in the body and *Vāyo-dhātu* consists of six kinds of Vāyo in the body.

Preception of the True Nature of the Body:

(vi) Section on Nine Kinds of Corpses

379. And again, bhikkhus, as if the bhikkhu is seeing a body, one day dead, or two days dead, or three days dead, swollen, turning black and blue, and festering, abandoned in the charnel-ground, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body .....(p) ..... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that: it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body ..... (p) ..... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground—

(reduced to) a skeleton held together by the tendons, with some flesh and blood still adhering to it.....,

(reduced to) a skeleton held together by the tendons, blood-besmeared, fleshless.....,

(reduced to) a skeleton still held together by the tendons, without flesh and blood.....,

(reduced to) loose bones scattered in all directions,— at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place

shin-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at another place the jawbone, at another place the teeth, at another place the skull, he applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body...(p)... (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

And again, bhikkhus, as if the bhikkhu is seeing a body abandoned in the charnel-ground—

(reduced to) bleached bones of conch-like colour...,

(reduced to) bones more than a year old, lying in a heap...,

(reduced to) rotted bones, crumbling to dust, he then applies (this perception) to his own body thus: "Indeed, this body of mine, too, is of the same nature; it will become like that; it cannot escape such (a fate)."

Thus he keeps his mind steadfastly on the aggregate of physical phenomena which is his body (and perceives its impermanent, insecure, soulless, and repulsive nature). (Occasionally) he realizes that the aggregate of physical phenomena which is the body of others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the aggregate of physical phenomena which is the body of others. In this way, he is considered to keep his mind steadfastly on the aggregate of physical phenomena which is his own body or which is that of others. (When he gains more concentration), he perceives the cause and the actual appearing of the aggregate of physical phenomena which is the body. He (also) perceives the cause and the actual dissolution of the aggregate of physical phenomena which is the body. He (also) perceives both the actual appearing and the actual dissolution of the aggregate of physical phenomena which is the body, with their causes. And further, the bhikkhu is firmly mindful of the fact that there is only the aggregate of physical phenomena (without soul or atta directing it). That

(mindfulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the body, (perceiving its true nature).

End of the Section on Nine Kinds of Corpses

End of the Fourteen Ways[1] of Perception of the True Nature of the Body.

Perception of the True Nature of Sensation

380. Bhikkhus, how does the bhikkhu keep his mind steadfastly on sensation, *vedanā*, (and perceive its impermanent, insecure, and soulless nature)?

Bhikkhus, the bhikkhu who follows my Teaching, when experiencing a pleasant sensation, knows that a pleasant sensation is experienced; or when experiencing an unpleasant sensation, knows that an unpleasant sensation is experienced; or when experiencing a sensation neither pleasant nor unpleasant, knows that a sensation neither pleasant nor unpleasant is experienced.

When experiencing a pleasant sensation associated with sensual desires, he knows that a pleasant sensation associated with sensual desires is experienced; or when experiencing a pleasant sensation not associated with sensual desires, he knows that a pleasant sensation not associated with sensual desires is experienced; when experiencing an unpleasant sensation associated with sensual desires, he knows that an unpleasant sensation associated with sensual desires is experienced; or when experiencing an unpleasant sensation not associated with sensual desires, he knows that an unpleasant sensation not associated with sensual desires is experienced; when experiencing a sensation neither pleasant nor unpleasant

1. Fourteen Ways: consisting of one way of perception in each of the first five sections and nine ways of perception in the sixth and last section.

associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant associated with sensual desires is experienced; or when experiencing a sensation neither pleasant nor unpleasant not associated with sensual desires, he knows that a sensation neither pleasant nor unpleasant not associated with sensual desires is experienced.

Thus he keeps his mind steadfastly on sensation, *vedanā*, experienced by himself (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that sensation experienced by others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on sensation experienced by others. In this way, he is considered to keep his mind steadfastly on sensation experienced by himself or by others. (When he gains more concentration), he perceives the cause and the actual appearing of sensation. He (also) perceives the cause and the actual dissolution of sensation. He (also) perceives both the actual appearing and the actual dissolution of sensation, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only sensation (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on sensation, (perceiving its true nature).

End of "Perception of the True Nature of Sensation"

Perception of the True Nature of Mind

381. Bhikkhus, how does the bhikkhu concentrate steadfastly on the mind, *citta*, (and perceive its impermanent, insecure, and soulless nature)?

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1. The causes of the appearing of sensation are: ignorance of the Four Ariya Truths, craving, kamma and contact (*phassa*). These result in the appearing of sensation. The disappearance of these causes resultsin the dissolution or absence of sensation.

Bhikkhus, the bhikkhu following my Teaching knows (i.e., is aware of) the mind accompanied by passion, *rāga*[1], as 'Mind with passion'; he knows the mind unaccompanied by passion, as 'Mind without passion'; he also knows the mind accompanied by anger, *dosa*[2], as 'Mind with anger'; he also knows the mind unaccompanied by anger, as 'Mind without anger'; he also knows the mind accompanied by bewilderment, *moha*[3], as 'Mind with bewilderment'; he also knows the mind unaccompanied by bewilderment, as 'Mind without bewilderment'; he also knows the indolent state of mind, *saṁkhitta citta*[4], as 'Indolent state of mind'; he also knows the distracted state of mind, *vikkhitta citta*[5], as 'Distracted state of mind'; he also knows the developed state of mind, *mahaggata citta*[6], as 'Developed state of mind'; he also knows the undeveloped state of mind, *amahaggata citta*[7], as 'Undeveloped state of mind'; he also knows the inferior state of mind, *sa-uttara citta*, as 'Inferior state of mind';

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

2. **dosa:** mental violence, hatred, frustration, desire to ill-treat, desire to destroy, desire to kill, are all covered by this term, *dosa.*

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

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

5. **vikkhitta citta** A diffused or restless state of mind resulting in lack of concentration. (The Commentary)

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

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

he also knows the superior state of mind, *anuttara citta*[1], as 'Superior state of mind'; he also knows the mind in a state of concentration, *samāhita citta*[2], as 'Mind in a state of concentration'; he also knows the mind not in a state of concentration, *asamāhita citta*[3], as 'Mind not in a state of concentration'; he also knows the liberated state of mind, *vimuttacitta*[4], as 'Liberated state of mind'; he also knows the unliberated state of mind, *avimutta citta*[5], as 'Unliberated state of mind'.

Thus the bhikkhu concentrates steadfastly on his own mind, *citta*, (and perceives its impermanent, insecure, and soulless nature). (Occasionally) he realizes that the mind of others must be of a similar nature. Because of this realization, he can be said to concentrate steadfastly

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

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

   As a matter of fact, anuttara is normally an epithet for Lokuttarā citta or Magga-phala citta. However, in vipassanā practice, the yogī can concentrate only on the five upādānakkhandhas, the five Aggregates which form the objects of Clinging. He cannot concentrate on Magga-phala citta. Therefore, jhānas are given the epithet anuttara. (The Commentary)
2. **samāhita citta** is the mind that has samādhi, which is mental concentration on an object. According to the Commentary, *Samāhita citta* has (1) upacāra samādhi, and (2) appanā samādhi, (i.e., jhāna). Upacāra samādhi is samādhi that precedes, and is close to appanā samādhi, helping the latter to take place. Appanā samādhi fixes the mind on the mental object. The mind with upacāra samādhi generally belongs to the sensuous state of existence. The mind with appanā samādhi belongs to the rūpa (fine material) and arūpa (non-material) jhānas.
3. **asamāhita citta:** The mind without the two kinds of samādhi. (The Commentary)
4. **vimutta citta:** Here it means the mind temporarily liberated from moral defilements (*kilesas*). (The Commentary)
5. **avimutta citta:** The mind not liberated from moral defilements. (The Commentary)

on the mind of others. In this way, he is considered to concentrate steadfastly on his own mind or on the mind of others.(When he gains more concentration), he perceives the cause and the actual appearing of the mind. He (also) perceives the cause and the actual dissolution of the mind. He (also) perceives both the actual appearing and the actual dissolution of the mind, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there is only Mind (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu concentrates steadfastly on the mind, (perceiving its true nature).

End of 'Perception of the True Nature of Mind'

Perception of the True Nature of Dhammā:

(i) Section on the Hindrances

382. Bhikkhus, how does the bhikkhu keep his mind steadfastly on dhammā, mental and physical phenomena, (and perceive that they are just phenomena without any entity or soul)? Bhikkhus, the bhikkhu following my Teaching keeps his mind steadfastly on the mental phenomena of the five *nīvaraṇas*[2], Hindrances. And how does the

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1. The causes of the appearing of the mind are: ignorance of the four Ariya Truths, craving, kamma, the complex of mental and physical aggregates (*nāma-rūpa*). The disappearance of these causes result in the dissolution of the mind.

2. **nīvaraṇa**: Nīvaraṇa means obstacles in the path of one's spiritual progress. They are hindrances to doing good deeds and to the achievement of jhānas and of the four Magga Insights. There are five Hindrances:
(a) *Kāmacchanda*: all forms of taṇhā and lobha, craving and desire.
(b) *Byāpāda:* ill will; harbouring evil desires to ill-treat or destroy others, or to bring others into trouble.
(c) *Thina-middha:* sloth and torpor; feeling of indolence, particularly for doing good and meritorious deeds.
(d) *Uddhacca-kukkucca:* distraction (or agitation) and worry. This has two aspects: flitting about of the mind (series of thought--moments) in all directions, and worrying over past commissions and omissions.
(e) *Vicikicchā*: doubt or wavering of mind.

bhikkhu keep his mind steadfastly on the five nīvaraṇas, Hindrances, (and perceive their soulless nature)?

Bhikkhus, when sense-desire, *kāmacchanda*, is present in him, the bhikkhu following my Teaching knows 'There is sense-desire in me'; or when sense-desire is not present in him, he knows 'There is no sense-desire in me' Besides, he knows that the sense--desire which has not yet arisen comes to arise; and he knows that the sense-desire that has arisen comes to be discarded; and he knows that the discarded sense-desire will not arise in the future.

When ill will, *byāpāda*, is present in him, he knows 'There is ill will in me'; or when ill will is not present in him, he knows 'There is no ill will in me'. Besides, he knows that the ill will which has not yet arisen comes to arise; and he knows that the ill will that has arisen comes to be discarded; and he knows that the discarded ill will will not arise in the future.

When sloth and torpor, *thina-middha*, are present in him, he knows 'There are sloth and torpor in me'; or when sloth and torpor are not present in him, he knows 'There are no sloth and torpor in me'. Besides, he knows that the sloth and torpor which have not yet arisen come to arise; and he knows that the sloth and torpor that have arisen come to be discarded; and he knows that the discarded sloth and torpor will not arise in the future.

When distraction and worry, *uddacca-kukkucca*, are present in him, he knows 'There are distraction and worry in me'; or when distraction and worry are not present in him, he knows 'There are no distraction and worry in me'. Besides, he knows that the distraction and worry which have not yet arisen come to arise; and he knows that the distraction and worry that have arisen come to be discarded; and he knows that the discarded distraction and worry will not arise in the future.

When doubt or wavering of the mind, *vicikicchā*, is present in him, he knows 'There is doubt in me'; or when doubt is not present in him, he knows 'There is no doubt in me'. Besides, he knows that the doubt which has not yet arisen comes to arise; and he knows that the doubt that has arisen comes to be discarded; and he knows that the discarded doubt will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes.[1] And further, the bhikkhu is firmly mindful of the fact that there are only dhammā (without soul or atta). That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the five nīvaraṇa dhammā, (perceiving their true nature).

End of the Section on the Hindrances

Perception of the True Nature of Dhammā:

(ii) Section on the Five Khandhas

383. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the

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1. The arising of the Hindrances is due to *ayoniso manasikāra*, wrong perception of phenomena, resulting from taking any phenomenon as permanent, pleasurable, endowed with soul, and non-repulsive. In the case of craving and desire, the nīvaraṇa is due to taking what is actually repulsive as non-repulsive; in the case of ill will, the nīvaraṇa is due to taking something as being offensive. The non-appearance or disappearance of the Hindrances is brought about by *yoniso manasikāra*, right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless, and repulsive.
The discarded *kāmacchanda* will not arise again due to Arahatta Magga. The discarded *byāpāda* will not arise again due to Anāgāmi Magga. The discarded *thina-middha* will not arise again due to Arahatta Magga. The discarded *uddhaccakukkucca* will not arise again due to Arahatta Magga and Anāgāmi Magga respectively. The discarded *vicikicchā* will not arise again due to Sotāpatti Magga.

five *upādānakkhandhas*[1], Aggregates which are the objects of Clinging, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the five *upādānakkhandhas*, Aggregates which are the objects of Clinging?

Bhikkhus, the bhikkhu following my Teaching perceives thus: 'Such is *rūpa*, physical phenomenon; such is the origination of physical phenomenon; such is the disappearance of physical phenomenon. Such is *vedanā*, sensation; such is the origination of sensation; such is the disapperance of sensation. Such is *saññā*, perception (i. e., assimilation of sensation); such is the origination of perception; such is the disappearance of perception. Such is *saṅkhāra*, mental formations; such is the origination of mental formations; such is the disappearance of mental formations. Such is *viññāṇa*, consciousness; such is the origination of consciousness; such is the disappearance of consciousness.'

Thus he keeps his mind steadfastly on the dhammā, mental and physical phenomena, in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and

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1. *upādānakkhandhas* are the five khandha Aggregates which are the objects of Grasping or Clinging. The five *khandhas* are:
   (a) *rūpakkhandha*, the aggregate of physical phenomena, or the body;
   (b) *vedanākkhandha*, the aggregate of sensation or feeling;
   (c) *saññākkhandha*, the aggregate of perception;
   (d) *saṅkhārakkhandha*, the aggregate of volitional thought and action or mental formations, (with the exception of vedanā and saññā); and
   (e) *viññāṇakkhandha*, the aggregate of consciousness.

   But the *magga-phala citta* (lokuttara citta) is not an object of Clinging. Therefore, only the viññāṇakkhandha which does not include *magga-phala citta* can be the object of Clinging (upādāna).

the actual dissolution of the dhammā, with their causes[1]. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on this five upādānakkhandha dhammā, (perceiving their true nature).

End of the Section on the Five Khandhas

Perception of the True Nature of Dhammā:

(iii) Section on the Twelve Sense-Bases

384. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the six internal and the six external āyatanas, sense--bases, (and perceives that they are just phenomena without any entity or soul). Bhikkhus, how does the bhikkhu keep his mind steadfastly on the six internal and the six external *āyatana dhammā*?

Bhikkhus, the bhikkhu following my Teaching is conscious of the eye, is also conscious of visible objects, and knows any fetter[2] that arises dependent on both (the eye and the visible object). Besides, he knows

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1. The causes for the appearing and dissolution of the Aggregate of physical phenomena are the same as those for body movement and posture, (see footnote to Para 375); for sensation, perception, and mental formations, the same as for sensation (see footnote to Para 380);for consciousness the same as for the Mind (see footnote to Para 381).

2. *fetter*: *saṁyojana*: a fetter that binds one to endless dukkhas. There are ten saṁyojanas: (i) *kāmarāga*, craving for sensual pleasure; (ii) *paṭigha*, anger, disappointment, fear, grief, ill will; (iii) *māna*, pride, conceit; (iv) *sakkāya-diṭṭhi*, belief in the illusion that there is Self, Soul; (v) *vicikicchā*, doubt, wavering, scepticism, (see footnote on the Hindrances in Para 382); (vi) *sīlabbataparāmāsa*, the misleading belief that there are paths, other than the Ariya Path of Eight Constituents, that can liberate one from *dukkha*; (vii) *bhavarāga*, craving to become a brahmā with mind and body (*rūparāga*) or craving to become a brahmā with only mind and no body (*arūparāga*); (viii) *issā*, jealousy, envy; (ix) *macchariya*, meanness-and-stinginess; (x) *avijjā*, ignorance of the Four Noble Truths.
This list is according to the Adhidhamma classification.

that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the ear, is also conscious of sounds, and knows any fetter that arises dependent on both (the ear and the sound). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the nose, is also conscious of odours, and knows any fetter that arises dependent on both (the nose and the odour). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the tongue, is also conscious of tastes, and knows any fetter that arises dependent on both (the tongue and the taste). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the body, is also conscious of tactual objects, and knows any fetter that arises dependent on both (the body and the tactual object). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future.

He is conscious of the mind, is also conscious of mind-objects, and knows any fetter that arises dependent on both (the mind and the mind-object). Besides, he knows that a fetter which has not yet arisen comes to arise; and he knows that the fetter that has arisen comes to be discarded; and he knows that the discarded fetter will not arise in the future[1].

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1. A fetter which has not yet arisen comes to arise due to *ayoniso--manasikāra*; the fetter that has arisen comes to be discarded through *yoniso-manasikāra;* due to one of the four Ariya Maggas the discarded fetter will not arise in the future.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes[1]. And further, the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mindfulness) is solely for gaining (*vipassanā*) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five *khandhas* (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the six internal and the six external *āyatana dhammā*, (perceiving their true nature).

End of the Section on the Twelve Sense-Bases

Perception of the True Nature of Dhammā:

(iv) Section on Bojjhaṅgā

385. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental phenomena of the seven *bojjhaṅgā*[2] (factors which enable one to comprehend

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1. The causes for the appearing of the physical sense-bases are ignorance of the four Noble Truths, craving, kamma, and nutriment; and the dissolution of those physical sense-bases is due to the disappearance of these causes. The causes for the appearing and the dissolution of the mind base are the same as those for the Mind; (see footnote to Para 381). The causes for the appearing and the dissolution of the mind-object base, which are not already included in the physical sense-bases, are the same as those for Sensation; (see footnote to Para 380).
2. *Bojjhaṅgā*, pl. of *bojjhaṅga*: from bodhi+aṅga. Bodhi=knowledge of the four Ariya Truths, Enlightenment, through *vipassanā insight*, and *magga-phala* insight. *Aṅga*=factor leading to such knowledge. *Bojjhaṅga* is generally translated as factor of enlightenment or enlightenment-factor.

the four Ariya Truths), and perceives that they are just phenomena without any entity or soul. And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the seven *bojjhaṅgā*, and perceive their soulless nature?

Bhikkhus, when *sati-sambojjhaṅga*[1], the enlightenment-factor of Mindfulness, is present in him, the bhikkhu following my Teaching knows "sati-sambojjhaṅga is present in me"; or when sati-sambojjhaṅga is not preesnt in him, he knows 'sati-sambojjhaṅga is not present in me'. Besides, he knows that the sati--sambojjhaṅga which has not arisen before comes to arise[2]; and he knows the complete fulfilment in developing[3] the arisen sati-sambojjhaṅga.

When *dhammavicaya-sambojjhaṅga*[4], the enlightenment-factor of investigative knowledge of phenomena, is present in him, he knows "dhammavicaya- sambojjhaṅga is present in me"; or when dhammavicaya-sambojjhaṅga is not present in him, he knows 'dhammavicaya-sambojjhaṅga is not present in me'. Besides, he knows that the dhammavicaya-sambojjhaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen dhammavicaya-sambojjhaṅga.

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1. **Sati-sambojjhaṅga**: This is a combination of three words, namely, *sati*=steadfast mindfulness+*saṁ*=well, positively, clearly+*bojjhaṅga*=one of the seven *bojjhaṅgā*. Sati-sambojjhaṅga is the *bojjhaṅga* of steadfast mindfulness that enables one to comprehend clearly the four Ariya Truths.

2. **This is due to yoniso manasikāra**: *yoniso*=proper+*manasikāra*=attention to the object. (See footnote to para 382). This also applies to the three factors of enlightenment.

3. **This is due to Arahatta-magga**: the fourth and final stage of Magga Insight, Magga ñāṇa, in which all the *kilesas*, moral defilements, are eradicated. This also applies to the other factors of enlightenment.

4. **dhammavicaya** is a combination of two words, namely, *dhamma*+*vicaya*. *Dhamma* means the five *khandhas*, or *nāmarūpa*, mental and physical phenomena. *Vicaya* means knowledge through proper investigation. Here, investigation means vipassanā bhāvanā. So *dhammavicaya* means knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā.

When *vīriya-sambojjhaṅga*[1], the enlightenment-factor of effort, is present in him, he knows 'vīriya-sambojjhaṅga is present in me'; or when vīriya-sambojjhaṅga is not present in him, he knows 'vīriya-sambojjhaṅga is not present in me'. Besides, he knows that the vīriya--sambojjhaṅga which has not yet arisen before comes to arise; and he knows the complete fulfilment in developing the arisen vīriya-sambojjhaṅga.

When *pīti-sambojjhaṅga*[2], the enlightenment-factor of delightful satisfaction, is present in him, he knows 'pīti--sambojjhaṅga is present in me'; or when pīti-sambojjhaṅga is not present in him, he knows 'pīti-sambojjhaṅga is not present in me'. Besides, he knows that the pīti-sambojjhaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen pīti-sambojjhaṅga.

When *passaddhi-sambojjhaṅga*[3], the enlightenment--factor of serenity, is present in him, he knows 'passaddhi--sambojjhaṅga is present in me'; or when passaddhi-sambojjhaṅga is not present in him, he knows 'passaddhi--sambojjhaṅga is not present in me'. Besides, he knows that the passaddhi-sambojjhaṅga which has not arisen before comes to arise; and he knows that the complete fulfilment in developing the arisen passaddhi-sambojjhaṅga.

When *samādhi-sambojjhaṅga*[4], the enlightenment--factor of concentration, is present in him, he knows 'samādhi-sambojjhaṅga is present in me'; or when samādhi-

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1. *Vīriya-sambojjhaṅga*: Vīriya means the right effort to be mindful. It is a well-balanced effort which is neither unduly strong nor unduly weak. If the effort is unduly weak, the bhikkhu cannot achieve mental concentration (*samādhi*). If it is unduly strong, he will become so exhausted that samādhi, which he has already achieved, can be impaired.
2. *Pīti*: when one's vīriya, effort, becomes well-balanced, after attaining *sati*, steadfast mindfulness, and *dhamma-vicaya*, knowledge of the true nature of *nāmarūpa*, one gets *pīti*, joy and satisfaction which may thrill one through and through.
3. **Passaddhi-sambojjhaṅga:** After one has got pīti-sambojjhaṅga, one naturally gets passaddhi-sambojjhaṅga. Before this stage, one has to start the meditation process by making a definite effort to be steadfastly mindful. However, when this *Passaddhi* stage has been once reached, mindfulness takes place without much effort.
4. Samādhi-sambojjhaṅga: Samādhi-sambojjhaṅga is a logical consequence of pīti-sambojjhaṅga and passaddhi-sambojjhaṅga. When the bhikkhu achieves it, he is instantly and closely aware of every object as it appears in his mind.

-sambojjhaṅga is not present in him, he knows 'samādhi-sambojjhaṅga is not present in me'. Besides, he knows that the samādhi-sambojjhaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen samādhi-sambojjhaṅga.

When *upekkhā-sambojjhaṅga*[1], the enlightenment factor of equanimity, is present in him, he knows 'upekkhā-sambojjhaṅga is present in me'; or when upekkhā-sambojjhaṅga is not present in him, he knows 'upekkhā-sambojjhaṅga is not present in me'. Besides, he knows that the upekkhā-sambojjhaṅga which has not arisen before comes to arise; and he knows the complete fulfilment in developing the arisen upekkhā-sambojjhaṅga.

Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes[2]. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That(mindfulness) is solely for gaining (*vipassanā*) insights progressively,solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the seven bojjhaṅgā, perceiving their true nature.

End of the Section on the Seven Bojjhaṅgā

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1. **Upekkhā-sambojjhaṅga:** Upekkhā-sambojjhaṅga is a bojjhaṅga that keeps a balance between saddhā (faith) and paññā (knowledge of the true nature of the five khandhas by means of vipassanā bhāvanā). It also keeps a balance between vīriya and samādhi.
2. The arising of the bojjhaṅgā, factors of enlightenment, is due to *yoniso-manasikāra*, right perception of phenomena, viewing all phenomena as impermanent, unpleasurable, soulless and repulsive. The non-appearance or disappearance of a bojjhaṅga is due to ayoniso-manasikāra, wrong perception of phenomena, viewing all phenomena as permanent, pleasurable, endowed with soul, and non-repulsive.

Perception of the True Nature of Dhammā:

(v) Section on the Four Noble Truths

386. And again, bhikkhus, the bhikkhu keeps his mind steadfastly on the mental and physical phenomena of the four Noble Truths (and perceives that they are just phenomena without any entity or soul). And, bhikkhus, how does the bhikkhu keep his mind steadfastly on the four Noble Truths?

Bhikkhus, the bhikkhu following my Teaching knows 'This is *dukkha*' as it really is; he knows 'This is the origin of *dukkha*' as it really is; he knows 'This is the cessation of *dukkha*' as it really is; he knows 'This is the practice of the Path leading to the cessation of *dukkha*' as it really is.

End of the First Portion for Recitation

Exposition of the Noble Truth of Dukkha

387. Bhikkhus, what is the Noble Truth of Dukkha[1]? Birth (i.e., repeated rebirth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get[2] is also dukkha; in short, the five Aggregates which are the objects of Clinging are dukkha.

388. And, bhikkhus, what is birth (*jāti*)? The coming into existence (of *nāmarūpa*), the complete origination, the conception, the arising up in new form, the appearance of the Aggregates (*khandhas*), the acquisition of the sense-bases of various beings in various categories,—this, bhikkhus, is called birth.

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1. *Dukkha* as a Noble Truth is left untranslated. "Suffering" and "ill" are inadequate renderings. Dukkha is inherent in existence. The five Aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of suffering, physical pain (as in para 393) and mental affliction.
2. According to the Commentary.

389. And, bhikkhus, what is ageing (*jarā*)? The process of ageing, the decrepitude, the decay and loss of teeth, the greying of hair, the wrinkling of skin, the failing of the life-force, the wearing out of the sense--faculties (such as sight) of various beings in various categories,—this, bhikkhus, is called ageing.

390. And, bhikkhus, what is death (*maraṇa*)? The falling away from existence, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to completion of the life-span, the breaking up of the Aggregates (*khandhas*), the discarding of the body, the destruction of the life-faculty of various beings in various categories,—this, bhikkhus, is called death.

391. And, bhikkhus, what is grief (*soka*)? The grievous anxiety, the sorrowful and anxious state of mind, the sorrowfulness and anxiety, the inward grief, the inward wretchedness of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,—this, bhikkhus, is called grief.

392. And, bhikkhus, what is lamentation (*parideva*)? The weeping and lamenting, the act of weeping and lamenting, the condition of weeping and lamenting by one who is beset by some ruinous loss or other, who encounters some painful misfortune or other,—this, bhikkhus, is called lamentation.

393. And, bhikkhus, what is pain (*dukkha*)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by contact of the body, —this, bhikkhus, is called pain.

394. And, bhikkhus, what is distress (*domanassa*)? The mental pain and mental unpleasantness, the painful and unpleasant feeling produced by contact of the mind, —this, bhikkhus, is called distress.

395. And, bhikkhus, what is despair (*upāyāsa*)? The sorrowful trouble and tribulation, the troubled state, the state of tribulation of one who is beset by some ruinous loss or other, who encounters some painful misfortune or other, —this, bhikkhus, is called despair.

396. And, bhikkhus, what is the *dukkha* of having to associate with those (persons or things) one dislikes (*appiyehi sampayogo dukkho*)? Having to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are undesirable, unpleasant or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or state of harmful bondage (to *kilesas*, moral defilements),—this, bhikkhus, is called the *dukkha* of having to associate with those (persons or things) one dislikes.

397. And, bhikkhus, what is the *dukkha* of being separated from those one loves or likes (*piyehi vippayogo dukkho*)? Not being able to meet, remain together, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactual objects and mind-objects in this world which are desirable, pleasant or enjoyable, or with mother or father or brothers or sisters or friends or companions or maternal and paternal relatives who desire one's advantage, benefit, comfort or freedom from harmful bondage (to *kilesas*, moral defilements),—this, bhikkhus, is called the dukkha of being separated from those one loves or likes.

398. And bhikkhus, what is the dukkha of the craving for what one cannot get? In beings subject to birth the wish arises: 'Oh that we were not subject to birth! Oh that (new) birth would not happen to us!' But it is not possible to get such a wish. This is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to ageing the wish arises: 'Oh that we were not subject to ageing! Oh that ageing would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to illness, the wish arises: 'Oh that we were not subject to illness! Oh that illness would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to death the wish arises: 'Oh that we were not subject to death! Oh that death would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get. Bhikkhus, in beings subject to grief, lamentation, pain, distress and despair, the wish arises: 'Oh that we were not subject to

grief, lamentation, pain, distress and despair! Oh that grief, lamentation, pain, distress and despair would not happen to us!' But it is not possible to get such a wish. This also is the dukkha of the craving for what one cannot get.

399. And, bhikkhus, what is (meant by) 'In short, the five Aggregates which are the objects of Clinging are dukkha'? They are the Aggregate of Corporeality, the Aggregate of Sensation, the Aggregate of Perception, the Aggregate of Mental Formations, and the Aggregate of Consciousness as objects of Clinging. These, bhikkhus, are what is meant by 'In short, the Five Aggregates which are the objects of Clinging are dukkha'.

Bhikkhus, this is called the Noble Truth of Dukkha.

Exposition of the Noble Truth of the Origin of Dukkha

400. And, bhikkhus, what is the Noble Truth of the origin of dukkha? The origin of dukkha is the Craving (*taṇhā*) which gives rise to fresh rebirth, and, accompanied by pleasure and passion, finds great delight in this or that existence, namely, Craving for pleasures of the senses (*kāma-taṇhā*)[1], Craving for (better) existence (*bhava-taṇhā*),[1] and Craving for non-existence (*vibhava-taṇhā*)[1].

But, bhikkhus, when this Craving arises, where does it arise? When it establishes itself, where does it establish itself? When this Craving arises and establishes[2] itself, it does so in the delightful and pleasurable characteristics of the *upādānakkhandhas*[3].

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1. **Kāma-taṇhā** is hankering after and becoming attached to pleasures of the senses. *Bhava-taṇhā* is hankering after and becoming attached to continued existence, either the current sensual existence or a better and higher existence in the *rūpa* (fine material) or *arūpa* (non-material) brahmā realms, or becoming attached to the *rūpa* and *arūpa* jhānas. *Vibhava-taṇhā* is hankering after and becoming attached to the idea that there is no *kamma* for rebirth, and hence no future existence.
2. **establishes:** *nivisati* = recurs again and again. (The Commentary)
3. **upādānakkhandhas:** In the Pāḷi text, *loka*, which the Commentary explains as the Aggregates which are the objects of Clinging.

What are the delightful and pleasurable characteristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there (i. e., in the eye); when it establishes itself, it establishes itself there. In the upādānakkhandhas, the ear.....In the upādānakkhandhas, the nose.....In the upādānakkhandhas, the tongue..... In the upādānakkhandhas, the body...In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, visible objects... In the upādānakkhandhas, sounds... In the upādānakkhandhas, odours... In the upādānakkhandhas, tastes... In the upādānakkhandhas, tactual objects... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-consciousness (i.e, consciousness arising in the eye)... In the upādānakkhandhas, ear-consciousness... In the upādānakkhandhas, nose-consciousness... In the upādānakkhandhas, tongue--consciousness...In the upādānakkhandhas,body-consciousness... In the upādānakkhandhas, mind-consciousness has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, eye-contact (i. e. , contact with the sense of sight)... In the upādānakkhandhas, ear-contact (i. e. , contact with the sense of hearing)... In the upādānakkhandhas, nose-contact (i. e. , contact with the sense of smell)...In the upādānakkhandhas, tongue-contact...In the upādānakkhandhas, body-contact... In the upādānakkhandhas,mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, the sensation born of eye-contact...In the upādānakkhandhas, the sensation born of ear-contact... In the upādānakkhandhas, the sensation born of nose-contact... In the upādānakkhandhas, the sensation born of tongue-contact... In the upādānakkhandhas, the sensation born of body-contact... In the upādānakkhandhas, the sensation born of mind-contact has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, perception of visible objects... In the upādānakkhandhas, perception of sounds...In the upādānakkhandhas,perception of odours... In the upādānakkhandhas, perception of tastes... In the upādānakkhandhas, perception of tactual objects...In the upādānakkhandhas, perception of mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, volition (*sañcetanā*) focussed on visible objects...In the upādānakkhandhas, volition focussed on sounds... In the upādānakkhandhas, volition focussed on odours... In the upādānakkhandhas, volition focussed on tastes... In the upādānakkhandhas, volition focussed on tactual objects... In the upādānakkhandhas, volition focussed on mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, Craving for visible objects... In the upādānakkhandhas, Craving for sounds... In the upādānakkhandhas, Craving for odours...In the upādānakkhandhas, Craving for tastes... In the upādānakkhandhas, Craving for tactual objects... In the upādānakkhandhas, Craving for mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vitakka*[1], initial application of the mind to visible objects..... In the upādānakkhandhas, initial application of the mind to sounds..... In the upādānakkhandhas, initial application of the mind to odours..... In the upādānakkhandhas, initial application of the mind to tastes..... In the upādānakkhandhas, initial application of the mind to tactual objects..... In the upādānakkhandhas, initial application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

In the upādānakkhandhas, *vicāra*[1], sustained application of the mind to visible objects..... In the upādānakkhandhas, sustained application of the mind to sounds..... In the upādānakkhandhas, sustained application of the mind to odours ..... In the upādānakkhandhas, sustained application of the mind to tastes..... In the upādānakkhandhas, sustained application of the mind to tactual objects..... In the upādānakkhandhas, sustained application of the mind to mind-objects has the characteristic of being delightful and pleasurable. When this Craving arises, it arises there; when it establishes itself, it establishes itself there.

Bhikkhus, this is called the Noble Truth of the Origin of Dukkha.

Exposition of the Noble Truth of the Cessation of Dukkha

401. And, bhikkhus, what is the Noble Truth of the Cessation of *Dukkha?*

It is the complete extinction and cessation of this very Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna.)

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1. *Vitakka* is the initial turning of the mind towards the object of attention. It is also rendered as 'reflection', 'thinking' or 'thought-conception'. *Vicāra* is the deliberate investigation or examination by the mind of the object of attention.

But, bhikkhus, when this Craving is abandoned, where is it abandoned? When it ceases, where does it cease? When this Craving is abandoned or ceases, it is abandoned, or it ceases in the delightful and pleasurable characteristics of the upādānakkhandhas.

What are the delightful and pleasurable charateristics of the upādānakkhandhas?

In the upādānakkhandhas, the eye has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there (i.e., in the eye); when it ceases, it ceases there. In the upādānakkhandhas, the ear..... In the upādānakkhandhas, the nose..... In the upādānakkhandhas, the tongue..... In the upadānakkhandhas, the body..... In the upādānakkhandhas, the mind has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, visible objects..... In the upādānakkhandhas, sounds..... In the upādānakkhandhas, odours..... In the upādānakkhandhas, tastes..... In the upādānakkhandhas, tactual objects..... In the upādānakkhandhas, mind-objects have the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-consciousness, ear--consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, the sensation born of eye-contact, the sensation born of ear-contact, the sensation born of nose-contact, the sensation born of tongue-contact, the sensation born of body-contact, the sensation born of mind-contact,(each) has the characteris-

tic of being delightful and pleasurable. When this Craving is abandonded, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, perception of visible objects, perception of sounds, perception of odours, perception of tastes, perception of tactual objects, perception of mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, volition focussed on visible objects, volition focussed on sounds, volition focussed on odours, volition focussed on tastes, volition focussed on tactual objects, volition focussed on mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, Craving for visible objects, Craving for sounds, Craving for odours, Craving for tastes, Craving for tactual objects, Craving for mind--objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, *vitakka*, initial application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the upādānakkhandhas, *vicāra*, sustained application of the mind to visible objects, to sounds, to odours, to tastes, to tactual objects, to mind-objects, (each) has the characteristic of being delightful and pleasurable. When this Craving is abandoned, it is abandoned there; when it ceases, it ceases there.

Bhikkhus, this is called the Noble Truth of the Cessation of *Dukkha*.

Exposition of the Noble Truth of the Path leading to the Cessation of Dukkha

402. And, bhikkhus, what is the Noble Truth of the Path leading to the Cessation of *Dukkha*?

It is the Noble Path of Eight Constituents, namely, *sammādiṭṭhi*, Right View, *sammāsaṅkappa*, Right Thinking, *sammāvācā*, Right Speech, *sammākammanta*, Right Action, *sammā-ājīva*, Right Livelihood, *sammāvāyāma*, Right Effort, *sammāsati*, Right Mindfulness, *sammāsamādhi*, Right Concentration.

And, bhikkhus, what is Right View? Insight-knowledge of *dukkha*, Insight-knowledge of the origin of *dukkha*, Insight-knowledge of the cessation of *dukkha* (i.e., Nibbāna), Insight-knowledge of the path leading to the cessation of *dukkha* (i.e., the Path leading to Nibbāna). This, bhikkhus, is called Right View.

And, bhikkhus, what is Right Thinking? Thoughts directed to liberation from sensuality, thoughts free from ill will (i.e., thoughts of loving-kindness), and thoughts free from cruelty (i.e., thoughts of compassion). This, bhikkhus, is called Right Thinking.

And, bhikkhus, what is Right Speech? Abstaining from falsehood, from back-biting, from coarse speech, from vain and unbeneficial talk. This, bhikkhus, is called Right Speech.

And, bhikkhus, what is Right Action? Abstaining from killing, from taking what is not given, from wrongful indulgence in sensual pleasures. This, bhikkhus, is called Right Action.

And, bhikkhus, what is Right Livelihood? Bhikkhus, the *ariya* disciple following my Teaching completely abstains from a wrong way of livelihood, and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.

And, bhikkhus, what is Right Effort?

Bhikkhus, the bhikkhu following my Teaching generates will, makes effort, rouses energy, applies his mind, and strives most ardently to prevent the arising of evil demeritorious states of mind that have not yet arisen. He generates will, makes effort,

rouses energy, applies his mind, and strives most ardently to abandon evil demeritorious states of mind that have arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to attain meritorious states of mind that have not yet arisen. He generates will, makes effort, rouses energy, applies his mind, and strives most ardently to maintain the meritorious states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, to make them develop in full (in samatha, vipassanā meditation). This, bhikkhus, is called Right Effort.

And, bhikkhus, what is Right Mindfulness?

Bhikkhus, the bhikkhu (i.e., the disciple) following my Teaching keeps his mind steadfastly on the body (*kāya*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu concentrates steadfastly on the mind (*citta*), with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on the *dhammā*, with diligence, comprehension and mindfulness, (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

This, bhikkhus, is called Right Mindfulness.

And, bhikkhus, what is Right Concentration?

Bhikkhus, the bhikkhu who follows my Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna, which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the hindrances (*nīvaraṇas*).

Having got rid of *vitakka* and *vicāra*, the bhikkhu achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration.

Having been detached from *pīti*, that bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences *sukha* in mind and body. He achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in *sukha*.

By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

This, bhikkhus, is called Right Concentration.

Bhikkhus, this is called the Noble Truth of the Path leading to the Cessation of *Dukkha*.

403. Thus he keeps his mind steadfastly on the dhammā in himself (and perceives that they are just phenomena without any entity or soul). (Occasionally) he realizes that the dhammā in others must be of a similar nature. Because of this realization, he can be said to keep his mind steadfastly on the dhammā in others. In this way, he is considered to keep his mind steadfastly on the dhammā in himself or in others. (When he gains more concentration), he perceives the cause and the actual appearing of the dhammā. He (also) perceives the cause and the actual dissolution of the dhammā. He (also) perceives both the actual appearing and the actual dissolution of the dhammā, with their causes. And further the bhikkhu is firmly mindful of the fact that there are only dhammā. That (mind-

fulness) is solely for gaining (vipassanā) insights progressively, solely for gaining further mindfulness stage by stage. The bhikkhu remains detached from craving and wrong views, without clinging to any of the five khandhas (that are continuously deteriorating). Bhikkhus, it is also in this way that the bhikkhu keeps his mind steadfastly on the Four Noble Truths, (perceiving their true nature).

End of the Section on the Noble Truths

End of "Perception of the True Nature of Dhammā"

404. Indeed, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven years, one of two results is to be certainly expected in him: arahatship (*aññā*, the knowledge of final emancipation, *arahatta phala*) in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmī* (the state of Non-return to the world of sense-existence, *anāgāmi phala*).

Let alone seven years, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six years.....for five years.....for four years .....for three years..... for two years..... for one year .....

Let alone one year, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven months, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmī*.

Let alone seven months, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for six months..... for five months..... for four months..... for three months..... for two months..... for one month..... for half-a-month.....

Let alone half-a-month, bhikkhus, whosoever practises these four methods of Steadfast Mindfulness in this manner for seven days, one of two results is to be certainly expected in him: arahatship in this very existence, or if there yet be any trace of Clinging left, the state of an *anāgāmī*.

405. Because of these beneficial results, I have declared (at the beginning) thus: "Bhikkhus, this is the one and only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (Ariya) Magga, and for the realization of Nibbāna. That (only way) is the practice of the four methods of Steadfast Mindfulness, Satipaṭṭhāna."

Thus spoke the Bhagavā. Delighted, the bhikkhus received the words of the Buddha with respectful appreciation.

End of the Mahā-Satipaṭṭhāna Sutta, the Ninth Sutta.

DĪGHA NIKĀYA

Collection of Long Discourses of the Buddha

FOUR SUTTAS

from

PĀTHIKA VAGGA

Pāthika Division

Cakkavatti Sutta

Sampasādanīya Sutta

Pāsādika Sutta

Siṅgāla Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

III. Cākkavatti Sutta

III. CAKKAVATTI SUTTA

Being One's Own Firm Support, Being One's Own Refuge

80. Thus have I heard:

At one time the Bhagavā was staying at the town of Mātulā in the country of Magadha. Then the Bhagavā addressed the bhikkhus as 'Bhikkhus', and they replied respectfully 'Venerable Sir'. And the Bhagavā spoke as follows:

Be your own firm support (lit., island), bhikkhus, be your own refuge; do not take any other refuge. Let the Dhamma be your firm support, let the Dhamma be your refuge; do not take any other refuge.

And how, bhikkhus, does a bhikkhu take himself as his own firm support, as his own refuge, and not any other refuge? How does he take the Dhamma as his firm support and his refuge, and not any other refuge?

Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*) with diligence, comprehension and mindfulness (and perceives its imperamnent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*) ..... (and perceives its impermanent, insecure, and soulless nature).....

The bhikkhu concentrates steadfastly on the mind (*citta*).....(and perceives its impermanent, insecure, and soulless nature).....

The bhikkhu keeps his mind steadfastly on the Dhamma with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

In this way, bhikkhus, a bhikkhu takes himself as his own firm support, himself as a refuge, and not any other refuge; and he takes the Dhamma as his firm support and his refuge, not any other refuge.

Keep yourselves, bhikkhus, within your own range[1] of Contemplation as has been taught and instructed by the Buddha (lit., the father). Bhikkhus, if you keep yourselves within the range of Contemplation as has been taught and instructed by the Buddha, Evil (such as moral defilements) will have no opportunity, no ground to arise in you.

Bhikkhus, it is by cultivation of wholesome Dhammas that meritorious results accrue and develop.

Daḷhanemi, the Universal Monarch

81. Bhikkhus, this happened a long time ago. At that time, there was a Universal Monarch named Daḷhanemi, a king by right, who ruled in a righteous manner over the four continents bounded by the four oceans, the conqueror of all foes, the promoter of peace and stability in his territories, the possessor of seven precious treasures. He possessed these seven precious treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure, and seventhly, the Eldest Son Treasure. The King had more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms but by righteousness.

82. Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, King Daḷhanemi instructed a certain man, saying, 'O Man, if you should see this mighty Wheel Treasure make the slightest shift from its resting place, slipping down a little, bring me word.'

'Very well, Your Majesty,' replied the man.

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1. range: *gocara*, lit., pasture, resort, range. Here, range of contemplation means objects of steadfast mindfulness. The bhikkhus are exhorted to keep their minds occupied with these four steadfast mindfulness.

Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the man saw the mighty Wheel Treasure make a slight shift from its resting place, slipping down a little.

On seeing that, the man went to King Daḷhanemi and said, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure had made a slight shift from its resting place, slipping down a little.'

Upon this, bhikkhus, King Daḷhanemi sent for his eldest son and said to him, 'Dear son, my mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little. I have heard it said thus: "Should the mighty Wheel Treasure of a Universal Monarch make a slight shift from its resting place, slipping down a little, the king has not much longer to live."

'I have had my full share of human pleasures; it is time now for me to seek celestial bliss. Come, my dear son, take over charge of ruling the Earth bounded by the ocean. As for me, shaving off my hair and beard and putting on the bark-dyed robes, I shall go forth from the household life into the homeless life of an ascetic.'

83. Then, bhikkhus, King Daḷhanemi, after giving his son full instructions on kingship, shaved off his hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of an ascetic. On the seventh day after the royal ascetic had gone forth, the mighty Wheel Treasure disappeared.

Then a certain man went to the anointed king of the Khattiya caste, and said to him, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has disappeared.'

Thereupon, the anointed king of the Khattiya caste was stricken with grief over the disappearance of the mighty Wheel Treasure, and showed great distress. And he went to the royal ascetic and reported to him, 'Know for a truth, Your Majesty, that the mighty Wheel Treasure has disappeared.'

Then, bhikkhus, the royal ascetic said to the anointed king of the Khattiya caste, 'Grieve not my dear son, show no distress over the disappearance of the mighty Wheel Treasure. The mighty Wheel Treasure is not a paternal heritage of yours. Come, now, dear son, fulfil the noble duties required of a Universal Monarch. On Sabbath day, the fifteenth day of the month, perform the ceremonial ablution of your head, then ascend to the uppermost terrace of your palace and observe the moral precepts, in fulfilment of the noble duties required of a Universal Monarch. There is reason to believe that the mighty Wheel Treasure will then appear to you with its thousand spokes, rim and hub and with all parts complete.

The Noble Duties of a Universal Monarch

84. 'Your Majesty, what may be the noble duties of a Universal Monarch?'

'Dear son, making the Dhamma your only support, honouring the Dhamma, esteeming it, adoring it, paying homage to it, revering it, holding aloft the banner of the Dhamma, making it the pinnacle, taking it as your guide and master, you should in a righteous manner arrange to provide protection, shelter and security for your own folk and family, for the fighting forces, for kings and vassals dependent on you, for brahmins and householders, for dwellers of towns and villages, . for samaṇas and brāhmaṇas and for birds and beasts.

'Dear son, let there not be any lawlessness in your kingdom. Make offerings of gifts to the needy in your kingdom. There are, in your kingdom, religious teachers who are not over-bearing, not remiss and heedless in their actions; they remain devoted to the practice of forbearance, leading a life of moral restraint and gentleness; they discipline their own mind, making it tranquil, trying to bring it to perfect peace. Approach them at an appropriate time and ask of them, enquire from them:

"Venerable Sirs, what constitutes a meritorious act, what constitutes a demeritorious act? What is a blameworthy act? What is a faultless act? What should be

resorted to and embraced? What should not be resorted to and embraced? What line of action adopted by me would prove to be unbeneficial and distressful for a long time? What line of action adopted by me would prove to be beneficial and conducive to happiness for a long time?" Having heard their advice, keep away from that which is demeritorious; take up that which is meritorious and practise it. These, then, dear son, are the noble duties of a Universal Monarch.'

The Wheel Treasure Appears

85. Bhikkhus, the anointed king of the Khattiya caste, saying 'Very well, Your Majesty!' in assent, fulfilled the noble duties required of a Universal Monarch. On Sabbath day, the fifteenth day of the month, he performed the ceremonial ablution of his head, then ascended to the uppermost terrace of his palace and observed the moral precepts in fulfilment of the noble duties required of a Universal Monarch. To him thus engaged there appeared the mighty Wheel Treasure, with its thousand spokes, rim and hub and with all parts complete.

On seeing the mighy Wheel Treasure, the anointed king of the Khattiya caste thought thus: "I have heard it said, 'If the anointed king of the Khattiya caste, who, on Sabbath day, the fifteenth day of the month, performs, the ceremonial ablution of the head, then ascends to the uppermost terrace of his palace and observes the moral precepts in fulfilment of the noble duties required of a Universal Monarch, if to him there appears the mighty Wheel Treasure with its thousand spokes, rim and hub and with all parts complete, then that king is indeed a Universal Monarch.' Could it be that I am a Cakkavatti, a Universal Monarch?"

Then the anointed king of the Khattiya caste rose from his seat, arranged his upper robe over one shoulder, and holding a gold pitcher (of water) in his left hand, sprinkled water with his right hand on the Wheel Treasure, saying. 'May the august Wheel Treasure turn and roll on! May the august Wheel Treasure be triumphant!'

Then, bhikkhus, the Wheel Treasure rolled on towards the Eastern region. The Universal Monarch followed it with his army of four components (i. e., an army consisting of elephants, chariots, cavalry and infantry). Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Eastern region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! O Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Eastern region became vassals to the Universal Monarch.

86. Bhikkhus, the Wheel Treasure then descended on the Eastern Ocean, rose up again and rolled on towards the Southern region ...(p)··· the Wheel Treasure then descended on the Southern Ocean, rose up again and rolled on towards the Western region. The Universal Monarch followed it with his army of four components. Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Western region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Western region became vassals to the Universal Monarch.

87. Bhikkhus, the Wheel Treasure then descended on the Western Ocean, rose up again and rolled on towards the Northern region. The Universal Monarch followed it with his army of four components. Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Northern region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Northern region became vassals to the Universal Monarch.

Then, bhikkhus, the Wheel Treasure, having been triumphant over all the Earth bounded by the ocean, returned to the royal city of the Universal Monarch and it stood, as if it were a wheel fixed on an axle, at the entrance to the Front Hall of the palace, adorning with its glory the royal palace of the Universal Mònarch.

The Second and Subsequent Universal Monarchs

88. Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the second Universal Monarch... the third Universal Monarch... the fourth Universal Monarch... the fifth Universal Monarch... the sixth Universal Monarch... the seventh Universal Monarch instructed a certain man, saying, 'O man, if you should see this mighty Wheel Treasure make the slightest shift from its resting place, slipping down a little, bring me word.'

'Very well, Your Majesty,' replied the man.

Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the man saw the mighty Wheel Treasure make a slight shift from its resting place, slipping down a little.

On seeing that, the man went to the Universal Monarch and reported, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little.'

89. Upon this, bhikkhus, the Universal Monarch sent for his eldest son and said to him 'Dear son, my mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little. I have heard it said thus: Should the mighty Wheel Treasure of a Universal Monarch make a slight shift from its resting place, slipping down a little, the king has not much longer to live.

'I have had my full share of human pleasures; it is time now for me to seek celestial bliss. Come, dear son, take over charge of ruling the Earth bounded by the ocean. As for me, shaving off my hair and beard and putting on the bark-dyed robes, I shall go forth from household life into the homeless life of an ascetic.'

Then, bhikkhus, the Universal Monarch, after giving his son full instructions on kingship, shaved off his hair and beard, put on the bark-dyed robes, and went forth from household life into the homeless life of an ascetic. On the seventh day after the royal ascetic had gone forth, the mighty Wheel Treasure disappeared.

90. Then a certain man went to the anointed king of the Khattiya caste, and said to him, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has disappeared.'

Thereupon, the anointed king of the Khattiya caste was stricken with grief over the disappearance of the mighty Wheel Treasure, and showed great distress. But that king did not go and enquire of the royal ascetic the noble duties required of a Universal Monarch. He ruled over his country in accordance with his own ideas. Being ruled thus according to his own ideas, the different parts of his country did not make uniform progress as they used to when they were governed by the former kings who had carried out the noble duties required of a Universal Monarch.

Then, bhikkhus, the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of palace guards and legal advisors assembled and came

to the anointed king of the Khattiya caste. They said to him, 'Your Majesty, the different parts of Your Majesty's country being governed in accordance with your own ideas are not uniformly progressing as they used to when they were governed by the former kings who had carried out the noble duties required of a Universal Monarch. There are in your kingdom the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of the palace guards and legal advisors, as well as others, who have preserved the knowledge of the noble duties required of a Universal Monarch. May it please Your Majesty to enquire of us concerning the noble duties required of a Universal Monarch. If we are asked, we are prepared to inform you of the noble duties required of a Universal Monarch.'

Decline in Life Expectation and Deterioration in Physical Appearance

91. Then the anointed king of the Khattiya caste caused the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of the palace guards and legal advisors to be assembled and enquired of them the noble duties required of a Universal Monarch. When thus asked by the king, the ministers explained to him the noble duties required of a Universal Monarch.

Having heard them, the king took measures to provide, in a righteous manner, protection, shelter and security to (the people of) his kingdom. He failed, however, to provide for the needs of the poor. When the needy and the destitute were thus neglected and not cared for, poverty became widespread in the land. When poverty became widespread, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty', answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then, bhikkhus, the anointed king of the Khattiya caste provided the man with money, saying, 'O man, with this money, maintain yourself, look after your parents and support your family, too. Engage in trading and business and give the samaṇas and brāhmaṇas such donations as will promote spiritual welfare leading to higher realms of existence and such alms as will produce beneficial results, namely, happiness and rebirth in deva realms.'

Bhikkhus, that man said, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste.

Now, bhikkhus, another man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty,' answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then, bhikkhus, the anointed king of the Khattiya caste provided the man with money, saying, 'O man, with this money, maintain yourself, look after your parents and support your family, too. Engage in trading and business and give the samaṇas and brāhmaṇas such donations as will promote spiritual welfare leading to higher realms of existence and such alms as will produce beneficial results, namely, happiness and rebirth in deva realms.'

Bhikkhus, that man replied, 'Very well, Your Majesty', to the anointed king of the Khattiya caste.

92. Bhikkhus, men heard: 'Friends, to them who have taken, with intention to steal, what was not given, the king is giving away money'. Then, this

thought occurred to them: 'Well, what if we also take, with intention to steal, what is not given?'

At that time, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty,' answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then this thought occurred to the anointed king of the Khattiya caste: 'If I keep on giving money to anyone who took, with intention to steal, what was not given, then acts of thievery will go on increasing. It would be well if I were to inflict the utmost punishment on this thief, and eliminate him once and for all by cutting off his head.'

Then, bhikkhus, the anointed king of the Khattiya caste ordered his men: 'Men, in that case, tie up this man's hands firmly behind his back with stout ropes, shave off his head and beating loud drums lead him around from street to street, from crossroads to crossroads. Then, take him out of the town by the Southern gate and on the South side of the town, give him the utmost punishment; eliminate him once and for all; cut off his head.'

Bhikkhus, the men said, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste. They tied up the man's hands firmly behind his back with stout ropes, shaved off his head and beating loud drums, led him around from street to street, from crossroads to crossroads. Then, they took him out of the town by the Southern gate, and on the Southern side of the town, gave him the utmost punishment to eliminate him once and for all. They cut off his head.

93. Now, bhikkhus, men heard: 'On them that took, with intention to steal, what was not given, the king has inflicted severest punishment, to eliminate them once and for all. Their heads were cut off.' On hearing this, the thought occurred to them: 'Let us have sharp swords made; having made the sharp swords we will take, with the intention to steal, what is not given us. We will inflict the severest injury on those who do not give us their property; we will eliminate them completely; we will cut off their heads.'

Then they had sharp swords made. Having made the sharp swords, they took to marauding villages; they took to marauding towns also; they took to marauding cities also; they took to committing highway robberies, too.

They took, with intention to steal, what was not given. They inflicted the severest injury on those who did not give them their property; they eliminated them completely; they cut off their heads.

94. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, the life span of those people declined. Their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was eighty thousand years lived only for forty thousand years.

Bhikkhus, among those who lived for forty thousand years, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'No, Your Majesty, it is not true,' he lied intentionally.

95. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. As lying became common, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was forty thousand years lived only for twenty thousand years.

Bhikkhus, among those who lived for twenty thousand years, a certain man took, with intention to steal, what was not given him. Then another man reported, with malicious intent, to the anointed king of the Khattiya caste, 'Your Majesty, such and such a man has taken, with intention to steal, what was not given him.'

96. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increae in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. When lying became common, speaking maliciously of others became common, too. As malicious speech grew rife, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was twenty thousand years lived only for ten thousand years.

Bhikkhus, of those people whose life span was ten thousand years, some were comely in appearance; some were ugly in appearance. The ugly ones, coveting the comely ones, committed misconduct with the wives of others.

97. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty,.....sexual misconduct became widely prevalent. With widely prevalent sexual misconduct, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was ten thousand years lived only for five thousand years.

98. Bhikkhus, among those people whose life span was five thousand years, two things developed, namely, harsh speech and frivolous talk. With the increase in the practice of harsh speech and frivolous talk, the life span of those people declined and their physical appearance deteriorated, and some of the children of those people whose life span was five thousand years lived only for two thousand five hunderd years and some only for two thousand years.

99. Bhikkhus, among those people, whose life span was two thousand five hundred years, covetousness and ill will began to develop. When covetousness and ill will increased, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was two thousand five hundred years lived only for one thousand years.

100. Bhikkhus, those people whose life span was one thousand years began to entertain wrong beliefs[1]. When wrong beliefs grew, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was one thousand years lived only for five hundred years.

101. Bhikkhus, among those people whose life span was five hundred years, three things became rampant,

1. Wrong beliefs, consisting of *natthika diṭṭhi*, the belief that no action, good or bad, produces any results either here or hereafter; *ahetuka diṭṭhi*, the belief that there is no past cause, that the present is not the result of the past; *akiriya diṭṭhi*, the belief that there is no good or bad action as such

namely, abominable lust and incest, inordinate passion and homosexual desire[1]. When these things became rife, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, some of the children of those people whose life span was five hundred years lived only for two hundred and fifty years, and some only for two hundred years. Among the people whose life span was two hundred and fifty years, these things developed: failure to do filial duties towards mother and father; failure to do religious duties towards samaṇas and brāhmaṇas; and failure to show reverential regard for the elders in the family and clan.

102. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. As lying became common, speaking maliciously of others became common, too. As malicious speech grew rife, sexual misconduct became widely prevalent. When sexual misconduct became widely prevalent, two things developed, namely, harsh speech and frivolous talk. When these two things developed, covetousness and ill will began to develop. With the development of covetousness and ill will, there arose wrong beliefs. When wrong beliefs grew, these three things became rampant: abominable lust and incest, inordinate passion and homosexual desire. When these three things became rife, people failed to do filial duties towards mother and father, failed to do religious duties towards samaṇas and brāhmaṇas and failed to show reverential regard for the elders in the family and clan.

When these things developed, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was two hundred and fifty years lived only for one hundred years.

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1. This is the Commentary interpretation of 'adhamma rāga', 'visama lobha' and 'micchā dhamma'.

saying, 'O friends, we still see living beings; you are still alive like us! O friends, we still see living beings; you are still alive like us!'

Increase in Life Span and Improvement in Physical Appearance

105. Then this thought will occur to these beings: 'As a consequence of our evil deeds, we have suffered this heavy loss of our kith and kin. It would be well if we were to do good deeds. And now, what good deeds should we do? Let us refrain from taking life. It would be well to perform that good deed!' So thinking, they will abstain from killing; they will perform that good deed. In consequence of performing such good deeds, their life span will expand; their physical appearance will improve. When their life span thus expands and their physical appearance improves, the children of those people whose life span is ten years will live for twenty years.

Bhikkhus, to them this thought will occur: 'By virtue of good deeds, our life span has expanded; we have improved in physical appearance. It would be well if we were to perform more and more of good deeds; and what good deeds should we do? Let us abstain from taking what is not given, abstain from sexual misconduct, from telling lies, from speaking maliciously, from using harsh language, and from engaging in frivolous talk; let us give up covetousness, ill will, wrong views; let us give up three things, namely, abominable lust and incest, inordinate passion and homosexual desire. And let us fulfil our filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas and show reverential regard for the elders of the family and clan. It would be well for us to perform such good deeds.' And they will become dutiful towards mother and father, towards samaṇas and brāhmaṇas; and they will show reverential regard for the elders of the family and clan. They will perform such good deeds.

By virtue of performing such good deeds, their life span will expand; their physical appearance will improve. When their life span thus expands and their physical appearance improves, the children of those people whose life span is twenty years will live for forty years. And the children of those people whose life span is forty years will live for

eighty years; the children of those people whose life span is eighty years will live for one hundred and sixty years; the children of those people whose life span is one hundred and sixty years will live for three hundred and twenty years; the children of those people whose life span is three hundred and twenty years will live for six hundred and forty years; the children of those people whose life span is six hundred and forty years will live for two thousand years; the children of those people whose life span is two thousand years will live for four thousand years; the children of those people whose life span is four thousand years will live for eight thousand years; the children of those people whose life span is eight thousand years will live for twenty thousand years; the children of those people whose life span is twenty thousand years will live for forty thousand years; the children of those people whose life span is forty thousand years will live for eighty thousand years. Bhikkhus, the maiden daughters of those who live for eighty thousand years will be of marriageable age when they are five hundred years old.

[The Pāḷi Text ends the description of the progressive increase of the life span of people at this point, namely, the life span of eighty thousand years. According to the Commentary, this process of life span expansion goes on and on till it reaches a life span of an incalculable number of years, *asaṅkhyeyya āyu*. Then the process of recession of the life span begins again until it reaches a life span of ten years. It is at the point when the life span is eighty thousand years during the process of recession that the events mentioned in the next and subsequent paragraphs (106 to 108) will occur. Buddhas appear only in a period of recession of the life span, and never in a period of expansion of the life span.]

The Universal Monarch Saṅkha

106. Bhikkhus, those people whose life span is eighty thousand years will have only three kinds of affliction, namely, hunger, sluggishness after meals[1] and ageing. Bhikkhus, for those people with a life span of eighty thousand years, this continent of Jambudīpa will become rich and prosperous; the villages, towns and royal cities will be so close as to be within the flying distance of a cockerel. Bhikkhus, at that time when men will live for eighty thousand years, the whole continent

1. This is the Commentary interpretation of 'icchā' and 'anasana'.

of Jambudīpa will be so teeming with people as to have no empty space, like a jungle thickly overgrown with reeds and grass.

Bhikkhus, at that time when people will live for eighty thousand years, this city of Bārāṇasī will become the royal city of Ketumatī, very rich and prosperous, thickly populated with people of all races, a city of bounteous food supplies and provisions. Bhikkhus, at that time when people will live for eighty thousand years, there will be eighty four thousand towns in this Jambudīpa with the royal city of Ketumatī at their head. Bhikkhus, at that time when people will live for eighty thousand years, there will arise at the royal city of Ketumatī, a Universal Monarch, named Saṅkha, a king by right, who will rule in a righteous manner over the four continents bounded by the four oceans, the conqueror of all foes, the promoter of peace and stability in his territories, the possessor of seven precious treasures. He will possess these seven precious treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure and seventhly the Eldest Son Treasure. The king will have more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He will justly rule over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms but by righteousness.

Appearance of Metteyya Buddha

107. Bhikkhus, just as I, who am **Arahaṁ**, being worthy of special veneration; **Sammāsambuddha**, having truly comprehended all Dhammas by my own intellect and insight; **Vijjācaraṇa Sampanna**, being endowed with supreme knowledge and perfect practice of morality; **Sugata**, speaking only words that are true and beneficial; **Lokavidū**, knowing all the three lokas; **Anuttaropurisadammasārathi**, being incomparable in taming those who deserve to be tamed; **Satthādevamanussānaṁ**, being the Teacher of devas and men; **Buddha**, being the Enlightened One, knowing and teaching the Four Noble Truths; and **Bhagavā**, being the Most Exalted One, have at the present period appeared in this world, so also, bhikkhus, when the life span of

people becomes eighty thousand years, there will appear in the world a Bhagavā called Metteyya who is **Arahaṁ**, being worthy of special veneration; **Sammāsambuddha**, having truly comprehended Dhammas by his own intellect and insight; **Vijjācaraṇa Sampanna**, being endowed with supreme knowledge and perfect practice of morality; **Sugata**, speaking only words that are true and beneficial; **Lokavidū**, knowing all the three lokas; **Anuttaropurisadammasārathi**, being incomparable in taming those who deserve to be tamed; **Satthādevamanussānaṁ**, being the Teacher of devas and men; **Buddha**, being the Enlightened One, knowing and teaching the Four Noble Truths; and **Bhagavā**, being the Most Exalted One.

Just as I, having by myself realized, through Perfect Wisdom, the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas, brāhmaṇas and kings and men, expound on it, so also that Metteyya Buddha, having by himself realized, through Perfect Wisdom, the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas, brāhmaṇas and kings and men, will expound on it.

Just as I now teach the Dhamma, which is good in the beginning, good in the middle, and good in the end, rich in meaning and words, and just as I make clear the completeness and purity of the Noble Practice, so also that Metteyya Buddha will teach the Dhamma, which is good in the beginning, good in the middle, and good in the end, rich in meaning and words, and make clear the completeness and purity of the Noble Practice. Just as I am accompanied by hundreds of bhikkhus (when travelling), so will that Metteyya Buddha be accompanied by thousands of bhikkhus (when travelling).

108. At that time, King Saṅkha will cause the palatial building formerly built for King Mahāpanāda to rise again and will dwell in that palace. But afterwards he will give it away as alms to samaṇas, brāhmaṇas, helpless ones, wayfarers, destitutes and beggars. Then in the presence of the Exalted, the Homage-Worthy, the Perfectly Self-Enlightened Metteyya Buddha, he will shave off his hair and beard, and putting on bark-dyed robes,

he will go forth from the household life into the homeless life of an ascetic. After thus renouncing the world, he will dwell alone and in seclusion, vigilant and zealous, will incline his mind (to Nibbāna), and will soon attain, by himself, in this very life, by virtue of Magga-Knowledge, the fruits of the noblest and the most supreme Arahatship, the ultimate goal for which men of good family forsake hearth and home to lead the homeless life.

109. Be your own firm support (lit., island), bhikkhus, be your own refuge; do not take any other refuge. Let the Dhamma be your firm support, let the Dhamma be your refuge; do not take any other refuge.

And how, bhikkhus, does a bhikkhu take himself as his own firm support, as his own refuge, and not any other refuge? How does he take the Dhamma as his firm support and his refuge, and not any other refuge?

Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on Sensation (vedanā)... (and perceives its impermanent, insecure, and soulless nature)...

The bhikkhu concentrates steadfastly on the mind (citta)... (and perceives its impermanent, insecure, and soulless nature)...

The bhikkhu keeps his mind steadfastly on the Dhammas [1] 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).

In this way, bhikkhus, a bhikkhu takes himself as his own firm support, as his own refuge, and not any other refuge; and he takes the Dhamma as his firm support and his refuge, not any other refuge.

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1. **The Five Dhammas** consisting of- (i) Nīvaraṇas, (ii) five khandhas, (iii) twelve āyatanas, (iv) seven bojjhaṅgas, (v) the Four Ariya Truths.

Increases in Length of Life and Improvement in Physical Appearance of Bhikkhus

110. Keep yourselves, bhikkhus, within your own range of Contemplation as has been taught and instructed by the Buddha (lit., the father). Bhikkhus, if you keep yourselves within your own range of Contemplation as has been taught and instructed by the Buddha, you will increase in length of life, improve in your physical appearance, increase in happiness, grow in wealth and gain in strength and power.

Bhikkhus, what is meant by the length of 'life' of a bhikkhu? Herein, bhikkhus, a bhikkhu develops the basis of psychic power by means of concentration of will (*chanda*) combined with right exertion; he develops the basis of psychic power by means of concentration of energy (*vīrīya*) combined with right exertion; he develops the basis of psychic power by means of concentration of thought (*citta*) combined with right exertion; he develops the basis of psychic power by means of concentration of investigative knowledge (*vīmaṁsā*) combined with right exertion. Bhikkhus, by developing these four bases of psychic power and practising them over and over again, he could, if he so wishes, live on for the whole of the life span or even beyond the life span. This, bhikkhus, is what is meant by the length of 'life' of a bhikkhu.

What, bhikkhus, is meant by the 'physical appearance' of a bhikkhu? Herein, bhikkhus, a bhikkhu is well established in morality (*sīla*). He practises self-restraint in accordance with the fundamental precepts of the Order (*Pāṭimokkhasaṁvara sīla*); he is endowed with good practice and resorts only to a suitable subject for constant meditation; he senses danger in the slightest transgression or lapse of conduct; he takes particular care not to make any breach of the rules of training. This, bhikkhus, is what is meant by the 'physical appearance' of a bhikkhu.

What, bhikkhus, is meant by the 'happiness' of a bhikkhu? Herein, bhikkhus, keeping himself detached from pleasures of five senses, and from evil, he achieves and remains in the first jhāna, which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from

hindrances (*nīvaraṇa*). Then having got rid of *vitakka* and *vicāra*, he achieves and remains in the second jhāna ....., in the third jhāna.....,in the fourth jhāna. This, bhikkhus, is what is meant by the 'happiness' of a bhikkhu.

What, bhikkhus, is meant by the 'wealth' of a bhikkhu? Herein, bhikkhus, a bhikkhu abides suffusing one direction with loving-kindness. Likewise, the second, the third, and the fourth direction; thus above, below, around, everywhere, treating all sentient beings of the whole world as himself, he abides suffusing them with loving-kindness which is abounding, lofty, infinite, free from anger and free from ill will.

A bhikkhu abides suffusing one direction with compassion.....with sympathetic joy.....with equanimity. Likewise, the second, the third, and the fourth direction; thus above, below, around, everywhere, treating all sentient beings of the world as himself, he abides suffusing them with equanimity which is abounding, lofty, infinite, free from anger and free from ill will. This, bhikkhus, is what is meant by the 'wealth' of a bhikkhu.

Bhikkhus, what is meant by the 'strength' of a bhikkhu? Herein, bhikkhus, a bhikkhu, consequent on complete destruction of *āsavas*, moral intoxicants or taints, becomes an Arahat, who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā) through Magga-Knowledge. This, bhikkhus, is what is meant by the 'strength' of a bhikkhu.

Bhikkhus, I do not see any power as hard to conquer as that of Māra. (The only power that can subdue this force of Māra is the power of the Arahattaphala.) Bhikkhus, it is by cultivation of wholesome Dhammas that meritorious results thus accrue and develop.

Thus spoke the Bhagavā. And the bhikkhus, glad at heart, rejoiced at the words of the Bhagavā.

End of Cakkavatti Sutta, the Third Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

V. Sampasādanīya Sutta

V. SAMPASĀDANĪYA SUTTA

(Faith Inspiring Discourse)

Brave Utterance of the Venerable Sāriputta

141. Thus have I heard:

Once the Bhagavā was dwelling in the mango grove of (the rich man) Pāvārika at Nāḷandā. At that time the Venerable Sāriputta went to the Bhagavā and after paying obeisance to him, sat down at a suitable place and spoke to him thus:

"Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment".

142. Indeed, Sāriputta, you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: 'Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment.'

Sāriputta, how is this? Are all those Homage--Worthy, Perfectly Self-Enlightened Bhagavās of bygone times rightly and fully known to you through knowing their minds with your mind thus: 'Such was their sīla, practice of morality; such was their Concentration (samādhi pakkhiya dhamma); such was their paññā, wisdom; such was how they abided in the attainment of cessation of Consciousness (nirodhasamāpatti); such was their emancipation'?

"Not so, Venerable Sir."

And how is this, Sāriputta? Are all those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of times to come rightly and fully known to you through knowing their minds with your mind thus: 'Such will be their sīla, practice of morality; such will be their Concentration (samādhi pakkhiya dhamma); such will be their paññā, wisdom; such is how they will abide in the attainment of cessation of Consciousness (nirodha samāpatti); such will be their emancipation'?

"Not so, Venerable Sir."

And how is this, Sāriputta? Am I, the present Homage-Worthy, Perfectly Self-Enlightened Bhagavā, rightly and fully known to you through knowing my mind with your mind thus: 'Such is the sīla, the practice of morality of the Bhagavā; such is his Concentration (samādhi pakkhiya dhamma); such is his paññā, wisdom; such is how he abides in the attainment of cessation of Consciousness (nirodha samāpatti); such is his emancipation'?

"Not so, Venerable Sir."

Sāriputta, you do not have cetopariya ñāṇa, personal knowledge of the minds of the Homage--Worthy, Perfectly Self-Enlightened Bhagavās of the past, the future and the present time. Then Sāriputta, without such knowledge how can you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: 'Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment'?

143. "Venerable Sir, I do not have cetopariya ñāṇa, personal knowledge of the minds of the past, the future and the present Homage-Worthy, Perfectly Self-Enlightened Bhagavās. Nevertheless, I do have the dhammanvaya ñāṇa, knowledge by inference from personal experience.

"Suppose, Venerable Sir, there is a frontier fortress town of the king, with firm foundations, strongly fortified with ramparts and a single arched gateway. And there is a gate keeper, wise, intelligent, prudent, who would keep out the strangers he does not know and admit only those he knows. And as he patrols the path that encircles the fortress, he does not perceive a hole or a gap in the rampart wide enough to allow even a cat to pass through. Then this thought might occur to the gate keeper: Whatever big living things enter or leave the city they do so by this gate only. In the same way

Venerable Sir, I have come to possess the dhammanvaya ñāṇa, knowledge by inference from personal experience.

"Venerable Sir, all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past had abandoned the Hindrances that defile the mind and weaken the intellect, had well established their minds in the practice of the Four Methods of Steadfast Mindfulness, had truly cultivated the Seven Factors of Enlightenment and had fully attained the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.

"And Venerable Sir, all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the future will abandon the Hindrances that defile the mind and weaken the intellect, will have their minds well established in the practice of the Four Methods of Steadfast Mindfulness, will truly cultivate the Seven Factors of Enlightenment and will fully attain the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.

"And Venerable Sir, the present Homage-Worthy and Perfectly Self-Enlightened Bhagavā also has abandoned the Hindrances that defile the mind and weaken the intellect, has well established his mind in the practice of the Four Methods of Steadfast Mindfulness, has truly cultivated the Seven Factors of Enlightenment and has fully attained the unsurpassed knowledge of the highest Path, and the supreme Enlightenment."

144. "Venerable Sir, (at one time) I approached the Bhagavā to listen to the exposition on the Dhamma. The Bhagavā then taught me the Dhammas, each one of which gets higher and higher and nobler and nobler, comparing and contrasting that which is pure and white (meritorious dhammā) with that which is impure and dark (demeritorious dhammā).

"Venerable Sir, the Bhagavā having taught me in diverse ways the Dhammas, each one of which gets higher and higher and nobler and nobler, comparing and contrasting that which is pure and white with that which is impure and dark, I have achieved Magga

Knowledge in some of the Dhammas (i.e., those pertaining to ariya disciples) and perfection in the understanding of the Four Noble Truths; thus I came to be convinced that the Bhagavā knows truly and well all the Dhammas, that the Dhamma has been taught well by the Bhagavā and that the disciples of the Bhagavā practise well what is taught them. And with this conviction comes my faith and devoted confidence in the Teacher."

Exposition on the Faultless Dhammas

145. "Furthermore, Venerable Sir, the Bhagavā teaches the faultless Dhammas[1] by an exposition which is of the highest excellence. And what are the faultless Dhammas? They are the Four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Potency, the Five Controlling Faculties, the Five Powers, the Seven Factors of Enlightenment and the Noble Path of Eight Constituents.

"In this Teaching, Venerable Sir, because of the destruction of the *āsavas*, moral intoxicants or taints, the bhikkhu realizes and attains by himself in the present life, the taint-free emancipation of the mind (arahattaphala samādhi) as well as the Insight emancipation (arahattaphala paññā), through Magga Knowledge.

"Venerable Sir, most excellent is this exposition on the faultless Dhammas. And the Bhagavā knows all these Dhammas in their entirety; there is nothing more to know beyond what the Bhagavā knows. And there is no one, whether samaṇa or brāhmaṇa, who can surpass the Bhagavā in the knowledge of those faultless Dhammas."

Exposition on Classification of the Āyatanas, the Sense Bases

146. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the Classification of the Āyatanas, the sense bases, by an exposition which is of the highest excellence. Venerable Sir, these internal sense bases and

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1. *Faultless Dhammas*; kusalā dhammā: The Commentary explains '*kusala*' here as 'anavajja', free from 'fault'. The Aṭṭhasālinī defines 'fault' as '*kilesa*', moral defilements.

external sense bases are each of six kinds, namely,

1. Sensing part of the eye; visible object.
2. Sensing part of the ear; sound.
3. Sensing part of the nose; odour.
4. Sensing part of the tongue; taste.
5. Sensing part of the body; tangible object.
6. Mind; cognizable object.

"Venerable Sir, most excellent is this exposition on Classification of the Āyatanas. And the Bhagavā knows all these Dhammas in their entirety; there is nothing more to know beyond what the Bhagavā knows. And there is no one, whether samaṇa or brāhmaṇa, who can surpass the Bhagavā in the knowledge of the Classification of the Āyatanas."

Exposition on Modes of Taking Conception in a Mother's Womb

147. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of taking conception in a mother's womb, by an exposition which is of the highest excellence. Venerable Sir, there are four modes of taking conception in a mother's womb.

"Venerable Sir, in this world, a certain individual takes conception in a mother's womb unknowingly, remains in it unknowingly, and leaves it unknowingly. This is the first mode of taking conception in a mother's womb. (This refers to the conception of an ordinary person.)

"Again, Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it unknowingly, and leaves it unknowingly. This is the second mode of taking conception in a mother's womb. (This refers to the conception of the eighty Great Disciples.)

"Again, Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it knowingly, and leaves it unknowingly. This is the third mode of taking conception in a mother's womb. (This refers to the conception of the two Chief Disciples and of a Pacceka Buddha.)

"Again. Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it knowingly and leaves it knowingly. This is the fourth mode of taking conception in a mother's womb. (This refers to the conception of a Supremely Enlightened Buddha.) Venerable Sir, most excellent is this exposition on the modes of taking conception in a mother's womb."

Exposition on Modes of Reading Another Person's Mind

148. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of reading another person's mind, by an exposition which is of the highest excellence. Venerable Sir, there are four modes of reading another person's mind.

"Venerable Sir, in this world, a certain individual reads another person's mind by means of visible signs and omens and says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the first mode of reading another person's mind.

"Venerable Sir, then again in this world, a certain individual reads another person's mind not by visible signs and omens, but by hearing sounds uttered by humans, non-humans or devas and says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the second mode of reading another person's mind.

"Venerable Sir, then again in this world, a certain individual reads another person's mind not by visible signs and omens nor by hearing sounds uttered by humans, non-humans or devas but by hearing the mental vibrations produced by processes of initial thinking about an object (*vitakka*) and continued fixation of attention on it (*vicāra*) of the person concerned. Hearing thus, he says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of

other people's minds and his readings turn out to be correct, not otherwise. This is the third mode of reading another person's mind.

"Venerable Sir, then again in this world, a certain individual reads another person's mind not by means of visible signs and omens nor by hearing sounds uttered by humans, non-humans or devas, nor by hearing the mental vibrations produced by processes of initial thinking about an object (*vitakka*) and continued fixation of attention on it (*vicāra*) of the person concerned. With his mind free from Vitakka and Vicāra, and fully concentrated, he discriminatively knows with his mind the mind of another person, thus : 'This good person, having well established himself in volitional activities (such as sensation and perception), will be immediately directing his mind to (further) stages (such as *jhānas* and *maggas*).' In this way he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the fourth mode of reading another person's mind. Venerable Sir, this exposition on the mode of reading another person's mind is of the highest excellence."

Exposition on Attainment of Insight

149. "Venerable Sir, the Bhagavā then teaches the Dhamma on the attainment of different stages of Insight, by an exposition which is of the highest excellence. Venerable Sir, these are the four such stages of Insight.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way, the recluse contemplates on this body, from the soles of the feet up and from the crown of the head down, enclosed by the skin and full of multifarious impurities. 'There are in this body, hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestine, small intestines, contents of the stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, oil of the joints, urine.' This is the attainment of the first stage of Insight.

"Then again, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way,...(p)...oil of the joints, urine.' Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. This is the attainment of the second stage of Insight.

"Then again, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way,...(p)...oil of the joints, urine.' Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. He knows the continuous flow of the stream of consciousness of a person from moment to moment. He also knows that the consciousness of a person not yet free from *taṇhā* is present both in this existence and the next. This is the attainment of the third stage of Insight.

"Then again, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has been concentrated in this way,... (p)...oil of the joints, urine.' Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. He knows the continuous flow of the stream of consciousness of a person from moment to moment. He also knows that the consciousness which is unaccompanied by kamma of a person free from *taṇhā* is not present in this existence or the next. This is the attainment of the fourth stage of Insight. Venerable Sir, this exposition on attainment of Insight is of the highest excellence."

Exposition on Classification of Individuals

150. "Venerable Sir, furthermore, the Bhagavā teaches the Dhamma on the classification of individuals, by an exposition which is of the highest excellence. Venerable Sir, there are these seven classes of individuals, namely, Ubhatobhāga Vimutta, one who becomes free

from defilements both by the attainment of Arūpa Samāpatti and by the attainment of fruition knowledge (Arahatta-phala); Paññā Vimutta, one who is liberated by fruition knowledge (Arahatta-phala) through Vipassanā Insight only; Kāya Sakkhi, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga through vipassanā meditation after achieving all eight jhāna attainments; Diṭṭhippatta, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga with Insight Knowledge predominant in his striving but without jhāna attainments; Saddhā Vimutta, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga with faith predominant in his striving but without jhāna attainments; Dhammānusārī, one who attains Sotāpatti--magga with Insight Knowledge predominant in his striving; Saddhānusārī, one who attains Sotāpatti-magga with faith in the Four Noble Truths predominant in his striving.

"Venerable Sir, this exposition on the classification of individuals is of the highest excellence."

Exposition on Striving for Development of Factors of Enlightenment

151. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on striving for development of the Factors of Enlightenment, by an exposition which is of the highest excellence. Venerable Sir, these are the Seven Factors of Enlightenment: *sati-sambojjhaṅga,* the enlightenment--factor of Mindfulness; *dhammavicaya-sambojjhaṅga,* the enlightenment-factor of Investigative Knowledge of phenomena; *vīriya-sambojjhaṅga*, the enlightenment-factor of Effort; *pīti-sambojjhaṅga,* the enlightenment-factor of Delightful Satisfaction; *passaddhi-sambojjhaṅga,*the enlightenment-factor of Serenity; *samādhi-sambojjhaṅga*, the enlightenment-factor of Concentration; *upekkhā-sambojjhaṅga*, the enlightenment-factor of Equanimity.

"Venerable Sir, this exposition on striving for development of Factors of Enlightenment is of the highest excellence."

Exposition on Practice of the Path

152. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of practice of the Path, by an exposition which is of the highest excellence. Venerable Sir, these are the four modes of practice of the Path, namely, difficult practice ending in slow acquisition of Insight Knowledge; difficult practice ending in swift acquisition of Insight Knowledge; facile practice ending in slow acquisition of Insight Knowledge; facile practice ending in swift acquisition of Insight Knowledge.

"Venerable Sir, of those four modes of practice of the Path, when the practice is difficult and Insight Knowledge is acquired slowly, the mode of practice is regarded as poor for two reasons: difficulty in practice and slowness in acquisition of Insight Knowledge. When the practice is difficult and Insight Knowledge is acquired swiftly, the mode of practice is regarded as poor because of difficulty in practice. When the practice is facile and Insight Knowledge is acquired slowly, the mode of practice is regarded as poor because of slowness in acquisition of Insight Knowledge. When the practice is facile and the acquisition of Insight Knowledge is swift, the mode of practice is regarded as good for two reasons: facility in practice and swiftness in acquisition of Insight Knowledge.

"Venerable Sir, this exposition on the modes of practice of the Path is of the highest excellence."

Exposition on Right Conduct in Speech

153. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on right conduct in speech, by an exposition which is of the highest excellence. Venerable Sir, in this world, a certain individual (with right conduct in speech) does not utter falsehood, does not indulge in calumny, avoids slander, does not speak disdainfully, nor merely to win an argument. He speaks only words of wisdom worthy to be treasured in the mind, and only at an appropriate time.

"Venerable Sir, this exposition on right conduct in speech is of the highest excellence."

Exposition on Right Moral Conduct

"Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on right moral conduct, by an exposition which is of the highest excellence. Venerable Sir, in this world, a certain individual (with right moral conduct) speaks only the truth; is endowed with faith; refrains from deceitful pretensions (of attainments he does not possess), from flattery; does not practise subtle insinuation by signs and indications (for gain); does not use pressure (to get offerings); does not seek for more gain by cunning offer of gifts. He is well guarded as to the sense faculties; moderate in eating; upright in deeds, words and thoughts. He applies himself to the practice and development of vigilance and is free of indolence or sloth. Strenuous and resolute, he abides in jhāna state and he is endowed with retentive memory. He is pleasant of speech and is intellectually equipped to attain to higher knowledge (not reached before), to carry and retain the Dhamma that has been learnt or heard, to draw inferences with mature wisdom. He remains free from sensual desire, is endowed with mindfulness and Insight knowledge.

"Venerable Sir, this exposition on right conduct is of the highest excellence."

Exposition on Modes of Instruction

154. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on modes of instruction, by an exposition which is of the highest excellence. Venerable Sir, these are the four modes of Instruction.

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of the three fetters, become a Sotāpanna, a Stream-enterer, who is not liable to fall into miserable existences and states of woe and is assured of attaining the three higher levels of the Path.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on

complete destruction of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, become a Sakadāgāmī, a Once-returner, who will in time achieve the complete ending of dukkha, after returning to this realm of human beings only once.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, become an Anāgāmī, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna'.

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of the *āsavas*, moral intoxicants or taints, become an Arahat who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā), through Magga Knowledge.'

"Venerable Sir, this exposition on modes of Instruction is of the highest excellence."

Exposition on Emancipation-Knowledge Attainable by Other Individuals

155. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on emancipation-knowledge attainable by other individuals, by an exposition which is of the highest excellence.

"The Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of the three fetters, will become a Sotāpanna, a Stream-enterer, who is not liable to fall into miserable existences and states of woe and is assured of attaining the three higher levels of the Path.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, will become a Sakadāgāmī, a Once-returner, who will in time achieve the complete ending of dukkha, after returning to this realm of human beings only once.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, will become an Anāgāmī, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual will, consequent on the complete destruction of the *āsavas,* moral intoxicants, become an Arahat, who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala paññā), through Magga Knowledge.'

"Venerable Sir, this exposition on emancipation--knowledge attainable by other individuals is of the highest excellence."

Exposition on Eternity View

156. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on Eternity View, by an exposition which is of the highest excellence. Venerable Sir, there are these three types of Eternity View.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving stenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one past existence , or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand

existences, or many hundred, many thousand, many hundred thousand existences in this way: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate; such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution; it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the first type of Eternity View.

"Furthermore, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one cycle of world dissolution and formation, two cycles of world dissolution and formation, three cycles of world dissolution and formation, four cycles of world dissolution and formation, five cycles of world dissolution and formation, ten cycles of world dissolution and formation; he remembers thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I

ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution; it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the second type of Eternity View.

"Furthermore, Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers ten cycles of world dissolution and formation, twenty cycles of world dissolution and formation, thirty cycles of world dissolution and formation, forty cycles of world dissolution and formation; he remembers thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasure I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution: it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know

thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the third type of Eternity View. Venerable Sir, this exposition on the Eternity View is of the highest excellence."

Exposition on Knowledge of Past Existences

157. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on knowledge of past existences, by an exposition which is of the highest excellence.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or many cycles of world dissolution, many cycles of world formation, many cycles of world dissolution and formation thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"Venerable Sir, there are Brahmās whose life span cannot be measured in simple numerical figures or mathematically reckoned in tens or hundreds. As a matter of fact, whether the being has passed through

existences where there is corporeality or no corporeality, where there is saññā or no saññā, where there is neither saññā nor non-saññā he can recollect all these existences: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"Venerable Sir, this exposition of the Bhagavā on Knowledge of Past Existences is of the highest excellence."

Exposition on Knowledge of the Passing away and Arising of Beings

158. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the knowledge of the passing away and arising of beings, by an exposition which is of the highest excellence.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he sees with divine power of sight, which is extremely clear and surpassing the sight of man, beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma action thus:

> 'Friends, these beings were full of evil conduct in deed, word and thought. They maligned the Ariyas, held wrong views, and performed actions according to wrong views. After death and dissolution of the body, they reappeared in wretched destinations (*duggatiṁ*), miser-

able existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But friends, there were also those who were endowed with good conduct in deed, word and thought. They did not malign the Ariyas; they held right views and performed actions according to right views. After death and dissolution of the body, they reappeared in good destinations, the happy world of the devas.'

"In this way, with the divine power of sight which is extremely clear, surpassing the sight of man, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma action.

"Venerable Sir, this exposition on the knowledge of the passing away and arising of beings is of the highest excellence."

Exposition on Supernormal Psychic Powers

159. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on supernormal psychic powers, by an exposition which is of the highest excellence. Venerable Sir, there are two kinds of supernormal psychic powers. Venerable Sir, there is the supernormal psychic power which is blameworthy, harmful and not noble; and there is the supernormal psychic power which is blameless, harmless and noble.

"What, Venerable Sir, is the supernormal psychic power which is blameworthy, harmful and not noble?

"Venerable Sir, a certain samaṇa or brāhmaṇa, after striving strenuously..... attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he wields a variety of supernormal psychic powers."

"Being one, he becomes many, and from being many, he becomes one. He becomes visible or invisible at will. He goes through a wall, a rampart or a mountain, unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He walks on water, without sinking, as though on earth. He

travels in space, seated cross-legged, like a winged bird. He touches and strokes with his hand the moon and the sun which are so mighty and powerful. He has mastery over his body at will (to reach) even as far as the Brahmā world.

"This, Venerable Sir, is the supernormal psychic power which is blameworthy, harmful and not noble.

"And what, Venerable Sir, is the supernormal psychic power which is blameless, harmless and noble?

"Venerable Sir, in this world, if the bhikkhu desires to perceive pleasantness in things that are unpleasant, he dwells perceiving pleasantness even in things that are unpleasant[1].

"If the bhikkhu desires to perceive unpleasantness in things that are pleasant, he dwells perceiving unpleasantness even in things that are pleasant[2].

"If the recluse desires to perceive pleasantness in things that are unpleasant as well as in things that are pleasant, he dwells perceiving only pleasantness in things that are unpleasant as well as in things that are pleasant.

"If the bhikkhu desires to perceive unpleasantness in things that are pleasant as well as in things that are unpleasant, he dwells perceiving only unpleasantness both in things that are pleasant as well as in things that are unpleasant.

"If the bhikkhu desires to remain in equanimity[3] with mindfulness and clear comprehension, towards both unpleasant and pleasant objects, he dwells contemplating on both these objects with equanimity and mindfulness.

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1. The Commentary explains that he dwells suffusing loving-kindness on unpleasant beings and regarding unpleasant objects as mere elements.
2. The Commentary explains that on pleasant beings and objects, he dwells practising Asubha Bhāvanā, contemplation on the 'foulness' of the body and meditating on their impermanent nature.
3. The Commentary explains that he remains mindful, contemplative and equanimous, not developing hatred (dislike) on unpleasant objeccts nor craving (liking) for pleasant objects.

"Venerable Sir, this is the supernormal psychic power which is blameless, harmless and noble.

"Venerable Sir, this exposition on the supernormal psychic powers is of the highest excellence. The Bhagavā knows this Dhamma truly and completely in its entirety. There is nothing more to know beyond what the Bhagavā knows.

"There is no one whether samaṇa or brāhmaṇa, who surpasses the Bhagavā in the knowledge of the supernormal psychic powers."

Other Virtues of the Teacher

160. "Venerable Sir, whatever (Lokuttara Dhamma) should be attained by an aspirant (for Buddhahood) who has faith and energetic resolution and who is endowed with vigour, manly exertion, manly endeavour, manly strength, and manly endurance to accomplish onerous tasks, the Bhagavā has achieved that(Lokuttara Dhamma).

"The Bhagavā does not indulge in nor is attached to sensuous pleasures, which are low, vulgar, common, ignoble, and unbeneficial. The Bhagavā does not practise self-mortification which is painful, ignoble and unbeneficial.

"The Bhagavā acquires at will without difficulty and with ease, the four Rūpāvacara Jhānas which are conducive to well-being and happiness in this very life and which transcend the state of Kāmāvacara Consciousness[1]."

Answers to Different Questions

161. "Venerable Sir, should anyone ask me 'Friend Sāriputta, was there any samaṇa or brāhmaṇa, in times past, who excelled the Bhagavā in Enlightenment?' I would say 'No, there was not'.

"Venerable Sir, should anyone ask me 'Friend Sāriputta, will there be any samaṇa or brāhmaṇa, in times to come, who will excel the Bhagavā in Enlightenment?' I would say 'No, there never will be.'

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1. **Kāmāvacara Consciousness**: Consciousness that belongs mostly to the Sensuous Plane.

"Venerable Sir, should anyone ask me 'Friend Sāriputta, is there at the present time any samaṇa or brāhmaṇa, who excels the Bhagavā in Enlightenment?' I would say 'No, there is not.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, was there any samaṇa or brāhmaṇa, in times past, who was equal to the Bhagavā in Enlightenment?' I would say 'Yes, there was.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, will there be any samaṇa or brāhmaṇa, in times to come, who will be the equal of the Bhagavā in Enlightenment?' I would say 'Yes, there will be.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, is there at the present time, any samaṇa or brāhmaṇa, who is the equal of the Bhagavā in Enlightenment?' I would say, 'No, there is not.'

"Venerable Sir, should anyone ask me 'Friend Sāriputta, how is that you answer in the affirmative to some questions and in the negative to others?' I would reply 'Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that there were Homage-Worthy, Perfectly Self-Enlightened Bhagavās in the past who were the equal of the present Bhagavā in Enlightenment.'

"Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that there will be Homage-Worthy, Perfectly Self-Enlightened Bhagavās in times to come who will be the equal of the present Bhagavā in Enlightenment.'

"Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that it is not possible for two Homage-Worthy, Perfectly Self--Enlightened Bhagavās to arise simultaneously in the same group of world systems.'

"How is that, Venerable Sir? Should I be questioned in such a manner and should I reply in the manner described, would I be repeating the teaching as taught by the Bhagavā; or would it amount to misrepresenting the Bhagavā with what is not true? Would I be stating the practice in accordance with the Lokuttara Dhamma, or would any doctrine of the Bhagavā be open to censure or criticism because of my explanation?"

In fact, Sāriputta, should you be questioned in such a manner and should you give the reply in the manner described, you would be repeating the Teaching as taught by the Bhagavā; it would not amount to misrepresenting the Bhagavā with what is not true. You would be stating the practice in accordance with the Lokuttara Dhamma and none of the doctrine will be open to censure or criticism because of your explanation.

Marvellous and Unprecedented Event

162. When the Bhagavā had spoken thus, the Venerable Udāyī said these words to the Bhagavā:

"Venerable Sir, marvellous it is, wonderful it is that the Tathāgata is without any craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, the Tathāgata is unassuming and un-ostentatious. Venerable Sir, if wandering ascetics of other faiths could find in themselves even just one of these virtues, they would loudly proclaim it round the town with a flourish of banners. Marvellous it is, wonderful it is that the Tathāgata is without any craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, the Tathāgata is unassuming and un-ostentatious."

(The Buddha said:) See, Udāyī, how a Tathāgata is without craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, a Tathāgata is unassuming and un-ostentatious. If wandering ascetics of other faiths could find in themselves even just one of these virtues, they would loudly proclaim it round the town with a flourish of banners. See, Udāyī, how a Tathāgata is without any craving, is well contented and is free from moral defilements.

163. Then, the Bhagavā advised the Venerable Sāriputta: Therefore, Sāriputta, you should repeatedly keep on giving this discourse to the bhikkhus and the bhikkhunīs, to the laymen and laywomen. Wherever there may be foolish ones (without Magga Knowledge) who entertain doubt and scepticism about the Tathāgata, they will have their doubt and scepticism banished by hearing this discourse.

In this manner, the Venerable Sāriputta declared in the presence of the Bhagavā his faith and confidence in the Bhagavā. Therefore, this discourse in the form of questions and answers is designated as Sampasādanīya Sutta, the discourse which inspires faith.

End of Sampasādanīya Sutta, the Fifth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

VI. Pāsādika Sutta

VI. PĀSĀDIKA SUTTA

(Delectable Discourse)

164. Thus have I heard:

At one time the Bhagavā was staying at the mansion in the mango grove of Vedhaññā, the Sakyan, in the country of Sakka.

After Niganṭha Nāṭaputta's Death

Niganṭha Nāṭaputta had just passed away at Pāvā. His death had caused a schism among his disciples who, split into two parties, were engaged in strife and disagreements, quarrelling and arguing over doctrines:

"You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the fault in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can."

It seemed that these disciples of Niganṭha Nāṭaputta had only one thought, that of destroying one another.

Just as one gets wearied of, is displeased with and has no more high regard for a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, which is taught by one who is not perfectly enlightened, and which has lost its mainstay and is devoid of any refuge, even so Niganṭha Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Niganṭha Nāṭaputta; they lost respect for them.

165. Then Cunda Samaṇuddesa [1], having passed the rains retreat at Pāvā, came to see the Venerable Ānanda in the village of Sāma. After paying respectful homage to the Venerable Ānanda, he sat down at a certain place. So seated, he addressed the Venerable Ānanda in these words:

"Venerable Sir, Nigaṇṭha Nāṭaputta has just passed away at Pāvā. His death has caused a schism... (p) ... Nigaṇṭha Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭāputta; they lost respect for them."

Thus informed, the Venerable Ānanda said to Cunda Samaṇuddesa, "Friend Cunda, this is a matter about which we should see the Bhagavā. Come Cunda, let us go to the Bhagavā and report to him about this."

"Very well, Venerable Sir", said Cunda Samaṇuddesa.

Then the Venerable Ānanda and Cunda went to the Bhagavā. After paying respectful homage to the Bhagavā, they sat down at a certain place; and having sat down, the Venerable Ānanda addressed the Bhagavā thus:

"Venerable Sir, Cunda Samaṇuddesa told me 'Venerable Sir, Nigaṇṭha Nāṭaputta has just passed away at Pāvā. His death has caused a schism... (p)... the Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭaputta; they lost respect for them."

The Teaching of One who is not Perfectly Enlightened

166. Cunda, it is natural and to be expected that this should happen so with a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

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1. **Cunda Samanuddesa**: Cunda Sāmaṇera, meaning, Cunda, the novice. A younger brother of the Venerable Sāriputta, he was still called by this name although by that time he had become a bhikkhu.

Cunda, in this matter, there is the teacher who is not perfectly enlightened; there is the doctrine which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

And there is a disciple who does not practise in conformity with that doctrine of that teacher, does not sincerely and devotedly practise the doctrine, does not practise in accordance with the doctrine of the teacher, and keeps deviating from the doctrine.

To such a disciple, one should say, 'Friend, you have been fortunate; you have had good luck. Your teacher is one who is not perfectly enlightened; the doctrine is one which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened. But you do not practise in conformity with that doctrine, you do not sincerely and devotedly practise the doctrine, you do not practise in accordance with the doctrine of the teacher, and you keep deviating from the doctrine.'

Indeed, Cunda, as said before, in that case, the teacher is to be censured; his doctrine is to be censured; but the disciple is to be praised.

Suppose, Cunda, the teacher says to such a disciple, 'Come, friend, practise according to the doctrine taught and prescribed by your teacher.' In this way the teacher exhorts the disciple, the disciple is exhorted by the teacher; and the disciple, exhorted by the teacher, practises as instructed. All such teachers and disciples accumulate much demerit.

And why so? It is because, Cunda, the teaching is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and is taught by one who is not perfectly enlightened.

167. Cunda, in this matter, there is the teacher who is not perfectly enlightened; there is the doctrine which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

And there is a disciple who practises in conformity with that doctrine of the teacher, sincerely and devotedly practises the doctrine, practises in accordance with the doctrine of the teacher.

To such a disciple, one should say, 'Friend, you have been unfortunate, you have had poor luck. Your teacher is one who is not perfectly enlightened; the doctrine is one which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened. But you practise in conformity with the doctrine, you sincerely and devotedly practise the doctrine, you practise in accordance with the doctrine of the teacher.'

Indeed, Cunda, as said before, in that case, the teacher is to be censured; his doctrine is to be censured; and the disciple also is to be censured.

Suppose, Cunda, the teacher says to such a disciple, 'Friend, you are engaged in the practice of attaining liberation, indeed you will succeed in fully attaining liberation.' In this way the teacher encourages and praises his disciple; the disciple is encouraged and praised by the teacher; and the disciple, encouraged and praised in this manner by the teacher, puts forth strenuous energy in his endeavour. All such teachers and disciples accumulate much demerit.

And why so? It is because, Cunda, the teaching is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and is taught by one who is not perfectly enlightened.

The Teaching of One who is Perfectly Enlightened

168. Cunda, in this matter, there is the Teacher who is perfectly self-enlightened; there is the Doctrine which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened.

But there is a disciple who does not practise in conformity with that Doctrine of the Teacher, does not sincerely and devotedly practise the Doctrine, does not practise in accordance with the Doctrine of the Teacher, and keeps deviating from the Doctrine.

To such a disciple, one should say, 'Friend, you have been unfortunate, you have had poor luck. Your Teacher is one who is perfectly self-enlightened; the Doctrine is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened. But you do not practise in conformity with that Doctrine, you do not sincerely and devotedly practise the Doctrine, you do not practise in accordance with the Doctrine of the Teacher, and you keep deviating from the Doctrine.'

Indeed, Cunda, as said before, in that case, the Teacher is praiseworthy, the Doctrine is praiseworthy, but the disciple is to be censured.

Suppose, Cunda, the teacher says to such a disciple, 'Come, friend, practise according to the doctrine taught and prescribed by your teacher.' In this way, the teacher exhorts the disciple, the disciple is exhorted by the teacher; and the disciple, exhorted by the teacher, practises as instructed. All such teachers and disciples accumulate much merit.

And why so? It is because, Cunda, the Teaching is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, being taught by one who is perfectly self-enlightened.

169. Cunda, in this matter, there is the Teacher who is perfectly self-enlightened; there is the Teaching which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened.

And there is a disciple who practises in conformity with the Doctrine of that Teacher, sincerely and devotedly practises the Doctrine, practises in accordance with the Doctrine of the Teaching.

To such a disciple, one should say, 'Friend, you have been fortunate, you have had good luck. Your Teacher is one who is perfectly self-enlightened; the Doctrine is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened. And you practise in conformity with the Doctrine and you sincerely and devotedly practise the Doctrine, you practise in accordance with the Doctrine of the Teacher.'

Indeed, Cunda, as said before, in that case, the Teacher is praiseworthy, the Doctrine is praiseworthy and the disciple is to be praised, too.

Suppose, Cunda, the teacher says to such a disciple, 'Friend, you are engaged in the practice of attaining the Path and Fruition; indeed you will succeed in fully attaining liberation.' In this way, Cunda, the Teacher encourages and praises his disciple; the disciple is encouraged and praised by the Teacher; the disciple, encouraged and praised in this manner by his Teacher, puts forth strenuous energy in his endeavour. All such teachers and disciples accumulate much merit.

And why so? It is because, Cunda, the Teaching is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

The Teacher over whose death the disciples become anguished

170. Cunda, in this world, there arises a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

But his disciples in that Teaching have not yet attained the knowledge of the Four Truths; the Life of Purity in its entirety has not yet been fully explained and made clear to these disciples; the various sections of doctrine and practice in the Teaching have not yet been brought together and incorporated into one complete whole, have not yet been formulated as the Dhamma on liberation from the round of existences, have not yet been well

proclaimed in the realms of devas and men, when that Teacher of these disciples passes away. Cunda, when such a Teacher passes away, his disciples become anguished over his death.

And why so? (The disciples might say:) It is because in this world there arises to us a Teacher who is Homage--Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened. But in that system of Teaching of ours, we have not yet attained the knowledge of the Four Truths; the Life of Purity in its entirety has not yet been fully explained and made clear to us; the various sections of doctrine and practice in the Teaching have not yet been brought together and incorporated into one complete whole, have not yet been formulated as the Dhamma on liberation from the round of existences, have not yet been well proclaimed in the realms of devas and men. Now our Teacher has passed away.

Cunda, when such a Teacher passes away, his disciples become anguished over his death, having failed to achieve the attainment for which they need his guidance and assistance.

The Teacher over whose death the disciples do not get anguished

171. Cunda, in this world, there arises a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

And his disciples in that Teaching have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been fully explained and made clear to these disciples; the various sections of doctrine and practice in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, have been well proclaimed in the realms of devas and men, when the Teacher of these disciples passes away. Cunda, when such a Teacher passes away, his disciples do not become anguished over his death.

And why so? (The disciples might say:) It is because in this world there arises to us a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened. And in that system of Teaching of ours, we have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been fully explained and made clear to us; the various sections of doctrine and practice in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, have been well proclaimed in the realms of devas and men. Now our Teacher has passed away.

Cunda, when such a Teacher passes away, his disciples do not become anguished over his death, having achieved the desired attainments with his guidance and assistance.

Imperfections of a System of Teaching

172. Cunda, in a system of Teaching, even though the Doctrine is fully endowed with those characteristics mentioned before, (such as being well taught,) if the Teacher is one who is not well established in the virtues of an Elder Bhikkhu, nor of ripe experience and long standing in the Order, without mature knowledge of old times and not far advanced in age, then that system of Teaching is by this circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times and far advanced in age, then that system of Teaching is by this circumstance perfect.

173. Cunda, in a system of Teaching, even though the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, if the senior bhikkhu disciples of the Teacher are not

yet accomplished in the knowledge of the Path, not yet fully trained (in the discipline and practice), nor fully confident (in the interpretation of the Dhamma), have not yet attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, are not competent yet to propagate the Teaching, are not capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are not able to teach the Dhamma which promotes liberation from the round of existences, then that system of teaching is by this circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are able to teach the Dhamma which promotes liberation from the round of existences, then that system of Teaching is by this circumstance perfect.

174. Cunda, in a system of Teaching, even though the Doctrine is endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition, (Arahattaphala) through the cessation of all moral intoxicants, are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are able to teach the Dhamma which promotes liberation from the round of existences, if the bhikkhu

disciples of middle standing are not yet accomplished in the knowledge of the Path, then that system of Teaching is by that circumstance imperfect. Though the bhikkhu disciples of middle standing are accomplished in the knowledge of the Path, if the bhikkhu disciples of junior standing are not yet accomplished in the knowledge of the Path..... (p) .....Though the bhikkhu disciples of junior standing are accomplished in the knowledge of the Path, if the bhikkhunī[1] disciples of senior standing are not yet accomplished in the knowledge of the Path .....(p) .....Though the bhikkhunī disciples of senior standing are accomplished in the knowledge of the Path, if the bhikkhunī disciples of middle standing are not yet accomplished in the knowledge of the Path.....(p)..... Though the bhikkhunī disciples of middle standing are accomplished in the knowledge of the Path, if the bhikkhunī disciples of junior standing are not yet accomplished in the knowledge of the Path....(p)....

Though the bhikkhunī disciples of junior standing have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laymen who practise the Life of Purity, are not yet accomplished in the knowledge of the Path....(p)....Though the lay disciples of the Teacher, who are white-robed laymen who practise the Life of Purity, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laymen who still indulge in sensual pleasures, are not yet accomplished in the knowledge of the Path...(p)...Though the lay disciples of the Teacher, who are white-robed laymen who still indulge in sensual pleasures, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laywomen who practise the Life of Purity, are not yet accomplished in the knowledge of the Path...(p)...Though the lay disciples of the Teacher, who are white-robed laywomen who practise the Life of Purity, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laywomen who still indulge in sensual pleasures, are not yet accomplished in the knowledge of the Path...(p)...

Though the lay disciples of the Teacher, who are white-robed laywomen who still indulge in sensual

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1. **Bhikkhunī**: a female member of the Buddhist Order.

pleasures, have become accomplished in the knowledge of the Path, if the system of Teaching of that Teacher has not yet fully developed, not yet become prosperous, nor widespread and well-known, not yet well proclaimed in the realms of devas and men...(p)...Though the system of Teaching of that Teacher has fully developed, become prosperous, widespread and well-known and well proclaimed in the realms of devas and men, if it has not attained the foremost place with regard to gain, fame and followers, then that system of Teaching is by that circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu, and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, and are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Teaching, and are able to teach the Dhamma which promotes liberation from the round of existences, and the disciples of that Teacher who are bhikkhus of middle standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhus of junior standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunīs of senior standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunīs of middle standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunīs of junior standing are accomplished in the knowledge of the Path, and the lay disciples of that Teacher, who are white-robed laymen who practise the Life of Purity, are accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laymen who still indulge in sensual pleasures are accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laywomen who practise the Life of Purity are

accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed lay-women who still indulge in sensual pleasures are accomplished in the knowledge of the Path.

And the system of Teaching of that Teacher has fully developed, become prosperous, widespread and well-known and has been well proclaimed in the realms of devas and men; and it has reached the foremost place with regard to gain, fame, and following, then that system of Teaching is, by this circumstance, perfect.

175. Cunda, now I have appeared in the world as a Teacher who is Homage-Worthy and Perfectly Self-Enlightened; the Teaching is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened.

And the disciples in my system of Teaching have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been explained fully and made clear to the disciples: the various sections of doctrine and discipline in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, and have been well proclaimed in the realms of devas and men.

Cunda, I, the Teacher, am well established in the virtues of an Elder Bhikkhu, and I am of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age now.

Cunda, there are now senior bhikkhu disciples of mine who are accomplished in the knowledge of the Path, fully trained in the discipline and practice, fully confident, having attained the Fruition (the Arahattaphala), competent to propagate the Teaching, capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Teaching, able to teach the Dhamma which promotes liberation from the round of existences. Cunda, there are now bhikkhu disciples of mine who are of middle standing (who are accomplished in the knowledge of the Path); Cunda, there are now bhikkhu disciples of mine who are of junior standing...; Cunda, there are now bhikkhunī disciples of mine who are of senior

standing...; Cunda, there are now bhikkhunī disciples of mine who are of middle standing ...; Cunda, there are now bhikkhunī disciples of mine who are of junior standing...; Cunda, there are now my laymen disciples who are white-robed and who practise the Life of Purity... Cunda, there are now my laymen disciples who still indulge in sensual pleasures...; Cunda, there are now my laywomen disciples who are white-robed and who practise the Life of Purity...; Cunda, there are now my laywomen disciples who still indulge in sensual pleasures (who are accomplished in the knowledge of the Path); Cunda, my system of Teaching has now fully developed, become prosperous, widespread and well--known and has been well proclaimed in the realms of devas and men.

176. Cunda, various Teachers have also appeared in this world now. But, Cunda, I do not see anyone amongst them who has reached the topmost place like me with regard to gain, fame, and followers.

Cunda, various orders and sects have appeared in this world now. But, Cunda, I do not see any other order which has reached the topmost place like my Order of Bhikkhus with regard to gain, fame, and followers.

Cunda, if someone wishes to describe a Teaching as perfect in every sense, complete in every detail, requiring nothing to add to or substract from, well taught and well imparted, then he can describe only this Teaching of mine as perfect in every sense, ...(p)... well imparted.

Cunda, Udaka Rāmaputta had said, "Seeing, one does not see. On seeing what, does one not see?[1] Of a well sharpened razor, one sees the blade but not the edge." Cunda, it is of such a well sharpened razor that it is said, (by Udaka, son of Rāma,) "Seeing, one does not see." But, Cunda, these words of Udaka, son of Rāma, are low, vulgar, common, not uttered by ariyas, unbeneficial.

Cunda, whoever wants rightly to say 'Seeing, one does not see' he should say it only of this Teaching of mine.

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1. Udaka posed this riddle to his disciples who could not solve it; he therefore answered it himself after some time.

Here, on seeing what, does one not see? As explained above, there is the Teaching which is perfect in every sense, complete in every detail, which requires nothing to add to or substract from, well taught and well imparted. It is this Teaching which one sees.

And there is no feature in the Teaching which, when taken out, will make it purer; thus one does not see any feature which needs taking out. And there is no feature which, when added to the Teaching, will make it more complete; thus one does not see any feature which needs to be added to the Teaching.

Thus, here, 'seeing' means seeing the Teaching, and 'not seeing' is not seeing what needs to be taken out from or added to the Teaching.

Cunda, if someone wishes to describe any Teaching as perfect..... (p) .. ... well imparted, then he can describe only this Teaching of mine as perfect in every sense, complete in every detail, requiring nothing to add to or substract from, well taught and well imparted.

The Dhammas which should be recited and imparted uniformly

177. Therefore, Cunda, there are these Dhammas which I have taught after realizing them through Magga--Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.

Cunda, what are these Dhammas?

"I have taught these Dhammas after realizing them through Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation, and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good

of the world, for the benefit, welfare, and happiness of devas and men."

(And what are these Dhammas?) They are:

The Four Methods of Steadfast Mindfulness
The Four Great Efforts
The Four Bases of Psychic Potency
The Five Faculties
The Five Powers
The Seven Factors of Enlightenment
The Noble Path of Eight Constituents

Cunda, these are the Dhammas I have taught after realizing them with Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation, and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.

On Handling Differences of Opinion

178. Cunda, from amongst you who are living in concord, harmony, non-dissension, and Practice of Purity, if a fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a wrong meaning, and has presented a wrong wording, then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the wording to convey this meaning, should it be these or those words? Which would better fit in with the meaning? Or, friend, as to the meaning of this expression, should it be taken this way or that way? Which would fit in with the expression best?'

Whereupon the said respected bhikkhu might say, 'Friends, of the various expressions to convey this meaning, only this wording will suit the meaning best. I, therefore, choose this wording. And amongst the various meanings of this expression, only this meaning seems to fit in best with the wording. I, therefore, choose this meaning.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) meaning and wording.

179. Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a wrong meaning and has presented a correct wording; then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the meaning of this expression, should it be taken in this way or that way? Which would fit in with the expression best?'

Whereupon the said bhikkhu might say, 'Friends, of the various meanings for this expression, only this meaning will suit the expression best.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) meaning.

180. And again, Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a correct meaning but has presented a wrong wording; then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the wording to convey this meaning, should it be these or those words? Which would fit in with the meaning best?'

Whereupon the said bhikkhu might say, 'Friends, of the various expressions for this meaning, only this wording will suit the meaning best.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) wording.

181. Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a correct meaning and has also presented a correct wording.

In that case, you should gladly approve of his words, saying 'Well said (Sādhu)!' After gladly approving of his words, saying 'Well said (Sādhu)!' you should tell him, 'Oh, friend, we have been fortunate. It is fortunate for the community that we see such a venerable fellow-bhikkhu who is so highly proficient in both the meaning and the wording (of the Dhamma).'

Sanctioning of (Four) Requisites

182. Cunda, I teach the Dhamma not just to guard against moral intoxicants arising in the present world.

Cunda, I teach the Dhamma not just to prevent moral intoxicants from arising in the next world.

Cunda, I teach the Dhamma to guard against moral intoxicants arising in the present world as well as to prevent moral intoxicants from arising in the next world.

Therefore, Cunda, in this Teaching, I have sanctioned the robe for you. It can protect you from cold; it can protect you from heat; it can protect you from gadflies, mosquitoes, wind, the sun's heat and reptiles; it can conceal and cover up the private parts of the body for the sake of decency. (I have permitted it so that you may practise the Life of Purity after warding off such discomforts as cold and heat.)[1]

I have sanctioned the alms-food for you. It can sustain the body and keep it going; it can remove the discomforts of hunger; and it can help in the practice of the Life of Purity. (I have permitted the alms-food so that you may practise the Life of Purity after reflecting thus:)[1] 'By this alms-food I shall get rid of the discomfort of hunger; I shall prevent the arising of the discomfort due to immoderate eating; I shall be living a blameless life with good health.'

I have sanctioned the dwelling place (monastery) for you. It can protect you from cold; it can protect you from heat; it can protect you from gadflies, mosquitoes, wind, the sun's heat and reptiles; it can ward off the rigours of weather and will enable you to

1. The Commentary.

enjoy meditating in solitary retreat. (I have permitted the use of a dwelling place, so that you may practise the Life of Purity after warding off such discomforts as cold and heat.)[1]

I have sanctioned for you the medicine which cures illness and serves as a protector of life. It can remove affliction produced by disturbances of body constituents and provide freedom from pains of illnesses and disease. (I have permitted the use of medicine so that you may practise the Life of Purity after warding off pains and afflictions.)[1]

Enjoyment of Pleasure

183. Cunda, there is this possibility that the wandering ascetics of other faiths might say, 'The samaṇas of the Sakyan clan (i.e., the bhikkhu disciples of the Buddha) are engaged in enjoyment of pleasure.'

Cunda, to these wandering ascetics of other faiths who would make such remarks, you should reply, 'Friends, what is the enjoyment of pleasure? There are many forms and varieties of enjoyment of pleasure.'

Cunda, there are these four forms of enjoyment of pleasure which are low, vulgar, common, ignoble, unbeneficial; not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna.

And what are these four forms? In this world, a certain foolish person finds pleasure and gratification in killing, in taking the life of other beings. This is the first form of enjoyment of pleasure.

Again, in this world, a certain foolish person finds pleasure and gratification in stealing, in taking what is not given. This is the second form of enjoyment of pleasure.

And then in this world, a certain foolish person finds pleasure and gratification in telling lies, in saying what is not true. This is the third form of enjoyment of pleasure.

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1. The Commentary.

Then, in this world, a certain foolish person enjoys full gratification in the pleasures of the five senses. This is the fourth form of enjoyment of pleasure.

Cunda, these four forms of enjoyment of pleasure are low, vulgar, common, ignoble, unbeneficial; not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna.

Cunda, there is this possibility that the wandering ascetics of other faiths might say, 'The samaṇas of the Sakyan clan (i.e., the bhikkhu disciples of the Buddha) are engaged in these four forms of enjoyment of pleasure.'

You should tell these wandering ascetics, 'Say not so!' These wandering ascetics would not be telling the truth about you; they would be alleging what is not true, what has no foundation.

184. Cunda, there are these four forms of enjoyment of pleasure which are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna.

And what are these four forms?

Cunda, the bhikkhu in this Teaching, being detached from the sensual pleasures and demeritorious factors, achieves and remains in the first *jhāna* which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from hindrances (*nīvaraṇas*). This is the first form of enjoyment of pleasure.

Then, Cunda, the bhikkhu, having got rid of *vitakka* and *vicāra*, achieves and remains in the second *jhāna*, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration. This is the second form of enjoyment of pleasure.

Then again, Cunda, because *pīti* (delightful satisfaction) fades away, the bhikkhu achieves and remains in the third *jhāna*, that which causes a person who attains it

to be praised by the Noble Ones as one who has equanimity and one who abides in *sukha*. This is the third form of enjoyment of pleasure.

Then, Cunda, the bhikkhu, having given up 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. This is the fourth form of enjoyment of pleasure.

Cunda, these four forms of enjoyment of pleasure are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga--Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna.

Cunda, there is the possibility that the wandering ascetics of other faiths might say, 'The samaṇas of the Sakyan clan are engaged in these four forms of enjoyment of pleasure.' You should say to these wandering ascetics, 'It is true.' These wandering ascetics would be telling the truth about you; they would not be alleging what is not true, what has no foundation.

Benefits of Enjoyment of Pleasure

185. Cunda, there is the possibility that the wandering ascetics of other faiths might ask what benefits and what advantages are to be expected by those who are engaged in these four forms of enjoyment of pleasure.

Then, Cunda, you should reply to these wandering ascetics of other faiths thus: "Friends, four benefits and advantages are to be expected by those who are engaged in these four forms of enjoyment of pleasure.

"And what are these four benefits?

"Friends, in this Teaching, the bhikkhu, having completely eradicated the three fetters, becomes a *Sotāpanna*, a Stream-enterer, not liable to fall into miserable existences and states of woe, and is assured of attaining the three higher levels of Insight. This is the first benefit, the first advantage.

"And the bhikkhu, consequent on complete eradication of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, becomes a

Sakadāgāmī, a Once-returner, who will achieve the complete ending of dukkha after returning only once to this human world. This is the second benefit, the second advantage.

"And then, the bhikkhu, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, becomes an *Anāgāmī*, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna. This is the third benefit, the third advantage."

"And then, the bhikkhu, consequent on complete destruction of *āsavas*, moral intoxicants or taints, becomes an Arahat who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā) through Magga Insight. This is the fourth benefit, the fourth advantage. Friends, these are the four benefits and advantages to be expected by those who are engaged in these four forms of enjoyment of pleasure."

Evil Deeds not Committed by One Free of Moral Intoxicants

186. Cunda, there is this possibility that the wandering ascetics of other faiths might say that the samaṇas of the Sakyan clan (i.e., the disciples of the Buddha) are not firmly fixed in their doctrines.

Cunda, you should reply to these wandering ascetics of other faiths thus: "Friends, the Bhagavā, the One who knows, the One who perceives, the Homage-Worthy, the Perfectly Self-Enlightened, has taught and prescribed fundamental precepts which the disciples should not transgress throughout their life. Just as a stone pillar or an iron pillar, fixed deeply and firmly in the ground, is immovable, unshakable, so also fundamental precepts taught and prescribed by the Bhagavā, the One who knows, the One who perceives, the Homage-Worthy, the Perfectly Self-Enlightened, remain immovable, unshakable.

"Friends, the bhikkhu who has become worthy of special veneration, liberated from moral intoxicants, having carried out the noble practice of the Path, having already done what should be done, having laid down

the burden (of the kilesas, moral defilements), having attained his own goal, Arahattaphala, having cut off the fetter of craving for rebirth, and being fully liberated because of perfect knowledge, will not commit these nine evil deeds:

"Friends, the bhikkhu who has been liberated from moral intoxicants will not intentionally take the life of a being;

"The bhikkhu who has been liberated from moral intoxicants will not take, with the intention of stealing, what is not given;

"The bhikkhu who has been liberated from moral intoxicants will not indulge in sexual intercourse;

"The bhikkhu who has been liberated from moral intoxicants will not deliberately tell lies;

"The bhikkhu who has been liberated from moral intoxicants will not collect and store material things for later use and enjoyment, as was his wont in lay life;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through partiality;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through ill will;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through ignorance of what is right or wrong;

"The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through fear.

"Friends, the bhikkhu who has become worthy of special veneration, liberated from moral intoxicants, having carried out the noble practice of the Path, having already done what should be done, having laid down the burden (of the kilesas, moral defilements), having attained his own goal, Arahattaphala, having cut off the fetter of craving for rebirth and being fully liberated because of perfect knowledge, will not commit these nine evil deeds."

Dealing with Problems

187. Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Samaṇa Gotama manifests an infinite knowledge and insight concerning the past; but concerning the future, he does not manifest such knowledge and insight. Why is it so? What is the reason for this?'

The wandering ascetics of other faiths, just like stupid and foolish persons, are under the impression that knowledge and insight of a certain set of things should be similarly manifested in knowledge and insight of another set of things.

Cunda, concerning the past, the Tathāgata has the knowledge and mindfulness by which he recollects previous existences. He can recall existences as far back as he wishes.

Cunda, concerning the future, reflective Insight arises, by virtue of the knowledge of the Path, to the Tathāgata at the foot of the Bodhi tree, that 'This is the last existence. There is no more rebirth.'

Cunda, concerning the past, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it.

Cunda, concerning the past, should it be right and true, but unbeneficial, the Tathāgata would not deal with it, either.

Cunda, concerning the past, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

Cunda, concerning the future, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it. ..... (p) .....

Cunda, concerning the future, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

Cunda, concerning the present, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it.

Cunda, concerning the present, should it be right and true, but unbeneficial, the Tathāgata would not deal with it, either.

Cunda, concerning the present, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

188. Cunda, in this manner, the Tathāgata is One who talks about the past, the future and the present only at the appropriate time, on what is true, what is beneficial and only on matters concerning the Doctrine and the Discipline. Hence, the appellation 'Tathāgata.'

Cunda, in the deva world with its devas, māras and Brahmās and in the human world with its samaṇas, brāhmaṇas, kings and men, there are objects which are seen, heard, felt, known, achieved, sought after and repeatedly thought over, The Tathāgata has the penetrative Insight into all these objects. Hence the appellation 'Tathāgata.'

Cunda, from that night when the Tathāgata attains the Supreme Enlightenment to that night when the Tathāgata realizes the Nibbāna Dhātu with complete extinction of the khandha aggregates (i.e., with no more rebirth), during the whole of that intervening period, the Tathāgata teaches, expounds and instructs all that is true and not otherwise. Hence, the appellation 'Tathāgata'.

Cunda, the Tathāgata practises what he preaches, and preaches only what he himself practises. Hence, for practising what is preached and preaching what is practised, the appellation 'Tathāgata'.

Cunda, in the deva world with its devas, māras and Brahmās and in the human world with its samaṇas, brāhmaṇas, kings and men, the Bhagavā conquers all, is invincible and is one who indeed sees and who can exercise authority over others. Hence, the appellation 'Tathāgata'.

What is not Explained

189. Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being exists after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā

does not say 'A being exists after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being does not exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā does not say 'A being does not exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being both exists and does not exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagava does not say 'A being both exists and does not exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being both does not exist and does not not-exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā does not say 'A being both does not exist and does not not-exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Friends, why is it that the Samaṇa Gotama does not deal with these?'

Then Cunda, you should reply to these wandering ascetics of other faiths thus: 'Friends, the Bhagavā does not deal with them because they are not in consonance with one's benefit; they are not in consonance with the dhamma (i.e., Lokuttara dhamma); they are not even the beginning of the Noble Practice; they are not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of

dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna. That is why the Bhagavā does not deal with them.

What is Explained

190. Cunda, there is this possibility that wandering ascetics of other faiths might say thus: 'Friends, what has the Samaṇa Gotama declared?'

Cunda, you should tell these wandering ascetics of other faiths: Friends, the Bhagavā has declared, 'This is Dukkha.'

Friends, the Bhagavā has declared, 'This is the cause of Dukkha.'

Friends, the Bhagavā has declared, 'This is the cessation of Dukkha.'

Friends, the Bhagavā has declared, 'This is the Path leading to the cessation of Dukkha.'

Cunda, there is this possibility that the wandering ascetics ef other faiths might say thus: 'Friends, why has the Samaṇa Gotama declared them?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: 'Friends, the Bhagavā has declared them because they are in consonance with one's benefit; they are in consonance with the dhamma (i.e,, Lokuttara dhamma); they are the beginning of the Noble Practice; they are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna. That is why the Bhagavā deals with them.'

Wrong Views based on Speculations about the Past

191. Cunda, these are certain wrong views based on speculations about the Past. Concerning these wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

Cunda, there are certain wrong views based on speculation about the Future. Concerning these wrong views, I have declared to you that which should indeed

be declared to you. And that which should not be declared to you,why should I declare them to you?

Cunda, concerning these wrong views, I have declared to you that which should be declared to you. And that which should not be declared to you, why should I declare them to you?

And what are the wrong views based on speculations about the Past?

Cunda, there are certain samaṇas and brāhmaṇas who hold and declare the view, '*Atta* as well as *loka* is eternal. This alone is the truth; any other view is false.'

But Cunda, there are certain samaṇas and brāhmaṇas who hold and profess the view, '*Atta* as well as *loka* is not eternal ... (p) ... *Atta* as well as *loka* is both eternal and not eternal. *Atta* as well as *loka* is neither eternal nor not-eternal. *Atta* as well as *loka* is made by oneself. *Atta* as well as *loka* is made by others. *Atta* as well as *loka* is made by oneself as well as by others. *Atta* as well *loka* is made neither by oneself nor by others and arises without a cause. This alone is the truth; any other view is false.'

Cunda, there are also samaṇas and brāhmaṇas who hold and profess the view, 'Pleasure and pain are eternal; pleasure and pain are not eternal. Pleasure and pain are both eternal and not eternal; pleasure and pain are neither eternal nor not-eternal. Pleasure and pain are made by oneself; pleasure and pain are made by others; pleasure and pain are made by oneself as well as by others. Pleasure and pain are made neither by oneself nor by others and arise without a cause. This alone is the truth; any other view is false.'

192. Cunda, there are those samaṇas and brāhmaṇas who hold and profess the view, '*Atta* as well as *loka* is eternal. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you maintain that *atta* as well as *loka* is eternal. Is this so, friends?' And they replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

193. Cunda, there are those samaṇas and brāhmaṇas who hold and profess the view, '*Atta* as well as *loka* is not eternal. *Atta* as well as *loka* is both eternal and not eternal. *Atta* as well as *loka* is neither eternal nor not eternal. *Atta* as well as *loka* is made by oneself. *Atta* as well as *loka* is made by others. *Atta* as well as *loka* is made by oneself as well as by others. *Atta* as well as *loka* is made neither by oneself nor by others and arises without a cause.

'Pleasure and pain are eternal; pleasure and pain are not eternal. Pleasure and pain are both eternal and not eternal; pleasure and pain are neither eternal nor not eternal. Pleasure and pain are made by oneself; pleasure and pain are made by others; pleasure and pain are made by oneself as well as by others. Pleasure and pain are made neither by oneself nor by others and arise without a cause. This alone is the truth; any other view is false.' I approached and said to them, "Friends, you say 'Pleasure and pain are not made by oneself nor by others and arise without a cause.' Is this so, friends?" Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths, I remain supreme.

Cunda, these are wrong views based on speculations about the Past. Concerning these wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

Wrong Views based on Speculations about the Future

194. Cunda, concerning certain wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

And what are the wrong views based on speculations about the Future? Cunda, there are certain samaṇas and brāhmaṇas who hold and profess the view, '*Atta* is corporeal; it remains eternal after death. This alone is the truth; any other view is false.'

Then again, Cunda, there are other samaṇas and brāhmaṇas who hold and profess the view, '*Atta* is incorporeal. *Atta* is both corporeal and incorporeal. *Atta* is neither corporeal nor incorporeal. *Atta* is saññā. *Atta* is not saññā. *Atta* neither is nor is not saññā. *Atta* ceases, is destroyed on death; it does not exist after death. This alone is the truth; any other view is false.'

Cunda, there are those samaṇas and brāhmaṇas who hold and profess the view, '*Atta* is corporeal; it remains eternal after death. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you say that *atta* is corporeal; it remains eternal after death. Is this so, friends?' Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter, there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

195. Cunda, there are those samaṇas and brāhmaṇas who hold and profess these views, '*Atta* is not corporeal. *Atta* is both corporeal and incorporeal. *Atta* is neither corporeal nor incorporeal, *Atta* is saññā. *Atta* is not saññā. *Atta* neither is nor is not saññā. *Atta* ceases, is destroyed on death; it does not exist after death. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you say that *atta* ceases, is destroyed on death; it does not

exist after death. Is this so, friends?' Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter, there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

Cunda, these wrong views are based on speculations about the Future. Concerning these wrong views, I have declared to you that which should be declared to you. And that which should not be declared to you, why should I declare them to you?

196. Cunda, in order to reject and overcome these wrong views based on speculations about the Past and speculations about the Future, I have taught and laid down these Four Methods of Steadfast Mindfulnes[1]. And what are these Four?

Cunda, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on Sensation (vedanā) ..... (and perceives its impermanent insecure, and soulless nature).....(p).....

The bhikkhu concentrates steadfastly on the mind (citta)..... (and perceives its impermanent, insecure, and soulless nature).....(p).....

The bhikkhu keeps his mind steadfastly on the dhamma ..... (and perceives its impermanent, insecure, and soulless nature) thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

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1. See the translation of the Mahāsatipaṭṭhāna Sutta in this Collection.

Cunda, in this manner I have taught and laid down these Four Methods of Steadfast Mindfulness in order to reject and overcome the wrong views based on speculations about the Past and speculations about the Future.

197. At that time, the Venerable Upavāṇa was standing behind the Bhagavā, fanning him. And he addressed the Bhagavā in these words: 'Marvellous it is, Venerable Sir! Wonderful it is, Venerable Sir, This discourse is indeed delectable; this discourse is indeed most delightful. By what name, Venerable Sir, should this discourse be known?'

Upavāṇa, since this discourse arouses such pious devotion and delight, let it be known as the 'Delectable Discourse'. So said the Bhagavā and the Venerable Upavāṇa, glad at heart, rejoiced at the words of the Bhagavā.

End of Pāsādika Sutta, the Sixth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

VIII. Siṅgāla Sutta

VIII. SIṄGĀLA SUTTA

(Discourse to Siṅgāla)

242. Thus have I heard:

At one time the Bhagavā was staying near Rājagaha in (the monastery of) the Bamboo Grove, the sanctuary where black squirrels were fed. Now at that time, Siṅgālaka (i.e, the young Siṅgāla), the son of a householder, rising early in the morning, and having gone out from Rājagaha, in wet clothes and with wet hair, worshipped with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith.

243. Then the Bhagavā, having rearranged his robes in the morning, took his alms-bowl and great robe and entered Rājagaha on his alms round. On seeing Siṅgālaka, the son of a householder, who had risen early in the morning and had come out from Rājagaha in wet clothes and with wet hair, worshipping with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith, the Bhagavā spoke to him thus:

Young householder, rising early in the morning, having come out from Rājagaha, in wet clothes and with wet hair, wherefore do you worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith?

"Venerable Sir, my father said to me on his death-bed, 'My dear son, worship the directions: Venerable Sir, respecting, revering, reverencing and honouring my father's words, I rise early in the morning, go out from Rājagaha in wet clothes and with wet hair, worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith."

The Six Directions

244. Young householder, in the Ariyan Teaching the six directions are not to be worshipped in this manner.

"How then, Venerable Sir, are the six directions to be worshipped in the Ariyan Teaching? May it please the Bhagavā to teach me the six directions which are to be worshipped in the Ariyan Teaching."

In that case, young householder, listen and bear it well in mind. I shall teach you.

"Very well, Venerable Sir," replied Siṅgālaka, the householder's son. And the Bhagavā spoke as follows:

Young householder, the noble disciple refrains from four acts of defilement; he does no evil which is instigated by four factors; and he does not indulge in six practices causing dissipation of wealth. Thus avoiding these fourteen evil things, he covers the six directions and follows the path for success in both the worlds. He has accomplished his tasks for this world as well as for the next. After death and dissolution of the body, he is reborn in a happy deva world.

The Four Acts of Defilement

245. And what are the four acts of defilement that the noble disciple abstains from?

The destruction of life, young householder, is an act of defilement; stealing is an act of defilement; sensual misconduct is an act of defilement; telling lies is an act of defilement. These are the four evil acts of defilement which the noble disciple abstains from.

After the Bhagavā had spoken these words, he uttered these verses:

Young householder, killing, stealing, telling lies
and committing adultery are called the four evil
acts of defilement. The wise never praise them.

Four Factors Instigating Evil Acts

246. What are the four factors by which the noble disciple is not led astray to commit evil acts? Instigated by partiality, evil is committed; instigated by anger, evil is committed; instigated by ignorance (of what is right or wrong), evil is committed; and instigated by fear, evil is committed. But, young

householder, as the noble disciple is not led astray by these four factors, namely, partiality, anger, ignorance and fear, he does not commit evil.

After the Bhagavā had spoken these words, he uttered these verses:

> Young householder, whosoever commits an evil act out of partiality, anger, fear or ignorance, his fame and following will fade away just like the moon in the waning half of the month; whosoever does not commit evil out of partiality, anger, fear or ignorance, his fame and following will grow day by day even as the moon in the waxing half of the month.

Six Practices Causing Dissipation of Wealth

247. And what are the six practices causing dissipation of wealth which the noble disciple does not indulge in?

Young householder, indulgence in intoxicants which cause inebriety and negligence leads to dissipation of wealth; sauntering in streets at unseemly hours leads to dissipation of wealth; frequenting shows and entertainments leads to dissipation of wealth; addiction to gambling which causes negligence leads to dissipation of wealth; associating with bad companions leads to dissipation of wealth; habitual idleness leads to dissipation of wealth.

Six Evil Consequences of Indulgence in Intoxicants

248. Young householder, there are these six evil consequences of indulgence in intoxicants which cause inebriety and negligence: actual loss of wealth in this very life; liability to be involved in quarrels; susceptibility to illness and disease; loss of good name and reputation; indecent exposure of body; impairment of intelligence. Young householder, these are the six evil consequences of indulgence in intoxicants which cause inebriety and negligence.

Six Evil Consequences of Sauntering in Streets at Unseemly Hours

249. Young householder, there are these six evil consequences of a person sauntering in streets at unseemly hours: he himself becomes unprotected and unguarded; his wife and children become unprotected and unguarded; his property becomes unprotected and unguarded; he becomes suspected of committing crimes and evil deeds; he becomes subjected to false accusations; he will have to face many troubles. Young householder, these are the six evil consequences of sauntering in streets at unseemly hours.

Six Evil Consequences of Frequenting Shows and Entertainments

250. Young householder, there are these six evil consequences of a person frequenting shows and entertainments: "Where is the dancing? Where is the singing? Where is the music? Where is the recitation? Where is the playing of cymbals? Where is the beating of drums?" He makes these enquiries and goes there (thereby neglecting his responsibilities). Young householder, these are the six evil consequences of frequenting shows and entertainments.

Six Evil Consequences of Gambling

251. Young householder, there are these six evil consequences of a person being addicted to gambling which causes negligence: as a winner he begets enmity; as a loser he grieves over his loss; there is actual loss of wealth in this very life; his word is not relied upon in a court of law; he is despised by his friends and companions; he is not sought after as a partner in marriage because people say, 'He is a gambler, he cannot support a wife'. Young householder, these are the six evil consequences of gambling which causes negligence.

Six Evil Consequences of Associating with Bad Companions

252. Young householder, there are these six evil consequences of a person associating with bad companions: there are those who gamble, those who are

libertines, those who are drunkards, those who are swindlers, those who are cheats, and those who are aggressive and violent. Only these people form his circle of friends and companions. (He therefore suffers, in this life and in the next, the evil consequences of associating with them.) Young householder, these are the six evil consequences of associating with bad companions.

Six Evil Consequences of Habitual Idleness

253. Young householder, there are these six evil consequences of a person indulging in habitual idleness: he does no work, saying it is too cold; he does no work, saying it is too hot; he does no work, saying it is too late in the evening; he does no work, saying it is too early in the morning; he does no work, saying he is too hungry; he does no work, saying he is too full. Thus making such lame excuses, he leaves many duties undone, not acquiring new wealth, but wasting away such wealth as he has already accumulated. Young householder, these are the six evil consequences of habitual idleness.

After the Bhagavā had spoken these words, he uttered these verses:

There are drinking companions; there are those who are friends only in one's presence. (These are not true friends.) There is one who proves to be a comrade in times of crisis. This is indeed a true friend.

Sleeping till the sun is high; committing adultery; begetting enmity; engaging in unbeneficial activities; keeping evil companions and being extremely stingy. These are the six causes bringing ruin to a man.

He who has bad friends and evil companions, who is given to bad ways and is moving in bad circles is heading for ruin both in this world and the next.

Playing dice, womanising, drinking, dancing and singing; sleeping during daytime; sauntering at unseemly hours; (evil companions and stinginess); these six causes bring ruin to a man.

Playing dice; indulging in drinking; misbehaving with women who are dear as life to other men,

with women who are sought after by the base and are shunned by the wise; the fame and following of such people fade away just like the moon in the waning half of the month.

The destitute drunkard, feeling thirsty, frequents liquor shops. As a stone sinks in water, he becomes immersed in debt to be soon disowned and rejected by his relatives.

He who habitually sleeps in the day, is not wakeful at night[1], is always drunk, and is debauched cannot manage a household.

Chances and opportunities pass by the young man who says it is too hot, too cold, too late and leaves things undone.

But for him who does not consider cold or heat any more than a blade of grass and who dutifully attends to the affairs of men, happiness and prosperity do not decline.

False Friend

254. Young householder, these four should be regarded as false friends pretending to be true friends: a person who only takes from one (and does not give in return); a person who only renders lip-service by making empty promises; a person who flatters; and a person who is an associate in activities that lead to loss of wealth.

255. Young householder, a person who only takes from one should be known as a false friend pretending to be a true friend, by four characteristics: he only takes from one (and does not give in return); he wants much in return for giving only a little; he renders service only when he gets into trouble; he attends on one only for his own advantage.

Young householder, a person who only takes from one (and does not give in return) should be known as a false friend pretending to be a true friend, by these four characteristics.

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1. **is not wakeful at night:** this follows the Commentary which has 'rattinuṭṭhāna dessinā', lit., 'is not in the habit of rising at night.' The Pāḷi Text has 'rattimuṭṭhāna dessinā' which would mean 'dislikes rising at night.'

256. Young householder, a person who only renders lip-service by making empty promises should be known as a false friend pretending to be a true friend, by four characteristics: he speaks about what he could have done for one; he speaks about what he would do in the future for one; he tries to please one with empty promises; and when occasion actually arises to render his assistance, he expresses his inability to do so.

Young householder, a person who only renders lip-service by making empty promises should be known as a false friend pretending to be a true friend, by these four characteristics.

257. Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by four characteristics: he approves of the evil actions of his friend; he approves also of the good actions of his friend; he praises him in his presence; and he speaks ill of him in his absence.

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by these four characteristics.

258. Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by four characteristics: he is a companion when indulging in intoxicants that cause inebriety and negligence; he is a companion when sauntering in streets at unseemly hours; he is a companion when frequenting shows and entertainments; and he is a companion when indulging in gambling which causes negligence.

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by these four characteristics.

259. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

> The friend who only takes, the friend who only renders lip service, the friend who flatters, and the friend who brings about loss of wealth,— the wise should know these four as false friends and avoid them from a distance as from a path of danger.

True Friend

260. Young householder, these four should be regarded as true-hearted friends: he who is helpful; he who is the same in prosperity and adversity; he who gives good counsel; and he who understands and sympathizes.

261. Young householder, he who is helpful should be known as a true-hearted friend, by four characteristics: he protects the inebriated friend; he protects the property of the inebriated friend; he is a refuge for the friend who is in trouble; and when unforeseen needs arise, he comes to the aid of the friend with twice the required assistance.

Young householder, he who is helpful should be known as a true-hearted friend, by these four characteristics.

262. Young householder, he who is the same in prosperity and adversity should be known as a true-hearted friend, by four characteristics: he confides his secrets in his friend; he keeps the secrets of his friend; he does not forsake his friend when in trouble; he sacrifices even his life for the sake of his friend.

Young householder, he who is the same in prosperity and adversity should be known as a true-hearted friend, by these four characteristics.

263. Young householder, he who gives good counsel should be known as a true-hearted friend, by four characteristics: he restrains his friend from doing evil; he encourages his friend to do good; he tells him about profound matters which his friend has not heard before; and he shows his friend the way to the realm of the devas.

Young householder, he who gives good counsel should be known as a true-hearted friend, by these four characteristics.

264. Young householder, he who understands and sympathizes should be known as a true-hearted friend, by four characteristics: he does not rejoice in the misfortunes of his friend; he rejoices over his friend's prosperity; he restrains others from speaking ill of his

friend; and he commends those who speak well of his friend.

Young householder, he who understands and sympathizes should be known as a true-hearted friend, by these four characteristics.

265. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The friend who is helpful, the friend who is the same in prosperity and adversity, the friend who gives good counsel, and the friend who understands and sympathizes,— the wise should know these four as true-hearted friends and cherish them with devotion as a mother cherishes the child of her own bosom.

The wise man of virtue shines bright like a blazing fire.

The riches of a person who acquires his wealth in harmless ways like a bee which gathers honey without damaging the flowers grow as an ant hill grows.

Having acquired wealth in this manner, the young man able to set up a household should divide his wealth into four portions; in this manner he can make friends:

He should spend and enjoy one portion; he should use two portions to run his business; and the fourth should be reserved for use in emergencies.

Covering the Six Directions

266. Young householder, how does the noble disciple cover the six directions? Young householder, these six directions should be known thus: the parents should be looked upon as the East, the teachers as the South, wife (and children) as the West, friends and associates as the North, servants and employees as the Nadir and samaṇas and brāhmaṇas as the Zenith.

267. Young householder, in five ways should a son minister to the parents as the Eastern quarter thus: My parents have supported me, I shall support them in turn; I shall manage affairs on their behalf; I shall maintain the honour and tradition of the family; I shall make

myself worthy of the inheritance; and furthermore, I shall offer alms on behalf of the departed parents.

Young householder, the parents, attended upon in these five ways as the Eastern quarter by their children, look after the children in five ways: they restrain them from evil, they encourage them to do good, they give them education and professional training, they arrange suitable marriages for the children, and hand over property as inheritance to them at the proper time.

Young householder, in these five ways the children attend upon their parents and the parents look after their children in these five ways. It is thus that the Eastern quarter is covered and made safe and secure.

268. Young householder, in five ways should a pupil minister to a teacher as the Southern quarter: by rising from the seat to greet and salute the teacher; by attending and waiting upon the teacher; by obeying the words of the teacher; by offering personal service to the teacher and by learning and receiving the teacher's instructions with respectful attention.

Young householder, the teacher, attended upon in these five ways as the Southern quarter by the pupil, looks after the pupil in five ways: he instructs the pupil well in what should be instructed; he teaches well what should be taught; he trains the pupil in all the arts and sciences; he entrusts the pupil to his friends and associates, and provides for protection in every quarter.

Young householder, in these five ways the pupil attends upon his teacher as the Southern quarter and the teacher looks after the pupil in these five ways. It is thus that the Southern quarter is covered and made safe and secure.

269. Young householder, in five ways should a husband minister to a wife as the Western quarter: by being courteous to her and addressing her in endearing terms; by showing respect to her and not disparaging her; by being faithful to her; by giving her control and authority over domestic matters; by providing her with clothing and ornaments.

Young householder, the wife, looked after in these five ways as the Western quarter by the husband, attends

upon the husband in five ways: she discharges well her various duties; she is hospitable and generous to kith and kin from both sides of the family; she is faithful to her husband; she manages well what he earns and brings to her; she is skilled and industrious in performing all her tasks.

Young householder, in these five ways the husband looks after his wife as the Western quarter and the wife also attends upon her husband in these five ways. It is thus that the Western quarter is covered and made safe and secure.

270. Young householder, in five ways should a man of good family minister to his friends and associates as the Northern quarter: by giving generously; by being pleasant and courteous in speech; by being helpful; by treating them as he treats himself; by being true to his words and promises.

Young householder, the friends and associates, looked after in these five ways as the Northern quarter by a man of good family, look after him (in return) in five ways: they protect the inebriated friend; they guard over his property when he is inebriated; they become a refuge when he is in trouble; they do not forsake him in his troubles; they even help his descendants.

Young householder, in these five ways a man of good family looks after his friends and associates as the Northern quarter, and the friends and associates also look after him in these five ways. It is thus that the Northern quarter is covered and made safe and secure.

271. Young householder, in five ways should a master minister to his servants and employees as the Nadir: by assigning the work in accordance with their ability and physical strength; by giving them food and remuneration; by looking after them in sickness; by sharing with them choice food; by granting them leave at times.

Young householder, the servants and employees, ministered to as the Nadir by their master in these five ways, attend upon him in five ways: they rise before him; they go to sleep after him; they take only what is given; they perform their duties well; they uphold his good name and fame.

Young householder, in these five ways the master looks after his servants and employees as the Nadir, and the servants and employees in return also attend upon their master in these five ways. It is thus that the Nadir is covered and made safe and secure.

272. Young householder, in five ways should a man of good family minister to the samaṇas and brāhmaṇas as the Zenith: by deeds of loving kindness; by words of loving kindness; by thoughts of loving kindness; by keeping the house open to them; by supplying them with material needs (such as alms-food).

Young householder, the samaṇas and brāhmaṇas, ministered to in these five ways as the Zenith by a man of good family, bring benefit to him in six ways: they restrain him from evil; they exhort him to do good; they protect him with loving kindness; they teach him (the profound matters) that he has not heard before; they explain and make clear to him (the profound matters) which he has heard before; they show him the path to the realm of the devas.

Young householder, in these five ways a man of good family ministers to the samaṇas and the brāhmaṇas as the Zenith and the samaṇas and the brāhmaṇas also bring benefit to him in these six ways. It is thus that the Zenith is covered and made safe and secure.

273. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The mother and the father are the East; the teachers are the South; wife and children are the West; friends and associates are the North.

Servants and employees are the Nadir; samaṇas and brāhmaṇas are the Zenith; the man of good family who is the head of a household should worship these six directions.

Whoever is skilled and wise (in worshipping these six directions), and is full of moral virtues, gentle and keen-witted, meek and humble, gains fame and followers.

Whoever is energetic and not indolent, unshaken in adversity, constantly employed in making a livelihood, endowed with resourceful intelligence, gains fame and followers.

Whoever is benevolent, seeks and makes good friends, understands what is spoken (by a benefactor), is not stingy or jealous, leads and guides by giving helpful counsel and reasoned advice, gains fame and followers.

There are these benevolent practices, namely, generosity and charitableness, pleasant speech, helpfulness to others, impartial treatment to all as to oneself as the case demands; in this world, these four benevolent practices are like the lynchpin of a moving carriage.

Were these benevolent practices non-existent (in the world), the mother would not receive honour and respect from her children; the father would not receive honour and respect from his children.

Because the wise observe these four benevolent practices in every way, they reach eminence, and gain praise and admiration.

274. When the Bhagavā had spoken thus, Siṅgāla, the young householder, said as follows:

"Venerable Sir, excellent (is the dhamma)! Excellent (is the dhamma)! Venerable Sir, it is as if that which is overturned is set right, or that which has been hidden is revealed, as if someone were pointing out the road to one who has gone astray, or holding a lamp amidst the darkness so that 'those who have eyes may see', even so has the Bhagavā shown the dhamma in various ways.

"Venerable Sir, I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Saṁgha. May it please the Bhagavā to receive me as a lay disciple from this very day to the end of life."

End of Siṅgāla Sutta, the Eighth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

Appendices

APPENDIX A 1

On Four Grounds *

There are four different groups of samaṇas and brāhmaṇas. Each group formulates its own view of the eternalism of atta as well as loka.

In the first group, there are samanas and brāhmaṇas whose range of recollection, by means of pubbenivāsānussati ñāṇa, does not go beyond several hundred thousand existences, in a cycle of dissolution.

In the second group, there are samaṇas and brāhmaṇas whose range of recollection, by means of pubbenivāsānussati ñāṇa, does not go beyond several million existences, in ten cycles of dissolution.

In the third group, there are samaṇas and brāhmaṇas whose range of recollection, by means of pubbenivāsānu sati ñāṇa, does not go beyond several million existences, in forty cycles of dissolution.

In the fourth group, there are samaṇas and brāhmaṇas who rely on observation and speculation, since they do not have pubbenivāsānussati ñāṇa.

The views of the above four groups are taken as the four grounds

The duration of a cycle of dissolution should also be explained. Once a bhikkhu requested the Buddha to explain to him how long was the duration of a world. The Buddha replied that it would not be possible to explain the duration of a world in terms of years. Again the bhikkhu asked if it would not be possible to explain it by means of an example.

Then the Buddha explained how long the duration of a world was by means of an example. Suppose, there was, for example, a huge stone, which was a yojana long, a yojana wide and a yojana high (a yojana=about seven miles). If a person rubbed it gently with a piece of delicate velvet, once in a hundred years, the huge stone would, at long last, diminish and disappear as a result of rubbing. However, the world would not yet have come to an end by that time.

The first kind of dissolution takes place as the result of the appearance of seven suns in the sky. Then huge fires take place in fourteen out of thirty-one bhūmis in a cakkavāḷa (a world system). The fourteen bhūmis are as

* Para 30, Brahmajāla Sutta

follows: (1) Three first jhāna brahmā bhūmis;(2) Six deva bhūmis, one manussa bhūmi, four apāya bhūmis. The fire rages so long as there is even a tiny scrap to burn.

The second kind of dissolution takes place as the result of heavy downpour of rain. The rain water dissolves everything it touches. The downpour takes place in the three second jhāna brahmā bhūmis in addition to the fourteen bhūmis mentioned in the first kind of dissolution. It will continue so long as there is even a tiny scrap to dissolve.

The third kind of dissolution takes place as the result of a violent storm which can blow anything out of existence. The storm takes place in the three third jhāna brahmā bhūmis, in addition to the seventeen bhūmis mentioned in the second kind of dissolution. The storm rages so long as there is even a tiny scrap to be blown out of existence.

The beings of the bhūmis that are destroyed are reborn in the bhūmis which are not destroyed, respectively in accordance with their jhāna at the time of death.

Appendix A 2

Power of Recollection *

(Pubbenivāsānussati Ñāṇa)

1. Power of recollection: Ability to recollect many past existences through utmost mental concentration.

Ability to recollect many past existences is of two kinds: (i) by tracing the details of successive past lives, going back from the immediate past life to innumerable existences beyond it; (ii) by recollecting only the moments of death and the preceding moments of birth of successive existences without going through the details of the intervening period (until the particular existence which needs to be recollected is reached). This power is achieved through utmost mental concentration (ceto samādhi) by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness.

Ardent exertion means strenuous effort to rid oneself of mental defilements; *steadfast exertion* means continuing on with strenuous effort; *persevering exertion* means persevering with strenuous effort.

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* Para 31, Brahmajāla Sutta

While striving thus, one has to maintain constant mindfulness so as not to lose sight of the original object of meditation. At the same time, through right attentiveness (Sammā manasikāra), one keeps to the correct method of meditation.

These three kinds of exertion, together with constant mindfulness and right attentiveness, will result first in access-concentration of the First Jhāna; and then in advancement from the First Jhāna to the Fourth Jhāna; and then, after repeated practice of entering into and arising from each jhāna, in achievement of utmost mental concentration which will lead to the power of recollecting many past existences.

Utmost mental concentration means the concentrated mind has become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable to the extent that the yogī can gain the power of recollecting past existences.

2. Who gains the power of recollection?

By going through the above process resulting in utmost mental concentration, the following persons acquire the power of recollection:

(1) Recluses and ascetics outside a Buddha's Teaching
(2) Ordinary disciples of a Buddha
(3) The Great Disciples
(4) The Chief Disciples
(5) Paccekabuddhas and
(6) The Supremely Enlightened Buddhas

The recluses and ascetics (such as samaṇas and brāhmaṇas mentioned in this Sutta) can recollect up to only forty kappas, and not any further, because their power of Insight is weak; they have no discriminative knowledge of nāma and rūpa. The ordinary disciples can recollect up to one hundred or one thousand kappas; the eighty great disciples up to one hundred thousand kappas; the chief disciples up to one asaṅkhyeyya and one hundred thousand kappas; the Paccekabuddhas up to two asaṅkhyeyya and one hundred thousand kappas; the Supremely Enlightened Buddhas have no limits to their power of recollection. The disciples, great disciples, chief disciples and Paccekabuddhas differ in their power of recollection because of the differences in the pāramīs they have fulfilled.

3. Differences in power and method of recollection.

The recluses and ascetics of other beliefs recollect past existences by tracing each successive past existence one after another. They have no power to recollect by the method of recalling the moment of death in a particular existence and jumping back to the birth moment of that particular existence without going through the details between these two moments. Just like a blind man who has to depend on a walking stick, they cannot leave out tracing past existences in succession. They cannot jump over the intervening period between the death moment and the birth moment of an existence.

The ordinary disciples and the great disciples recollect by means of both these methods of recollecting. The two chief disciples and Paccekabuddhas have no need to rely upon recollecting successive existences. They recollect by recalling only the death moments and the birth moments of successive existences.

The Supremely Enlightened Buddhas have no limits at all on their power of recollection, both with regard to the length of time or method of recollecting. They can focus exactly on any moment of any existence and see what happened then and there.

The power of recollection of an ascetic may be likened to the light produced by a fire-fly; that of the disciples to the light produced by an oil lamp; that of the great disciples to a beacon light; that of the chief disciples to the morning star; that of Paccekabuddhas to moonlight and the power of recollection of a Buddha to sunlight.

Appendix A 3

Note on "in the Wrong Way" *

He does not view the eightfold Ariya Path with taṇhā, māna, diṭṭhi. If he finds pleasure in the discovery of the path and is, therefore, attached to it, it is called viewing the path with taṇhā. Taṇhā means hunger for six objects, namely, rūpa (form), sadda (sound), gandha (odour), rasa (taste), phoṭṭhabba (tangible thing), dhamma

* Para 36, Brahmajāla Sutta

(idea), that will give one vedayita sukha (pleasurable feelings).

Taṇhā, in the present context, is dhamma taṇhā, because it is the hunger for idea, that gives samaṇas and brāhmaṇas pleasurable feelings.

Taṇhā causes upādāna, which means strong steadfast attachment to objects that give one pleasurable feelings.

If he thinks that only he can discover the path and is, therefore, proud of it, it is called viewing the path with māna. If he believes that it is "I", who discover the path, it is called viewing the path with diṭṭhi.

Appendix A 4

Note on "Feeling (vedanā)"*

The samaṇas and brāhmaṇas view their theories of eternalism with taṇhā, māna, diṭṭhi. Therefore, they find pleasure in their theories and as a result, are deeply attached to them. This attachment to pleasurable feeling is dangerous. It will lead one to endless rebirths, involving rebirths in nether regions, where mental and bodily suffering is intense. Even when one does not have rebirths in these nether regions, he will have old age, disease, death, separation, etc., whenever he has rebirths.

Cause of Feeling

Ignorance of the Four Ariya Truths is the cause of rebirth. Rebirth is the cause of contact between sense organ, object and mind. Contact is the cause of feeling.

Cause of Extinction

When contact becomes extinct, feeling becomes extinct. When rebirth becomes extinct, contact becomes extinct. When ignorance becomes extinct, rebirth becomes extinct.

Fault of Vedanā

Vedanā causes taṇhā. Taṇhā causes upādāna. Upādāna causes bhavo. The real meaning of bhava is

*Para 36, Brahmajāla Sutta

rebirth. However, in the theory of cause and effect, bhava is used figuratively and is defined as Kamma that cause rebirth. When there are rebirths, there will naturally be old age, disease, death, separation, mental as well as bodily pain, etc. (Deeds which one does, words which one speaks, thoughts which one conceives, are called Kammas.)

A Very Important Paragraph

This, the third sub-paragraph of paragraph 36, is a very important paragraph. The readers should have a very clear understanding of the idea that underlies this paragraph. Otherwise, they will definitely miss the importance of this paragraph.

The Underlying Idea

According to Buddhism, the eyes, the form and the mind that sees the form are dukkha. Similarly, the ears, the sound and the mind that hears the sound; the nose, the odour and the mind that smells the odour; the tongue, the taste and the mind that tastes the taste; the body, the tangible object and mind that feels the touch; the mano-dvāra that receives the idea, the idea and the manodvārāvajjana that is mindful of the idea—all of them are dukkha (mental and bodily suffering), because all of them are in a flux, impermanent, continuously deteriorating.

Many puthujjana Buddhists (those who have not yet achieved any of the maggas), accept the above conception, only because it is the teaching of the Buddha. They cannot be said to believe the above teaching genuinely. From the time they get up from bed in the morning, till the time they go to bed at night, they are striving bodily, verbally, mentally, to get all or some of the following sukha-vedanās (feelings that give pleasures).

1. To see forms that will give them pleasures of the eyes,
2. To hear sounds that will give them pleasures of the ears,
3. To smell odours that will give them pleasures of the nose,

4. To taste tastes that will give them pleasures of the tongue,
5. To feel the touches that will give them pleasures of the body,
6. To receive the ideas that will give them pleasures of the mind.

Some Ariyas are also Struggling

Even some Ariyas, (those who have achieved Maggas) such as Sotāpannas and Sakadāgāmīs, who have uprooted two out of seven seeds of major defilements, namely, false views of mind and body, and doubts, will still be striving to achieve these pleasurable feelings, though their efforts will be in a lesser degree.

Anāgāmīs are the Ariyas who are next to the Arahats. They have uprooted four out of seven seeds of major defilements, namely, false views, doubts, attachment to sensual pleasures, anger. Since attachment to sensual pleasures has been uprooted, they have absolutely no attachment to the pleasures of the eyes, ears, nose, tongue, body. But these anāgāmīs are very much attached to the sixth sukha-vedanā, (feelings of pleasure), namely, mano-samphassajā sukha-vedanā, (the pleasures of the mind) which can be achieved by means of jhānas.

One becomes free from attachments to these sukha--vedanās, only when one becomes an Arahat, who has uprooted all of the seven anusayas (seeds of strong defilements).

Significance of Vedanā

If one studies Abhidhamma, one will come across such words as *citta*, *cetasika*, *rūpa* and *Nibbāna*. Cetasika means a concomitant of mind. There are altogether fifty-two cetasikas. Vedanā (feeling) and saññā (perception) are two of these fifty-two mental concomitants. The Buddha singled out only these two cetasikas and mentioned them as two of the five Khandhas. They are given such significance because the first gives rise to taṇhā (hunger for pleasures) and the other gives rise to diṭṭhi (belief in soul), which are the causes of endless rebirths.

Liberation from Vedanā

The Ariya Path to liberation from attachment to vedanā has three major constituents.

The first constituent of the Ariya Path is Sīla. There are two kinds of Sīla, namely, Sīla for the laymen and Sīla for bhikkhus. Sīla requires one to refrain from doing and saying what is not right.

The second constituent is Samādhi (mental concentration). The Buddha laid down forty methods for acquiring mental concentration. These are called forty *bhāvanās*.

The third constituent is Paññā. It means the four Maggas. They will give one liberation from attachment to vedanā. One can achieve these four Maggas by means of a method which requires him to maintain steadfast mindfulness on his body as well as bodily movement, on feelings arising from mental as well as bodily contacts, on mind as well as any mental states which arise in the mind, and on all ideas. This method is called Satipaṭṭhāna method.

The Discoverer of the Ariya Path

The Buddha had, by himself, discovered the Ariya Path and liberated himself from attachment to vedanā. The Paccekabuddha was also a Buddha, because he also had, by himself, discovered the Ariya Path and liberated himself from attachment to vedanā. However, he did not achieve sabbaññuta ñāṇa. This deficiency made him unable to proclaim the truth. Therefore he was known as Paccekabuddha.

Sabbaññuta ñāṇa enabled the Buddha to know all there was to know about the four realities in the ultimate sense, namely; citta (mind), cetasikas(mental concomitants), rūpa (matter), Nibbāna (the perfect peace of extinction of taṇhā, craving). Sabbaññuta ñāṇa also gave the Buddha an extraordinary mastery over language. The combination of the supreme knowledge of citta, cetasikas, rūpa, Nibbāna, with the extraordinary mastery over language, enabled the Buddha to use various methods in his discourses for the liberation of human beings, devas and brahmās from attachment to vedanā.

APPENDIX A 5

The Thirty-One Planes Of Existence (Bhūmi) *

'Bhūmi' in Pāḷi means 'Plane of Existence'. In the Buddhist concept of 'existence' (*bhava*) there are thirty--one planes (*bhūmis*) of existence. These thirty-one planes of existence are divided into three categories, viz , (1) (*kāma bhūmi*), sensual plane of existence dominated by pleasures of the senses; (this comprises also corporeal existence); (2) (*rūpa bhūmi*), corporeal plane of existence with fine materiality;and (3) (*arūpa bhūmi*), non-corporeal plane of existence i.e., formless, non-material existence.

(1) *Kāma bhūmi* comprises the four *apāya bhūmis*, the one *manussa bhūmi*, and the six *deva bhūmis*. The four *apāya bhūmis* are (i) *niraya* (the realm of continuous intense suffering), (ii) *tiracchāna* (the realm of animals), (iii) *peta* (the realm of miserable and ever hungry beings), and (iv) *asura* (the realm of miserable and frightened beings). The *manussa bhūmi* is the plane of human beings. The six *deva bhūmis* are (i) *Cātumahārājika* (the abode of the Four Guardian Devas), (ii) *Tāvatiṁsa* (the abode of the Thirty-three Devas), (iii) *Yāmā* (the abode of misery--freed beings), (iv) *Tusita* (the abode of happy dwellers), (v) *Nimmānarati* (the abode of those who rejoice in their own creations), and (vi) *Paranimmitavasavatti* (the abode of those who indulge in pleasures created to their liking by others). Of these eleven *kāma bhūmis,* the four *apāya bhūmis* are known as unfortunate destinations (*duggati*), and the remaining seven (i.e., *manussa bhūmi* and the six *deva bhūmis*) are known as fortunate destinations (*sugati*).

Above the eleven *kāma bhūmis* are the twenty *Brahmā bhūmis*. Of these, sixteen are corporeal *Brahmā bhūmis* of fine materiality, of which fifteen are the realms of Brahmās with both mind and body, and one is the realm of Brahmās with only body and no Consciousness. The other four are non-corporeal *Brahmā bhūmis*. The sixteen corporeal *Brahmā bhūmis* are: three first-*jhāna bhūmis*, namely bhūmis of Brahmapārisajjā, (Attendents of the Great Brahmās), Brahmapurohitā, (Counsellors of the Great Brahmās), and Mahābrahmā, (Great Brahmās); three second-*jhāna bhūmis*, namely, bhūmis of Parittābhā

* Para 39, Brahmajāla Sutta

(Brahmās of lesser radiance), Appamāṇābhā (Brahmās of limitless radiance), Ābhassarā (Brahmās of flashing radiance): three third-*jhāna bhūmis*, namely, bhūmis of Parittasubhā (Brahmās of lesser massive radiance), Appamāṇasubhā (Brahmās of limitless massive radiance), Subhakiṇhā (Brahmās of multi-hued glittering radiance); seven fourth-*jhāna bhūmis*, namely, bhūmis of Vehapphalā (Brahmās enjoying great reward of jhāna practice), Asaññasattā (Brahmās devoid of Consciousness) and five Suddhāvāsa *Brahmā bhūmis*, namely, bhūmis of Avihā (Brahmās whose position is durable), Atappā (Serene Brahmās), Sudassā (Brahmās of inspiring appearance), Sudassī (Brahmās of extremely pure appearance), and Akanitthā (Incomparable Brahmās).

Those who retain the first-*jhāna* concentration at death are reborn in the first-*jhāna Brahmā bhūmis*; those who retain the second-*jhāna* concentration at death are reborn in the second-*jhāna Brahmā bhūmis*; those who retain the third-*jhāna* concentration at death are reborn in the third-*jhāna Brahmā bhūmis*; and those who retain the fourth-*jhāna* concentration at death are reborn in the fourth-*jhāna Brahmā bhūmis*. Only those who have attained the *Anāgāmi Magga* are reborn in one of the five *Suddhāvāsa Brahmā bhūmis*, the planes of the pure, clean and undefiled. Later they attain Arahatship and live in those planes till their parinibbāna.

All *Rūpa Brahmās* look like male human beings. They are resplendent with the light from their own bodies. Their bodies are extremely delicate, and they do not have the need to take any nutriment. These Brahmās, with the exception of Asaññasatta Brahmās, subsist on *pīti* born of their *jhāna* mind.

The four non-corporeal Brahmā bhūmis are: (i) *Ākāsānañcāyatana Brahmā bhūmi*, (ii) *Viññāṇañcāyatana Brahmā bhūmi*, (iii) *Ākiñcaññāyatana Brahmā bhūmi*, and (iv) *Nevasaññānāsaññāyatana Brahmā bhūmi*. Those who have achieved and retained the *Ākāsānañcāyatana jhāna* at death are reborn in the *Ākāsānañcāyatana Brahmā bhūmi*; those who have achieved and retained *Viññāṇañcāyatana jhāna* at death are reborn in the *Viññāṇañcāyatana Brahmā bhūmi*; those who have achieved and retained *Ākiñcaññāyatana jhāna* at death are reborn in the *Ākiñcaññāyatana Brahmā bhūmi*; and those who have achieved and retained

the *Nevasaññānāsaññāyatana jhāna* at death are reborn in the *Nevasaññānāsaññāyatana Brahmā bhūmi.*

Non-corporeal Brahmās are so called because they have no body. They have only mind. *Arūpa Brahmās,* in their previous existences, firmly believed that the body (i.e, corporeality) was the root cause of all *dukkha,* and they had a deep and abiding abhorrence of the body. Therefore they practised meditation for the attainment of *Arūpa jhāna,* and eventually are reborn in these non-corporeal *Brahmā bhūmis.*

APPENDIX A 6

Paṭibhāga Nimitta *

In meditation practice, out of forty kinds of meditation, there are ten kinds of kasiṇa meditation using earth, water, fire, air, dark-blue colour, yellow colour, red colour, white colour, light and space as kasiṇa objects.

In the earth kasiṇa (pathavī kasiṇa) meditation, the yogī makes a disc of reddish yellow earth, uses it as an object of his kasiṇa meditation and builds up his concentration by gazing hard at it. As his concentration becomes steadfast, he sees the earth disc with his eyes shut or open: with his eyes open, he sees the actual kasiṇa object of the earth disc which is termed the 'parikamma nimitta', and with his eyes shut, he sees with his mind's eye the identical image of the earth disc, with all its faults and impurities, and that image is termed the 'uggaha nimitta'. When the concentration is so developed as to see the 'uggaha nimitta', with his eyes shut (or even open in a darkroom), the yogī puts away his earth disc, and meditates only on the 'uggaha nimitta' which again develops into a very clear and well defined image, without the original faults of the 'uggaha nimitta' and this new purified mental image is termed the 'paṭibhāga nimitta' The yogī meditates on this 'paṭibhāga nimitta' and keeps away such hindrances as sensual desire (kāmacchanda), desire to harm others (byāpāda), sloth and torpor (thina middha), distraction and worry (uddhacca-kukkucca), and doubt (vicikicchā). In this way the yogī attains jhāna.

* Para 54, Brahmajāla Sutta

If the original kasiṇa object (parikamma nimitta) is small, the purified mental image (paṭibhāga nimitta) also is small. If the original kasiṇa object is large, the purified mental image also is large. If the yogī continues to strive, he may attain jhāna concentration. Before or after the attainment of jhāna, he may extend this purified mental image in three ways: (i) seeing its limits; (ii) not seeing its limits; and (iii) seeing its limits vertically but not seeing its limits horizontally.

The yogī who attains this jhāna state takes this image for loka or the world. Therefore, (i) for one whose extended mental image is limited, the world is finite; (ii) for one whose extended mental image is limitless, the world is infinite, and (iii) for one whose extended mental image is limited vertically but limitless horizontally, the world is finite as well as infinite.

The yogī adopts this process for meditation on each of the remaining nine kasiṇa objects.

Appendix A 7

Dukkha *

As expounded in Para 387 of Mahāsatipaṭṭhāna Sutta, the Noble Truth of Dukkha is explained as: Birth (i.e., repeated birth) is dukkha. Ageing also is dukkha. Death also is dukkha. Grief, lamentation, pain, distress, and despair are also dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get is also dukkha; in short, the five Aggregates of Clinging are dukkha.

Dukkha as a Noble Truth is left untranslated. "Suffering" and "ill" are inadequate renderings. Dukkha is inherent in existence. The five Aggregates of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of 'suffering', physical pain and mental affliction.

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* Para 248, Sāmaññaphala Sutta

APPENDIX B 1

Saṁyojana or Fetters *

Saṁyojanas are bonds or fetters binding all beings to the wheel of existence. They are broken or eliminated in stages which mark the progress of a person towards emancipation. When they are completely eliminated, emancipation results.

The ten fetters are:

(i) *sakkāya diṭṭhi:* belief in atta or soul; illusion of self-hood; self-belief; ego illusion; the view that the body and mind is "myself".

(ii) *vicikicchā:* doubt or wavering concerning the Buddha's Enlightenment, his Teaching, and his Order.

(iii) *sīlabbataparāmāsa:* the belief that there are practices and paths other than the Ariya Path of Eight Constituents, that can liberate one from *dukkha.*

(iv) *kāmarāga:* sensual desire; sensuous passion; attachment to and satisfaction in sensual objects such as colours, shapes, sounds, odours, tastes, tactual objects.

(v) *paṭigha*: ill will, including feelings of hatred, anger, resentment, revulsion, dissatisfaction, aversion, annoyance, disappointment.

(vi) *rūparāga:* (a) craving for existence in the Fine-Material (Brahmā) realms; (b) desire for the bliss, the tranquillity, the attractive flavour or the various stages of concentration on forms, or colours, or materiality.

(vii) *arūparāga:* (a) craving for existence in the Formless (i.e., with only mind and no body) (Brahmā) realms; (b) desire for the bliss, the tranquillity, the attractive flavour of full concentration on objects other than forms, such as space or Consciousness or emptiness.

(viii) *māna:* pride; awareness of superiority or inferiority; the illusion of having this or that status relative to one another.

(ix) *uddhacca*: restlessness; agitation; mental unrest, distraction, lack of peace and quiet (arising from curiosity, inquisitiveness).

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* Para 157, Mahāparinibbāna Sutta

(x) *avijjā:* ignorance, lack of real, correct knowledge as to the nature of existence, as to the Four Noble Truths. It is the main root of dukkha and of rebirth.

Of these ten, the first five are called lower or grosser fetters, because they bind beings to the realms of sense--gratification (*kāma loka*).

One who has destroyed the first three fetters, namely, (i) illusion of self-hood, ego-illusion, (belief that there is Self), (ii) doubt and uncertainty, (iii) belief in practices and paths other than the Ariya Path of Eight Constituents, as in the case of the woman devotee Sujātā of Nātika village, who becomes a Sotāpanna, Stream-enterer, or Stream-winner. Such a person, being confirmed in the knowledge of the truth, based on sīla, samādhi and paññā, has entered the stream that leads surely to Nibbāna; he or she has attained *sotāpatti magga,* 'the path' of one who has entered the current of emancipation. This is followed immediately by *sotāpatti phala,* 'the fruit' or 'fruition' or stream-entering. Such a person, being incapable of committing demeritorious deeds which lead to rebirth in sub-human realms of existence, cannot be reborn in any realm lower than the human, and if he does not attain full emancipation earlier, he is bound to do so within the course of seven lives at the most.

When, in addition to the destruction of the first three fetters as above, the next two fetters, namely, sensual desire, (sensuous passion), and ill will, as well as *moha,* (i.e., having no proper attitude to right or wrong and to the Noble Truths), are lessened or very much weakened, one becomes a *Sakadāgāmī,* or Once--Returner, as in the case of the devotee Sudatta of Nātika village. A Once-Returner is so called because even if he fails to realize Nibbāna in the current life, he is bound to do so in the next birth (the next life). He will not have to endure more than one rebirth in the sensuous realms.

The third stage is that of the *Anāgāmī,* the Non--Returner, such as the bhikkhunī Nandā of Nātika village, who has completely destroyed the first five fetters, the lower or grosser fetters, including even the subtle remnants of sensual desire and ill will. He or she will not be born again in the sensuous realms (kāma loka). If he does

not gain Nibbāna before he dies, he will realize it in his next birth, which takes place in *Suddhāvāsa*, the Pure Abodes of the Brahmās. There he attains Arahatship, complete emancipatian, and realizes Nibbāna without returning to the sensuous realms.

The fourth and last stage is that of the Arahat, such as the bhikkhu Sālha of Nātika village, who has broken all the fetters, including the subtle fetters (vi) to (x) in the above list, who has burned out all the moral defilements and impurities or taints. For him there is no rebirth. While the mental and bodily formations (the five khandhas) continue to function, he experiences *sa-upādisesa nibbāna*, or nibbāna with the elements of existence still present. At death, this becomes *anupādisesa nibbāna*, or *parinibbāna*, the complete extinction of the life-asserting, life-sustaining factors.

These four stages of the Noble Individual (*ariya puggala*) are sometimes separated by intervals, sometimes they follow immediately after one another, but at each stage 'the fruit' or 'fruition', *phala* or attainment, follows instantly upon the realization of *Magga* in the series of thought moments. The flash of Insight into Nibbāna is *magga ñāṇa*, and the repeated experience of Insight into Nibbāna, Fruition is *phala ñāṇa*. Starting with the Sotāpanna, those who have reached any or all of these four stages are called Ariyas or Noble Individuals.

Appendix B 2

General Comments on Eight Abhibhāyatana Jhānas *

A bhāvanā (meditation) has three stages.

They are:—

(1) *parikamma*. It is the stage when the yogī begins to concentrate on an object, in order to get mental concentration. Parikamma means preparation for meditation. The first sign of mental concentration is the appearance of a mental picture of the object in the eyes of the yogī, when he closes them. This mental picture is called *uggaha nimitta*.

* Para, 173, Mahāparinibbāna Sutta

2. *upacāra*. It is the stage when the yogī's mind reaches the immediate vicinity of *appanā samādhi* (*jhāna*). In that stage, the yogī's mind becomes devoid of five nīvaraṇas, namely, sensuality, ill will, torpor of mind or body, worry, wavering. The mental picture that appears at this stage is called *paṭibhāga nimitta*. While *uggaha nimitta* is identical with the original kasina object, *paṭibhāga* nimitta is clear and bright.

3. *appanā*. It is the stage when the mind achieves jhāna. Then the mind becomes fixed on the object.

Let us now see what yogīs in each of the eight jhānas do.

First abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on the colour of some parts of their body. If they choose dark colour, they concentrate, for instance, on hair, which has dark colour and mentally repeat "nīlaṁ, nīlaṁ". If they choose golden colour, they concentrate, for instance, on skin, which has golden colour and mentally repeat "pītaṁ, pītaṁ". If they choose red colour, they concentrate, for instance, on blood, which has red colour and mentally repeat "lohitaṁ, lohitaṁ". If they choose white colour, they concentrate, for instance, on bone, which has white colour and mentally repeat "odātaṁ, odātaṁ."

Since objects of parikamma bhāvanā are parts of the body of yogīs, they are called ajjhatta (personal) objects. Uggaha nimitta (mental picture) which yogīs get concentrating on ajjhatta objects, is not very clear. It can by no means help yogīs to achieve upacāra samādhi. Therefore, yogīs give up uggaha nimitta as soon as parikamma samādhi becomes sufficiently strong. Then they choose a small bahiddha (external) object, the colour of which is either good or bad, and concentrate on it.

Being highly gifted persons, they quickly overcome obstacles and achieve upacāra and appanā samādhi, one after another, in quick succession.

Second abhibhāyatana jhāna

Yogīs, in this category, also concentrate, as parikamma bhāvanā, on ajjhatta objects. They also give up ajjhatta

objects when parikamma samādhi becomes sufficiently strong, and concentrate on large bahiddha objects, the colour of which is either good or bad.

Being highly gifted persons, they quickly overcome obstacles and achieve upacāra and appanā samādhi, one after another, in quick succession.

Third abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on small bahiddha objects, the colour of which is either good or bad.

Being highly gifted persons, they quickly overcome obstacles and achieve parikamma, upacāra, appanā samādhi in quick succession.

Fourth abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on large bahiddha objects, the colour of which is either good or bad.

Being highly gifted persons, they quickly overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Fifth abhibhāyatana jhāna

.Yogīs, in this category, concentrate, as parikamma bhāvanā, on bahiddha objects, the colour of which is as dark blue as the flower of the butterfly pea or dark blue fine cloth made in Bārāṇasī.

Being highly gifted persons, they quickly overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Sixth abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on bahiddha objects, the colour of which is as golden-yellow as the wild champac flower or golden--yellow fine cloth made in Bārāṇasī.

Being highly gifted persons, they overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Seventh abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, bahiddha objects, the colour of which is as red as bandhujīvaka flower or red fine cloth made in Bārāṇasī.

Being highly gifted persons, they overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Eighth abhibhāyatana jhāna

Yogīs, in this category, concentrate, as parikamma bhāvanā, on bahiddha objects, the colour of which is as white as the morning star or white fine cloth made in Bārāṇasī.

Being highly gifted persons, they overcome obstacles and achieve parikamma, upacāra, appanā samādhi, one after another, in quick succession.

Abhibhāyatana jhānas and dispositions

The first abhibhāyatana jhāna is suitable for yogis who are strongly inclined towards reflection (vitakka).

The second abhibhāyatana jhāna is suitable for yogīs who are strongly inclined towards stubborness (moha).

The colour of the third jhāna is either good or bad. The good colour is suitable for yogīs who are strongly inclined towards irritability (dosa).

The colour of the object of the fourth jhāna is also either good or bad. The bad colour is suitable for yogīs who are strongly inclined towards passion (rāga).

Appendix B 3

General Comments on Eight Vimokkhas *

(Eight kinds of release)

The first three vimokkhas

Vimokkha means complete freedom from nīvaraṇas (as long as yogīs have jhānas).

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* Para 174, Mahāparinibbāna Sutta

It also means complete fixation of mind on the object of meditation, without any interference (as long as yogis have jhānas).

Out of eight vimokkhas, the first three refer to rūpa jhānas. (They are so called because these jhānas are achieved by concentrating on corporeal objects.)

Out of these three categories of rūpa jhānas, the first is achieved by concentarting on ajjhatta (internal) as well as bahiddha (external) objects.

The second is achieved by concentrating on bahiddha objects.

The third is achieved by concentrating on kasiṇas (objects of meditation) of very good and clean colour, namely, nīla, pīta, lohita, odāta (dark blue, golden, red, white). While yogis in this category are having jhānas, they do not have such a thought as "It is exquisite." Since, however, they are concentrating on "exquisite" objects, it appears as if they have such a thought.

The next four vimokkhas

The next four vimokkhas, namely, the fourth, the fifth, the sixth, the seventh refer to four arūpa jhānas. (They are so called because these four jhānas are achieved by concentrating on incorporeal objects.) These four arūpa jhānas are also named vimokkha, firstly because yogis, who have them, are completely free from any thoughts that pertain to corporeal objects, and secondly because their minds are completely fixed on incorporeal objects without any interference.

The last vimokkha

The last vimokkha, namely, the eighth, refers to nirodha samāpatti.

Nirodha means cessation. It is cessation of the nāmarūpa process, with the exception of three kinds of rūpas. While one is in nirodha samāpatti, his mind and its concomitants (citta and cetasikas) completely cease.

However, out of the four kinds of rūpas, namely,

1. Kammaja rūpa,
2. Cittaja rūpa,
3. Utuja rūpa,
4. Āhāraja rūpa,

which the body is composed of, cittaja rūpa ceases. The other three carry on as usual.

Samāpatti means attainment.

Qualifications

1. One who wishes to have nirodha samāpatti must be, at least, an anāgāmī (one who has got anāgāmi magga).

2. He must have dexterity to achieve any of the four rūpa jhānas and the four arūpa jhānas, as he pleases.

Step by Step

One who has the above mentioned two qualifications take the following steps, one by one.

1. The maximum duration of nirodha samāpatti is seven days. Before one goes into nirodha samāpatti he must determine the duration of nirodha samāpatti. For instance, he wishes to remain in it throughout the maximum duration. He must declare this wish as the first step. However, in order to ensure that he does not expire while he is in nirodha samāpatti, he is required to ascertain the span of his life before he makes the wish. Only when he sees that he will live more than seven days, he declares the wish that he wants to remain in nirodha samāpatti during its entire length. If, for instance, he sees that he has only five days to live, he may declare the wish that he wants to remain in it for four days.

2. He takes up the appropriate kasiṇa bhāvanā for the achievement of the four rūpa and the four arūpa jhānas. He may remain in the four rūpa jhānas and the first, the second, the third arūpa jhānas, as long as he wishes. When, however, he goes into the fourth and the final arūpa jhāna, namely, nevasaññānāsaññāyatana jhāna, he cannot remain in it for more than one or two thought-moments. His strong wish to be in nirodha samāpatti impels him into it. (See Para 414 of Poṭṭhapāda Sutta of Sīlakkhandha Vagga.)

Similarities and differences between Nirodha Samāpatti and Death

Similarities

(a) A dead person is motionless.
A person in nirodha samāpatti is also motionless.

(b) A dead person does not breathe.
A person in nirodha samāpatti also does not breathe.
These two points are similarities between a dead person and a person in nirodha samāpatti.

Differences

(a) A dead person becomes cold some time after death.
A person in nirodha samāpatti is warm throughout the full duration of the samāpatti.

(b) Pasādas, sensitive layers that enable eyes to see, ears to hear, nose to smell, tongue to taste, body to feel are destroyed, some time after the death of a person.
Pasādas of a person in nirodha samāpatti remain intact throughout the full duration of the nirodha samāpatti.

Namo tassa bhagavato arahato sammāsambuddhassa

Index

INDEX

KEY TO THE INITIALS AND FIGURES USED IN THE INDEX

For easy reference Nikāyas will be shown in initials:

Dīgha Nikāya	...	D
Majjhima Nikāya	...	M
Saṁyutta Nikāya	...	S
Aṅguttara Nikāya	...	A
Khuddaka Nikāya	...	K

Vaggas or Divisions will be shown in big Roman figures:

Sīlakkhandha Vagga	...	D	I	
Mahā Vagga	...	D	II	
Pāthika Vagga	...	D	III	and so on.

Suttas will be shown in small Roman figures:

Brahmajāla Sutta	...	D	I	i:
Mahāparinibbāna Sutta	...	D	II	ii:
Siṅgāla Sutta	...	D	III	viii:

Paragraph numbers in Arabic figures of the Pāḷi Texts as accepted by the Sixth Synod of 1954-56 are used for each item of words given in this list.

A

Ābhassara

—plane of existence (of Radiant Brahmās)	...	D	I	i: 39-41
—realm	...	D	II	ii: 127
Abhibhāyatana jhāna	...	D	II	iii: ~~172~~ 173
Abhiññā (Magga Knowledge)	...	D	II	ix: 423-4
Adhiccasamuppanna diṭṭhi	...	D	I	i: 28,68,69
Adhicitta Sikkhā (Practice)	...	D	I	ix: 412-3
Ādīnava	...	D	II	iii: 140
Adhivacana, arbitrary nomenclature	...	D	II	ii: 116
Adhivacana samphassa	...	D	II	ii: 114
Aeons	...	D	I	i: 39,40
Afflictions, three kinds of		D	III	iii: 106
Ageing (jarā)	...	D	II	ix: 387,389,
		D	III	iii: 106
—and death (jarā and maraṇa)	...	D	II	ii: 96-98
Āhuneyya	...	D	II	iii: 159
Air-element (Vāyo dhātu)	...	D	I	ii: 171
		D	II	ix: 378
Ajjhosana, tenacious cleaving	...	D	II	ii: 103,107,108

A

Ajātasattu	...	D	I	ii:	150-162,183 186,189,250' 252
		D	II	iii:	131-3,236, 239.
Ajita Kesakambala	...	D	I	ii:	153,170,172
	...	D	II	iii:	213
Ājīvaka, naked ascetic	...	D	II	iii:	231
Akālika	...	D	II	iii:	159
Ākāsānañcāyatana jhāna	...	D	I	ix:	413-4
		D	II	ii:	129
		D	II	iii:	174,219
— realm -	...	D	II	ii:	127
Ākiñcaññāyatana jhāna	...	D	II	ii:	127
	...	D	II	iii:	174,219
Akiriya, the doctrine of (action without result)	...	D	I	ii:	166
Akusala Kammapathas	...	D	I	i:	62
Āḷakamanda, capital city of devas	...	D	II	iii:	210
Āḷāra Kālāma	...	D	II	iii:	192
Alms-giving, no merit in	...	D	I	ii:	171
Amahaggata Citta (undeveloped State of Mind)	...	D	II	ix:	381
All-seeing, the	...	D	I	i:	3-4,41
All-knowing, the	...	D	I	i:	3-4
Amarāvikkhepa Diṭṭhi	...	D	I	i:	28,61-65
Ambalaṭṭhika garden	...	D	I	i:	2
		D	II	iii:	143-4
Ambapāli, the Courtesan	...	D	II	iii:	161-2
Ambapāli's grove	...	D	II	iii:	160
Anāgāmi	...	D	II	iii:	157,214
		D	II	ix:	404
		D	III	v:	154-5
		D	III	vi:	185
Anāgāmi Magga		D	II	ix:	382
— Phala	...	D	II	ix:	404
Ānanda	...	D	II	iii:	136,143-4, 148, 152, 155-160, 163-5,166-8, 170-183, 222,226,230
		D	III	vi:	165
Ānanda, four Marvellous Qualities of	...	D	II	iii:	209
Ānanda's Appeal, The Venerable	...	D	II	iii:	178
- Question, the Venerable	...	D	II	iii:	203-4
Anāthapiṇḍika, the monastery of	...	D	I	ix:	406
Anicca	...	D	II	iii:	140
Animitta	...	D	II	iii:	165
Animosity	...	D	III	iii:	103
Añjalikaraṇīya	...	D	II	iii:	159
Aññā, (arahatship)	...	D	II	ix:	404

A

Annihilation Belief in Seven kinds of	...	D	I	i:	84,114,127, 140,144
(Ucchoda Vāda)	...	D	I	ii:	172
Antānanta diṭṭhi	...	D	I	i:	28, 54-7
Anupādisesa	...	D	II	iii:	171
Anupādisesa nibbāna	...	D	II	iii:	195, 197, 202
Anuruddha, Venerable	...	D	II	iii:	219,222,226,
	...				233
Anuttara Citta (Superior State of Mind)	...	D	II	ix:	381
Anuttara puññakkhetta lokassa	...	D	II	iii:	159
Anuttaropurisadhammasārathi	..	D	I	ii:	157,
		D	II	iii:	159,
		D	III	iii:	107
Aparihāniya factors of non-Decline	...	D	II	iii:	135
Apāya,	...	D	I	ii:	246
	...	D	II	ii:	95
	...	D	II	iii:	157,159,217
	...	D	III	v:	158
Āpo-dhātu	...	D	II	ii:	114
	...	D	II	ix:	378
Aparantānuditṭhi	...	D	I	i:	28
Arahaṁ	...	D	I	ii:	157,
		D	II	iii:	159,
		D	III	iii:	107
Arahat	...	D	II	iii:	157,214,215
		D	III	vii:	185
Arahats, protection and security to	...	D	II	iii:	134
Arahatship	...	D	II	ix:	404,
		D	III	iii:	108
Arahatta Magga	...	D	II	ix:	382,385
- Phala	...	D	III	v:	150
Arahattaphala Paññā	...	D	II	ii:	130
		D	II	iii:	157
		D	III	iii:	110
		D	III	v:	154-5.
		D	III	vii	185
Ārakkha	...	D	II	ii:	103-5
Ariya	..	D	I	i:	28,36-7,51-2,
		D	I	ix:	413.
—disciple	...	D	II	iii:	158-9,206
		D	II	ix	402
		D	III	v:	144.
—Magga	...	D	II	ix:	373,384,405
—Truths	...	D	I	i:	51,
		D	II	ix	385.
—Magga ñāṇa	...	D	II	iii:	154
—Paññā, Noble Wisdom	...	D	II	iii:	186
—Samādhi, Noble Concentration	...	D	II	iii:	186
—Sīla, Noble Morality	...	D	II	iii:	186

A

Ariya —— Vimutti, Noble	...	D II	iii:	186
—Vimutti, Noble Emancipation				
—Teaching	...	D III	viii:	244
Army of four components	...	D III	iii:	85-7
Arūpa bhava	...	D II	ii:	99
—jhāna	...	D I	i:	76
—rāga	...	D II	ix:	384
—Samāpatti	...	D III	v:	150
Arūpī-anantattānudiṭṭhi	...	D II	ii:	118-9
Aryan race	...	D II	iii:	152
Asamāhita Citta	...	D II	ix:	381
Asaññasatta	...	D II	ii:	127
Asaṅkhyeyya Āyu	...	D III	iii:	105
Asaññasatta Brahmās,		D I	i:	28,68,78
Āsavas (Moral intoxicant)		D I	ii:	248,249
		D II	ii:	130
		D II	iii:	142-3,147, 157,162,186, 188.
		D III	iii:	110
		D III	v:	154-5
		D III	vi:	185
Āsavakkhaya ñāṇa	...	D I	ii:	248
Ascetics		D I	ii:	151-6,
	...	D III	vi:	183-7, 189,190.
Aspirant (for Buddhahood)	...	D III	v:	160
Assemblies, categories of	...	D II	iii:	172
Asubha	...	D II	iii:	140
Atoms of dust, repositories of	...	D I	ii:	167
Atta	...	D I	ix:	411,417,420, 426-7
— is eternal bliss	...	D I	ix:	425-7
—,consideration of	...	D II	ii:	121-126
—,definition of	...	D II	ii:	117
—,non-definition of	...	D II	ii:	119-120
Atta is corporeal	...	D I	i:	76, 78
		D III	vi:	194
—is incorporeal	...	D I	i:	76,78
		D III	vi:	194
—is both corporeal and incorporeal	...	D I	i:	76, 78
		D III	vi:	194
—is neither corporeal nor incorporeal	...	D I	i:	76, 78
		D III	vi:	194
—is finite	...	D I	i:	76, 78
—is infinite	...	D I	i:	76, 78
—is both finite and infinite	...	D I	i:	76
—is neither finite nor infinite	...	D I	i:	76
—has only one kind of saññā	...	D I	i:	76
—has various kinds of saññā	...	D I	i:	76

A

—has limited saññā	...	D I	i:	76
—has no limited saññā	...	D I	i:	76
—is devoid of saññā after death	...	D I	i:	78-9
—has bliss	...	D I	i:	76
—has suffering	...	D I	i:	76
—has both happiness and suffering	...	D I	i:	76
—has neither happiness nor suffering	...	D I	i:	76
—,sensation is my	...	D II	ii:	123-126
—as well as loka is eternal	...	D I	i:	28, 30-34, 47, 131, 144
		D III	vi:	191-2.
—as well as loka is not eternal	...	D III	vi:	193
—as well as loka is in some cases eternal and in others not eternal	...	D I	i:	28, 38, 106, 119, 132, 144
—as well as loka arises without a cause	...	D I	i:	28,68.
—as well as loka is barren	...	D I	i:	31-4
At— with saññā after death, —,existence of	...	D I	i:	75
—of the world of Brahmās	...	D I	i:	87
Attabhāva	...	D I	ix:	428-440
Attachment	...	D III	vi:	183-4,189-190
—,abandonment of	...	D I	ix:	420, 423
Attainment of calm	...	D II	iii:	192
—of Insight	...	D III	v:	149
Attavādupādāna (Clinging to soul-theories)	...	D II	ii:	100
Aṭṭhaṅgika Magga (Noble Path of Eight Constituents)	...	D II	iii:	184
Ātuma (town)	...	D II	iii:	193
Avijjāsava,	...	D I	ii:	248-9
		D II	iii:	142-3, 147, 155,159,162, 186,188
Avimutta Citta	...	D II	ix:	381
Āvuso (Friend)	...	D II	iii:	216,231
Āyasmā (Venerable Sir)	...	D II	iii:	216
Āyatana (Sphere)	...	D II	ii:	127-8
—(Sense-bases)	...	D II	ix:	384
—,classification of		D III	v:	146
Ayoniso-manasikāra	...	D II	ix:	382,384
Āyusaṅkhāra	...	D II	iii:	169,171

B

Backbiting	...	D II	ii:	103-4
Balas (Powers)	...	D II	iii:	184
Bandhujīvakapuppha	...	D II	iii:	173

B

Bante (Venerable Sir)	...	D	II	iii:	216
Bārāṇasī	...	D	III	iii:	106
Bath attendent, example of a skilful	...	D	I	ii:	227
Beautification and adornment	...	D	I	i:	16,
		D	I	ii:	200
Beds and seats, high and		D	I	i:	10
luxurious	...	D	I	ii:	194, 199
Beings, types of	...	D	I	ii:	168
Bewilderment (Moha)	...	D	II	iii:	149,150,157,
		D	II	ix:	381
Bhadda, a devotee	...	D	II	iii:	156-7
Bhagavā (Exalted One)	...	D	I	i:	1,2,4,148
		D	I	ii:	150,157,160' 190,250,252, 161-2,164,253
		D	I	ix:	406-411,413, 415,422,437, 442
		D	II	ii:	95,
		D	II	iii:	131-7,142-156,159-164
		D	III	iii:	80,107,110'
		D	III	v:	163,
		D	III	vi:	164,186-190, 197
		D	III	viii:	242-246,253, 259,265,273-4
—,attributes of	...	D	II	iii:	159
Bhagavās, not possible for two to arise simultaneously	...	D	III	v:	161
Bhagavās of the past, of the future	...	D	II	iii:	145-154
Bhāṇavāra	...	D	I	i:	37
Bhaṅga ñāṇa		D	II	ix:	375
Bhava, the kammic causal	...	D	II	ii:	96,99
Bhavāsava	...	D	I	ii:	248,249
		D	III	ii:	142-3,147,155, 159,162,186, 188.
Bhava taṇhā	...	D	II	ii:	96, 112
		D	II	iii:	155, 186
		D	II	ix:	400
Bhikkhu elders	...	D	II	iii:	136
Bhikkhus	...	D	I	i:	1
Bhikkhunīs	...	D	II	ii :	168,175-6
Bhoga, the town of	...	D	II	III:	187
Bhūmis, Thirty-One	...	D	I	i:	64
Bhūta	...	D	II	ii:	98
Birth (jāti)	...	D	II	ix:	387-8
—,four types of	...	D	I	i:	64
Bliss (Sukha)	...	D	II	ix:	402
		D	III	iii:	110
Bodhi tree	...	D	III	vi:	187

B

Body (Kāya)	...	D	II	ix:	373-4,402,
		D	III	iii:	80,109.
—,Contemplates on the	...	D	III	v:	149
—,parts of	...	D	III	v:	149
—,true nature of	...	D	II	ix:	376,378
—,Consciousness	...	D	II	ix:	400-1
—,Contact	...	D	II	ix:	400-1
Bojjhaṅga	...	D	II	iii:	146, 184,
		D	II	ix:	385,
Bonds of Craving for existence	...	D	I	i:	147
Brahmā	...	D	I	i:	42,43·
Brahmacariya	...	D	I	ix:	420,423'
		D	II	iii:	215.
Brahmā-abode(brahmā-vimāna)...		D	I	i:	40
Brahma penalty		D	II	iii:	216
Brahmadatta	...	D	I	i:	3,4
Brahmajāla	...	D	I	i:	148
Brāhmaṇa, def. of	...	D	II	iii:	171
Brahmin of Vetthadipa	...	D	II	iii:	236,239
Brave utterances (Sīhanāda)	...	D	II	iii:	145
of Venerable Sāriputta		D	III	v:	141-144
Breathing	...	D	II	ix:	374
Bribery	...	D	I	i:	10
		D	I	ii:	194
Buddha	...	D	I	ii:	157
		D	II	iii:	169,188,206 208.
		D	III	iii:	80,107, 110,
		D	III	vi:	186
--,last rites for the remains of	...	D	II	iii:	227
—,the future	...	D	II	iii:	171,208
—,the present	...	D	II	iii:	145–6
Buddha-cakkhu	...	D	II	iii:	186
Buli (princes of Allakappa)	...	D	II	iii:	236,239

C

Callings,	...	D	I	ii:	163,165,167 170,173,176 179
Cāpāla (shrine)	...	D	II	iii:	166-7,169,177
Castes, categories of special	...	D	I	ii:	167
Cātumahārājika deva realm	...	D	II	iii:	172
Causal factors	...	D	II	ii:	123
Celestial bliss	...	D	III	iii:	82,89
Cetopariya Ñāṇa	...	D	I	ii:	242
		D	II	iii:	145-6
		D	III	v:	142-3
Chanda (will)	...	D	III	iii:	110
Chanda-rāga		D	II	ii:	103,108-9
Channa, Bhikkhu	...	D	II	iii:	216
Charity	...	D	I	ii:	166
Charnel-ground	...	D	II	ix:	379

C

Chastity, practises	...	D	I	i:	8
		D	I	ii:	168,194
Citta (Mind)	...	D	II	iii:	160
		D	II	ix:	373,402
		D	III	iii:	80,109,110
—,True nature of	...	D	II	ix:	381
—,son of Elephant Trainer	...	D	I	ix:	421,437-443
—,(Admission into the Order)	...	D	I	ix:	442
Clear Comprehension	...	D	II	iii:	160
		D	II	ix:	376
Clinging	...	D	I	i:	36,51,59,63, 144
		D	II	ii:	96-7,100
		D	II	ix:	404
Cognizable object	...	D	III	v:	146
Compassion	...	D	II	ix:	402
		D	III	iii:	110
Complexion of the Tathāgata	...	D	II	iii:	195
Concentration, Samādhi	...	D	I	i:	145
		D	II	iii:	139,142,143, 147,155,159, 162,186,188
		D	III	v:	142
Conduct, ethical	...	D	II	iii:	150
—with regard to women	...	D	II	iii:	203
Conqueror, the (Brahmā)	...	D	I	i:	42,43
Consciousness (Viññāṇa)	...	D	II	ix:	383
		D	III	v:	149
—,birth-linking	...	D	II	ii:	96,97,115,116
—,diversity of	...	D	II	ii:	127
—,Seven Areas of	...	D	II	ii:	127,128
—,Infinity of	...	D	II	ii:	127
		D	II	iii:	174
Contact (Phassa)	...	D	II	ii:	113,114
—as Cause (Phassa Paccaya)	...	D	I	i:	118-130
—.Feeling without	...	D	I	i:	131-143
Contentment (Santosa)	...	D	I	ii:	215
Controller, the (Brahmā)	...	D	I	i:	41-43
Controlling Faculties, five (Indriya)	...	D	II	iii:	184
Conviction, Saddhā	...	D	II	iii:	138
Corporeality (Rūpa saññā)	...	D	I	ix:	413
		D	II	ii:	127, 129
		D	III	v:	157
Corporeality and Substantiality	...	D	I	ix:	417
Corpses, Nine kinds of	...	D	II	ix:	379
Correct prcatice	...	D	I	i:	21-27
Covetousness	...	D	I	ii:	213,217
		D	II	iii:	160,165
		D	II	iv:	373
		D	III	iii:	80, 99, 102 105, 109,
		D	III	vi:	190

C

Craving (taṇhā)	...	D	II	vi:	96, 97, 100 103, 112
		D	II	iii:	136,141,154
		D	II	ix:	387,400-1
—,river of	...	D	II	iii:	154,159
—for existence	...	D	II	iii:	155
—gives rise to clinging	...	D	I	i:	144
—and wrong view		D	II	ix:	374-5. 379-385
Creator, the (Brahmā)	...	D	I	i:	42, 44
Cūḷa Sīla (Minor Morality)	...	D	I	i:	7
		D	I	ii:	194
Cunda the Goldsmith's son	...	D	II	iii:	189,190,197
—Samaṇuddesa	...	D	III	vi:	165-6, 170-196
Cundaka, the Venerable	...	D	II	iii:	196
Cutūpapāta Ñāṇa	...	D	I	ii:	246
Cycles of dissolution etc.	...	D	I	i:	32,33
		D	I	ii:	244,245
		D	II	ii:	116
		D	III	vi	157
Cycles of time	...	D	I	iii	168

D

Dakkhiṇeyya	...	D	II	iii:	159
Daḷhanemi (universal monarch)	...	D	III	iii:	81-3
Death (maraṇa)	...	D	II	ix:	387, 390
Deceitful pretensions (to attainments)	...	D	I	i:	20
		D	III	vi	153
Defilements, eradication of	...	D	III	vii	164,166-171, 175
—,extinction of	...	D	I	i:	36,51,72
		D	I	ix:	420,423-4.
		D	III	v:	183-4, 189-190.
—,four acts of		D	III	viii:	244-5.
Delightful satisfaction (Pīti)	...	D	II	iii:	139
		D	II	ix:	385,402
		D	III	iii:	110
Demerit	...	D	I	i:	62-64.
Demeritorious act	...	D	III	iii:	84
—factors	...	D	I	i:	95
		D	I	ix:	413
—States of Mind	...	D	II	ix:	402
Dependent origination	...	D	II	ii:	95
Depraved States of Mind		D	I	ii:	213
Despair (upāyāsa)	...	D	II	ix:	395
Destination	...	D	I	i:	36,51
		D	II	iii:	156
—,happy	...	D	II	iii:	150
—,good or bad	...	D	III	v:	158
—,miserable	...	D	II	iii:	149
Deva realms, rebirth in	...	D	III	iii:	91

D

Devas	...	D	II	ii:	98
—,condition and state of mind of the	...	D	II	iii:	201
—,realms of (celestial beings)	...	D	II	iii:	150
Devas, Māras and Brahmās	...	D	III	iii:	107
Dhamma	...	D	I	i:	1-6, 28, 36
		D	II	iii:	160, 165
		D	II	ix:	373, 402-3,
		D	III	iii:	80,107,109
		D	III	vi:	144-5, 173-5 175 177-181 189-190, 196.
—,attributes of	...	D	II	iii:	159
—,excellent at the beginning	...	D	I	ii:	190-191
—,honouring, esteeming	...	D	III	iii:	84, 107
—,True Nature of	...	D	II	ix:	382-386.
—certain (to lead to Nibbāna)	...	D	I	ix:	424
—not certain(to lead to Nibbāna)	...	D	I	ix:	423
—to be recited and imparted uniformly	...	D	III	vi:	177
—which are profound, hard to see, etc.	...	D	I	i:	28,37
Dhammacakka Pavattana discourse	...	D	II	iii:	202
Dhammānusārī	...	D	III	v:	150
Dhammanvaya Ñāṇa	...	D	II	iii:	146
		D	III	v:	143
Dhammataṇhā	...	D	II	ii:	101
Dhammavicaya	...	D	II	iii:	139
Dhammavicaya-Sambojjhaṅga	...	D	II	ix:	385
		D	III	v:	151
Dhātu (Primary Elements)	...	D	II	ix:	378
Dibbacakkhu abhiññā	...	D	I	i:	75
		D	II	iii:	152,186
Dibbacakkhu Ñāṇa	..	D	I	ii:	246
Dibbasota Ñāṇa	...	D	I	ii:	240
Directions, the Six	...	D	III	viii:	244,266-272
Disadvantages, (Ādinava)	...	D	II	iii:	149
Discipline, mental	...	D	II	iii:	145
— , Rules of	...	D	II	iii:	216
Dispositions of sentient beings	...	D	I	i:	3-4
Disputes, mutually disparaging	...	D	I	i:	18
		D	I	ii:	202
Dissipation of wealth	...	D	III	viii:	244,247
Diṭṭhi, Wrong View	...	D	II	iii;	141,159
Diṭṭhijāla, the Net of Views	...	D	I	i:	148
Diṭṭhippatta	...	D	III	v:	150
Diṭṭhupādāna	...	D	II	ii:	100
Domanassa (distress)	...	D	II	ix:	394

D

Doṇa, the Brahmin	...	D	II	iii:	237-239
Dosa	...	D	II	iii:	157
		D	II	ix:	381
Dualistic View	...	D	I	i:	28,38,45,47, 49,50
Duggati	...	D	III	v:	158
Dukkha	...	D	I	ii:	248,249
		D	II	iii:	141,217
		D	II	ix:	386,387,393, 396-399
		D	III	iv:	154-155
		D	III	vi:	190
—, Sum-total of	...	D	II	ii:	97,116
—, cessation of	...	D	II	ix:	401-2
	...	D	III	vi:	183-185, 189,190
—, origin of		D	II	ix:	400-402
—, the Noble Truth of	...	D	II	iii:	155

E

Ear Consciousness	...	D	II	ix:	400-1
Ear Contact	...	D	II	ix:	400-1
Earth-bound spirits, lower	...	D	II	ii:	128
Earth-element	...	D	I	ii:	171,
		D	II	ix:	378
Earthquakes	...	D	II	iii:	169
—, causes of	...	D	II	iii:	170-1
Earthquakes and thunder	...	D	I	i:	24
Eastern quarter (parents), covering the	...	D	III	viii:	267,273
Efforts, Four Great	...	D	III	vi:	177
Ehipassika	...	D	II	iii:	159
Eight Constituents, Noble Path of	...	D	II	ix:	402
Ekaccasassatadiṭṭhi	...	D	I	i:	28,38-49
Ekasālaka Hall	...	D	I	ix:	406
Element					
—of Cohesion	...	D	I	ii:	171
—of extension or motion (Vāyo)	...	D	II	ii:	114
—of fluidity and cohesion(Āpo)					
—of heat or cold (Tejo) (of Thermal energy)					
—of solidity (Pathavī)					
Emancipated mind	...	D	II	ii:	126,130
Emancipation	...	D	II	iii:	145
		D	III	v:	142
Enlightened One, the	...	D	I	ii:	157,190
Enlightenment	...	D	II	iii:	145,157-159 171,175,214
		D	III	v:	141,161
Enlightenment Factor	...	D	II	ix:	385
	...	D	III	v:	143,161

E

Enlightenment Wisdom		D	II	iii:	178
Equanimity	...	D	I	i:	98
		D	II	iii:	110,139
		D	II	ix:	402
		D	III	v:	159
Eternity View, Categories of	...	D	I	i:	30-34
		D	III	v:	156
Evil One (Māra)	...	D	II	iii:	168, 175-177
Exalted One, the	...	D	I	i:	3-4
		D	II	ii:	157
		D	II	iii:	108
Exhalation	...	D	II	ix:	374
Exulting utterance	...	D	I	ii:	150
Eye-tooth	...	D	II	iii:	240
Eye of Wisdom	...	D	II	iii:	186,201,225, 231,237, 240
Factors of Enlightenment	...	D	II	iii:	146, 184
—(Bojjhaṅga)	...	D	III	v:	143, 145
		D	III	vi:	177
—,development of	...	D	III	v:	151
Factors of instigating Evil Acts	...	D	III	viii:	244,246
— of Non-Decline of Bhikkhus	...	D	II	iii:	136, 141
— of Non-Decline of Kings and Princes	...	D	II	iii:	134-5
Faculties, Five	...	D	III	vi:	177
Faith, unshakable, perfect in the Bhagavā, etc.	...	D	II	iii:	159
False friends	...	D	III	viii:	254-9
Famished spirits, realms of (peta)	...	D	II	iii:	158-9
Feeling (vedanā), arising of and its cause etc.	...	D	I	i:	36, 51, 59
— as a result of repeated Contact	...	D	I	i:	144
Fellow-disciples (Sabrahmacārī)	...	D	II	iii:	141
Female lay-disciples	...	D	II	iii:	168, 175-6
Fetters (Saṁyojana)	...	D	II	iii:	157
		D	II	ix:	384
		D	III	v:	154-5
		D	III	vi:	185, 186
Filial duties	...	D	III	iii:	101-3
Fire-element	...	D	I	ii:	171
		D	II	ix:	378
Firm support, be one's	...	D	III	iii:	80,84,109
Four Noble Truths	...	D	I	ii:	157,190
		D	II	iii:	142,155, 162
		D	II	ix:	386-403
		D	III	v:	144
		D	III	vi:	170,175 183-4, 189, 190

F

Frivolous talk	...	D	I	vi	9
		D	III	iii:	105
Frontier fortress town, example of	...	D	III	v:	143
Fruition knowledge (Arahatta phala)	...	D	III	v:	150
		D	III	vi:	173-175
Fundamental precepts (pātimokkhasaṁvara sīla)	...	D	I	ii:	193
		D	II	iii:	188
		D	III	iii:	110
		D	III	iv:	186

G

Gandhabbas	...	D	II	ii:	98
Gandha taṇhā	...	D	II	ii:	101
Gandhāra	...	D	II	iii:	240
Gati (destination)	...	D	I	i:	36,51
		D	II	iii:	149,150,156
		D	III	v:	158
Gocara	...	D	I	ii:	193
		D	III	iii:	80
Gotama, Samaṇa	...	D	I	i:	7-27
		D	I	ix:	409'421-2
		D	II	iii:	212
		D	III	vi:	187,189,190
—, The Venerable	...	D	II	iii:	135,153-4
— Buddha	...	D	II	iii:	186
— peepul tree	...	D	II	iii:	180
Great authorities (Mahāpadesa)	...	D	II	iii:	187-8
Great primary elements	...	D	I	i:	85
		D	I	ii:	171
		D	II	ii:	114
Grief (Soka), etc.	...	D	I	i:	95
		D	II	ix:	387,391, 398

H

Happiness of a bhikkhu	...	D	III	iii:	110
Harmony	...	D	I	i:	9
		D	I	ii:	194
		D	II	iii:	134, 136
		D	III	iii:	104
Harsh speech	...	D	I	ii:	9. 194
		D	III	iii:	98, 102, 105
Hearth and home, renounce	...	D	I	ii:	183,186, 191
High and luxurious beds and seats	...	D	I	i:	10,15
Hindrance (nīvaraṇa)	...	D	I	ii	95
		D	I	ii:	216, 223, 224
		D	I	ix:	413
		D	II	iii:	146
		D	II	ix:	382,402
		D	III	v:	143
		D	III	vii	184

H

Hints and intimations	...	D II	iii:	178-182
Hiraññavatī river	...	D II	iii:	198
Hirī	...	D II	iii:	138
Homage-Worthy	...	D I	i:	3-4
		D I	ii:	157
		D II	iii:	145,146,206 208,212
		D III	iii:	108
		D III	v:	142,143,161,
		D III	vi:	170,171,175 186.
Homeless life	...	D I	i:	44-7
		D I	ii:	183,186,191
		D III	iii:	82,83,89,108,
Household life	...	D III	iii:	82,83,89,108

I

Iddhipāda	...	D II	iii:	167,178-182, 184
Iddhivida Ñāṇa	...	D I	ii:	238
Ignorance	...	D III	vi:	186
		D III	viii:	246
Ill will	...	D I	ii:	217
		D II	ix:	402
		D III	iii:	103
		D III	vi:	186
Indecisive Evasion (Amarāvikkhepa Diṭṭhi)	...	D I	i:	61,63-65
Individuals, Classification of	...	D III	v:	150
Indriyas (Controlling Faculties)	...	D II	iii:	184
Infinity of Consciousness	...	D I	i:	89
Infrahuman realms	...	D II	iii:	149
Inhalation	...	D II	ix:	374
Initial Application of Mind (Vitakka)	...	D II	ix:	400
		D III	iii:	110
Initiation	...	D II	iii:	215
Inordinate passion	...	D III	iti:	101-2, 105
Insight				
—, Four Stages of	...	D III	v:	149
—, reflective	...	D III	vi:	187
—, penetrative	...	D III	vi:	188
—, emancipation through	...	D III	iii:	110
—, emancipation	...	D III	vi:	185
— Knowledge	...	D I	ii:	234,235
		D I	ix:	414
		D II	ix:	402
—Meditation, vipassanā bhāvanā	...	D II	iii:	164
—Practice (vipassanā)	...	D II	iii:	214
—and wisdom (paññavanto)	...	D II	iii:	138
Instruction, modes of	...	D III	v:	154
Intense Contemplation	...	D II	ii:	129
Interrupted talk	...	D I	ix:	410

I

Intoxicants	...	D	III	viii:	247
—, evil consequences of	...	D	III	viii:	248,253
Intoxicating drinks	...	D	III	viii:	85-7
Intuition	...	D	III	v:	154-5
Investigative knowledge (vīmaṁsā)	...	D	III	iii:	110
— of phenomena, (dhammavicaya)	...	D	II	iii:	139

J

Jambudīpa island-continent	...	D	II	iii:	240
		D	III	iii:	106
Jarā and maraṇa	...	D	II	ii:	98
Jāti	...	D	II	ii:	96-99
Jeta Park	...	D	I	ix:	406
Jhāna	...	D	II	ii:	129-130, 173
		D	II	ix:	402
—, definition of	...	D	II	iii:	174,219
—, first	...	D	I	i:	95-6
		D	I	ix:	413
		D	III	iii:	110
		D	III	v:	149
		D	III	vi:	184
—, second	...	D	I	i:	96-7
		D	I	ix:	413
		D	III	iii:	110
		D	III	vi:	184
—, third	...	D	I	i:	97-8
		D	I	ix:	413
		D	III	iii:	110
		D	III	vi:	184
—, fourth	...	D	I	i:	98
		D	I	ix:	413
		D	III	iii:	110
		D	III	vi:	180
— Concentration, fourth	...	D	III	v:	156-8
— of Infinity of Consciousness	...	D	I	i:	89,90
		D	II	ii:	127
		D	II	iii:	174
— of Infinity of Space	...	D	I	i:	89
		D	II	ii:	127
		D	II	iii:	174
— of Neither Saññā nor Non-Saññā	...	D	II	iii:	174
— of Nothingness	...	D	II	iii:	174
— as an advantage for a Samaṇa	...	D	I	ii:	226,228,230, 232.
— mind	...	D	I	i:	39-41
— Saññā	...	D	I	ix:	413-4
Jīvaka	...	D	I	ii:	150,157, 158 160

K

Kakudhā river	...	D II	iii:	196
Kāḷimba, a devotee	...	D II	iii:	156-7
Kaliṅga, King of	...	D II	iii:	240
Kāmabhava	...	D II	ii:	99
Kāmacchanda	...	D II	ix:	382
Kāmarāga	...	D II	ix:	384
Kāmāsava	...	D I	ii:	248-9
		D II	iii:	142-3, 147,155.159, 162, 186, 188
Kāmataṇhā	...	D II	ii:	96, 112
		D II	ix:	400
Kāmāvacara Consciousness	...	D III	v:	160
Kamma (force of action)	...	D II	iii:	197
Kamma and its results	...	D I	i:	11-27
Kamma-actions	...	D I	ii:	246,247
		D III	v:	158
Kammas, Kinds of	...	D I	i:	64
Kammāsadhamma (market town)	...	D II	ii:	95
		D II	ix:	372
Kammic volition	...	D II	iii:	169
Kāmupādāna	...	D II	ii:	100
Kaṇikārapuppha	...	D II	iii:	173
Kasiṇa	...	D II	iii:	173-4
—forms				
—Meditation	...	D I	i:	88
—objects	...	D II	ii:	129
	...	D III	iii:	174
Kaṭissaha (a devotee)	...	D II	iii:	156-7
Kāya (body)	...	D II	iii:	160,165
		D III	iii:	80,109
Ketumatī	...	D III	iii:	106
Khandha	...	D I	ix:	423
		D II	iii:	160,165, 195
		D II	ix:	373, 379-381 383-5,402
		D III	iii:	80, 109
		D III	vi:	183-4, 189,190
—aggregates	...	D II	ix:	388,390,
		D II	ii:	97,115
—aggregate, causes of appearing of	...	D II	ix:	375
—aggregate of Corporeality (Sensation, Perception, etc.)	...	D II	ix:	399
—aggregate of Matter (rūpakkhandha)	...	D II	ii:	114
—aggregate of Clinging (upādānakkhandhas)	...	D II	ix:	383,387,399
—aggregate of physical phenomena	...	D II	ix:	374-9
—,Disillusionment with	...	D I	ix:	420, 423
Khattiya caste	...	D III	iii:	83,85,90-1
Khiddāpadosikas (devas)	...	D I	i:	45

K

Kilesa	...	D	II	iii:	169
		D	II	ix:	396-7
		D	III	vi:	186
King Mahāpanāda	...	D	III	iii:	108
Knowledge	...	D	I	ix:	416
Koliya princes of Rāmagāma	...	D	II	iii:	236,239
Koṭi village	...	D	II	iii:	155-6
Kukkuta (*a devotee*)	...	D	II	iii:	156-7
Kuru (*country*)	...	D	II	ii:	95
		D	II	ix:	372
Kusala Kammapathas	...	D	I	i:	62
Kusavatī	...	D	II	iii:	210
Kusināra	...	D	II	iii:	190, 192,195, 198,202,236.
—,former Grandeur of	...	D	II	iii:	210

L

Lābha	...	D	II	ii:	103,110-1
Lamentation (parideva)	...	D	II	ix:	392
Liberation (vimutti)	...	D	I	i:	145
Licchavī princes of Vesālī	...	D	II	iii:	161,236,239
Life					
—after death	...	D	I	i:	65
—,destruction of	...	D	I	i:	7
—expectation, decline of	...	D	III	iii:	91-103
—,length of	...	D	III	iii:	110
—of Purity	...	D	I	ii:	248-9
		D	III	vi:	170-1,174-5, 182
—span, decline of	...	D	III	iii:	91-103
—span, increase of	...	D	III	iii:	105
—span, maximum	...	D	II	iii:	167, 178-182
—span of Ten Years	...	D	III	iii:	103-4
—sustaining Mental Process (āyusaṅkhāra)	...	D	II	iii:	169,177, 183
Loka	...	D	I	i:	50
Lokas, three	...	D	I	ii:	157 190
Lokavidū	...	D	I	ii:	157
		D	II	iii:	159
		D	III	iii:	107
Lokuttara Dhamma	...	D	I	ix:	420-422
		D	III	v:	160
Loving-Kindness	...	D	II	iii:	141,207
		D	II	ix:	402
Low arts contrary to correct practice	...	D	I	i:	21-27
Lumbinī		D	III	iii:	202

M

Macchariya	...	D	II	ii:	103,105-6
Magga Knowledge (abhiññā)	...	D	I	ix:	420,423-4, 429-436

M

Magga Knowledge (abhiññā)		D	II	ii:	130
		D	II	iii:	157
		D	III	lii:	108,154,214,
		D	III	vi:	183-5,189-190.
		D	III	v:	144,154.
Mahābodhi	...	D	II	iii:	202
Mahākassapa, The Venerable	...	D	II	iii:	231-234.
Mahā Sudassana, a Universal Monarch	...	D	II	iii:	210
Mahaggata Citta	...	D	II	ix:	381
Maker, the	...	D	I	i:	42,43
Makkhali Gosāla	...	D	I	ii:	152,167
		D	II	iii:	213
Malla Princes	...	D	II	iii:	226-230
—of Kusināra					233,234 239,
—,homage by the	...	D	II	iii:	211
—of Pavā	...	D	II	iii:	236,239.
Mailika's Garden, Queen	...	D	I	ix:	406
Māna (pride)	...	D	II	ix:	384
Manopadosikas (devas)	...	D	I	i:	47
Manomayiddhi Ñāṇa	...	D	I	ii:	236
Māra	...	D	II	iii:	167-8, 172,
					175-7,
		D	III	iii:	110,
Māra's Request	...	D	II	iii:	168
Mastery, Eight Ways of (abhibuyya)	...	D	II	iii:	173
Matters of Certainty	...	D	I	ix:	421,422
Mental	...	D	I	i:	89,90
—aggregates					
—Concentration	...	D	I	i:	31-33,44,46,
					48,54-6.
—and physical well-being		D	I	i:	97
—Phenomena	...	D	II	ii:	121,124-6
		D	II	iii:	220
—formations (saṅkhāra)	...	D	II	ix:	383
—vibrations	...	D	III	v:	148
Mentally-generated body	...	D	I	ii:	236
Merit	...	D	I	i:	62-4
		D	I	ii:	166
		D	III	vi:	103,168-9
—,sharing the	...	D	II	iii:	153
Meritorious deeds	...	D	I	ii:	183
		D	III	iii:	103
Methods of Steadfast	...	D	II	iii:	146,184
Mindfulness (satipaṭṭhāna)		D	III	vi:	177, 196
Metteyya Buddha, appearance of	...	D	III	iii:	107-8
Migadāyavana	...	D	II	iii:	202
Mind (Citta)	...	D	II	iii:	160
		D	III	vi:	196
		D	II	ix:	373, 402
—,various states of	...	D	II	ix:	381
Minds of others, Knowledge of (Cetopariya Ñāṇa)	...	D	I	ii:	242

M

Mind-and-body (nāmarūpa)	...	D	II	ii:	96-7,114
Mind-Consciousness	...	D	II	ix:	400-1
Mind-Contact	...	D	II	ix:	400-1
Mind-objects	...	D	II	ix:	384, 400-1
Mindfulness	...	D	II	iii:	138, 185
Mindfulness and clear	...	D	I	ii:	214,216,230
comprehension		D	I	ix:	413
		D	II	iii:	160,164
Mirror of Wisdom	...	D	II	iii:	158-160
Miserable existences (apāya)	...	D	I	ii:	246
		D	III	v:	154-5,158
		D	III	vi:	185
Moderate in eating		D	III	v:	153
Moha (bewilderment)	...	D	II	iii:	157
		D	II	ix:	381
Moral Conduct, Right	...	D	III	v:	153
Moral defilements (Kilesa)	...	D	II	ii:	126,128
		D	II	iii:	154,169
		D	II	ix:	396,397
		D	III	iii:	80
		D	III	vi:	186
Moral Intoxicants or	...	D	II	ii:	130
taints (āsava)		D	II	iii:	142-3,147
		D	III	iii:	110
		D	III	vi:	173,182, 185-186
Moral precepts	...	D	III	iii:	83,85
Moral shame, sense of (hirī)	...	D	II	iii:	138
Morality (Sīla)	...	D	I	ii:	166
		D	I	ix:	413
		D	II	iii:	141-3,145,147 155,159,162, 186,188
—,Minor	...	D	I	i:	7
		D	I	ii:	193-212, 216
—,Middle	...	D	I	i:	11,
		D	I	ii:	195
—,Major	...	D	I	i:	21,
		D	I	ii:	205
Moriya princes (of Pipphalivana)	...	D	II	iii:	238,239
Munja grass	...	D	I	ii:	237

N

Nadir	...	D	III	viii:	271,273
— and the Zenith, the	...	D	III	viii:	242-3,266
Nāga-serpents	...	D	I	ii:	168
Nāgas, King of	...	D	II	iii:	240
Nālandā	...	D	I	i:	1
		D	II	iii:	144, 147-148

N

Nāmakāya	...	D	II	ii:	114
Nāma rūpa	...	D	II	iii:	96-7,114-6
Nānattasaññā	...	D	I	i:	88
		D	I	ix:	413
		D	II	ii:	127,129
		D	II	iii:	174
Nandā (a bhikkhunī)	...	D	II	iii:	156-7,
Nātika village	...	D	II	iii:	156-7 159-160
Ñāyappatipanna	...	D	II	iii:	159
Neither Saññā nor non-Saññā after Death, Existence of	...	D	I	i:	81-3, 91,113 126,139,144
Nerañjarā river	...	D	II	iii:	175
Nevasaññānāsaññāyatana jhāna	...	D	I	ix:	414
		D	II	ii:	127,129
		D	II	iii:	174,219
Nibbāna	...	D	I	i:	21-7,36,51,93
		D	I	ix:	420,423-4
		D	II	iii:	157, 164,169
		D	II	ix:	373, 404
		D	III	vi:	183-5, 189,190
Nibbāna, (mundane)	...	D	I	i:	93-99, 115, 128,141,144.
Nibbāna-dhātu	...	D	II	iii:	171
Nibbatti lakkhaṇā	...	D	II	ix:	375
Nigaṇṭha Nāṭaputta	...	D	I	ii:	156,176-8
		D	II	iii:	213
		D	III	vi:	164-5
Nikaṭa, a devotee	...	D	II	iii:	156-7
Niraya	...	D	I	i:	246,
		D	II	iii:	149,158-9.
		D	III	v:	158
Nirodha	...	D	II	iii:	140
Nirodha-samāpatti	...	D	I	ii:	129
		D	II	iii:	174,219
		D	III	v:	142
		D	I	ix:	414,416
Nirutti		D	II	ii:	116
Nīvaraṇa, Hindrances	...	D	II	iii:	146
		D	II	ix:	382,402
Noble Ones	...	D	III	vi:	184
Noble Path of Eight Constituents... (ariya aṭṭhangika Magga)		D	II	iii:	184,214
		D	II	ix:	402,
		D	III	v:	145
		D	III	vi:	177
		D	I	ix:	420,423
		D	III	vi:	189,190
Noble Truths, realization of Four...		D	I	ix:	420,423-4
Nomenclature, arbitrary	...	D	II	ii:	126
Non-existence of Saññā after Death, Belief in the	...	D	I	i:	78
Non-humans	...	D	III	v:	148

N

Nose-Consciousness	...	D	II	ix:	400-1
Nose Contact	...	D	II	ix:	400-1
Nothingness, concept of	...	D	I	ix:	413
		D	II	iii:	174

O

Odour	...	D	II	ix:	384,400-1
		D	III	vi	146
Offerings of gifts	...	D	III	iii:	84
—and oblations to shrines	...	D	II	iii:	134
Omnipotent, the	...	D	I	i:	42,44
One-pointedness of		D	I	i:	96
Concentration	...	D	I	ix:	413
		D	III	vi:	184
Opāneyyika	...	D	II	iii:	159
Opapātika birth	...	D	I	i:	64
Opinions, on Handling differences of	...	D	III	vi:	178-181
Ottapa (fear of wrong-doing)	...	D	II	iii:	138

P

Pabbajitas	...	D	II	iii:	192-3
Paccattaṁ Veditabba Viññūhi	...	D	II	iii:	159
Pacceka Buddha	...	D	II	iii:	206
Pahāna	...	D	II	iii:	140
Pāhuneyya	...	D	II	iii:	159
Pain (Physical) and distress (Mental)	...	D	II	ix:	373
Pain and pleasure	...	D	I	ii	98
		D	I	iii	232
		D	III	vi:	184
		D	III	vi:	191,193
Pakudha Kaccāyana	...	D	I	ii:	154, 173, 174
		D	II	iii:	213
Paṇḍita	...	D	I	i:	28
Paññā (wisdom)	...	D	II	iii:	142,143,145, 147,155, 159, 162,186,188.
		D	III	vi	142
Paññapento	...	D	II	ii:	117
Paññavanto		D	II	iii:	138
Paññā Vimutta	...	D	III	vi	150
Paññatti	...	D	II	ii:	116
Pariggaha, selfish possessiveness	...	D	II	ii:	103,106,107
Parideva (lamentation)	...	D	II	ix:	392
Parinibbāna	...	D	II	iii:	164,168,171, 175-7,183 185,195, 197, 200,201, 210, 211,219-240

P

Pariyesana, quest(for possessions,... pleasures, etc.)	D	II	ii:	103,111-2
Pasāda-cakkhu ... (or maṁsa-cakkhu)	D	II	iii:	186
Passaddhi, serenity ...	D	II	iii:	139
—Sambojjhaṅga (Englightenment...	D	II	ix:	385
Factor of Serenity) ...	D	III	v:	151
Passion (rāga) ...	D	II	iii:	157
	D	II	ix:	381
Past Existences ...	D	I	i:	31-3
	D	I	iii:	244
	D	III	v:	156,157
Pāṭali village ...	D	II	iii:	148,149,151, 152.
Pāṭaliputta, founding of ...	D	II	iii:	152-4
Paternal Heritage ...	D	III	iii:	83
Path, higher levels of the ...	D	III	vi:	185
—, knowledge of the ...	D	III	vi:	173,174,187
—,Practice of the ...	D	III	v:	152
	D	III	vi:	186
—and Fruition ...	D	III	vi:	164,166-170, 175.
Paṭha, the five khandhas ...	D	II	ii:	116
Pathavī, element of solidity ...	D	II	iii:	114
	D	II	ix:	378
Paṭibhāga nimitta ... (purified mental image)	D	I	i:	54,75,78
Paticca-samuppāda, ... Dependent Origination	D	II	ii:	95
Paṭigha ...	D	II	ix:	384
Paṭighasamphassa ...	D	II	ii:	114
Paṭighasaññā ...	D	I	ix:	413
	D	II	ii:	127,129,
	D	II	iii:	174
Pātimokkhasaṁvara sīla ...	D	I	i:	193
	D	III	iii:	110
Pāvā	D	II	iii:	189, 192.
	D	III	vi:	164,165.
Pāvārika (rich man) ...	D	II	iii:	144,147
Perception (saññā) ...	D	II	ii:	114
	D	II	ix:	383
—of impermanence of Non-Soul, ... etc.	D	II	iii:	140
Perfect Wisdom ... (Sabbaññuta Ñāṇa)	D	I	i:	28,37,52,60, 73
	D	III	iii:	107
Perfectly Self-Enlightened ...	D	I	i:	3-4
	D	I	ii:	157
Perpetuation of the Teaching, ... Thirty-Seven Elements of	D	II	iii:	184
Peta (realms of famished spirits) ...	D	II	iii:	158-9
Phalasamāpatti, life-maintaining ... (sustained absorption in fruition attainment)	D	II	iii:	164,169

P

Phassa, contact	...	D	II	ii:	96-7,112,141
Phenomena, mental and physical	...	D	II	ix:	382-6
—without any entity or soul	...	D	II	ix:	383-6,402
—, physical	...	D	II	ix:	374-5,379, 382
Phenomenal image	...	D	II	iii:	165
Phoṭṭhabbataṇhā	...	D	II	ii:	101
Physical Appearance, Improvement in	...	D	III	iii:	105
—of Bhikkhus	...	D	III	iii:	110
—,Deterioration in	...	D	III	iii:	91-103
Pīti (delightful satisfaction)	...	D	I	i:	95
		D	I	ii:	225,228,229
		D	I	ix:	413
		D	II	iii:	139
		D	II	ix:	385,402
		D	III	iii:	110.
		D	III	iv:	184
Pīti-Sambojjhaṅga	...	D	II	ix:	385
		D	III	v::	151
Pleasure					
—,Enjoyment of	...	D	III	vi:	183-5
—of Senses		D	I	vi:	413
		D	II	ix:	400
		D	III	iii:	110
		D	III	vi:	183
Poṭṭhapāda	...	D	I	ix:	406-436
Poverty	...	D	III	iii:	91,94-97, 102
Powers, The Five	...	D	II	iii:	184
		D	III	v:	145
		D	III	vi:	177
Practice (Adhisīla Sikkhā)	...	D	I	ix:	412,413
Practice, the	...	D	II	iii:	217
—of lay people	...	D	I	i:	8
		D	I	ii:	194
—of Purity (Brahmacariya)	...	D	II	iii:	168,175,176, 184
		D	III	vi:	178
Precepts, moral	...	D	I	ii:	216
Precious Treasures, Seven	...	D	III	iii:	81,106
Primary Elements (Dhātu)	...	D	II	ix:	378
Principle of life	...	D	I	ix:	168,174
Problems, dealing with	...	D	III	vi:	187
Promiscuous relationship	...	D	III	iii:	103
Psychic Potency, Four Bases of	...	D	I	i:	238
		D	I	xi:	411
		D	II	iii:	167,178-182, 184
		D	III	iii:	110
		D	III	v:	145
Pubbantānu diṭṭhi	...	D	I	i:	28
Pukkusa, a Malla Prince	...	D	II	iii:	192-3
Purification (of the minds)	...	D	II	ix:	373,405

P

Purified mental image (paṭibhāga nimitta)	...	D	I	i:	54-6,75
Pubbenivāsānussati Ñāṇa	...	D	I	ii:	244
Pūraṇa Kassapa	...	D	I	ii:	151,165, 166
		D	II	iii:	213

R

Rāga (passion)	...	D	II	iii:	157
		D	II	ix:	381
Rājagaha	...	D	I	i:	1
		D	I	ii:	150,159
		D	III	viii:	242
		D	II	iii:	131,136. 143,179.180.
Rangeof Contemplation (Gocara)	...	D	III	iii:	80,112
Rasataṇhā	...	D	II	ii:	101
Reading another person's mind	...	D	III	v:	148
Realms of continuous suffering (niraya)	...	D	III	v:	158
		D	I	ii:	246
Realm of Infinity of Space	...	D	I	i:	88
Realm of Nothingness (ākiñcaññāyatana)	...	D	I	i:	90
Rebirth	...	D	I	i:	144
—with consciousness	...	D	I	ii:	168
—without consciousness	...	D	I	iii:	168
Recluse	...	D	I	ii:	183,186,191
Refuge	...	D	I	ii:	250
		D	II	iii:	193,215
		D	III	iii:	80,109
Release (Vimokkha)	...	D	II	ii:	129
—, Eight Stages of	...	D	II	iii:	174
Relics, Distribution of	...	D	II	iii:	235-8
Relic Stupas, raising of	...	D	II	iii:	239-40
Religious duties	...	D	III	iii:	101:3-105
Repulsiveness (of body)	...	D	II	ix:	377
Requisites	...	D	I	ii:	184,187
—, sanctioning of	...	D	III	vi:	182
Residence-period of the rains (vassa)	...	D	II	iii:	163,202
Respected (āyasmā)	...	D	II	iii:	197
Reverence to the Tathāgata	...	D	II	iii:	199
Reverential regard	...	D	III	iii:	101-3,105
Right Action, (Sammākammanta)		D	II	ix:	402
Right Concentration, (sammāsamādhi) etc.	...	D	II	ix:	402
Robe	...	D	I	ii:	191-2
—,bark-dyed	...	D	III	iii:	82-3,89, 108
—,double-layered	...	D	II	iii:	160,191,196
Round of existences (saṁsāra)	...	D	II	iii:	155
		D	III	vi:	170-1,173-5
Round of Rebirths, discourse on cessation of	...	D	I	i:	145
Round of dissolution and development	...	D	I	ii:	244-5

R

Round of suffering	...	D	I	ii:	144,167
Rules	...	D	II	iii:	136
—prescribed (discipline of bhikkhus)		D	II	iii:	136
—and prescriptions	...	D	II	iii:	141
Rūpa, physical phenomenon	...	D	II	ix:	383
Rūpabhava	...	D	II	ii:	99
Rūpajhāna	...	D	I	i:	76
		D	II	iii:	174
Rūpasaññā	...	D	I	ix:	413
		D	II	ii:	127,129
		D	II	iii:	174
Rūpakkhandha	...	D	II	ix:	383
Rūparāga	...	D	II	ix:	384
Rūpataṇhā	...	D	II	ii:	101
Rūpāvacara Jhānas	...	D	III	v:	160
Rūpīparittāttanudiṭṭhi	...	D	II	ii:	118-9

S

Sabbaññuta Ñāṇa (Perfect Wisdom)	...	D	I	i:	28,37, 52, 60, 73
Sabbath day	...	D	III	iii:	83,85
Saddataṇhā	...	D	II	ii:	101
Saddhā (conviction)	...	D	II	iii:	138
—Vimutta	...	D	III	v:	150
Sahampati Brahmā	...	D	II	iii:	220
Sakadāgāmī	...	D	II	iii:	157,214
		D	III	v:	154-5
		D	III	vi:	185
Sakka (King of the devas)	...	D	II	iii:	221
—(country)	...	D	III	vi:	164
Sakkāya-diṭṭhi	...	D	II	ix:	384
Sakya princes	...	D	II	iii:	236,239
Sakyan clan	...	D	III	vi:	183,186
Saḷāyatana	...	D	II	ii:	96
Sāḷha (a bhikkhu)	...	D	II	iii:	156-7
Sāma (village)	...	D	III	vi:	165
Samādhi (concentration)	...	D	II	iii:	139,142-3, 147,155, 159, 162,186,188
Samādhi-sambojjhaṅga	...	D	II	ix:	385
		D	III	v:	151
Samāhita Citta	...	D	II	ix:	381
Samaṇa, advantages of being a	...	D	I	ii:	163,165,169, 170,172-173, 175-179,181-186,189,226, 228,230, 232
Samaṇas and brāhmaṇas (recluses in general)	...	D	I	i:	11-27,29-38, 45-50,53-59, 61,
		D	I	ix:	411-2,425-7
		D	III	iii:	84,91

S

Samāpatti	...	D	II	iii:	219
Samanta-cakkhu	...	D	II	iii:	186
Sāmīcipaṭipanna	...	D	II	iii:	159
Saṁkhitta citta	...	D	II	ix:	381
Sammā-ājīva	...	D	II	ix:	402
Sammādiṭṭhi	...	D	II	ix:	402
Sammākammanta	...	D	II	ix:	402
Sammāsamādhi	...	D	II	ix:	402
Sammasana ñāṇa	...	D	II	ix:	375
Sammāsaṅkappa	...	D	II	ix;	402
Sammāsati	...	D	II	ix:	402
Sammappadhāna	...	D	II	iii:	184
Sammāsambuddha	...	D	I	ii:	157
		D	II	iii:	159
		D	III	iii:	107
Sammāvācā	...	D	II	ix:	402
Sammāvāyāma	...	D	II	ix:	402
Saṁsāra	...	D	II	ii:	95
		D	II	iii:	155,186
Samuccati		D	II	ii:	115
Samudaya Dhammā	...	D	II	ix:	375
Saṁyojana (fetters)	...	D	II	iii:	157
		D	II	ix:	384
Sañcaya Belaṭṭhaputta	...	D	I	ii:	155,179,180-1
		D	II	iii:	213
Sañcetanā (Volition)	...	D	II	ix:	400
Saṅdiṭṭhika	...	D	II	iii:	159
Saṁgha	...	D	II	iii:	136
—, attributes of the	...	D	II	iii:	159
Saṅkhāra,	...	D	II	ii:	114
		D	II	iii:	185,218,221'
—(mental formations)	...	D	II	ix:	383
Saṅkhārakkhandha	...	D	II	ii:	121
		D	II	ix:	383
Saṅkhārupekkhā ñāṇa	...	D	II	ix:	375
Saññā	...	D	I	i:	68,75,78, 111-2,124-6 137-9,144
		D	I	ix:	411-420
		D	II	ix:	383
Saññākkhandha	...	D	I	i:	79
		D	II	ii:	121
		D	II	ix:	383
Santuṭṭha (a devotee)	...	D	II	iii:	156-7
Sārandada in Vesālī	...	D	II	iii:	135
Sāriputta, The Venerable	...	D	II	iii:	145
—, Brave Utterance of	...	D	III	v:	141-4
Sassata diṭṭhi	...	D	I	i:	28
Satipaṭṭhāna	...	D	II	iii:	146, 184
		D	II	ix:	373
Sati-sambojjhaṅga		D	II	ix:	385
		D	III	v:	151
Satosattassa	...	D	I	i:	84
Satta bojjhaṅgā	...	D	II	iii:	139

S

Satthādevamanussānaṁ	...	D	I	ii:	157
		D	II	iii:	159
		D	III	iii:	107
Sa-uttara Citta (Inferior State of Mind)	...	D	II	ix:	381
Sāvatthi	...	D	I	ix:	406
Schism among disciples	...	D	III	vi:	164-5
Sect	...	D	I	ii:	151-6
Sekha	...	D	II	iii:	207
Self-discipline	...	D	I	ii:	177,178
Self-Enlightened	...	D	III	v:	142-3,161
Self-mortification	...	D	III	v:	160
Self-restraint	...	D	I	ii:	177,193
		D	III	iii:	110
Sensation (vedanā)	...	D	II	ii:	96-7, 102, 113-4, 121-6,
		D	II	iii:	160,165
		D	II	ix:	373,380,383, 400,402.
		D	III	iii:	80,109
		D	III	vi:	196
Sense-bases (āyatanas)	...	D	I	i:	145
		D	II	ix:	384-388
Sense-desire	...	D	II	ix:	382
Sense-doors	...	D	I	ii:	193
Sense-faculties	...	D	I	ii:	168,213
		D	III	iv:	153
Sense-objects	...	D	II	ii:	113
		D	II	iii:	172
Sensual pleasures	...	D	I	i:	94,95,
		D	I	ii:	183,226
		D	III	vi:	174
Sensuous world	...	D	I	i:	86
Sexual misconduct	...	D	III	iii:	85-7,102,105
Separation	...	D	II	iii:	207,225,232
Sequestered life	...	D	II	iii:	136
Serenity (passaddhi)	...	D	II	iii:	139
Severance (through death)	...	D	II	iii:	207,225,232
Shrines	...	D	II	iii:	134
Signs and intimations (spoken)	...	D	II	iii:	166-7
Signs and omens	...	D	III	v:	148
Significant term	...	D	II	ii:	126
Sīla (morality)	...	D	II	iii:	141-143,145, 147,155, 159, 162,186, 188,
		D	III	iii:	110
		D	III	v:	142
Sīlabbataparāmāsa	...	D	II	ix:	384
Sīlabbatupādāna	...	D	II	ii:	100
Siṅgāla	...	D	III	viii:	242-274
Slander	...	D	I	i:	9
		D	I	ii:	194

S

Sloth and torpor	...	D	I	ii:	217
Sluggishness after meals	...	D	III	iii:	106
Soka (grief)	...	D	II	ix:	391
Solemn utterance	...	D	I	ii:	161
Solicitude	...	D	I	i:	8
Solid nutriments	...	D	I	i:	86
Sorrow and lamentation	...	D	II	ix:	373
Sotāpanna	...	D	II	iii:	157-9,214, 217
		D	III	v:	154
		D	III	vi:	185
Sotāpatti	...	D	I	ii:	253
—Magga	...	D	II	ix:	382
—Phala	...	D	III	v:	150
Soul					
—or atta	...	D	II	ix:	375
—and body	...	D	I	ix:	420,422
Sound	...	D	II	ix:	384,400-1
		D	III	v:	146
Southern quarter (teacher)	...	D	III	viii:	268,273
Spiritual progress	...	D	II	iii:	136-141
Spiritual welfare	...	D	III	iii:	91
Spontaneous manifestation	...	D	I	ii:	180
States of ruin (Vinipāta)	...	D	I	ii:	246
		D	III	v:	158
Steadfast Mindfulness	...	D	II	ix:	373,404
		D	III	v:	143,145
Stick and sword, setting aside	...	D	I	i:	8
'Strength' of a bhikkhu	...	D	III	iii:	110
Sufficient means of livelihood	...	D	III	iii:	91-2
Strictures	...	D	I	i:	64
Stupa	...	D	II	iii:	205-6
Subha (brightness and clarity)	...	D	II	ii:	129
		D	II	iii:	174
Subhadda (a devotee)	...	D	II	iii:	156-7
Subhadda (a wandering ascetic)	...	D	II	iii:	212-5
Subhakiṇha realm	...	D	II	ii:	127
Sudatta (a devotee)	...	D	II	iii:	156-7
Sugata	...	D	I	ii:	157
		D	I	ix:	411
		D	II	iii:	159,167-8, 175-6, 178-182,191
		D	III	iii:	107
Sujātā (a female devotee)	...	D	II	iii:	156-7
Sūkara-maddava	...	D	II	iii:	189
Sukha	...	D	I	i:	95
		D	I	ii:	225,228-230
		D	I	ix:	413
		D	II	ix:	402
		D	III	iii:	110
		D	III	vi:	184

S

Sunidha and Vassakāra (brahmins)	...	D	II	iii:	152-4
Supernormal knowledge	...	D	I	ii:	171
Supernormal psychic powers	...	D	I	ii:	238,239
		D	III	v:	159
Suppaṭipanna	...	D	II	iii:	159
Suppiya (a wandering ascetic)	...	D	I	i:	1,3
Supreme Efforts (Sammappa-dhāna)	...	D	II	iii:	184
		D	III	v:	145
Sustained Application of Mind	...	D	II	ix:	400
(Vicāra)	...	D	III	iii:	110
Svākkhātā (well-expounded)	...	D	II	iii:	159

T

Tactual objects	...	D	II	ix:	384,400-1
Taints, moral intoxicants(āsavas)	...	D	II	iii:	142-3,147, 155,159,162
Taint free emancipation (arahattaphala samādhi)	...	D	III	iii:	110
Tangible object	...	D	III	v:	146
Taṇhā, craving	...	D	II	ii:	96-7,100-103 112,136.141, 154,159
Tastes	...	D	II	ix:	384,400-1
		D	III	v:	146
Tathāgata	...	D	I	i:	7-23, 25-28, 36-7, 51-2,59-60, 66, 72-3, 77 80, 83, 92, 99-100, 103-4
		D	I	ii:	190
		D	II	ix:	413
		D	II	iii:	132-6. 158, 165.167-8. 171,177-181, 189,198-202, 206,212
		D	III	v:	162
		D	III	vi:	187-8
Tathāgata's physical body	...	D	I	i:	147
		D	II	iii:	204-5
Tathāgata, last words of the	...	D	II	iii:	216-8
"Tathāgata", the appellation	...	D	III	vi:	187-8
Tāvatiṁsa	...	D	II	iii:	152,161,172. 240
Teacher, the	...	D	II	iii:	217
		D	III	vi:	166-176
Teaching, the	...	D	II	iii:	168,175
		D	III	vi:	166-176
Tejo (element of heat or cold)	...	D	II	ii:	114
		D	II	ix:	378

T

Tenacious cleaving (ājjhosana)	...	D	II	ii:	107-8
Thina-middha (sloth and torpor)		D	II	ix:	382
Tiṇḍuka (persimon) trees	...	D	I	ix:	406
Tongue-Consciousness	...	D	II	ix:	400-1
Tranquillity	...	D	II	ix:	402
	...	D	III	vi:	184
True Friend	...	D	III	viii:	260-265
Tusita deva-realm	...	D	II	iii:	171
Tuttha, a devotee	...	D	II	iii:	156-7
Twelve noble samaṇas (bhikkhus)	...	D	II	iii:	214
Twin Sal Trees	...	D	II	iii:	198

U

Ubhatobhāga vimutta	...	D	II	ii:	130
		D	III	vi:	150
Uccheda Vāda	...	D	I	i:	84
Udaka Rāmaputta	...	D	III	vi:	176
Udayabbaya ñāṇa	...	D	II	ix:	375
Udayabhadda, Prince	...	D	I	ii:	161
Udāyī, the Venerable	...	D	III	v:	162
Uddhacca-kukkucca	...	D	II	ix:	382
Uddhamāghātanika —Saññī vāda	...	D	I	i:	75,
—Asaññī Vāda	...	D	I	i:	78
—Nevasaññī Nāsaññī Vāda	...	D	I	i:	81
Ujuppaṭipanna	...	D	II	iii:	159
Uncertainty or perplexity	...	D	II	vii:	217
Unchastity, life of	...	D	I	i:	8
Unconquered, the	...	D	I	i:	42,43
Universal Monarch	...	D	II	iii:	206
		D	III	iii:	81-90,106
—,the remains of	...	D	II	iii:	205,230
—,Noble Duties of a	...	D	III	iii:	84-5
—,wonderful qualities of	...	D	II	iii:	209
Upādāna,clinging	...	D	II	ii:	96-7,100-1
Upādānakkhandhas (Aggregates of Clinging)	...	D	II	ix:	383,400-1
Upāpatti bhava	...	D	II	ii:	99
Upavāna, the Bhikkhu Elder	...	D	II	iii:	200
Upavāna, the Venerable	...	D	III	vi:	197
Upāyāsa (Despair)	...	D	II	ix:	395
Upekkhā (equanimity)	...	D	I	ix:	413
		D	II	iii:	139
—sambojjhaṅga	...	D	II	ix:	385
		D	III	v:	151
Uruveḷa Wood	...	D	II	iii:	175

V

Vajjī Princes	...	D	II	iii:	131-5,152
Vāseṭṭhas	...	D	II	iii:	210,211

V

Vassa	...	D	II	iii:	163
Vassakāra, (brahmin)	...	D	II	iii:	132-5
Vāyo	...	D	II	ii:	114
		D	II	ix:	378
Vedanā (sensation)	...	D	II	ii:	96-7, 102, 113-4 121
		D	II	iii:	160,165
		D	II	ix:	373,380,383. 400,402.
		D	III	iii:	80,109
Vedanākkhandhā	...	D	II	ix:	383
Vedanānupassanā —Satipaṭṭhāna	...	D	I	i:	51
Veḷuriya gem	...	D	I	ii:	235
Veḷuva Village	...	D	II	iii:	163
Vesālī	...	D	II	iii:	160-161, 136,186
Vibhava taṇhā	...	D	II	ii:	96,112
		D	II	ix:	400
Vicāra		D	I	i:	95
		D	I	iii:	228
		D	I	ix:	413
		D	II	ix:	400-1
		D	III	iii:	110
		D	III	vi:	148
		D	III	vi:	184
Vicikicchā	...	D	II	ix:	382,384
Vijjācaraṇasampanna	...	D	I	ii:	157
		D	II	iii:	159
		D	III	iii:	109
Vikkhitta citta	...	D	II	ix:	381
Vīmaṁsā	...	D	III	iii:	110
Vimokkha	...	D	II	ii:	129,174
Vimutta Citta	...	D	II	ix:	381
Vinaya	...	D	II	iii:	188
Vinicchaya	...	D	II	ii:	103,109-110
Viññāṇa	...	D	II	ix:	383
Viññāṇakkhandha	...	D	II	ii:	121
		D	II	ix:	383
Viññāṇañcāyatana jhāna	...	D	II	ii:	127,129
		D	II	iii:	174,219
Viparināma lakkhaṇā	...	D	II	ix:	375
Vipassanā	...	D	II	iii:	164
—bhāvanā	...	D	III	v:	150
—Insight	...	D	I	ii:	234
—Ñāṇa	...	D	II	ix:	375
Vīriya	...	D	II	iii:	139
		D	III	iii:	110
Vīriya-sambojjhaṅga	...	D	II	ix:	385
		D	III	v:	151
Visible objects	...	D	II	ix:	384,400-1
		D	III	v:	145

V

Vitakka	...	D	I	i:	95
		D	I	ii:	228
		D	I	ix:	413
		D	II	ix:	400-402
		D	III	iii:	110,
		D	III	v:	148
		D	III	vi:	184
Volition (Sañcetanā)	...	D	II	ix:	400-1
Volitional activities	...	D	III	v:	148
Vyāpāda (Byāpāda)	...	D	II	ix:	382

W

Wandering Ascetics	...	D	1	i:	1-6
Water-element (Āpo-dhātu)	...	D	1	ii:	171
		D	II	iii:	171
		D	II	ix:	378
"Wealth" of a bhikkhu	...	D	III	iii:	110
Western quarter (wife)	...	D	III	viii:	269,273
Wheel Treasure	...	D	III	iii:	81-83,85-90
Will (Chanda)	...	D	III	iii:	110
Wisdom	...	D	I	ix:	429-434,436,
		D	II	iii:	142-3,145, 147,155,159, 162,186,188
Worldling	...	D	I	i:	7-28
Worldly life	...	D	I	i:	44,46
Worshipping the directions	...	D	III	viii:	242-3,273
Wretched destinations	...	D	I	ii:	246
(duggatiṁ)	...	D	III	v:	158
Wrong beliefs	...	D	III	iii:	100,102
Wrong views	...	D	I	i:	28-9
		D	II	iii:	141,159
		D	III	v:	158
		D	III	vi:	191-196
Wrong perception of phenomena (ayoniso-manasikāra)	...	D	II	ix:	382
Wrongful living	...	D	I	i:	21-27
		D	I	ii:	205-211

Y

Yak's tails	...	D	I	i:	200
Yakkhas	...	D	II	ii:	98
Yojanas	...	D	II	iii:	200,210
Yoniso-manasikāra (Right Perception of Phenomena)	...	D	II	ix:	382,384-5

Z

Zenith	...	D	III	vii:	242-3,266, 272-3

R.A.D.P. No. 236—9-10-84—5,000

Namo tassa bhagavato arahato sammāsambuddhassa

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LIST OF DONORS

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3	Daw Yo Phon, Daw Yo Aein, Daw Yo Pann, Tayoke Tan Quarter, Kawkareik.	1500
4	Daw Shu Swon, Bon-Kyaung Street, Kawkareik.	1500
5	Dr.Sein Sein Aye.	1500

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3	Daw Shwe Yee and family, Quarter No.(3)	1500
4	Daw Ohn Thin, children and grand-children, Quarter No.(2)	1500
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4	U San Hlaing - Daw Thein Shin and family.	1500
5	U Zaw Myint - Daw Aye Shin and family.	1500
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14	Daw Ohn Tin, Mg Aye Chit and family, Lanmagyi Quarter.	1500

S.No.	Name and Address	Amount Ks.
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1	U She Phein - Daw Kyin Ngwe, daughter Daw Nway Yein, son U Kyon Hee, brothers and sisters, No.389(B), South Mayangon, Bogyoke Lanmadaw.	4500
2	U Tun Win - Daw Khin Thaung Kyi, East Hle Dan, Daingwunkwin.	3000
3	Dhamma Suta, Women's Dhamma Cari Dhamma Cakka Recitation Association, Danyingon Quarter.	1530
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5	U Ki Yar - Daw Shu War and family, No.92, Lower Main Road.	1500
6	Daw Kin Po, No.95(A), Kan Street, Tavoy Quarter, Upper Main Road.	1500
7	U Kin Shein - Daw Khin Lay and family Thayagon Quarter.	1500
8	Daw Kyin Kmon and family, No.188, Lower Main Road.	1500
9	U Chain Kan - Daw Mar and family, No.199, Lower Street, Shwetaung Qr.	1500
10	U Chain Twan - Daw Kyin Ti and family No.370, Mayangon Quarter.	1500
11	U Khwe Lay - Daw Khin Myaing and family, No.230, Lower Main Road.	1500
12	U Gwan Shein - Daw Than Kyi and family, Zaygyi.	1500
13	Daw Ngwe Tin, Daw Aye Myaing, Daw Myat Tin, Daw Tin Wai, Daw Khin Khin and grandchildren, Bayinma Photo Studio, 279 Lower Street.	1500

LIST OF DONORS

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17	Daw Sein Kyi, son Mg Tint Lwin, daughter Ma Khin Aye Myint and family, Non.236 Shwetaung Quarter.	1500
18	Daw Sein Kyi and family, Daw Hnin Hla and family.	1500
19	Daw Swe Yan, Daw Ngan Yein, and Daw Ti Po, 389/1, South Mayangon, Bogyoke Lanmadaw.	1500
20	U Nyi Pu - Daw Kyin Tin and daughter Khine San Win, No.236, Shwetaung Qr.	1500
21	Ma Tin Tin and Mi Mi Aung, No.236, Shwetaung Quarter.	1500
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26	(U Ngwe Thein) - Daw Hta Hta, No.338, Lower Street, Danyingon Qr.	1500
27	U Tun Tin (Chief Secretary), Mahasi Yeiktha.	1500

S.No.	Name and Address	Amount Ks.
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30	U Tun Aung - Daw Myint Kywe and family (J) Street, Daungmin Quarter.	1500
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36	U Ba Thein - Daw Khin Shein and son Nge Nge, No.389/1, South Mayangon Qr., Bogyoke Lanmadaw.	1500
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LIST OF DONORS

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44	U Wimala, Daw Than Tin, son Tin Tun Aung, Mg Kyi Than, daughter Ma Khin Win, Mu Mu Aye, Tin Tin Maw, 47/D Street, Daungmin Quarter.	1500
45	U Win - Daw Sein Shwe and family, No.20, Kyaikthoke Pagoda Street.	1500
46	(U Hoke Kyi), Mg Win Myint, brothers, sisters and grandchildren, Pattan Qr.	1500
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50	Daw Thein and family, No.28, Thayagon Quarter.	1500
51	U Hoke San - Daw Thin Kyi and family, No.66, Maggin Street.	1500
52	U Han Than - Daw Khin Kyi and family, No.44, Aye Yeik Tha, East Shan Gon Quarter, Daingwunkwin.	1500
53	U Aye Mg - Daw Lun Sein and family, No.81, Central Road, Chinese Quarter.	1500

S.No.	Name and Address	Amount Ks.
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57	U Ohn Hlaing - Daw San Kyi and family, Mayangon Quarter.	1500
	Ye Township	
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	Thaton Township	
1	(U Bon Pyu) - Daw Kyin Aye and family, No.26, Myatha Beik Pagoda Road, Thaton.	1500
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13	U Shwe Thein - Daw Kyin Ngwe and family, son Mg Tun Wai and Ma Hnin Ngwe (Merchant) Yegan Quarter.	1500
14	U Tha Aung - Daw Nyein Phyu and family (Farmers), Naungkalargyi Village.	1500
15	U Ohn Myaing, No.30, Hospital Road.	1500
16	U Kyaung Saing - Daw Kyin Htay, No. , Thida Street, Aukkyin Qr.	1500
	<u>Thanphyuzayat Township</u>	
1	Daw Lun Shwe and daughter Daw Kyi Kyi, No.5, Theingi Street.	1500
2	U Hpu Nyo - Daw Aye Shein Family, Shwe-Pa-dauk Quarter.	3000
	<u>Ye Township</u>	
1	U Tin Win, Daw Than Aye, & son Maung Thet Win, Nyaungbintha Quarter, Ziphyuthaung Village.	1500

S.No.	Name and Address	Amount Ks.
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1	U Ba Saw - Daw Phyu Phyu, Cross Road, No.6, Kyaukpyu.	1500
	Sittwe Township	
1	U Sein Nyo Oo - Daw Shwe May, children and grandchildren, Donor of Kyamathauk Pagoda, Kyaunggyi Street.	1500
2	U San Tun Aung and family.	1500
3	U Tha Zan - Daw Ma Nu and family.	1500
4	U Kar Tin, Daw Tin Yee and family, Rupa Quarter.	1500
5	U Maung Tha Noe, Daw Aung Tha Phyu and family - Kyepingyi Quarter.	1500
6	U Balu Aung, Daw Pu Ma and family, Kyepingyi Quarter.	1500
7	U Aung Gyi and family, Rupa Quarter.	1500
	Manaung Township	
1	Daw Pu Ma (Donor of Monastery), daughter Daw Tin, grandchild U Tun Yin - Daw Than Chit and family, (Merchant), Bazaar Road, Myoma Qr.	1500
2	Donors of Myoma Monastery.	1500
	SHAN STATE	
	Kalaw Township	
1	Sayagyi U Hla Myint - Daw Ngwe Khin children and disciples, East Bogon, No.3 Quarter, Kalaw.	3000
2	U Tin Win - Daw Ah Mar and family, (Ex: Army Personnel), West Bogon Quarter, Kalaw.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
	<u>Taunggyi Township</u>	
1	In memory of late loving Parents, U Kyaung Mar Lar and Daw Mee Kyaung Raung) Youngest son: Khun Hpe Htwe, (Alias) Khun Ratanar Hao (B.Sc. Forestry) Youngest grand daughter: Nann Kham Sa Ra, No.43, Thitsa Street.	3000
2	U Kyin Sein - Daw Thaung Kyi and family, Tea Factory Owner, A/116, Mingalar Bazaar, Nanhsan.	2200
3	U Aung Soe - Daw Nan Htaing and family, Shwe Taung Quarter, Taunggyi.	1530
4	U Ku Mar Ra (Shwe U Daung Sayadaw), Shwe U Daung Monastery, Nyaung Shwe, Southern Shan State, Inlay.	1500
5	(Sayagyi U Hlwar - Daw Nan Yin), U Kyaw Shein - Daw Tote, son Ko Kyaw Myint - Ma Mya Than (Ma Tote Cheroot Factory), Merchant Street, East Kan Quarter, Taunggyi.	1500
6	U Kyaung Aung - Daw Nan Myaing and family, No.204, Maha Thu Kha Street, East Kan Quarter, Taunggyi.	1500
7	U Kun and family, South Qr.,Taunggyi.	1500
8	U Khin - Daw Daw Shwe, children and grandchildren, (Donors of Monastery), Shu Ma Wa House, North Bazaar, Taunggyi.	1500
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10	U Chit Pe - Daw Ngwe Thi, U Hla Shwe, Ma Thin Shwe and family, (Merchant), Quarter No.1, Aung Ban.	1500

S.No.	Name and Address	Amount Ks.
11	U Chit Hlaing (Divisional Commissioner) - Daw Nan San Phaung and family, No.520, Ye Htwet Oo Street, Taunggyi.	1500
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14	U Khun Ohn Khaung - Daw Mya Thein and family, Mo Nè.	1500
15	Daw Su, Daw Yu, Shwe Quarter, Inn Paw Khon, Inlay.	1500
16	Daw Saw Khin Hla and family, East Kan Quarter, Taunggyi.	1500
17	U San Ngwe - Daw Than Yee, daughter Ma Kyi Kyi San, U Ba Than - Daw Khin Nyunt and family, Sao San Tun Street, Myoma Quarter, Taunggyi.	1500
18	U Sam Aye - Daw Hnin Aye and family, No.14, Main Road, Namkham.	1500
19	U Saing Myat Aye - Daw Pyone Cho and family, No.30, 1st.Street, Yadana Thiri Quarter, Taunggyi.	1500
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21	Sao Pa Naw and family, Hsipaw, No. 203, Ye Htwet Oo Street, Yeayekwin, Taunggyi.	1500
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LIST OF DONORS

S.No.	Name and Address	Amount Ks.
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34	Saya U Tun Zan - Daw Aye Yin and family, Kantha Workers Quarter, Taunggyi.	1500

S.No	Name and Address	Amount Ks.
35	U Tun Zan - Daw Chit Sein and family, (Merchant), Dana Theikdi Quarter, Shwenyaung.	1500
36	U Tun Ra - Daw Shwe Hmi, East Quarter, Inn Paw Khon.	1500
37	U Tun Wa - Daw Aye Pu and family, Nyaung Shwe Hawgone Quarter, Taunggyi.	1500
38	U Tun Aye - Daw Kyin Pu and family, (Merchant), Dana Theikdi Quarter, Shwenyaung.	1500
39	U Tun Aung and family, No.94, Zawtika Street, Taunggyi.	1500
40	U Tun Aung - Daw Oat, Nyaung Shwe, Hawgone Quarter, Taunggyi.	1500
41	U Tun Aung - Daw Hla Yin, children and grandchildren, Than De Village, Thanlun Village, Taunggyi.	1500
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45	U Pu Rop and Daw Nannli, family, No.177, Khwanyo Street, Kanauk Qr., Taunggyi.	1500
46	Daw Pann and family, (Shwe Thin Gan Taik),South Bazaar, Taunggyi.	1500
47	U Pho Yit and sister Ma Nan Phu, Kont Ke Village, Nanh Pan.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
48	(U Vwe Yar - Daw Kyauk Ti), U Hoke Pin - Daw Aik Ti and family, Central Heho.	1500
49	Major U Ba San (Retired) - Daw Tin Tin Yee, son Capt. Min Lwin & family, Mg Ohn Myint & family, Ma Khin San Myint, Mg Win Shein, Lt. Myint Thein and Nephew Thet Lin Tun, No.233, Forest Quarter, Taunggyi.	1500
50	U Ba Shin - Daw Aye Kwe & family, Lashio.	1500
51	U Maung Ko - Daw Aye Myint & family, (Merchant), No.110, Ywarngansu Qr., Aungban.	1500
52	U Mg Nge - Daw Nu & daughter Ma Nan Cho, East Heho.	1500
53	(Mother Daw Kyin Lwan), U Mg Mg Gyi (State Manager, Agriculture & Trading) - Daw Khin Khin Gyi and family.	1500
54	U Mya Maung - Daw Nyunt Yee & family, (Merchant), No.37, Sao San Tun Street, Bazaar Quarter, Taunggyi.	1500
55	Daw Yin, Daw Khin Hla & sisters, (Ma Khin Hla Cheroot Maker), Sittaung Street, East Kan Quarter, Taunggyi.	1500
56	U Yaung Sein - Daw Kyin Hmwe, Central Heho.	1500
57	U Shaung Maw - Daw Tin Tin Myint & sister Daw Tin Tin Mya, Ngwe Beik Man Saw Mill, Quarter (1), Aungban.	1500
58	U Shwe Aye - Daw Nan Kyaung Khan & family, Taw Law Qr., Tachileik.	1500

S.No.	Name and Address	Amount Ks.
59	Broaker U Lu - Daw Ma Ma Gyi & family Ye Htwet Oo Street, East Kan Qr., Taunggyi.	1500
60	U Hla - Daw Than Kyi and family, No.232, Ye Htwet Oo Street, Taunggyi.	1500
61	Ma Hla May, Ma Tin Myint, Nan Pan Village, Inlay.	1500
62	U Hla Maung - Daw Tin Aye and family, (Donor of Monastery), Monaimyo.	1500
63	Dr. Hla Win - Daw Yin Nwe and family, Shwenyaung, Taunggyi.	1500
64	Sayadaw U Lekkhanasami, (Aye Ze Ti Monastery) and Donors of Sinkhok and Naung Ta Ya Villages.	1500
65	Sayadaw U Lekkhanasami, Disciples and Dayakas (Aye Ze Ti Monastery), Taunggyi.	1500
66	Sayagyi U Hlwar - Daw Yin and family, (Daw Thein Tin Cheroot Factory), No.35, Min Street, Kanauk Quarter, Taunggyi.	1500
67	Daw Thilawadi, Daw Aeindasari, son and children, No.108, Thazin Street, Tu Nyi Gon, Taunggyi.	1500
68	U Thein - Daw Nu Nu and family, North Quarter, Inn Paw Khon.	1500
69	Dr. Aung Kyaw - Daw Hnin Kyu and son Tin Aung Kyaw Oo (Dentist), Regional Health Dept., Lanmadaw, Taunggyi.	1500
70	Wunna Kyaw Htin U Ohn Pe - Daw Thein Phyu, children & grandchildren, No. 177, Minister Road, Yeayekwin Qr., Taunggyi.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
	Hsipaw Township	
1	Author U Khan Phone - Daw Htay, children and grandchildren, Quarter No.4, Tantyang.	1500
2	U Chit Nyunt - Daw Tin Tin and family, Yee Ta Pawt Cheroot Factory, Aungthabye Street, West Qr.,Hsipaw.	1500
3	Ko Soe Myint - Ma Myint Myint Thaung, Hsipaw.	1500
4	Daw Htwe Yan and daughter Daw Kyin Y Yone (Yee Ta Pawt Cheroot Factory), West Quarter, Hsipaw.	1500
	Namkham Township	
1	U Hla Kywe - Daw Shwe Kyar and family, (Sinphyudaw Clinic).	1500

S.No.	Name and Address	Amount Ks.
	IRRAWADDY DIVISION	
	Kyonpyaw Township	
1	Mahn Kyaw Ra - Daw Pon, Phayagalay Jetty, Kyonpyaw.	1500
2	Thakhin Sein (Ex-Parliamentary Secretary) - Daw Tin Tin, Kyonpyaw.	1500
3	Mahn Ta Laing - Daw Pwe, Phayagalay Jetty, Kyonpyaw.	1500
4	U Tint - Daw Kyin Aye, No.22, Bogyoke Street, Kyonpyaw.	1500
5	U Ba Yee - Daw Sein Kyi and Family, (Merchant), No.20, Bogyoke Street, Kyonpyaw.	1500
6	Mahn Pho San Nyein - Daw Sa Mu, Phayagalay Jetty, Kyonpyaw.	1500
7	Mahn Mya Sein - Daw Aye Kyi, Kyonpyaw.	1500
	Kyaiklat Township	
1	U Kyaw Thein - Daw Hla Tin, (Hla Wa Ti Rice Mill Owner), 9th Street, Kyaiklat	1500
2	U Khin Mya, Wife and Children, Ywar Tha Aye, Kyaiklat.	1500
3	Daw Nyein Hla, Brother U Tun Hla, Nieces and Nephews, (Merchant), 8x9, U Pyone Cho Street, Kyaiklat.	1500
4	(U San Mg - Daw Khin Sein), Daw Aye Kyi, Mg Thaung Kyi, Ma Myint Yee and Family, (Gold Dealer), No.75 (6x7), U Sandar Street, Kyaiklat.	1500
5	U Tan Tay, Wife, Children and Grand-children, Ywar Tha Aye, Kyaiklat.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
6	Donors of Dhamma Winaya Pujaniya Society, Kyaiklat.	1500
7	U Ba Soe - Daw Aye Tin and Family, (Yone) Burmese Drug Shop, No.11, 2x3, U Sandar Street, Kyaiklat.	1500
8	U Ba Tin - Daw Mya Yin and Family, (Merchant), No.7, 9th Street, Kyaiklat.	1500
9	U Mya Aung - Daw Kyin May and Family, (Merchant), 9th Street, Kyaiklat.	1500
10	Township Co-operative Department Staffs, Township Co-operative Department, Kyaiklat.	1500
11	U Thet Shay - Daw Thein Khin and Family, (Merchant), No.103, Strand Road, Kyaiklat.	1500
12	U Han Sein - Daw Thein Nu and Family, Saw Mill Owner, (4x5), Strand Road, Kyaiklat.	1500
13	U Aye Mg - Daw Saw Hla, Daughter Ma Tin Tin Myint, Brothers and Sisters, (Shwe Mann Thin Gan Parikkhara Taik), No.21, 8th Street, Kyaiklat.	1500
	<u>Nyaungdon Township</u>	
1	Daw Saw, Daw Hla Yin, Brother Thakhin Chit (Kyar Nyi Naung Cheroot House), 41st Street, Nyaungdon.	1500
2	U Mg Nyein - Daw Thein Yin and Family, Donors of Shwe Hin Tha Taw Ya Taik, We Lu Wun Monastery, (Jewellery Shop), No.10, Lanmadaw, Nyaungdon.	1500
3	U Ohn Mg, Nephew U Aung Myint - Daw Si Si and Family, (Merchant), No.139, 12th Street, Nyaungdon.	1500

S.No.	Name and Address	Amount Ks.
4	U Mya, Daw Chit and Family, 243, 15th Street, Nyaungdon.	1500
	Dedaye Township	
1	Sayadawgyi U Dibba and Dayakas (Taw Ya Monastery), Dedaye.	3000
2	Sayadaw U Thar Tha Na, Kun Pa Laing Monastery, Dedaye.	1500
3	Sayadaw U Thusarita and Yogis, Oh Bo Kyaung Taik Sasana Yeiktha, Dedaye.	1500
	Danubyu Township	
1	Daw Kalama and Daughter Ma Kyin Daung, (Textile Seller), Qr. No.4, Danubyu.	1500
2	U Tin Shwe - Daw Hla Yin, Son Ko Soe Myint, Daughters Myint Myint Sein, Ma Aye Aye Than, Myint Myint Wai and Ma Than Than Swe, No.77, Quarter No.7, Thukha Street, Danubyu.	1500
3	U Tha Hla - Daw Byawt, Daughter Ma Nyein Khin and Family, No.107, Yadana Thiri Street, Qr. No.3, Danugyu.	1500
4	U Thein Mg - Daw Than Tin, Children and Grandchildren, (Merchant), Shwegu Quarter No.4, Strand Road, Danubyu.	1500
5	Daw Aye Tin - Daw Ohn Kyaing, Niece, Nephew and Grandchildren, Kya Cheroot Factory, No.60, Mahazawta Street, Quarter No.9, Danubyu.	1500
	East Bassein Township	
1	Sayagyi U Kyaw Tint and Pupils, Darka Village, East Bassein.	3000
2	(U Sa - Daw Oo), Son U Hoke Lyan - Daw Ni and Family, No.5, Myenu Street, East Bassein.	3000

LIST OF DONORS

S.No	Name and Address	Amount Ks.
3	Ashin Thiri, Ashin Wisara and (54) Dayakas, Donors of Mahakonawin Monastery.	1530
4	(U Chit - Daw Aye Khin), U Kan Myint - Daw Thein Tin and Family, No.26, Hnit-kyaikshitsu Street, Bassein.	1500
5	(U Gyi Saing - Daw Lone Ma Gyi), Daughter Daw Kyin Hmon, Daw Kyin Sein, Daw Kyin Swan, U Kyin Mg - Daw Khin Win, Children and Grandchildren, No.16, U Lu Street, Bassein.	1500
6	U Kyi - Daw Mya Mya and Son Mg Ngwe Tun, Mya Pa De Tha Store, No.19, Merchant Street, Bassein.	1500
7	(U Bon Tint - Daw Kyin Su), U Cho - Daw Shu Khin and Family, Rice Mill Owner, No.15, Zay Chaung Street, Bassein.	1500
8	U San Shein - Daw Than Shwe, in memory of both parents, No.41, Strand Road, Bassein.	1500
9	Daw Sein Khin and Niece Daw Than Myint (Divisional Education Officer), No.14, Myenu Street, Bassein.	1500
10	U Nyo - Daw Aye Chit, (Merchant), No.2836, 1st Street, Ramanya, Bassein.	1500
11	(Ah Phwa Daw Aid, Father U Kyi) - Tan Han Ro, Daughter Ma Shu Ti, Son Mg Mo Kyaw, Ma Khin Pyone, Mg Khin Mg Hla, Mg Kyaw Win, Mg Kyaw Linn and Grand-children, Bassein.	1500
12	U Tut Shein - Daw Aye Yin and Family, (Merchant), Khon Son Street, Bassein.	1500

S.No.	Name and Address	Amount Ks.
13	Artist U Tun Sein - Daw Ohn Sein, Sons Mg San Lwin, Khin Mg Soe, and Grand-child Thin Thin Swe, Shwepyitha Cinema Compound, Bassein.	1500
14	U Pyawt - Daw Kyin May and Family, No.18, Ommar Danti Street, Bassein.	1500
15	U Mya Sein (Ex -Ambassador) - Daw Nu Nu and Family, No.37, Magyibin St.,Bassein.	1500
16	(U Ka Wain Da), U Myint Mg - Daw Hla Htwe, Children and Grandchildren, No.141, Pyidawtha Block, Bassein.	1500
17	Daw Myint Myint, Son Mg Mya Thwin, Daughter Khin Lay Myint and Coconut Brand Halawar Makers, No.17, Lake St., Bassein.	1500
18	(U Tun Kyi) - Daw Yin and Family, No.54, Mayancho, Bassein.	1500
19	(U Mu - Daw May), Daw Yin Yin, (Parikkhayar Merchants), Kon Son Street Bassein.	1500
20	U Hla Aung - Daw Tin Yee and Family, No.1, Banbwegon Street, Bassein.	1500
21	U Wan Na - Daw Khin Hla and Family, No.37, Ommar Danti Street, Bassein.	1500
22	U Thar Hto - Daw Khin Nyunt and Son Ko Thein Tun Win, No.13, Zay Chaung Street, Bassein.	1500
23	(Thakhin Gyi U Kywar) - Daw Than, Son Mg Thein Aung, Daughter Ma San San Win and Grandchild Zay Yar Aung, No.20, Lake Street, Bassein.	1500

LIST OF DONORS

S.No	Name and Address	Amount Ks.
24	U Than Khin - Daw Ngwe Nyunt and Grandchildren, and in memory of parents, (Donors of Pagoda), No.52, Tadagyi Street, Bassein.	1500
25	U Than Shwe - Daw Than Yee and Family, and in memory of parents, Brokerage Owner, No.72, Kaladan, Bassein.	1500
26	Daw Thein Tin, Brothers and Sisters, and in memory of parents, (Merchant), No.6, Kon Son Street, Bassein.	1500
27	U Hon - Daw Nu Nu, Daughter Ma Thi Thi Swe, Brothers and Sisters, (Merchant), No.14, Shwe Zayti Street, Bassein.	1500
28	U Aye Mg - Daw Khin Myint, Myenu St., Bassein.	1500
	Pantanaw Township	
1	U Aung Kyaw Min, Brother U Aung Chit Pe - Daw Thaung Kyi and Relatives, Pantanaw.	1530
2	U Gyi Mg - Daw Saw Yee, Rice Mill Owner, Mayan Village, Pantanaw.	1500
3	U Chin - Daw Kyin May and Family, Shwe Myin Cheroot Factory, No.50, Ba Yint Naung Street, Pantanaw.	1500
4	U Chit Tun - Daw Tin, Sister Daw Than and Children, Sanda Win Rice Mill Owner Innma Village, Pantanaw.	1500
5	U Chit Pe - Daw Aye Phyu, U Kyin - Daw Mya Yin and Family, Ludugonyee Rice Mill Owner, Innma Village, Pantanaw.	1500
6	U Saw Kyaing - Daw Tin Mi, U Tun Mya - Daw Myint Myint and U Hla Myint (Agriculture and Trading), Pantanaw.	1500

S.No.	Name and Address	Amount Ks.
7.	U San Yar - Daw Khin Aye and Family, (Merchant), Hlananda Launch Owner, No.7, Bogyoke Street, Pantanaw.	1500
8	U Sit Pe - Daw Kyin Pot, Aung Min Swe and Aung Myo Than Launch Owner, Bogyoke Street, Pantanaw.	1500
9	U Soe Tint - Daw Yin Than and Family, Zam Bu Nyunt Rice Mill Owner, Ywathagyi, Pantanaw.	1500
10	U Ba Yin (Retired Headmaster) - Daw Shwe Ngu, U Hon Kyi - Daw Kyi Htaing, Thuseitta Ah Swe Daw Rice Mill Owner, Innma Village, Pantanaw.	1500
11	U Mg Hla - Daw Ohn Kyi, Rice Mill Owner (Zambu Mandala Drug House), No.44, Thiha Street, Pantanaw.	1500
12	U Mya Mg - Daw Sein Kyi and Family, (Merchant), No.18, Ba Yint Naung Street Pantanaw.	1500
13	U Aung Tin - Daw Tin Pu, Miba Myitta Oil Mill, Taw Chaung Village, Pantanaw	1500
14	U Ohn Mg - Daw Kyin Nyunt, Dr. Aung Zaw Myint, Mg Kyin San, Ma Than Than Swe, Ma Myint Myint San and Mg Htay Win, No.60, Ba Yint Naung Street, Pantanaw.	1500
15	U Khwe, Daw Kyin Soo and Family, (Traders), Bayint Naung Street, Pantanaw.	1500
	<u>Phyapon Township</u>	
1	U Tun Aung - Daw Aye Kyi, No.82, 1st Street, Phyapon.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
	Bogalay Township	
1	U Tun Shwe - Daw Ah Mar, Shwe Man Lottery, Irrawaddy Jetty, Quarter No.5 Bogalay.	1500
2	Sayadaw Ah Shin U Pyin Nya Zaw Ta, Kammatthanacariya Ledimu Yeik Tha, Bogalay.	1500
3	Daw Hmyin and Family, Aung Sakkya Pagoda Street, Qr. No.2, Bogalay.	1500
4	Loktha Cheroot Factory Owner and Family No.110, 7th Street, Qr. No.4, Bogalay.	1500
5	U Hla Ngwe and Family, No.64, 2nd St., Bogalay.	1500
6	(Daw Than Yin) - U Thin, Daughter Daw Myint Myint Thin and Family, No.69 Strand Road, Bogalay.	1500
7	Daw Thein O, 18-(2) Cross Road, Qr. No.1, Bogalay.	1500
8	Daw Ohn Khin and Family, Set San Village, Bogalay.	1500
	Maubin Township	
1	Donors of Mogok Vipassana Dhamma Yeiktha Society, No.44, Near Shwe Phone Myint Pagoda, Maubin.	2500
2	U Kan Htwe - Daw Mya Shin and Family, Yadana Htay Rice Mill, No.73, Dhamma Yone Kyaung Street, Maubin.	1500
3	U Ko Ko Lay - Daw Ohn Myaing and Family, Shwe Kya Cheroot Factory Owner No.61, Min Street, Bazaar Qr., Maubin.	1500

S.No.	Name and Address	Amount Ks.
4	Daw Kyin Saing, U Khin Mar, U Su War, Ko Haik Gi, U Swi Ko, Ko Aung Than Htay Mg Myo Myint, U Tin Mg, U Su War, U Tone Nga, U Shwe Tun, U Yin Tone, U Thein Aung and Daw Kyin Hwet, Min St., Maubin.	1500
5	U Kyin Pe - Daw Than Shin, Children and Grandchildren, (Goldsmith), No.14, 7th Street, Maubin.	1500
6	U Khauk Shwe - Daw Han and Family, No.47, Strand Road, Maubin.	1500
7	Daw Khin Tint, Ma Htwe Tin, Ma Yin Mya, Ma Tin Kyi, Ma San Tint, Ma Win Kyi, Ma Ah Mya, Ma Than Htay, Ma Khin Aye, Ma Aye Than, Ma Kyi Kyi Htay, Ma Mya San, Ma Pyone Kyi and Ma Aye Hla (Star Brand Cheroot Makers), No.6, 5th St., Maubin.	1500
8	U Khin Phyaung War, Wife and Children, Maubin.	1500
9	U Chit Sein - Daw Khin Mya Sein, Daughter Khin Thidar Win and Aye Sanda Khin, No.81, 8th Street, Tarpyin, Maubin	1500
10	U San Ait - Daw Thein May, U Ba Htain - Daw Shwe Mya and Family, Maubin.	1500
11	Pensioner U Sein Tun - Daw Tin Kyi and Family, No.12, Kyaung Street, Maubin.	1500
12	U San Naung - Daw Su and Children, (Timber Merchant), No.93, Khat Ti Ya Paing, Strand Road, Maubin.	1500
13	Ko Tin Win - Ma San Sau Yin, No.69, Teza Street, Maubin.	1500
14	Lt. Col. Tun Win (Retired) - Daw Hla Kyi and Family, Maubin.	

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
15	Sanghas of Dhamma Yone Monastery, Maubin.	1500
16	Teachers and Office Staff, Township Educational Department, Maubin.	1500
17	U Pu - Daw Ohn Myint and Children, (Merchant), No.55, Strand Road, Maubin.	1500
18	U Phu Nyunt - Daw Thein Yin and Family, (Merchant), No.79, Pagoda Road, Maubin.	1500
19	U Ba Sin, No.17, Aung Zay Ya Street, Maubin.	1500
20	U Ba Yee - Daw Aye Sein, Son Mg Sein Nyunt - Ma Thein Aye, Nephew Mg Aung Kyi, Daw Aye Aye and Grandchildren, No.349, Yelan Street, Maubin.	1500
21	(U Pho Sin - Daw Chaw), U Khin Aung - Daw Win Kyin, U Win Mg - Daw Than Mya (Merchant), No.6, Min Street, Sa Ye Gon, Maubin.	1500
22	Mother Daw Ma Ma Ngwe, Son U Kyaw Min, Daughter Daw Thant Zin, Grandchild Mg Aung Kyaw Min, Le Win Garden, Strand Road, Maubin.	1500
23	Daw Yin Nu, Mya Thein Dan Rice Mill Owner, No.69, Teza Street, Maubin.	1500
24	U Shwin - Daw Aye Myint and Daughter Ma Khin Swe (Merchant), No.13, 3rd St., Foot Ball Ground, Maubin.	1500
25	Daw Yin May and Family, Mya Thein Dan Rice Mill Owner, No.69, Teza Street, Maubin.	1500
26	U Hla Nyunt - Daw Yin Kyi and Children (Merchant), No.67, in front of Hospital, Maubin.	1500

S.No.	Name and Address	Amount Ks.
27	U Hla Tin - Daw Myin and Family, No.9, 6th Street, Hospital Quarter.	1500
28	U Hla Pe - Daw Hla Nyunt, U Bo Ni and Family, Daw Thein Kyi and Family, U Chit Swe - Daw Aye Than and Family, U Mya Saung - Daw Aye Than and Family, U Sein Hlaing - Daw Yee Win and Family, Mg Myint Thein, Mg Kyaw Myint, Mg Kyaw Myint, Mg Kyaw Min, Ma Aye Aye Win, Ma Win Thein and Relatives, Ah-Hta-Ka Quarter No.1, Maubin.	1500
29	U Tha Khi - Daw Mya Yin and Family, No.63, Dhamma Yone Kyaung Street, Football Ground, Maubin .	1500
30	Daw Than Than and Family, No.3, 6th Street, Maubin.	1500
31	Thidagu Oil Mill, 10th Street, South Quarter, Strand Road, Maubin.	1500
32	(Mother Daw Hla Myint), U Thein Han (Retired Irrigation Officer) - Daw Khin Sein and Family, No.21, Aung Zay Ya Street, Maubin.	1500
33	U Thwin and Workers, Mya Thein Dan Rice Mill, Maubin.	1500
34	U Aye Kyaw - Daw May Kyi, Daw Aye Myint Son (S.A.T., Abayakuma School) and in memory of Brothers and Sisters and Parents, No.10, 4th Street, Maubin.	1500
35	U Aung Tint - Daw Yon Swun, daughter Ma Kyin Hmon, son Mg Thaung Sein - Ma Nyunt Yee, daughter Ma Kyin, son Maung Myo Tun, son Mg Aung Win - Ma Cho Cho Min and grandchildren, No.10, 5th Street, Maubin.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
36	Mother Daw Ohn Khin, Son U Tin Shwe, Daughter Daw Kyi Kyi, Grandchild Mg Aung Myint Khine, Ma Khin Shwe Win, Ma Khin Sein Htay, Mg Myat Ko Ko, Mg Nyi Nyi Lwin, Mg Lwin Maw and Mg Kyaw Soe Khine, East Ta Loat Lut, Maubin.	1500
37	Daw Gaik - Daw Swan, 162, Canal Street, Maubin.	1500
	Moulmeingyun Township	
1	Mr. N. Supa Rao - Mrs. Yankee Yama, No.9, 4th Street, Moulmeingyun.	3000
2	U Sein Hlaing - Daw Mya Nyunt and Family, Motor-boat Owner, No.23, 15th Street, Moulmeingyun.	1500
3	U Tin Nyunt and Sister 15th Street, Moulmeingyun.	1500
4	Daw Than Kywe and Daughter Htay Htay, 6th Street, Moulmeingyun.	1500
5	U Aye - Daw Pann and Family, Pyi Lone Chan Tha, No.12, 14th St., Moulmeingyun	1500
	Myaungmya Township	
1	U Kyaw Mya - Daw Kyin Myaing and Family (Jewellery Shop), U Ba Cho Street, Myaungmya.	1500
2	Daw Kyin Khine and Sisters, (Merchant), No.49, Aung San Street, Myaungmya.	1500
3	(U San Tait - Daw Kyin Mya), Ko Khin Mon - Ma Khin San Yee, Brothers and Sisters, No.96, U Ba Cho St.,Myaungmya.	1500
4	U Khine Khant - Daw Saw Yein, Son Mg Than Naing, Ma Win Kyaing, Grand-child Ma Sanda Win, No.50, Strand Road, Myaungmya.	1500

S.No.	Name and Address	Amount Ks.
5	U Cho Gyi - Daw Sein Mi and Family, (Gold Shop), No.51, Thida Street, Myaungmya.	1500
6	Daw Khwe, Daw Thaung (Merchant), Ma Dauk Chaung Village, Myaungmya.	1500
7	Dr. U Sein Shwe , Retired Township Medical Officer, No.102, Sanchaung St., Myaungmya.	1500
8	(U Thein Mg - Daw Me), U Tin Aung - Daw Nyo Tin and Family, Kwan Changyi Village, Myaungmya.	1500
9	U Tin Shwe - Daw Khin Than, Son Kyaw Kyaw and Aung Aung, No.28, Zagawa St., Myaungmya.	1500
10	U Tun Hlaing - Daw Thein, Sinkugon, Myaungmya.	1500
11	U Ba Cho, Myaungmya.	1500
12	U Ba Shwe, Grandchild Thida Aung, Han Tun Aung and Kyaw Tun Aung (Merchant), U Ba Cho St., Myaungmya.	1500
13	(U Ba Than - Daw Mya Nyunt), Son U Mg Mg Kyi, Brothers and Sisters, Grandchild Nyi Nyi Soe Myint and Mi Mi Soe Myint, Aung San Street, Myaungmya.	1500
14	Saya U Mg Ye (Physician) - Daw Ma Ma Gyi, (Merchant), U Kin - Daw Kyin Ngwe and Family, 6th Street, Myaungmya.	1500
15	Mann Thant Zin Aye - Nan Aye Kyin, (Assistant Health Officer), Za Ga Mya Village, Myaungmya.	1500
16	U Myint Mg - Daw Nu Nu and Family, Myaungmya.	1500

S.No.	Name and Address	Amount Ks.
17	U Yan Nar - Daw Sein Oak and Children, Pearl Villa, No.84, 4th St.,Myaungmya.	1500
18	U Shwe Yee - Daw Chit Tin and Children, U Ba Thein - Daw Tin Kywe, U Ba Nyein - Daw Than Kyaing, U Han Shein and Daw Kyin Hlaing, No.54, 11th St., Myaungmya.	1500
19	U Hla Shein - Daw Than Khin and Family, Rice Mill Owner, No.37, Jail Street, Myaungmya.	1500
20	Daw Thu, Myaungmya.	1500
21	U Thaung Tin - Daw Htay Yee, Daughter Aye Myat Thu and Son Nay Myo Aung, 12th Street, Myaungmya.	1500
22	U Thwin, U Hla Mg - Daw Tin Myint, Khin Hta Win and Daw Nyunt, Sanda Thiri Press, Myaungmya.	1500
23	U Hoke Kyaing - Daw Win Kyi, No.49, Aung San Street, Myaungmya.	1500
24	Daw Aye Nyunt, Daw Aye (Merchant), No.49, U Ba Cho Street, Shangon Qr., Myaungmya.	1500
25	(U Thein Mg, Daughter Myint Myint Thein (a) Khin Mya Hlaing), Daw Aye Myint and Family, No.64, 12th Street, Myaungmya.	1500
26	U Aung Min - Daw Hla Kyi and Family, South Kwai Lwai, Myaungmya.	1500
	<u>Myanaung Township</u>	
1	Mahasi Vipassana Extension Society Members, Min Kan Gyi Monastery, Myanaung.	1500

S.No.	Name and Address	Amount Ks.
	Yegyi Township	
1	U Chit Shwe - Daw Hnin, Brothers and Sisters, Galonemin Cheroot Factory, Bogyoke Street, Theingyi Street, Ngathaing-gyaung.	1500
2	Daw Lone Tin and Sisters, Cheroot Factory Owner, Thuralin Street, Aung San Quarter, Ngathaing-gyaung.	1500
3	Daw Thein Kyi, Daw Thein Khin, and in memory of Parents, Pa Rik Kha Ya Shop, Khe Mar Street, Ngathaing-gyaung.	1500
	Athok, Yegyi Township	
1	Saya U Mya Din - Daw Aye Shin, Son Ko Aung Than, Daughter Ma Win Kywe, Grandchild Ma Than Dar and Minn Myat Maw, West Lanmadaw, Athok.	1500
	Labutta Township	
1	U Shein - Daw Thein Yee and Family, Quarter No.4, Labutta.	6000
2	U Mg Khant - Daw Mya Thein and Children Quarter No.5, Labutta.	1505
3	Daw Kyi Kyu, Daughter Tin Aye Kyu, Quarter No.5, Labutta.	1500
4	U San Thein - Daw San Myint, Son Dr. Kyaw Nyein, Labutta.	1500
5	U Nyunt Mg - Daw Nat, Daughter Myint Myint and Tin Tin, Qr. No.6, Labutta.	1500
6	U Tin Myint - Daw Kyi Kyi and Family, No.106, Pagoda Road, Labutta.	1500
7	U Tun Ngwe - Daw Ohn and Children, Office Street, Qr. No.5, Labutta.	1500
৪	U Phin Nya Tha Mi - Medaw Daw Phwa Khin, Quarter No.4, Labutta.	1500

S.No.	Name and Address	Amount Ks.
9	U Po Kar - Daw Khin Nyunt, No.19, Win Ga Ba Street, Labutta.	1500
10	U Ba Shein - Daw Thein Hla, Son Mg Than Myint, Mg Thein Han, Wife, Children and Grandchildren, No.109, Strand Road, Labutta.	1500
11	U Mg Mg and Ten Others, Labutta.	1500
12	U Mya (Retired Headmaster) and Daughter May May Kyi, Labutta.	1500
13	Daw Mya Mya, (Cheroot House), Qr.No.5, Labutta.	1500
14	U Myint Swe - Daw Thaung Kyi, Daughter Ma Khin Nwe Yee, Ma Kyi Kyi Shwe, Son Mg Thein Tun and Mg Han Aye, Labutta.	1500
15	U Lwe - Daw Kyin Kyu, Yone Sanda Family, Quarter No.5, Labutta.	1500
16	U Aung Sein - Daw Kyin May, No.124, Strand Road, Labutta.	1500
17	U Hla Maung - Daw Pan Nu, Lamutapin Village, Labutta.	1500
	<u>Aingthabyu, Lemyethna Township</u>	
1	U Khin Mg - Daw Than, Mg Mg Win - Ma Nyunt Sein, Hnin Aye Aye Win, Zay Ya Win and Mar Mar Win, Ngapi Production, Bazaar Quarter, Aingthabyu	1500
2	U Ba Thein - Daw Hta, Daw Hta Kywe, Brothers and Sisters, (Goods Sellers), Zay Tar Lay Quarter, Ainthabyu.	1500
	<u>Wakema Township.</u>	
1	U Pho Chit - Daw Phwar Khin and Daughter Ma Than Kyi, Myoma Street, Bazaar Quarter, Wakema.	1590

S.No.	Name and Address	Amount Ks.
2	U Ka La - Daw Ngwe Yone, Daughter Daw Aye Kyi, U Tun Shein, Brothers and Sisters, Burmese Drug Dealer, Thirimingla Quarter, Ywa Le Quarter, Wakema.	1500
3	Author U Ko Ko - Daw Nyunt Nyunt, No.9 Pa Dauk Yeik Tha, Aung Theiddi Street, Wakema.	1500
4	U Kyaw Ra - Daw Khin Khin and Family, Strand Road, Hospital Quarter, Wakema.	1500
5	U Chaw War (Dayaka) - Daw Tin Shein and Family, Hoke Bi Bakery, Myoma St., Bazaar Quarter, Wakema.	1500
6	U Kyin Wan and Family, Municipal Office Road, Bazaar Quarter, Wakema.	1500
7	Thakhin Kyin - Daw Myaing and Family, No.1, Thukha 52nd Street, Hlaing Township, Wakema.	1500
8	U Kyant - Daw Khin Son and Family, No.1 Padauk Quarter, Aung Theiddi St., Wakema.	1500
9	(U Saw Hlaint - Daw Thaik, U Ah Ywa - Daw Thein Tin), U Nyunt Tin - Daw Ohn Khin and Family, Wakema.	1500
10	(U Twar Ku - Daw Shwe Mi), Daughter Daw Sein Pu, Daw Hnin Me, Merchant St., Yegyaw Quarter, Wakema.	1500
11	Daw Pu, Son U Kyi - Daw Than Mya, U Ba Aye - Daw Than Yee and Family, No.6, Strand Road, Yegyaw Qr., Wakema.	1500
12	Sayadaw U Pon Nya, Ka We Village, Wakema.	1500
13	U Pan Bu - Daw Thon, Wakema.	1500

S.No.	Name and Address	Amount Ks.
14	U Phe Tin - Daw Tin Tin and Family, Wakema.	1500
15	U Ba Maw - Daw Sein Yin and Family, Wakema.	1500
16	(Mahn Kyaw Shin - Gar Nant Tain), and Mahn San Shein, Ye Lain Kyee Ywar, Wakema.	1500
17	(U Kyin Khwe - Daw Hnin Nwe), and Daw Mya Kyi, Merchant Street, Yegyaw Quarter, Wakema.	1500
18	U Ba Thet - Daw Shin, U Than Nyunt, Daw Wet, Daw Hla Myint, Son Ko Than Htay, Ma Le Le May, Ma Soe Soe Htay, Ma Khin Hta Yu, Ko Zaw Lwin and Family, Wakema.	1500
19	Daw Baw Thein (Donor of Monastery), Yu Wa Di Cheroot House Owner, Strand Road, Yegyaw Quarter, Wakema.	1500
20	U Ah War - Daw Kyin Wan, No.47, Hospital Road, Wakema.	1500
	<u>Kyonmange, Wakema Township</u>	
1	U Kya Pwint - Daw Than, Son Mg Han Thein and Daughter Ma Mu Mu May, No.40, Myoma Street, Kyonmange.	1500
2	U Khwe - Daw Kalama and Family(Merchant) Fire Station Road, Kyonmange.	1500
3	U Sein Ba - Daw Ohn and Family, Pa Le Ngwe Yaung Qr., Ohnbinbat, Kyonmange.	1500
4	U Myint Swe and Family, and in memory of U Ba Tu - Daw Tin Sein, Myoma St., Kyonmange.	1500

S.No.	Name and Address	Amount Ks.
5	Daw Hla Myint, Daw Myint Shein, Daw Myint Sein, Daw Mya Khin, U Soe Myint, Daughter Thet Tin Soe, and in memory of U Su Saing - Daw Daw Shin, No.82, Strand Road, Kyonmange.	1500
	Henzada Township	
1	U Kan Aye - Daw Thein Kha and Family, (Donors of Monastery), Thein Su Shin Cheroot House Owner, North Qr.,Henzada.	1500
2	U Kyin Tun - Daw Kyin Hmon and Family, (Donors of Monastery), No.4, Bogyoke Street, Henzada.	1500
3	Daw Kyi, Brother U Ohn Shwe - Daw Khin Mi Mi and Family, No.147, Padamya St., Henzada.	1500
4	U Chit Tin and Family, Honorary Secretary, Mogok Vipassana Extension Society, 58, Tagalay Quarter, Henzada.	1500
5	U San Mya - Daw Nwe, Daughter Daw Khin Kyi, Daw Ohn Kyi, Sister U Ba Htwar - Daw Thein Mya, No.192, U Shwe Dwe St., Henzada.	1500
6	U Sein Tun (Township Engineer) - Daw Khin Nyein and in memory of Parents No.100, Myit Kwe Kyaung St., Henzada.	1500
7	U Ta Loat Gyi - Daw Aye Myint, Brother Khin Mg Win and Son Mg Hla Win, No.201, Oo Yin Taung, Shin Bin Tha Lyaung St., Henzada.	1500
8	U Tint Sein - Daw Than Mya, Brother U Yee - Daw Nu Nu and in memory of Parents, Bo Ngwe Zin Street, Oo Yin Taung, Henzada.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
9	Daw Tin Nu, Brother U Mg Lone - Daw Htwe Nu and Family, and in memory of Parents, Thida Koronin St., Henzada.	1500
10	U Tin Shwe - Daw Ohn Myint and in memory of Parents, Ye Cho - Ye Ngan Family, No.108, U Wisara Rd., Henzada.	1500
11	U Pwar - Daw Khin Oat (Retired E.O. of Construction Corporation), Henzada.	1500
12	Daw Pha Lay (Donor of Monastery), Yonegyi Quarter, Henzada.	1500
13	U Ba Than - Daw Tin Than, Leikchaung Village, Henzada.	1500
14	(U Pho Hla - Daw Htwe Phyu), U Nyo Mg - Daw Thaik, Daw Than Myint, Daw Than Tint, U Tin Myint, Daw Than Than, U Myint Kyi, Daw San San, Daw Tin Tin Aye, Daw Swe Swe Win and Family, Ah Lin Yaung Jewellers, Lanmadaw, Henzada.	1500
15	U Mar Din and Family, Rice and Oil Mill Owner, Sanda Thiri Villa, Tagalay Qr., Henzada.	1500
16	U Mg Kaw - Daw Thu Ta and Daughter Ommar Kaw, Lekthamartaung, Henzada.	1500
17	U Mg Shein - Daw Saw Tin, Son Ko Aung Tun, Agriculture Manager, Sister Ma Tha Tha, Brothers and Sisters, No.124, U Shwe Dwe Street, Henzada.	1500
18	U Mg Thin - Daw Tin Shwe, Brother U Phe Gyi Tin and Family, Sanda Thiri Press Owner, Henzada.	1500
19	Daw Myaing (Donor of Monastery), U Ba Khant - Daw Lay, Niece Daw Chaw, Grand-child U Tin Aung, U Hla Tun - Daw Khin Shwe, Grandson Kyaw Thu Tun, Khin Shwe	

S.No.	Name and Address	Amount Ks.
	Tun, Aung Thu Tun (Merchant), No.88, Myit Kwe Kyaung Street, Yonegyi Qr., Henzada.	1500
20	U Hla Mg - Daw Than Nyunt and Family, Jewellers, No.55, Bogyoke St., Henzada.	1500
21	U Than Mg - Daw Tin Kyi, Daw Yu Tin, Daughter Ma San Tin, Ma Than Than Nyunt Ma Aye Aye Myint, Ma Khin Aye Khine, Myat Ei Khine and Son Mg Thet Naing, Doh Meik Swe Rattan Industry, No.36, West Bo Aung Gyaw Street, Henzada.	1500
22	U Aye Pe - Daw Ohn Kyi and Family, Yegyi Jewellery Shop, No.26, Bogyoke Street, Henzada.	1500
23	U Pyo War, Daw Kyin Thein and Family, 234, Natmauk Street, Henzada.	1500
	<u>Ingabu Township</u>	
1	U Mg Sein - Daw Me Thi, Son U Pan Na Wa, U Pa Ra Ma and Daughter Ma Than Aye Myoma Street, No.139, Quarter No.8, Htugyi, Ingabu.	
	<u>Einme Township</u>	
1	Daw Phwa Tin, U Chit Hlaing, Daw Saw Thein, Brothers and Sisters, Einme.	1500
2	(Sayadaw U Ottama) - Dayakama Gyi Daw Than Kyi and Family, No.370, 2nd Street, Chaungwa Quarter, Einme.	1500
	<u>Zalun Township</u>	
1	U Si - Daw Hla Lay and Family, Sein-Kalay Village, Zalun.	1500
	<u>Kyaunggon Township</u>	
1	U Thaung Shwe - Daw Tin Mya, No.7, Hospital Road, Kyaunggon.	3000

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
	<u>Bassein Township</u>	
1	U Ba Wan (Retired Session Judge), No.13, Shwezigon Street, Bassein.	1530
2	U Ba Shein, Daw Phwa Shin and Family, No.8, Hlesu Street, Shwemantaung Medical Hall, Bassein.	1500
3	U Hla Min and Daw Win Kyi (Devimai Compound), No.41, Merchant Street, Bassein.	1500

S.No.	Name and Address	Amount Ks.
	MAGWE DIVISION	
	Kamma Township	
1	U Khin Maung-Daw Yee Yee and daughter Ma Khin Swe Win, Kyaung Street, Kamma.	1500
2	U San Wun-Daw Aye Kyi, Yebawkyun, Kamma.	1500
3	U Tin Shwe-Daw Khin Hla, Jeweller, Lanmadaw Street, Bazaar Ward, Kamma.	1500
4	U Mg Ka Lay-Daw Ah Yein and children, Yebawkyun, Kamma.	1500
5	U Mhum Gyi-Daw Sar Yin, daughter Daw Khin Toke, children and grand-children, In-phet-taw-ywa, Kamma.	1500
	Chauk Township	
1	U Thar Sein-Daw Tin, Palongnyunt, South of Bazaar, Chauk.	3000
2	U Zaw-ti-ka - State Sangha Council, Aye-sa-di Kyaungtaik, Chauk.	1500
3	U Tin Aung-Daw Ommar and family, Union Spectacle Shop, Lanmadaw, Chauk.	1500
4	U Yee Mg-Daw Khin Nyo, South of Bazaar, Chauk.	1500
5	Daw Yin, Retired Head Mistress, Bazaar Quarter, Tapinshwehti Street, Chauk.	1500
6	U Hla Tint-Daw Khin Gyi and family, (Lawyer), No.122, Central Qr., Chauk.	1500
7	U Hla Pe-Daw Pwint, children and grand-children, No.141, Aung Mye Qr., Chauk.	1500
8	U Thar Nyan-Daw Tin Oo and family, Ywahaung, Chauk.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
9	U Tharthana- Tharthana-beikman-sutaungpyi Yeikthar Yogis, Chauk.	1500
10	U Thaung-Daw Tin, son Ko Hla Toe, daughter Ma Khin San Kyi, Zambhu-theikpan drug store, Central Qr., Chauk.	1500
	Sale Township	
1	U Khin-Daw Chit Sein and family, Sale.	1500
2	U Paw San-Daw Kyin Tin, children and grandchildren, Myoma Quarter, Sale.	1500
3	U Pauk Kyaing-Daw Aye May, Sale.	1500
4	Daw Mye Swe and Sons, Sale.	1500
5	U Shein Mya-Aung Pann and family, Sale.	1500
6	U Than-Daw Tin Nu, Myoma Qr., Sale.	1500
	Sinbaungwe Township	
1	U Hla-Daw Kyin Mya, Yatanar Sein Hla Moto-boat owner, Sinbaungwe.	1500
	Taungdwingyi Township	
1	U Pwe-Daw Khin Mya and children, Mg Mya Thaung, Mg Sein Tun, Ma Khin Ohn Myint, Ma Than Than Htay, Mg Aye Tun, 1st.Street, Shwekyar-in Quarter, Taungdwingyi.	1500
	Pakokku Township	
1	U Kyan Tin and Yogis, Mogoke Vipassana Dhamma Centre, Pakokku.	1500
2	U Kyan Tin-Daw Aye Kyaing and family, Wadan, Pakokku.	1500
3	Daw Khin Pu, son U Net-Daw Nyo and children, Pakokku.	1500

S.No.	Name and Address	Amount Ks.
4	U Khin Mg-Daw Than Than and family, Pakokku.	1500
5	Daw Khin Shan, son Ko Han Thein, Khantaw Quarter, Pakokku.	1500
6	U Chan Nyein-Daw Aye Pu, Khantaw Quarter, Pakokku.	1500
7	U Sein Taik-Daw Mya Than and family, Pann Khwar Street, East Shweku, Pakokku.	1500
8	U Sein Thaw-Daw Mya Mya, sons Mg Thant Zin, Mg Thant Mon, daughters Ma Thi Tar, Ma Ni Lar, Shwezikwet Jewellery Shop, Pakokku.	1500
9	U Sin-Daw Aye Yee, Oil Millers, Thamakauk Quarter, Pakokku.	1500
10	U Tun Pe-Daw Thein Hla, son U San Hlaing -Ma Khin Than Nyunt, Polo Cheroot Factory, Pakokku.	1500
11	Mg Nay Aung-Ma Khin Aye Myint, East Shweku Quarter, Lutlatye Street, Pakokku.	1500
12	Daw Pu-Daw Tin Nyunt, Donors of Mandalay Monastery, Monnyinsu, Pakokku.	1500
13	U Pho Thaik-Daw Hla Thein, children and grandchildren, Nga-Kyin-Nha-Kaung Cheroot Factory, Khantaw Quarter, Pakokku.	1500
14	Daw Mu, Daw Hla May (Parikkhara Merchant) Paung-Laung-Shin Quarter, Pakokku.	1500
15	U Mg Galay-Daw May and children, Owner of Thamasanda Oil Mill and Rice Mill, No.(7) Quarter, Pauk Street, Pakokku.	1500

S.No	Name and Address	Amount Ks.
16	Daw Mya Sein,Daw Pu,Mr.Boranin and wife.Anthubora and children, Makyichaung Quarter,Sutaungpye Street, Pakokku.	1500
17	U Mya Thway-Daw Tin Kyi,daughter Ma Mya Than Htay, Aung-kyar-nyunt Cheroot Factory, Bogyoke Street,Khantaw Qr.,Pakokku.	1500
18	U Mya Aung-Daw Sein Yee and family, Sein Mya Win Motorboat owner,Pakokku.	1500
19	Daw Shin (Sun) and family, U Khin Aung Myint and Wife, Paunglaungshin Quarter, Pakokku.	1500
20	Daw Shin,daughter Daw Than Nwe, Bogyoke Street,Paunglaungshin Quarter, Pakokku.	1500
21	U Ba Than-Daw Hla Kywe, Myin Thar, Santan, Pakokku.	1500
22	U Win Pe-Daw Tin Tin,children and grandchildren,Kyaungtawya Street, Sartaitetan, Pakokku.	1500
23	U Po Tan-Daw Shwe and children.	1500
24	U Aung Thein-Daw Ma Ma Gyi,U Thwin-Daw Khin Nyunt and children, Nyaungtapin Kanna Street,Pakokku.	1500
25	Daw Thein Nyunt, Phaung-daw-oo Street,Paunglaungshin Qr.,Pakokku.	1500
26	Residents of East Shweku,Lutlutye Street, Pakokku.	1500
27	U Ohn Mg-Daw Hla Nyunt and Myapazun family, Weaving Industry, Ngagyin Street,Khandaw Quarter, Pakokku.	1500

S.No.	Name and Address	Amount Ks.
	Pwintbyu Township	
1	U Ko Lay-Daw Khin Thein, Landowners, Bazaar Quarter, Le-gaing Myo.	1500
2	Daw Tin Oo-U Ba Ohn, Daw Thin Nu, Kyon-Baung Quarter, Legaing.	1500
3	Thakhin Aunt Ko-Daw Than Shwe, Ex.Hlutthaw Member, Legaing.	1500
	Magwe Township	
1	U Kyaw Yan-Daw Ma Ma Gyi, daughter Daw Mya Mya (Myayatana), No.(5) Lanmadaw Bazaar Quarter, Magwe.	1500
2	U Chit-Daw Hla Hla, daughter Ma Khin Maw Maw, Ma Khin Kyaw Kyaw and Ma Khin Ohn Chit son Mg Win Tin, Jewellers, Myoma Quarter, Pagoda Street, Magwe.	1500
3	Dr.Tin Aung-Daw Aye Aye Myint, daughter Phu Phu Aung, Ma War War Aung and son Mg Aung Mon, Pagoda Street, Myoma Qr., Magwe.	1500
4	U Tun Aye-Daw Nyo Nyo, children and grandchildren, No.(10) Phethi Street, Bazaar Qr., Magwe.	1500
5	U Pan Bu-Daw Taw Khin, Daw Thaw Tin, Ko Tun Shwe, Ma Khin Mait, Ma Than Nyunt, Khin Mg Win, 17th.Street, Ywa Thit Qr., Magwe.	1500
6	Daw Nge, U Ba Tin-Daw Khin Kyaing and family, No.144, Son Qr., Pagoda St., Magwe.	1500
7	Daw Lay Nyunt, Daw Than, Daw Aye, Daw Khin Kyi, Ko Pe Aye (Brothers and Sisters), Strand, Myoma Quarter, Magwe.	1500

S.No.	Name and Address	Amount Ks.
8	Daw Hla Khin, Daw Tin, Daw Thaung Thaung, U Kyaw Hla, U Thaung Sein, Daw Kyi Kyi Thein, Htay Htay Nyein, Saw Yu Mun, Aung Kyaw Min, Zar Zar Aung, Yan Myo Aung Nyein Yeiktha Family, No.76, Pagoda Street, Magwe.	1500
9	U Aye-Daw Tin Hlaing and family, No.81, Pagoda Street, Myoma Quarter, Magwe.	1500
10	U Aye Cho-Daw Tin Shwe and children and grandchildren, Parikkhara Dealers, Bazaar Quarter, Magwe.	1500
11	U In Tit, children and grandchildren, Deputy Commissioner (Retired), Magwe.	1500
12	U Ohn Kyaw (Dy.S.P.)-Daw Mya Kyi, children and grandchildren, Mingala Street, Myoma Quarter, Magwe.	1500
13	Daw Hmat(daughter)Ma Sein Tin and children and grandchildren (Merchant) daughters Ma Khin Than, Ma Paw Paw, Ma Sein Tint, Min Village, Magwe.	1500
	<u>Mindon Township</u>	
1	U Kyaw Mya-Daw Khin Yon and family, Fourth Ward, Mindon.	1500
	<u>Minbu Township</u>	
1	U Ko Ko Lay-Daw Than Shin, son Kyaw Thi Ha, Ma Yin Win, son La Min, Ma Khin Khin Hlaing, Dattawgon Qr., Minbu.	1500
2	U San Ngwe-Daw Tin Sein and family, Panbetan, Minbu.	1500

S.No.	Name and Address	Amount Ks.
	Yenangyaung Township	
1	Daw Ma Ma Lay, Daw Hla Shin, Ma Than Nyunt (Brothers and Sisters "Aeroplane brand" Cheroot Factory, Magyilaybin Quarter, Yenangyaung.	3000
2	Daw Aye Myaing, Daw Thin Hlaing, U Ba Hman-Daw Khin Thein Yin and children, No.(272) Dhammayon Street, Shwe-Kyar-Ngon Quarter, Yenangyaung.	3000
3	U Kyi Sein-Daw Ei Khin and family, No.561, Sandaik Quarter, Yenangyaung.	1500
4	Daw Sein Hlaing, Daw Mya May, U Sein Thwe-Daw Chit May, children and grand-children, No.533, Ywale Street, Shwe-Kyar-Ngon Quarter, Yenangyaung.	1500
5	Sayadaw U Zawita (Shwe Taung Pali University), Yenangyaung.	1500
6	Lay disciples of Zeyasiddhi Dhamma Nyarnita Shwebaw Kyun Sayadaw, Yenangyaung.	1500
7	Daw Tin Tin, Advocate, (Oil-well owner), No.380, Gonmathein Street, South Myoma Quarter, Yenangyaung.	1500
8	U Par-Daw Than Than Win and family, No.868 North Myoma Quarter, Yenangyaung.	1500
9	Dr.U Kyaw Zin, sister Daw Phu Phu, Dr.U Kyaw Sein-Daw Myint Myint, Lanpya Clinic, Yenangyaung.	1500
10	U Ba Htay-Daw Yin, children and grand-children, No.91, Lanmadaw, Mya Sein Yaung Qr., Yenangyaung.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
11	Daw Mya Kyi,(son) Dr.Kyaw Myint Oo-Daw Than Than Ywe,children and grand-children, Yenangyaung.	1500
12	Daw Yin Mya and family, No.958 North Myoma Qr.,Yenangyaung.	1500
13	U Hlaing,No.380 Gonmathein Street, South Myoma Quarter, Yenangyaung.	1500
14	U Thein Mg-Daw Nyi Ma Lay,U Aung Than-Daw Mya Mya and family, North Myoma Quarter, Yenangyaung.	1500
	Thayet Township	
1	Daw Mya, grandchild Si Si Win, Loyd Street, Shwebontha Qr.,Thayet.	1500
2	Daw Sein Che,U Hla-Daw Kyi and family, Ah-Nyeint Street,Bazaar Qr.,Thayet.	1500
	Aunglan Township	
1	U Tin-Daw Khin, Prome Road,Zekon Quarter,Aunglan.	1500
2	Daw Khin Tint (c/o U Nyunt Hlaing), North Bazaar,Lanmadaw Street,Aunglan.	1500
3	U Tun Kyi-Daw Khin Myint,children and grandchildren, Prome Road,Kangyi Quarter, Aunglan.	1500
4	Daw Chit Me,children and grandchildren Tayaw-gone Quarter,Aunglan.	1500
5	U San Pwint-Daw Daw Khwe,Ko Mya Thein-Ma Khin Lay and family,Jewellers, Thein-gone street,Kangyi Qr.,Aunglan.	1500
6	U Nyunt Hlaing-Daw Than Yee,sons Mg Zaw Min,Mg Min Han,daughters Ma Khin Khin Aye,Ma Win Win Thant,English Tuition, Aunglan.	1500

S.No.	Name and Address	Amount Ks.
7	U Pho Hmi-Daw Pu,(son) Mg Mg Sein, Daw Ni Ni, Zeyawadi Quarter,Aunglan	1500
8	U Ba Cho-Daw Myint (son) Ko Mg Ko-Ma Paw Paw (son) Mg Hla Oo,(daughter) Ma Khin Myat Swe,Thein-gone Street, Kangyi Quarter, Aunglan.	1500
9	U Mg Khine-Daw Aye Kyi,daughter Ma Sein Hla,sons Mg Hla Shwe,Mg Thein Shwe,Thein-gone Street, Kangyi Quarter, Aunglan.	1500
10	U Thet Mg, Lanmadaw Street,Myoma Qr., Aunglan.	1500
11	U Thaung Nyunt-Daw Khin Mya and family, Oil Mill Owners,Tayaw-gone Qr., Aunglan.	1500
12	U Than Myint-Daw Nwe and family, Strand,Kangyi Qr., Aunglan.	1500
13	(U Tun Thein)-Daw Aye Tin, U Than Kyaing-Daw Than Kyi, (son) Mg Myint Thein, Oil Mill Owners, Lanmadaw Street,Kangyi Quarter, Aunglan.	1500
14	Daw Ohn Thin,U Saw Hlaing,Daw Khin Pu, Daw Ohn Hmi, Thein-gone Street,Kangyi Quarter, Aunglan.	1500
15	Daw Hmatt Tha and daughters Ma Sein Tin, Ma Khin Than,Ma Paw Paw, Min Ywa.	1500

S.No.	Name and Address	Amount Ks.
	MANDALAY DIVISION	
	Kyaukpadaung Township	
1	U Ba Yin - Daw Aye Myo, son Ko Hla Thein - Ma Nu Nu Swe (Merchant), Mahasi permanant Yogi, Myoma Quarter, Kyaukpadaung.	15000
2	Ashin Kavinda (Popa), Ashin Sumana (Pho Win Taung), Pilgrims of the Sixteenth Pilgrimage to Ah-Laungdaw-Kassapa, headed by Sayadaws.	7500
3	U Kyi Than - Daw Kyin Sein, Daw Khin Nwe and family (Merchant), Sanpya Quarter, Kyaukpadaung.	1500
4	Daw Khin May (Merchant), Tha Ya Aye, Kyaukpadaung.	1500
5	U Sar Gyi and family (Merchant), No.5 Quarter, Kyaukpadaung.	1500
6	Dhanancaya and family, (Goldsmith), Sanpya Quarter, Kyaukpadaung.	1500
7	Daw Nwe, brother U Aye Myint - Daw Khin Kyi (Palaungnyunt Tea Merchant), Kyaukpadaung.	1500
8	Daw Phwar Swe, Daw Phwar May, Daw Phwar Yin (Merchant), Lutlatye, Kyaukpadaung.	1500
9	U Ba Yin - Daw Tin Shwe and children (Merchant), (Sasana Dayaka), Myoma Quarter, Kyaukpadaung.	1500
10	U Yee (Supdt. of Land Records) - Daw Khin Swe, Taungmyo Qr., Kyaukpadaung.	1500
11	U Thaik (Oil Well Owner), No.9, Station Quarter, Kyaukpadaung.	1500

S.No.	Name and Address	Amount Ks.
	Singu Township	
1	Daw Khin Swe Myint (School Teacher), Shwebayet Village, Singu.	1500
2	U Tin Mg - Daw Kha, son Mg Win Bo, No.2 Ward, Singu.	1500
3	Phaya Dayaka U Ne Win - Daw Pike, daughter Ma Tin Yee and Niece Ma Nwe Nwe, No.(1) Quarter, Singu.	1500
4	Daw Hla (Donor of Electric Generator), No.(2) Ward , Singu.	1500
5	U Hla Kyaw - Daw Kyi Aye, No.(2) Ward , Singu.	1500
6	Ashin Varabuddhi (Moulmein Kyaung), Sethe Village, Singu.	1500
7	Daw Aye Sein, son Ko Khin Mg Myint - Ma Khin San Yee and Ko Khin Mg Tint - Ma Nu Tin (Merchant), Singu.	1500
8	U Khin Maung Myint, Daw Mya Than Ywathitkalay - Kokkosu, Singu.	1500
9	Gold Washers, Chaungtashay , Shaukpinyosu, Singu.	1500
	Sinkaing Township	
1	U Thein - Daw Tin Kha, (Merchant), China Town Qr.,Sinkaing.	3000
2	U Kaung Sein - Daw Nyunt Yin and family, (Merchant), Myoma Quarter, Sinkaing.	1500
3	Daw Set Khin and family, (Merchant), China Town Qr.,Sinkaing.	1500
4	U Tun Tin - Daw Mya Inn, daughters Ma Than Nu, Ma Shwe, sons Ko Chit Ko, Ko San Mg, Ko Soe Thein, Ko Toe Toe and family, Myoma Quarter, Sinkaing.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
5	Daw Ma Ma Lay, Nieces and Nephews, (Yatana Rice Mill), Myoma Qr., Sinkaing.	1500
6	Daw Than Tin, son Ko Soe Thein, daughter Ma Ah Mar and grandchildren, Myoma Quarter, Sinkaing.	1500
7	U Than Tun - Ma Than Yin, daughters Ma Win Mar Than, Ma Win Myint Than, Ma Win Min Than, Ma San Lin Maw and family, Myoma Quarter, Sinkaing.	1500
8	Daw Ah Mar, sister Daw Tin Tin Aye and daughter Aye Mi San (Merchant), Myoma Quarter, Sinkaing.	1500
	<u>Nyaung-U Township</u>	
1	Daw Yu, brother U Ba Nyunt, children and grandchildren, (Shwe Yon Min Cheroot Product Owner), Nyaung-U.	4500
2	U Nyunt Tin, sister Daw Thein Yin and brother U Thaung Pe (Merchant), Qwetthit Quarter, Nyaung-U.	1500
3	U Tun Sein - Daw Aye Kyin, daughter Daw Khin Hla Hla and sister Daw Phwar May, Sonegon Quarter, Nyaung-U.	1500
4	U Pho Hmi - Daw Tha Mi, children and grandchildren, Sandan Quarter, Nyaung-U.	1500
5	U Kyaw Tin, Daw Yi Yi and Family (Traders), Sonegone Quarter.	1500
6	Daw Kyin Myaing and daughter Ma Yi Yi (Traders) Kantharya Quarter.	1500
	<u>Tada-U Township</u>	
1	U Kyaw Zan - Daw Mya Mya, (Shweminthamee Cheroot Factory), Tada-U.	1500

S.No.	Name and Address	Amount Ks.
2	Teacher U San Hla, children and grandchildren, Aeinthitdan Quarter, Tada-U.	1500
3	U Ba Yin - Daw Tin Kyi, (Merchant), Tada-U.	1500
	Taungtha Township	
1	U Sint - Daw Thaung Yee (Goldsmith), No.4, Taungtha.	1500
2	U Tun Tin - Daw Ah Nyar, (brother & sister) Daw Saw Nyunt, Daw Chit, U Kyin Sein - Daw Paw Paw, U Shwe Chan, children and grandchildren, Yon Si Gyi, Taungtha.	1500
3	(Aunt Daw Hla Khin, Mother Daw Sein Khin), School Teacher U Aung Sein - Daw Ohn and family, No.5, Taungtha.	1500
	Tatkon Township	
1	Daw Khin Sein, (Bo Min Yaung Quarter), Tatkon.	1500
2	U Aung Kha - Daw Khin Kyaing and family, (Daung Min Oil Mill), Bo Min Yaung Quarter, Tatkon.	1500
	Pyawbwe Township	
1	Ah May Gyi Kha and daughter Daw Khin Kyi (Press Owner), Mandalay Dan Qr., Pyawbwe.	1500
2	U Khin Mg Nyo - Daw Than Myint, (Oil Sugar Mill), Shan Pwe Quarter, Pyawbwe.	1500
3	Daw Khin Aye, brother Ko Kyaw Swe - Daw Khin Swe, sons Thura Swe, and Aung Moe Swe, Shan Pwe Quarter, Pyawbwe.	1500

S.No.	Name and Address	Amount Ks.
4	U Sein Kho - Daw Byon and children, (Oil Mill Owner), Myothit Quarter, Pyawbwe.	1500
5	U Tait Gyi - Daw Saw Tin, (Shwe Pa Laung Tea), Myintat Quarter, Pyawbwe.	1500
6	Daw Hta Khin and daughter Daw Kyu Kyu, Myoma Quarter, Pyawbwe.	1500
7	Daw Hnin Yee, son U Mg Khine - Daw Ohn, grandchild Ma Kyi Khin and Zaw Aung Hein, Myoma Quarter, Pyawbwe.	1500
8	Daw Daw Pwe, daughters Ma Than Myint and Ma Than Tint, Kye Nha Kaung Cheroot Factory, Shanpwe Qr., Pyawbwe.	1500
9	U Pe Khin, son Ko Myint Khine - Ma Ah Mar, grandchild Ko Aung Hein, Ma Paing Paing Soe and Ma Hlaing Hlaing Toe, Pyawbwe.	1500
10	U Mya Mg - Daw Mya May and children, Donor of City Hall, Pyawbwe.	1500
11	U Thaung Pe - Daw Thein Tin and children, (Oil Mill, Rice Mill Owner), Shan Pwe Quarter, Pyawbwe.	1500
12	Mother Daw Ohn, U Ohn Mg - Daw Ngwe Myaing, (Mill Owner), Myintat Qr., Pyawbwe.	1500
13	(Dedicated to Father U Loo Gyi, Mother Daw Than Yin) Daw Sanda and Daw Khema, Daw Myawadi Kyaung.	1500
	<u>Pyinmana Township</u>	
1	U Kan Myint - Daw Mya Thein and children (Merchant), Shwechi Quarter, Pyinmana.	1500

S.No.	Name and Address	Amount Ks.
2	U Kyaw Gyi - Daw Tin Tin (Car Owner), Chan Aye Quarter, Shwechi, Pyinmana.	1500
3	U Kyaw Khin - Daw Ah Mar Kyi, (Jewellery Dealers), Pyinmana.	1500
4	U Khin Mg (Retired Timber Extraction Manager) - Daw Khin Aye and family, Pyinmana.	1500
5	U Cho - Daw Thein (Oil Mill Owner), Mingala Quarter, Pyinmana.	1500
6	U Saw Tun U (Retired S.D.O.) - Daw Saw Nyunt and children, Yanaung (2), Pyinmana.	1500
7	(Daw Se Hla), Daw Saw Hla, (Ywakauk), Daw Shwe Thwe and Daw Kyin Mya (Lewe), Pyinmana.	1500
8	Daw Nyi Ma Lay and children, Mingala Quarter, Pyinmana.	1500
9	U Bo Gyi - Daw Khin Mya, (Sugarcane Brokerage), Mingala Quarter, Pyinmana.	1500
10	U Mg Mg - Dr. Daw Aye Myint, (Aye Clinic), Shwechi Quarter, Pyinmana.	1500
11	U Thwin - Daw Khin Kya San, (Jewellery Shop), Yanaung (2), Pyinmana.	1500
12	Daw Aye Yin (Kyaungahmagyi), Mingala Quarter, Pyinmana.	1500
	<u>Maymyo Township</u>	
1	U Tun Myaing - Daw Ohn Kyi, son Ohn Ngwe Tun, Township Manager, Agricultural Dept., Kyuntaingywa, Maymyo.	1500

S.No.	Name and Address	Amount Ks.
2	U Ba Thein - Daw Hla Hla and family, (National Press), Maymyo.	1500
	Mogok Township	
1	Zay Kyaung Sayadaw's Disciples, Mogok.	3000
2	U Kan Lun, Kyatpyin Myoma, Mogok.	1500
3	U Kyee Shwe, Kyauksaung Ywathit,Mogok.	1500
4	Ko Kyaw Kyaw Tun - Ma Khin Win Kyi, Old Bazaar Quarter, Mogok.	1500
5	U Kyaw Win - Daw Khin Than and son Win Myint Oo and in memory of daughter Thi Thi Kyaw, Shanpwe Qr., Mogok.	1500
6	U Kyaw Than - Daw Ohn and family, Kyauksaungywa, Mogok.	1500
7	U Kyaw Thein - Ma Thein Thein and children, Kyauksaungywa, Mogok.	1500
8	Ah Phwar Gyi, Ah Phwar Po and children, South Kachin Qr., Mogok.	1500
9	Daw Kyi Kyi Than and family, Shansu Quarter, Mogok.	1500
10	Daw Khin Sein (Retired Township Education Officer), Daw Htwe Htwe Kyaw Sipintharya Bazaar, Mogok.	1500
11	Kyaung Ah Ma Gyi Daw Khin Nyunt, daughter Ma Khin Pyone Kyi, children and grandchildren, Htinyugyan Qr., Mogok.	1500
12	(Ah May Khin) and Ma Khin Tint, New Bazaar Quarter, Mogok.	1500
13	U Khin Mg - Daw Khin Khin Mya, Kyatpyin Myoma, Mogok.	1500
14	Dr.Khin Mg Zaw - Daw Rubyson & family, Middle Ka The,Kyatpyin P.O., Mogok.	1500

S.No.	Name and Address	Amount Ks.
15	U Khin Mg Myint - Ma Ohn Ohn and family, Shansu, Mogok.	1500
16	U Hla Mg (Phaya Kyaung Dayaka) - Daw Khin Shwe, son Khin Mg Than, Yee Yee, Mg Tin Aung Win, Khin Mar Mar and daughter Lwin Thidar Win, Mogok.	1500
17	U Chit Swe (Merchant), Mogok.	1500
18	Daw Nge, sister Daw Htwe, daughter Ma Kyi Kyi, son Ko Khin Mg Kyi, Ma Khin Nan Mon, Ma Khin Nwe Nyunt, and grandchild Saing Min Kyi, New Bazaar Quarter, Mogok.	1500
19	Daw Saw Khin, son Ko Ko Gyi - Ma Khin May Lwin, Ko Ko Lay, Ma Pha Law and children, Myoma Quarter, Mogok.	1500
20	Phwar Saw Yin (Kyaung Ah Ma Gyi), and family, Western Ka The, Bogon Qr., Mogok.	1500
21	U San Nyunt - Daw Khin Yee children and grandchildren, Bawbadangyi Village, Mogok.	1500
22	U San Tun - Daw Ohn Mya and family, Kyatpyin, Myoma, Mogok.	1500
23	U San Pa - Daw May, son Ko Kyaw Nyunt, Ma Hla Htoo, Mg Hla Tun, Mg Saw Myaing, Mg Nee, Ma Nyunt Sein, Mg Kyi Aye, children and grandchildren, Sipinthayar Quarter, Mogok.	1500
24	U Soe Min - Daw Hla Htoo and children in memory of Ma Thida Htwe, Kyauksaung Mogok.	1500
25	Phwar Set Kyaung, children and grandchildren, Shwebontha Quarter, Mogok.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
26	U Sein - Daw Htay Htay and family, Taungthu Gijjakut Quarter, Lisu Culture, Mogok.	1500
27	Daw Sein Khin, son Ko Nyunt Swe - Ma Khin Mar Yee and family, Old Bazaar Qr., Mogok.	1500
28	Phwar Sar Lu, U Win Mg, Daw Win Kyi and family, Taungthu Lisu Culture, Gijjakut Quarter, Mogok.	1500
29	Ko Zaw Aung - Ma Tin Shwe and family, Padamya Quarter, Mogok.	1500
30	U Nyi Nyi - Daw Tin Yee and children, Old Bazaar Quarter, Mogok.	1500
31	Ko Nyi Nyi - Ma Khin Than, son Zaw Myint Oo and Ah Kar Moe, Kyatpyin Quarter, Mogok.	1500
32	U Nyi Lay - Daw Nu and family, Sipinthaya Quarter, Mogok.	1500
33	Ah Phwar Nyo, son U Tin Mg, daughter Daw Khin Oo, Mg Myo Swe, Ma Yee Yee Win, Ma Moe Moe Thwe, Mg Myint Zaw, Ma Ke Thwe Moe, children and grand-children, Bawbadan Village, Mogok.	1500
34	U Nyo - Daw Myint Myint and family, Social Welfare Society, Sipinthaya Quarter, Mogok.	1500
35	U Nyunt Wai - Daw Aye Aye and family, Middle Quarter, Mogok.	1500
36	Ko Nyunt Aung - Ma Kyi Htay, son Zaw Zaw, daughter Moe Moe Aung, children and sisters, Bawbadan Village, Mogok.	1500
37	U Tin Mg - Daw Tin Shwe, daughters Than Than, Thein Thein, Nyunt Nyunt Swe, son Aung Myint Kyi, Ma Wai Wai, Zaw Min Naing and Mg Min Lwin, Mogok.	1500

S.No.	Name and Address	Amount Ks.
38	Ah Phwar Htay, son U San Win and family, Shansu, Mogok.	1500
39	U Tin Myint - Daw Aye Thar, son Ko Tin Mg Oo, daughter Ma Mya Mya and son Zin Mg Mg Aye, East Mogok.	1500
40	Daw Tun, son Ko Aung Kyaw - Ma Thein Kywe and family, Taung Thu Gijjakut Quarter, Mogok.	1500
41	U Tun Kyi - Ma Kyi Kyi and family, Old Bazaar Quarter, Mogok.	1500
42	U Tun Yee - Daw Than Kyi, Ko Mg Than - Ma Tha Zin, West Mogok, Gaung-Oo-Bar Quarter, Mogok.	1500
43	Thakhin U Tun Shein - Daw Nyunt and children, (Merchant), Lower Kathe Village, Mogok.	1500
44	Daw Di, New Bazaar Quarter, Mogok.	1500
45	U Nandiya (Lutlat-ye Mawgun - Win Third Grade), Thadutsho Village,Mogok	1500
46	U Pyu Tin - Daw Thein and family, Kyauk Pyat That Village, West Mogok.	1500
47	U Pe Shin - Daw Thi, children and grandchildren, (Merchant), Htinyugyan Quarter, Mogok.	1500
48	U Pe Thinn - Daw Khin Oo, son Myat Thu Ra, daughter Than Dar Khine and family, Sipinthaya Quarter, Mogok.	1500
49	(U Pyay) - Daw Phwar Nwe, son Ko Thein Aung, Niece Ma Pyone and family, Paitswe Quarter, Mogok.	1500
50	Daw Phwar Thaik - Daw Aye, son Ko Chit Mg - Ma Saw Yin, children and grandchildren. New Bazaar Qr.,Mogok.	1500

S.No.	Name and Address	Amount Ks.
51	U Kyee Ba - Daw Khin Shwe, son Ko Tun Yin - Ma Kyi Kyi, Daw Daw Kyin and family, Padamya Quarter, Mogok.	1500
52	U Ba Kyaw - Daw Hla Yin (Merchant), son Mg Ba Sein and daughter Ma Nan Aung, Bawbadan Village, Mogok.	1500
53	Kyaung Dayaka Gyee U Ba Din - Daw Ohn and family, Kathe Bogon Quarter,Mogok	1500
54	U Ba Mu - Daw Khin Tha, son Mg Win Shwe, Mg Tin Mg Thein (Merchant), daughter Ma Khin Hnin Mu and family, Middle Kathe, Kyatpyin P.O., Mogok.	1500
55	U Ba Shin, son U Chit Yee - Daw Khin Than and family, Myoma Quarter, Mogok	1500
56	U Ba Thi - Daw Thein Thein, children and grandchildren, Kyat-Pyin Myoma, Mogok.	1500
57	U Po Sein - Daw Aye and family, No.47, Kyatpyin Bazaar Qr., Mogok.	1500
58	U Mg Gyi - Daw Khin Than (Merchant), children and grandchildren, Bawbadan Village, Mogok.	1500
59	U Mg Gyi, son Ko Sein Htay - Ma May Yee Thaung and Chaw Ei Htay, Kyatpyin Myoma, Mogok.	1500
60	Ko Mg Mg Aye - Ma Khin Thaung Myint, sister Ma Khin May Nyunt, Ko Khin Mg Lwin and Aye Aye Myint, No.47, Kyatpyin Bazaar Quarter, Mogok.	1500
61	U Mg Lay, son Mg Kyaw Lwin, Ma Nyunt May, Ma Thi Thi Lwin, Mg Mg Lwin, Ma Kyi Kyi Lwin and Mg Mg Tin, Kandaw Quarter, Mogok.	1500

S.No.	Name and Address	Amount Ks.
62	U Maint - Daw Thein Nyunt, daughter Ma Khin Thaung and Ma Tin Tin Htay, Shansu Quarter, Mogok.	1500
63	Daw Mya Tin, Daw Tin Oo, Ko Tin Aung - Ma Tu Tu, brothers and sisters, in memory of U Le - Daw Thein Chone (Donors of Pagoda and Ordination Hall), Sibinthaya, Mogok.	1500
64	U Myint Maung - Daw Yee Yee Shwe and daughter Chit The Su, Htin Yu Gon Qr., Mogok.	1500
65	U Shin - Daw Pwe and family, (Bazaar Sellers), Luhta Qr., Mogok.	1500
66	U Lu Mg - Daw Ohn Kyi, son Mg Khin Mg Lwin, daughter Ma Hla Hla Than, Ma Swe Swe Than and Ma Wai Wai Than, Myoma Quarter, Mogok.	1500
67	Daw Lay Myaing - Daw Ohn Khin, son Ko Aung Myint and family, Paitswe Quarter, Mogok.	1500
68	U Hla Myint - Daw Htwe Htwe, son Saw Naing Oo, daughter Khin Sanda Myint, Zaw Naing Oo and Hlaing Myint Oo, Shansu Quarter, Mogok.	1500
69	(Daw Phwar Hmi, U Mya, Daw Kyi), daughter Daw Hla Myaing and Daw Ngwe Sein, Aungnan Quarter, Mogok.	1500
70	U Hla Aung - Daw Hla Sein, daughter Aye Aye Chit, Moe Moe The and son Mg Mg Yan Naing Soe, Aungchantha Quarter., Mogok.	1500
71	U Wa - Daw Nan Aung, children and grandchildren, Htinyugyan Quarter, Mogok.	1500

S.No.	Name and Address	Amount Ks.
72	Sayadaw U Visuddha and Dayakas, Kyaukpyathat, West Mogok.	1500
73	Ko Win Myint - Ma Khin Pyone Kyi, son Mg Than Tun Oo and Mg Than Tun Win, Old Bazaar Quarter, Mogok.	1500
74	U Tha, daughter Ma Aye Aye and son Zay Ya Min, Shansu Quarter, Mogok.	1500
75	U Tha Ya, grandchildren Bo Bo Min Han and family, Lu Hta Quarter, Kyatpyin P.O., Mogok.	1500
76	Ko Tha Htay - Ma Tin Htay and family, Old Bazaar Quarter, Mogok.	1500
77	U Thu Ta, children and grandchildren, Myoma Quarter, Mogok.	1500
78	Ba Gyi Thaung and children, Old Bazaar Quarter, Mogok.	1500
79	U Thaung - Daw Nwun, son Ko Than Tun and grandchildren, Padamya Quarter, Mogok.	1500
80	Ko Than Mg - Ma Mya Nyunt and family, Padamya Quarter, Mogok.	1500
81	Daw Than Shin, son Ko Hla Pe - Ma Mya Thi and grandchildren Mg Hla Htoo, Myoma Quarter, Mogok.	1500
82	U Than Aung - Daw Myint Myint Kyi (Merchant) and children, Bawbadan Village, Mogok.	1500
83	U Thein Mg - Daw Khin Kyi & family, Shansu Quarter, Mogok.	1500
84	U Thein Mg - Daw Tin Shwe & children, Kyatpyin Myoma, Mogok.	1500
85	U Thein Mg - Daw Ohn Khin, son Ko Myint Thein, children & grand-children, Shansu Quarter, Mogok.	1500

S.No.	Name and Address	Amount Ks.
86	Daw Thein Yin, Daw Aein Da and Daw Tote Tote, Shansu Quarter, Mogok.	1500
87	Ah Phwar Thwe, son U San Hla, daughter Ma Tin May - Ma Tin Hla and family, Aungmye Thukha Qr., Mogok.	1500
88	Daw Aye Khin - U Kywe - Daw Thein Kywe, son Ko Hla - Ma Ohn Kyi and children, Paitswe, Mogok.	1500
89	Daw Aye Yin, son Ko Myint Swe - Ma Mya Mya & family, Paitswe Qr.,Mogok.	1500
90	Ko Aung Kyaw - Ma Khin Than & family, Kyatpyin Myoma, Mogok.	1500
91	U Aung Ba - Daw Shin and family, Htinyugyan Quarter, Mogok.	1500
92	U Aung Thein - Daw Lone Tin and children, Bawbadan Village, Mogok.	1500
93	Daw Ohn Sein, son U Ba Saung - Daw Chaw and children, Bawbadan Village, Mogok.	1500
94	U Pa Zin Ohn - U Hla Baw - U Ba Kyaw U Lu Khin - Daw Tin May - Daw Gyi, brothers and sisters, West Gaung-Oo--Bar Quarter, Mogok.	1500
95	Daw Ohn Kyi and family, Htinyugyan Quarter, Mogok.	1500
	Meiktila Township	
1	(B.O.C. U Sein - Daw Daw Than), son Ko Kyaw Min, Ko Kyaw Win, Ko Kyaw Nyunt - daughter Myint Myint Sein, Kyi Kyi Sein, Nee Nee Sein and Thi Da Sein, Bazaar Quarter, Meiktila.	1500
2	U Kyaw Mg - Daw San Di and family, Pan-Tain-Dan Quarter, Meiktila.	1500

S.No.	Name and Address	Amount Ks.
3	U Kyi Lin, son U Moe Myint - Daw Kyin and family, (Merchant), Pha-Sa-Pa-La Quarter, Meiktila.	1500
4	U Khin Mg San - Daw Khin San Kyi and daughter Ma Mo Mo (Oil Mill Owner), East Bazaar, Meiktila.	1500
5	Dr. Chit Min - Daw Khin Myint Min, son Soe Mo Min, Phyo Thu Min, daughter Ommar Soe and Saw Mya Mya Min, (Myitta Drug House), Min Quarter, Meiktila.	1500
6	U San Khin - Daw Sein Tun, son Ko Aung Min, Ma Ommar , Ko Zaw Min, Ko Thi Ha, Ko Than Tun, Ma Tin Tin, Ma Thi Da Sein, Ma Ni La Sein and Ma Mya Mya (Merchant), East Bazaar, Meiktila.	1500
7	U Soe Thein - Daw Khin Hnin Yee, (Jewellery Dealers), Eastern Quarter, Meiktila.	1500
8	Major Dr. Sein Yee (Retired), Major Dr. San San Yin (Retired), Drug House, Eastern Quarter, Near Zwe Cinema Hall, Meiktila.	1500
9	U Nyan Tha - Daw Aye, daughter Ma Mya Thein, son Ko Soe Tint - Ma May Win and grandchild Mg Thet Naing, (Merchant), West Bazaar Qr., Meiktila.	1500
10	U Dwe - Daw Phwar Thit, (Jewellery Dealers), Eastern Qr., Meiktila.	1500
11	(U Tun Hlaing) - Daw Hnin Aye and daughter Daw Sein Ma Ma (Teacher), Min Quarter, Meiktila.	1500

S.No.	Name and Address	Amount Ks.
12	Daw Phwar (Ex. B.O.C. Agent) - Elder sister Daw Sein Tint, son U Sein, grandchild U Kyaw Min and family, Pantaindan Quarter, Meiktila.	1500
13	U Pho Kyu - Daw Kha, son U Ba Than and sisters, Pantaindan Qr.,Meiktila.	1500
14	Daw Ma Ma Lay, U Aung Thein - Daw Than Tin, son Ko Kyaw Win, daughter Hla Hla Myint, Soe Soe Myint and family, (Bamboo Merchant), Wardan Quarter, Meiktila.	1500
15	Daw Mi Gyi - Daw Mi Nge - Daw Khin Ei and children, East Bazaar, Meiktila.	1500
16	U Myo Nyunt - Daw Khin Than Nwe, Eastern Quarter, Meiktila.	1500
17	U Mya Nyunt - Daw Khwe & family, (Oil Mill), Mar Din Pa Le Quarter, Meiktila.	1500
18	U Mya Mg - Daw Shwe Yin, daughter Ma Kyin Than, son Mg Tin Ngwe and Mg Aye Kyu (Merchant), No.20, Pa-Sa Pa-La. Thi Da Aye Street, Meiktila.	1500
19	Daw Myint - Daw Hla Yi & U San Hla (Merchant), Shwengartaik, Min Qr., Meiktila.	1500
20	U Lone - Daw Mya Mya, sister Daw Kan Se (Merchant), Myatalonetaik, Lingin Quarter, Meiktila.	1500
21	U Hla Pe - Daw Than Tin, children and grandchildren (Merchant), Min Quarter, Meiktila.	1500
22	U Tha Dun Aung - Daw Khin Yee and family, (Merchant), East Bazaar, Meiktila.	1500

S.No.	Name and Address	Amount Ks.
23	U Thaung - Daw Ka The, Western Pha-Sa-Pa-La Quarter, Meiktila.	1500
24	Daw Than and son Ko Bo Wa, (Tea Merchant), East Bazaar, Meiktila.	1500
25	U Han Saw - Daw Kyin Lwan and family, Saw Yeik Nyein Taik, Near Wundawpyi Pagoda, Meiktila.	1500
26	U Aye Kyu - Daw Khin Hla, Nay Yi Yi Tea Shop, East Bazaar, Meiktila.	1500
27	U Sein Maung - Daw Tin Tin and family, Saingdan Qr., Pathama Lanmadaw, Meiktila.	1500
28	U Tin Aung - Daw Kyai, Taung Press, Min Quarter, Meiktila.	1500
	Mandalay Township	
1	U Sein Nyunt (Head Master), Pauk Pauk Dan, Ward No.(255), Mandalay.	10500
2	(Thiri-Pyan-Chi Kyaung Dayaka Gyi U Ba Tha) daughter Daw Nyunt Yee, brother U Tun Lin, Daw Aye Aye, U Aung Myint, Daw Khin Khin Sein, Cheroot Leaves Dealer, Shanphet Yeiktha, Shanpwe Quarter, Mandalay.	10500
3	U Kyaw - Daw Than Yin (Donors of Maha Gandhayon Monastery), children and grandchildren, No.36, 85th Street, Wardan Quarter, Mandalay.	10000
4	Daw Mya May, (Bo Bo Gyi Tea), Mahabodhi Yeiktha, Mandalay.	10000

S.No.	Name and Address	Amount Ks.
5	U Tun Hlaing - Daw Thein, sister Ma Khin Tint, son Mg Myint Swe, daughter Ma Khin Khin Win, grand-children Ma Sanda Swe, Ma Nila Swe, Ma Hnin Hnin Swe and Mg Myint Thein Tun, No.80, Mingala Street, Mandalay.	7500
6	U Nyo - Daw Nge and children, Shweman Aungbarsay Rest House, No.46, Dardan No.84, Corner of 25th Street, Mandalay.	6000
7	Dr. A.K. Guhar, Mandalay.	5000
8	U Kyaw Hla - Daw Shwe, New Civil Line, Mandalay.	4500
9	U Sa Gyi - Daw Tin and children, No.225, 27th Street, Mandalay.	4500
10	Maha Bandoola U Saing - Daw Saw Tin, Maha Bandoola Taik, No.58, Dardan, Mandalay.	4500
11	U Aye Kyaw - Daw Kywe Kywe and son Mg Than Oo, (Gold Merchant), 214/84, Street, Mandalay.	4500
12	U Tun Tin - Daw Ngwe Nyunt & family, No.3/Kha, Daung Setkya 27th Street between 64-65 Street, Civil Line.	3000
13	U Ko Yin - Daw Hla, Kunchar Drug House, Pha Ya Gyi Bazaar, Mandalay.	3000
14	U Kyaw Win - Daw Khin Khin Oo, daughter The The Oo, son Ko Tin Mg Aye, daughter Ma Si Si Win and grandchildren, 32nd Street, Corner or 83th Street, Mandalay.	3000
15	U Khin Maung - Daw Hla Hla, (Donors of Monastery), and family, 86th Street, Mandalay.	3000

S.No.	Name and Address	Amount Ks.
16	U San Yee - (Daw Daw Me), son U Than Myint, daughter Daw Sein Sein Yee and family, (Rice Mill and Oil Mill Owner), Mandalay.	3000
17	Daw Sein Yin, grandchildren Ko Than Nyunt, Ma May Mya, Ma Myint Myint Than and in memory of Thiri Pyan Chi U Ba Tha (Shan Phet Yeiktha Broker and Donors of Monastery), Shanpwe Quarter, Mandalay.	3000
18	U Ba Kyi (Ex.Parliamentary Secretary) - Daw Mi Mi Gyi, son U Thein Lwin - Daw Yee Yee Nwe and family, 85th Street, Mandalay.	3000
19	U Ba Pe - Daw Thein Yin and family, No.68, 84th Street, Yondawgyi Qr., Mandalay.	3000
20	Wunna-Kyaw-Htin U Ba Ohn (Patron of Rice Donation Society) - Daw Thein Hla and family, Malun Qr., Mandalay.	3000
21	Daw Mya Mya - Daw Tin Aung and family, (Jewellery Dealer), Htondan, Malun Quarter, Mandalay.	3000
22	Daw Tin Oo and family, (Jewellery Dealers), No.66, 85th Street, Malun Quarter, Mandalay.	3000
23	U Tun Aung - Daw Thaung & daughter Aye Aye Thant (Merchant), Saingdan, Thinbawdan, East Thiri Mingala, Mandalay.	3000
24	U Than Nyunt - Daw Tin Shwe and family,(Jewellery Dealers), No.19 (D) Road , Shwepyi Qr., Mandalay.	3000

S.No.	Name and Address	Amount Ks.
25	U Kar Ka - Daw Sein and children, (Tea Merchant), 29th Street, Wardan Quarter, Mandalay.	1500
26	U Kan Chun - Daw Khin Khin and family, (Merchant), No.19,(D) Road, Aungmye Thazan, Ponnar Bazaar Qr., Mandalay.	1500
27	U Kan Set - Daw Saw Khin, Ko Daung - Ma Hla Myint, Ko Aung Myint - Ma Thein Yee, children and grandchildren (Mya Thi Da Drug House), No.500, 84th Street, Mandalay.	1500
28	U Kan Thein, sister Daw Nyein, Malun Htan Hlyet Tan, Mandalay.	1500
29	U Ko Gyi - Daw Kyi Kyi (Dayakas), (Dhammacakkya Paripat Sasana Pyu Yeiktha), (Aung Myanma Oil Mill Owner), Aindawya Sindadar,Mandalay.	1500
30	U Kyaw (Saingdan) - Daw Khin Nyunt, Daw Khin Gyi, Daw Saing (Merchant), Thiri Mingala, East Saingdan,Qr., No.9/1, Mandalay.	1500
31	Dr. Kyaw Nyein - Daw Khin Khin Su and children, 81st Street, Shanpwe, Mandalay.	1500
32	C.K.K. U Kyaw Nyunt - Daw Mya Sein, Ta Gaung Mine Owner, No.25, 85th Street, Wardan Quarter, Mandalay.	1500
33	U Kyaw Min - Daw Mya Mya and children, (Jewellery Dealers), 31st Street,Thayettaw , Wa-dan ,Mandalay.	1500
34	U Kyaw Mya - Daw Mya Kyi (Phaya Dayaka & Dayakamagyi), Ward No.125, Aungmye-Thazan Shwepyi Qr.,Mandalay.	1500

S.No.	Name and Address	Amount Ks.
35.	U Kyaw Lwin - Daw Myaing (Tha Pye Rest House owner), Kyaukthwedan, Mandalay.	1500
36.	U Kyaw Win - Daw Tin Ngwe (Merchant), (I) Block, No.13, Zegyo Bazaar, Mandalay.	1500
37.	U Kyaw Aye - Daw Soke Soke (Tea Brokerage), Ywahine Bazaar, Mandalay.	1500
38.	U Kyin and Daughter Khin Ma Nwe (Broker), Mandalay.	1500
39.	Daw Daw Kyi and Son Ko Ne Win (Gold Dealers), 23rd Street, No.23, Pyigyi-kyetthaye Quarter, Mandalay.	1500
40.	U Kyi (Secretary) - Daw Tin Shwe and Family, Sakkya Win Textile Shop, Kyaukthwedan, Mandalay.	1500
41.	U Kyi Shwin - Daw Hla Tin and Family, (Aye Kyu Press), 84th Street, Kwangyan Quarter, Mandalay.	1500
42.	Elder Sister Daw Khin, Brother U Thein Mg and in memory of Mother Daw Win and Sister Daw Thein Yin, Mandalay.	1500
43.	Daw Khin, Brother U Thein Mg, Son Mg Win Mg and Daughter Mi Mi Thaw, 84th Street, Bogyoke Road, Mandalay.	1500
44.	Daw Khin Kyi, Daw Nyo Nyo, (Shweman Teak Box Makers), No.83, 31st Street, Mandalay	1500
45.	Daw Khin Ma Gyi (Merchant), No.386, 81st Street, Mandalay.	1500
46.	U Khin Mg - Daw Khin Toke Toke, Upper Burma Movie Distribution, No.15,Saingdan, Mandalay.	1500
47.	U Khin Mg (Tobacco Broker) - Daw Phwar Chaw, Children and Grandchildren, 33rd Street, Malun, Kyaukseindan, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
48.	U Khin Mg Toke and Children, (Merchant), 29th Street, Daungyo Quarter, Mandalay.	1500
49.	U Khin Mg Than - Daw Nyunt Yee and Children, (Lakabar Confectionary),No.230, 32nd Street, Mandalay.	1500
50.	U Khin Mg Oo - Daw Kyin Sein and Family, (Donors of Taung Myo Maha Gandhayon Monastery), (Jewellery Dealers), No.115, Corner of 26th-27th Street, Theingishweyi, Mandalay.	1500
51.	(U Ba Kan) - Daw Khin Myaing and Family, No.14, 80th Street, Tayoketan, Mandalay.	1500
52.	Daw Khin Than Than - Daw Hla Nyunt, 71st Street, Myaingmarlar, Shwehlan Quarter, Mandalay.	1500
53.	Daw Chit, Son U Kyaw Thein - Daw Mya Yee and Family, Mandalay.	1500
54.	U Chit Swe - Daw Mi Mi Khin, Children and Grandchildren, (Harp Brand Footwear Makers), 80th Street, Tayoketan,Mandalay.	1500
55.	U Chit Tun - Daw Thin Ohn and Daughter Hlaing Hlaing Oo, (Yegyi Maha Boddhi Vipassana, Yogi Meditation Centre), Mandalay.	1500
56.	U Chit Mg - Daw Mya Khin and Family, 52-53(3) Old Block, Zegyo, Mandalay.	1500
57.	U Gyaw Gyi (Merchant) - Daw Khin Swe, Children and Grandchildren, No.860, Letsegan Quarter, Mandalay.	1500
58.	U Ngun Phaw - Daw Mya Han and Family, No.223, 27th Street, Mandalay.	1500
59.	Daw Sa Be, Son Ko Kyaw Lwin - Ma Khin Khin Htwe and Family, (Brokers), 26 (B) Road , Mandalay.	1500

S.No.	Name and Address	Amount Ks.
60.	Daw Cittara, Sister Daw Than Than, Daw Than Khin and Daw Ma Ma Gyi, Malun Htondan Quarter, Mandalay.	1500
61.	Daw Saw Tin (Kan Oo Kyaung Ah Ma Gyi), Wunnakyawhtin U San Yi and Family, Kyaukthwedan, Mandalay.	1500
62.	(U Chit), U Saw Lwin - Daw Ma Ma Gyi, Son Mg Myo Win and Daughter Ma Ni Lwin, No.259, 32nd Street, Mandalay.	1500
63.	U Soe Tint - Daw Mya Htwe and Daughter Nan Thet Thet Aung (Taunggyi Brokerage), Mandalay.	1500
64.	U Soe Myint (Nan Sein Khan), Son Mg Myo Thant and Daughter Aye Thein Gi, Yathadan Mandalay.	1500
65.	U Sann - Daw Htwe Yin, Son Mg Than Oo and Daughter Tin Tin Khine (Gold Dealers) E.86 (E) Block, Zegyo, 85th Street, No.111, Malun Quarter, Mandalay.	1500
66.	Daw San Kyu (Merchant), Mandalay.	1500
67.	Daw Kyi Sein and Family, and in memory of U Mg Ko, No.13, Zegyo Wardan,Mandalay	1500
68.	Me Daw Gyi Daw Sein Nyunt, Taung Kyai Compound, 169/2, Mandalay.	1500
69.	U Sein Tin - Daw Khin Nyunt May and Family, Thukhawadi Pitaka Press, 84th Street, Bogyoke Street, Mandalay.	1500
70.	U Ba Kho - Daw Tin and Son Mg Sein Htoon, 33rd Street, Mandalay.	1500
71.	U Sein Ya - Daw Shwe and Children Sein Shwe Fried Pea Sellers, Pehlawgyaung Quarter, Mandalay.	1500
72.	Win Light U Sein Win - Daw Yin Yin and Family, 263/32nd Street, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
73.	U Sein - Daw Ma Ma and Son Ko Kyaw Myo Tun (Merchant), (Shwe Chi Doe Industry), No.160-161 (E) Block, No.4, Peohdan, Mandalay.	1500
74.	(U Kyaw), Elder Sister Daw Saing, Sister Daw Than Nyunt and Nieces (Merchant), East Thiri Mala, No.199, Saingdan, Mandalay.	1500
75.	U Saing - Daw Sein Pwint and Children, (Merchant), Saingdan, Thinbawdan, Mandalay.	1500
76.	Saya Saing (Burmese Architect) - Daw Daw Ohn and Children, 81st Street, Sartaiktan, Mandalay.	1500
77.	Son Ashin Zana Nanda, Father U Pho Tha - Daw Nan Shin, Grandchild Mg Myo Thant and Aye Thein Gi, 82nd Street, Mandalay.	1500
78.	Daw Daw Zin, Daughter Kyi Kyi, U Sein Win, Ma Yi Yi Khine, Son Mg Mg Aye, Ma Mu Mu and in memory of U Ko KoGyi, Pansodan Quarter, Mandalay.	1500
79.	Daw Hla May, Daw Tha May, Sister Daw Daw Zin, and in memory of U Aung Tun, Mandalay	1500
80.	U Nyi Pu - Daw Tin Yee, Mi Mi Nyein, Mo Mo, Pan Yaung, Aung Aung, Nyi Nyi Aung, Soe Min Aung, Khin Thu Zar Aung and Ami Aung, No.626, 82nd Street, Shan Pwe, Kyaukkondan, Mandalay.	1500
81.	U Nyi Pu - Daw Hnin Yin, Children and Grandchildren, (Tea Broker), 30th Street, Mandalay.	1500
82.	U Sein Yo - Daw Nyo and Son Ko Tun Shwe - Ma Tin Win, (Gold Dealer), Pwegon Quarter Mandalay.	1500

S.No.	Name and Address	Amount Ks.
83	U Nyein - Daw Thin and Daughter Ma Daung Yin (Donors of Monastery), 28th Street, Mandalay.	1500
84	(U Ba Shwun) - Daw Nyunt Kyi and Family, Corner of 84th and 32nd Street, Mandalay.	1500
85	Daw Nyunt Nyunt, Daw Than Than, Daw Swe Swe and Sisters, (Gold Dealers), No.94, (E) Block, Shwesaingdan, Zegyo, Mandalay.	1500
86	U Toe Myint (Internal Tax Officer) - Daw Khin San Yee, Saingdan Quarter, Mandalay.	1500
87	Sayadaw U Tikkha (War Khin Gon), U Neminda, U Pyinnyawuntha, Taungsalin Monastery, Meditation Centre, 62nd St., Mandalay.	1500
88	Ah Phwar Tin, Son Dr. Khin Mg Win, Daughter Dr. Daw Hla Myint and Family, and in memory of Parents and Husband U Ba), Yathadan, Mandalay.	1500
89	U Tin Cho - Daw Nu and Children, (Anandagon, Clutch Repairers), Mandalay.	1500
90	U Tin Ngwe - Daw Nyunt Nyunt and Children Aungthukha Textile Shop, 84th Street, Between 33rd and 34th Street, Mandalay.	1500
91	Daw Tin Sein, Children and Grandchildren and in memory of Grandfathers, Parents and U Kyin Wan, (Rangoon-Mandalay Highway Motors Service), 86th Street, Htonbudan, Mandalay.	1500
92.	Daw Tin Tin Oo, Brothers and Sisters, and in memory of Vipassana Instructor U Thein and Daw Daw Mi (Maha Bodhi Vipassana Meditation Centre), No.57, 85th Street, Wardan Quarter, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
93	U Tin Htut - Dr. Khin Nu Nu and Family, No.235, 63rd Street, Aungdawmu Qr., Mandalay.	1500
94	U Tin Pe - Daw Pu and Family, (Merchant), East Palengweyaung, 21st Street, No.9, Mandalay.	1500
95	U Tin Pyu - Daw Hta Kyi and Family, No.52, 87th Street, Mandalay.	1500
96	U Tin Mg - Daw Htay Htay, Grandchild Thet Ko Ko Oo and Children (Tha Na Kha Makers), No.485, 87th Street, Aeindawya, Sintadar Quarter, Mandalay.	1500
97	Daw Tin Mya, Brothers and Sisters (Mya Peas Grinding Mill), No.199, 30th Street, Mandalay.	1500
98	U Tin Myint - Daw Sein Myint and Family, 79th Street, Corner of 29th and 30th St., Mandalay.	1500
99	U Tin Hla - Daw Swe Swe Myint and Family, (Merchant), Letchaittan, Mandalay.	1500
100	Dr. Tin Lwin (M.B., B.S., D.A.) - Daw Myint Myint Kyi (B.Sc.), Daughter Thet Hta Lwin and Son Kyaw Oo Lwin, 27th Street, Seinlaimyaing, Aungdawmu, Mandalay.	1500
101	Daw Tun, Nieces and Nephews, 82nd St., Between 29th and 30th Street, No.357, Mandalay.	1500
102	Broker U Hti - Daw Ah Ma and Family, No.43, 85th Street, Wardan, Mandalay.	1500
103	Daw Htoo and Daughters (Brokers), No.3, 86th St., Brokers Street, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
104	U Tun - Daw Win Sein, Brother U Kyaw Thin and Family, (Tea Brokerage), Wardan, Corner of 85th Street, Mandalay.	1500
105	U Tun - Daw Kyan (Jewellery Dealer), Thameedaw Bazaar Quarter, Mandalay.	1500
106	U Tun Sein - Daw Mya Yee, U Thwin - Daw Thein Mya, Children and Grandchildren (Brokers), Shanpwe Quarter, Mandalay.	1500
107	U Tun Pe (Jewellery Dealer), No.107, 18th Street, West Mandalay, Minthagyi Compound, Mandalay.	1500
108	U Tun Mg - Daw Nyunt Yee, Daughters Khin San Yee, Mar Yoe Tun, Sons Aung Naing Tun, Mg Aung Myint and Mg Hla Myint, Yathadan, Mandalay.	1500
109	U Tun Myint - Daw Tin Hla and Children (Beetle Nut Merchants), No.2, Old Block, Zegyo, Mandalay.	1500
110	U Tun Lwin - Daw Sein Sein, Daughter Khin Hta Lwin and Sister Daw Mya Kyi, (Retired Director, Irrigation Department) Chanmyathazi Taungywa, Mandalay.	1500
111	U Tun Aye - Daw Hla Myaing and Family, No.266, West Pyigyi-Pyawbwe, Mandalay.	1500
112	U Dwe - Daw Toke, Son Mg Ba Shwe, Daughter Ma Hla Kyi, Grandchild Mg Hla Kyi, Grandchild Mg Hla Myo, Mg Naing Tun Aung and Mg Myo Than Tun, No.26, Ahzarni Street, Pwegonlanmadan (Tet Ne Lin Press), Mandalay.	1500
113	U Net (Professor of Maths) - Daw Zar Yu and Sister Daw Tin Tin, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
114.	U Pa - Daw Yin May, Sister Daw Mi Mi, Son Ko Aung Thein, Ma Khin Khin Soe, and Mg Sein Win, No.190, Between 33rd and 34th Street, Letsekan Quarter, Mandalay.	1500
115	U Pu - Daw San Yin and Family, No.35, 32nd Street, Mandalay.	1500
116	Daw Pu (Mosquito Net Maker), 80th St., West Moat Road, Mandalay.	1500
117	U Pauk Kyaw - Daw Si and Children, No.462, 80th Street, Tayoketan, Mandalay.	1500
118	Paik Kyon Nyunt, Brothers, Sisters and in memory of U San Hla Baw - Daw Daw Di, 81st Street, Corner of 25th Street, Thahtaydan Quarter, Mandalay.	1500
119	U Gyi Pyan - Daw Yin Yin and Family, Aungpan Factory, No.26, 29th Street, Mandalay.	1500
120	U Pe Chit - Daw San, Children and Grand-children, (Tobacco Brokers), Mandalay.	1500
121	U Ba La (Broker) - Daw Hla May, Son Mg Aung Min, Ma Mar Mar, Ma Nyo Nyo, Ma Mu Mu Aye and Children, Pwesagyee Saingdan, Mandalay.	1500
122	U Ba Kyawt - Daw Saw Nyunt, Daughter Daw Win and Family, Hlwadaungdan, Saingdan, Mandalay.	1500
123	U Ba Kho - Daw Tin and Children, 33rd Street, Mandalay.	1500
124	U Ba Khin - Daw Tin May and Family, (Shwe Laung Nyunt Oil Mill Owner), (Donors of Ordination Hall, Aindawya Sintadar), Mandalay.	1500

S.No.	Name and Address	Amount Ks.
125	U Ba Khin - Daw Htway Kyi, Ye Maha Taik, No.370, 84th Street, Between 40th and 41st Street, Mandalay.	1500
126	U Ba Gyan, Daughter Daw Ah Mar, and in memory of U Chit San (Shwe Tha Min Rice Mill Owner), South Rahaing Bazaar, Mandalay.	1500
127	U Ba Sein - Daw Nge (Merchant), No.97-98, Corner of 26th and 76th St., Kyandaingaung Yeiktha, Mandalay.	1500
128	U Ba Toke - Daw Mya Mya, Thingan Parikkhara Taik, 29th Street, No.207, Mandalay.	1500
129	U Ba Myint - Daw Nyo Nyo, Children and Grandchildren, Shwe Hin Thar Lacquer and Nay Pyi Daw Press, No.139, 84th Street, Kyaukthwedan, Mandalay.	1500
130	U Ba Shin (Donor of Monastery) - Daw Set May, Children and Grandchildren, No.948, 26 B - Road , Saingdan Quarter, Mandalay.	1500
131	U Ba Shin - Daw Thein Thein (Goldsmith), Thirimala Hlwa Taung Dan, 87th Street, Saingdan, Mandalay.	1500
132	U Ba Shin, Sister Daw Kyi Kyi, Daw Sein Sein and Son Mg Min Zaw, Wardan,Mandalay	1500
133	U Ba Thin - Daw Aye Yin, Daw Khin Tint, Daw Kyi Kyi, Daw Yee Yee and Children, Between 81st and 82nd Street, 30th St., Aungnan Yeiktha, Mandalay.	1500
134	U Ba Thaung - Daw Hla May, Children and Grandchildren, (Merchant), No.17, Wardan, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
135	U Ba Thein - Daw That Tin, Sister Ma Thet Kyi, Children and Grandchildren, (Merchant), Yadana Bommi, 36th Street, No.206, Kwangyan Quarter, Mandalay.	1500
136	U Ba Thein and Children, Bodhi Yeiktha, 32nd Street, Mandalay.	1500
137	U Ba Hein - Daw Ma Ma Gyi, Children and Grandchildren, Malunhtanhlyet,Mandalay.	1500
138	U Ba Oak - Daw Ngwe Kyaing, Son U Mg Mg, Daw Khin Mya Oo and Family, D - Road , and Corner of West Moat Road , Mandalay	1500
139	U Bo - Daw Mya Mya, Daughter Ma Myint Myint Than and son Mg Hla Thein,(Merchant) May Brothers, No.132 (E) Block, Zegyo, Mandalay.	1500
140	U Bo Gyi - Daw Mya Thaung and Family, Ma Le Thar Quarter, Aungmyethazan, 19th Street, Mandalay.	1500
141	Daw May Kyi - Daw Kyaing Kyaing, Brother U Thet Tin and Daw Mya-Mya, (Win Myanma Family), 84th Street, Mandalay.	1500
142	U Mg Ko - Daw Thein and Family, Shwe Mann Oil Mill, Mandalay.	1500
143	U Mg Ko - Daw Thaung, Children and Grandchildren, (Jewellery Dealer), 31st Street, Thayetaw, Wardan, Mandalay.	1500
144	Ko Mg Mg - Ma Htay Kyi (a) Ma Nge, Sons Mg Zaw Min, Mg Tun Naing Oo and Daughter Ma Aye Mar Thinn, (Bandoola Oil Mill and Jewellery Dealer), West Pyigyi-Pyawbwe, (261) Quarter, Thameedaw Bazaar Quarter, Mandalay.	1500
145	U Mg Mg - Daw Han, Thon-Nga Monttaik, 84th Street, Yondawgyi, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
146	(U Htet Shin - Daw Nyunt Yee), Children and Grandchildren, Mann Yadana Movie Distribution, Mandalay.	1500
147	Members of Mann Thit Saint Society, Mandalay.	1500
148	U Mya Mg - Daw Ma Ma Gyi and Family, (Mg Tun Pe Press), No.229, Between 84th, 83rd Street, 36th Street, Kwangyan Qr., Mandalay.	1500
149	U Mya Mg - Daw Tin Tin, Sons Khin Mg Myint, Khin Mg Than, Khin Mg Swe and Khin Mg Wai (Mya Gon Yaung Textile Shop), Zegyo, Mandalay.	1500
150	Daw Mya Mya and Sisters, 19-20 (H) Block, Zegyo, Mandalay.	1500
151	U Mya Than - Daw Ah Mar Tin, Children and Grandchildren, (Shwebaho Thingantaik) Mandalay.	1500
152	U Mye Mg - Daw Kyi Kyi and Children, (Gold Dealer), No.101 (E) Block, Saingdan Zegyo, Mandalay.	1500
153	U Myint - Daw Khin Ma Ma (Donors of Monastery), (Gold Dealer), 31st Street, Mandalay.	1500
154	Daw Myint Myint and Mother Daw Ma Ma Gyi, Yadana Dipa, 86th Street, Between 25th and 26th Street, Mandalay.	1500
155	U Myint Thein - Daw Tin Tin Oo and Family, (Merchant), No.86/10, 83rd Street, Mandalay.	1500
156	U Myint Han - Daw Hla Than and Family, (Gold Dealer), No.138 (E) Block, Zegyo, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
157	Daw Yee Yee, Daughter Daw Khin Hlaing, (Merchant), 262/23, Nipardan, Malun, Mandalay.	1500
158	U Yone Han (Yu Nan, National Chinese Monastery), No.522, 80th Street, China Street, Mandalay.	1500
159	Daw Shwe (Donor of Monastery) and Children, Yegyi Quarter, Mandalay.	1500
160	U Shwe - Daw Tin Aye (Merchant), 37th Street, Kwangyan Quarter, Mandalay.	1500
161	(U Khet - Daw Tin), Daw Shwe, Daw Htaik and Niece Ma Myint Myint, 84th Street, Minthasu, Mandalay.	1500
162	U Shwe Taw - Daw Khin Thein and Family, Between 29th and 30th Street, 87th St., Mandalay.	1500
163	Daw Shu Yin and Family, No.148-149, (G) Block, Zegyo, Malun, Mandalay.	1500
164	(Daw Than Than) - U Shwe Than, Ko Ko Soe, Nyi Nyi Toe, Aung Aung Phyo and Daughter Khin Khin Myo, Dockyard Quarter, Mandalay.	1500
165	U Shin - Daw Hla Hla, Son Mg Win Htay, Daughter Ma Khin Nya and Phyu Aye Aye, (Jewellery Dealer), 85th Street, No.136, Yadana Bommi, Myint Galay Qr., Mandalay.	1500
166	U Lu Galay - Daw Shin, Children and Grand children (Pagoda Brand Gold Leaves Dealer), No.124, 36th Street, Myetpa Qr., Mandalay.	1500
167	Daw Lay and Children, No.107, 77th St., Between 28th and 27th Street, Mandalay.	1500
168	Daw Lone Tin and Children, Pyinsa Rupa Gold Leaves Company, 78th Street, Myetpa Quarter, Mandalay.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
169	U Hla - Daw Hmi, Son U Ko Gyi - Daw Than Than, U Aye - Daw Khin Su, Children and Grandchildren (Merchant), 27th Street, No.35, Pansoedan Quarter, Mandalay.	1500
170	Daw Hla Gyi, Son Major Aung Aung - Daw Khin Ma Ma, Children and Grand-children, Mandalay.	1500
171	U Hla Bu - Daw Sein Yee, Daughter San San Yee and Khin Than Nwe, (Broker), 35th Street, Daywun, Mandalay.	1500
172	U Hla Pe - Daw Mya Thein and Family, Saingdan, Thinbawdan Quarter, Mandalay.	1500
173	U Hla Pe - Daw Kyi Kyi and Family, Paline Quarter, Mandalay.	1500
174	(Baw Sawbwagyi U Sao Khun Aung) - Daw Hla May and Children, No.594, 42nd Street, Shanpwe Quarter, Mandalay.	1500
175	Daw Hla May and Family, Aeindawya, Peboketan, Mandalay.	1500
176	(Sayadaw U Pyinnyadipa), U Hla Min - Daw Kyi Kyi and Kantha Family, Mandalay.	1500
177	U Hla Mg - Daw Khin Tint, Daughter Le Le Win, Toe Toe Win and Son Myo Yin Oo, (Gold Dealer), Kyunlone Ooshaung Quarter, No.505, Shansu P.O., No.606, Mandalay.	1500
178	U Hla Myint - Daw Hla Hla, Children and Grandchildren, (Kyi Tin Cheroot Maker), No.99, 42nd Street, Shanpon, Mandalay.	1500
179	U Hla Shin (Retired Justice) - Daw Khin Maw and Family, No.27, 72nd Street, Between 29th and 30th Street, Shwehlan Quarter, Mandalay.	1500
180	U Hla Thaw - Daw Ohn Myint and Family, (Goldsmith), Paikkyon, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
181	U Hla Thaung - Daw Khin Win Kyi, Son Zaw Myo Oo, Daw Ni La Win and Daughter May Zaw Oo (Oil Mill Owner), Daungyo, Mandalay.	1500
182	Lay Devotees and Visakas, Dhamma Cakkya Patipat Sasana Pyu Missionary Headquarters, Nandawshay Quarter, Minglar Garden Quarter, Mandalay.	1500
183	U Win - Daw Khin Myint Mu and Family, (Gold and Gold Leaves Dealer), No.217, A - Road, Myetpa Quarter, Mandalay.	1500
184	(Daw Mya Kyi - U Tin Aung), Daw Win May and Family, No.163, Between 81st and 82nd Street, 34th Street, Mandalay.	1500
185	U Win Mg - Daw Than Tin, (Win Than Tea Brokerage), No.57, 65th Street, Mandalay.	1500
186	U Win Mg - Daw Daw Nge and Children, No.35, 22 C - Road, Mandalay.	1500
187	U Win Mg - Daw Khin Hla and Children, (Merchant), Dagaung, Mandalay.	1500
188	Ko Win Myint Aye - Ma Nyunt Nyunt Aye, Theingi Shweyee, Mandalay.	1500
189	U Tha Htay (Chairman) - Daw Than and Family, (Mill Owner), Mandalay.	1500
190	U Tha Aye - Daw Yee Yee Win and Family, (San Tin Tea), No.207, 28th Street, Mandalay.	1500
191	U Thu Daw - Daw Mya Thein and Family, (Danabala Oil Mill), No.26, Rahaing Bazaar, Mandalay.	1500
192	U Thaung Nyan - Daw Khin Hla and Son Mg Myint Zaw (Donors of Amarapura Maha Gandhayon Monastery), 26 B - Road, Pwegon, Wadan Quarter, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
193	U Thaung Tun - Daw Tin Tin and Daughter Ma Mya Mya Thein (Oil Mill Owner), Letyweygyi, Mandalay.	1500
194	Daw Thaung Thaung, Children and Grand-children, 32nd Street, North Win Light Cinema House, Mandalay.	1500
195	(U Win - Daw Ma Ma Gyi), Son U Thant Zin - Daw Kyi Kyi and Family, 36th St., Common Bazaars, Mandalay.	1500
196	Daw Than, Nieces and Nephews, (Gold Dealer), No.134 (D) Block, Zegyo, Mandalay.	1500
197	Daw Than Kyi and Brother U Chit Tun (Retired) No.396, 83rd Street, Gontan Quarter, Mandalay.	1500
198	U Than Swe Win - Daw Khin Aye Myint, Daughter Htet Htet Thu and Son Kyan Daing Aung, Rathadan, Mandalay.	1500
199	Daw Than Nyunt, Brother U Khun Kyi - Daw Yin Yin Nu and Family, (Jewellery Dealer), 78th Street, Myetpa Quarter, Mandalay.	1500
200	U Than Pe - Daw Aye Ngwe, Daw Pu Ku, Daw Chit Chit and Daughter Ma Tin Tin Nyunt, (Merchant), Thagaung Quarter, Simeegon, Mandalay.	1500
201	U Than Pe - Daw Aye Ngwe, U Kyawt - Daw Aye Shwe and Daughter Thin Thin (Merchant), Simeegon, Mandalay.	1500
202	U Than Mg - Daw Khin Yin and Family, (Daung Oil Mill), 31st Street, Padethadan, Mandalay.	1500
203	(U Ohn Mg) - Daw Than Yin, Children and Grandchildren, Malun Tobacco Compound, No.89/1, Corner of 85th and 31st St., Mandalay.	1500

S.No.	Name and Address	Amount Ks.
204	Daw Than Yin, Brothers and Sisters, and in memory of Parents, Paikkyone, Mandalay	1500
205	U Than Aung - Daw Win May, Son Ko Soe Lwin, Daughters Ma Khin May Lwin, Ma Khin Mya Lwin and Ma Khin Than Lwin, (Shwe Din Ga Tea). No.5, 84th Street, Dardan, Mandalay.	1500
206	U Thein - Daw Ohn and Family, (Broker), Sintada, Mandalay.	1500
207	U Thein - Daw Tin and Niece Ma Ma - Htinwin Quarter, Mandalay.	1500
208	U Thein Kywe - Daw Aye Kyin, No.58, Maha Bandoola Taik, Dardan, Mandalay.	1500
209	U Thein Tun - Daw Aye Sar, Son Saing Win Thu Tun, Daughter May Thu Tun, Aye Thu Tun and Naing Thu Tun, Nan Khan Mann Car Gate, Mandalay.	1500
210	U Thein Pe, Son Ko Khin Mg Soe, Daughter Ma Khin Mi Mi, (Merchant), No.18, East Mweyardan, Mandalay.	1500
211.	U Thein Mg - Daw Khine and Family, 235, 63rd Street, Aungdawmu Quarter, Mandalay.	1500
212	Daw Thein Yin and Family, (Merchant), No.126, 85th Street, Kwangyan Quarter, Mandalay.	1500
213	U Thein Shwe - Daw Ah Mar and Children, (Yadanabon Furniture Polishing Work), Tapawati, Mandalay.	1500
214	Daw Thein Hla, Daughter Daw Than Nu and Ma Kyawt Kyawt Khine, (Cheroot Leaves Broker), 82nd Street, Shanpwe Quarter, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
215	U Thein Aung - Daw Win Sein and Family, (Merchant), No.106, Kathewin Quarter, Mandalay.	1500
216	U Hoke - Daw Kyin Mya, Children and Grandchildren, No.166, 79th Street, Mandalay.	1500
217	U Ah Tone - Daw Thein Yin and Family, (Merchant), Thinbawdan, Mandalay.	1500
218	(U Lone - Daw Lwin), and Daw Ah Mar, (Aung Thu Kha Textile Shop), (1) Block, No.9, 25th Street, Between 81st and 82nd Street, No.25, Thahtaydan,Mandalay	1500
219	Daw Daw Aye, Daughter Ma Paing Paing Than, Son Mg Baw Ga, Daughter Ma Nyein Nyein Than and Grandchild Nyan Lin Htoon, (Gold Dealer), 36th Street, Corner of 78th Street, Mandalay.	1500
220	Daw Aye (Head Mistress), Yadanabon Drug House, Thar Tha Na Yeik Thar Street, Seinban, Mandalay.	1500
221	Daw Aye Tin and Family, Thamada Press and Book Stall, No.14, Saingdan Quarter, Mandalay.	1500
222	U Aye Mg - Daw Hla May and Family, (Donors of Monastery), Wardan, Mandalay.	1500
223	U Aung - Daw Ma Ma Lay, (Donors of Monastery), Sawbwagyi Tea House, No.2, 86th Street, Mandalay.	1500
224	U Aung Gyi - Daw Hla May and Children, Min Aung Publishing House, 83rd Street, Mandalay.	1500
225	Oh Way U Aung Kyi - Daw Hla May, Son Mg Myint Aung, Mg Win, Daughter Nyo Nyo Aung and Family, (Merchant), No.6, Dibo Street, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
226	U Aung Khant - Daw Than, Children and Grandchildren, Shwethamin Tea Production, 41/4, 22nd Street, Mandalay.	1500
227	U Aung Sein - Daw Hla Khin and Family. (Merchant), Paleyonwin , Pale Ngweyaung Quarter, Mandalay.	1500
228	U Aung Nyunt - Daw Ma Ma Gyi and Children, Pye Nyunt Press, Kwangyan Qr., Mandalay.	1500
229	U Aung Din - Daw May Yin, Son Mg Zaw Aung, Daughter Ma Mu Mu San, Ma Mu Mu Aye, Ma Mu Mu Wai and May Win Aung, No.164, 74th Street, Between 30th and 31st Street, Mandalay.	1500
230	U Aung Din and Niece Daw Tin Ei, (Merchant), 85th Street, Wardan,Mandalay	1500
231	Patron U Aung Myint - Daw Khin Nyein Hla (Retired Divisional Forest Officer), Kwangyan Quarter, Mandalay.	1500
232	U Aung Tha - Daw Khin Sann and Son Aung Kyaw Tha, (Merchant), Malun Qr., Mandalay.	1500
233	Daw Ohn, Daughter Ma Myint Thein and Children, (Merchant), 36th Street, Kwangyan, Mandalay.	1500
234	Daw Daw Ohn, Children and Grandchildren, (Jewellery Dealer), No.106, 25th Street, Mingala Quarter, Mandalay.	1500
235	(U Ba Thwin) - Daw Ohn Kyin and Family, Ye Myanma Cheroot Factory, No.90, 85th Street, Corner of 33rd Street, Malun Quarter, Mandalay.	1500
236	U Ohn Khin - Daw Ma Lay and Family, (Merchant), Mandalay.	1500

S.No.	Name and Address	Amount Ks.
237	U Ohn Sint - Daw Khin Nyein and Son Mg Myint Thein, (Merchant), 31st Street, Dibo Street, Mandalay.	1500
238	U Ohn Pe - Daw Aye and Family, (Merchant) West Pyegyi Pyawbwe, No.265, Kwangyan Thar Ra, Htonegon, Mandalay.	1500
239	Daw Daw Oo (Thanatkha), Son U Tin Mg - Daw Htay Htay, Children and Grand-children, (Thanatkha Factory), No.485, 87th Street, Aeindawya, Sintada Quarter, Mandalay.	1500
240	U Chit Thein, Daw Hnin Ohn and Family, Mya Nan Kyaing Sugar Mill, 87th Street, Shwedaungdan, Mandalay.	1500
241	U Saw Khin - Daw Hnin Ohn and Family, Aungmyaytharzan, Pintalei Qr., Mandalay.	1500
242	Mg Soe Myint Thein - Ma Yin Yin Aye, 124, 36th Street, Myetpa Quarter, Mandalay.	1500
243	U Sein Kha, Daw Thein Kywe and Family, No.323, 86th Street, Mandalay.	1500
244	U Sein Win, Daw Than Hte, (Gold Merchant) Daughters Mu Mu Myint and Yi Yi Myint, 267, 32nd Street, Between 83/84 Street, Mandalay.	1500
245	Daw Nyein Kywe, (Gold Merchant), Son Mg Than Htun Aung, Daughter Toe Toe Wai, No.267, 32nd Street, Mandalay.	1500
246	U Tin Maung - Daw Thoung and Family, (Gold Merchant), No.96, Shwe Saingdan, Zegyo, Mandalay.	1500
247	U Htoon Sein, No.72, Dinga Quarter, Pwezardan, Mandalay.	1500

S.No.	Name and Address	Amount Ks.
248	Daw Hnin Oo and Sister Daw Ohn (MA), 80th Street, Between 30th/31st Street, Mandalay.	1500
249	U Ba Shin, Daw Aye Kyi and Family, Indigenous Medicine, 29th Street, Daungyo, Mandalay.	1500
250	U Ba Oh, Daw Hla, Daw Ma Ma, Daw Mya, U Pho Htin, Daw Tin and Children and Grandchildren, Mandalay.	1500
251	U Mya Mg - Daw Nyunt Yee and Family, Shu-Ma-Wa Footwear Co., No.27, Taiktan-gyi, Zegyo, Mandalay.	1500
252	U Mya Shwe - Daw Kyi Kyi and Family, Gold Merchant, 126, 30th Street, Between 84th/83rd Street, Mandalay.	1500
253	Daw Hla Kalay Sein and Daughter Ma Khin Cho (Retired Instructor, Pantara Training School), No.864, 80th Street, Taryaton, Mandalay.	1500
254	Daw Thet Shay, Daw Swe, Daw Thein May and Nephew Ko Mg Mg - Ma Nyunt Nyunt and Family, Shwe Hintha Shop, Myetpa Qr., Mandalay.	1500
255	Daw Ohn and Sister Daw Htay Htay, 78th Street, Corner of 35th Street, Mandalay.	1500
	<u>Myingyan Township</u>	
1	U Nyein Mg - Daw Kin and Family, (Goldsmith), Baw Ga Cheroot Factory, Myingyan.	1500
2	U Kyaw Din - Daw Khin Htwe and Family, (Broker), Ward No.10, Myingyan.	1500
3	U Kyaung - Daw Khin May, Son Ko Aung San, Ma Myint Myint Aye, Children Thura Aung San and Kyee Nan Da, Myingyan.	1500

S.No.	Name and Address	Amount Ks.
4	U Saw Hlaing - Daw Khin Maw and Family, 62, Ward No.11, Nwagudan Quarter, Myingyan	1500
5	Saya Zin Maw (Pho La Min), and Son May Day Zin Maw, (Astrologer & Palmist), 16th Street, Myingyan.	1500
6	U Nyan - Daw Phwar Nyein and Family, (Tobacco Merchant, Ward No.10, Myingyan.	1500
7	U Nyan - Daw Thein, Son U Aung Ban - Daw Khin Nyunt, Mg Win Khin, Ma Mya May and Grandchild Kyaw Kyaw Myint, Myingyan	1500
8	U Tun Pwar - Daw Tin Sein, Children and Grandchildren, Ward No.7, Myingyan.	1500
9	Daw Pu - Daw Kyin and Children, Myingyan.	1500
10	U Pan - Daw Lay, Children and Grand-children, (Zawtika Press), Myingyan.	1500
11	Thakin Ba Nyein (Naing Ngant Gon Yi Second Grade), 15th Street, Myingyan.	1500
12	(Mother Daw Mya Nyunt), Son Dr. Ba Tun and Daughter Dr. Daw Khin Htoo, Myingyan	1500
13	U Ba Htaw - Daw Htwa and Children, (Tobacco Merchant), Ward No.6, Myingyan.	1500
14	U Ba Thaung - Daw Thaung Yin and Children (Tobacco Cutting Factory), No.13, Ward No.14, Myingyan.	1500
15	U Mg Mg Mya - Daw Ohn Myint and Children, (Textile Merchant), No.127/8, Myingyan.	1500
16	U Hla Cho (Retired Superintendent of Police) - Daw Kyi Myint and Family, No.65, Ward No.6, Myingyan.	1500
17	U Hla Pe - Daw Khin Than, Sister Daw Yin May, Children and Grandchildren, Zawtika Iron Store, Ward No.6, Myingyan.	1500

S.No	Name and Address	Amount Ks.
18	U Hla Shwe - Daw Kyin May, (Tobacco Merchant), No.6, Gwegyi Quarter, Myingyan	1500
19	U Thaung Sein - Daw Ma Ma Gyi, Son Ko Kan Nyunt, Ma Nyunt Yee and Ko Sit Aye - Ma Win Win Kyi, Myingyan.	1500
20	U Than Mg and Children, (Burmese Physician), Ayekyin Quarter, Myingyan.	1500
21	Daw Thein and Family, (Yadana Thiddhi Tobacco Cutting Factory), Ward No.14, Myingyan.	1500
22	U Aung - Daw Thaung and Family, Aung Thu Kha Soap and Oil Mill, Meiktila Street, Myingyan.	1500
23	U Than Pe - Daw Aye Ngwe, Daw Pu Tu, Daw Chit Chit, Daughter Ma Tin Tin Nyunt, Thargungyard Semekhone, Myingyan.	1500
24	U Than Pe - Daw Aye Ngwe, U Kyawt - Daw Aye Shwe, Daughter Thin Thin, Semekhone, Myingyan.	1500
	<u>Myittha Township</u>	
1	U Shu Ki - Daw Hmi and Family, Myitnge, Myittha.	3000
2	U Khin - Daw Htaik and Family, (Goldsmith), Myittha.	1500
3	Daw Khin Shwe, Son U Mg Mg Than - Daw Thein Thein Win, Arahan Store, Myittha.	1500
4	U Nyan Pe (Ex: Parliamentary Member) - Daw Tin Ei, Taungthugyi, Myittha.	1500
5	U Tin Mg - Daw Mya May and Family, Car Owner, Mingon Quarter, Myittha.	1500
6	U Tin Mg - Daw Tin Shwe and Family, Zarmani Cheroot Factory, Shwethahtay Quarter, Myittha.	1500

S.No.	Name and Address	Amount Ks.
7	U Pan - Daw Than Htin and Family, Yegyi Quarter, Myittha.	1500
8	U Han Tain - Daw Kyi, Nway Yeik Mon Cinema House Owner, Myittha.	1500
9	Daw Aye Yin, Children and Grandchildren, Bogyoke Street, Mingon Quarter, Myittha.	1500
	Kume, Myittha Township	
1	Daw Thein May, Daughter Daw Mya Than, Ma Khin Saw and Ma Khin San Lwin, (Merchant), Kume.	1500
2	U Hain Kyi - Daw Than Than, Daughter Ma Khin May Kyi, Ma Kyi Kyi San and Son Ko Win Kyaw (Rice Mill Owner), Kume.	1500
	Yamethin Township	
1	Daw Daw Kha, Son U Aye - Daw Kyi Nyunt and Grandchildren, War Toe Zay Gon Qr., Yamethin.	1500
2	Daw Daw Saw, Brother U Ko Yin - Daw Nyo Nyo, Niece Ma Ma Gyi and Ma Kyi Kyi, (Oil Mill), Thilawa Street, Kyidawgon Qr., Yamethin.	1500
3	U Sein Win - Daw Win Mya and Family, Kyauk Da Kha Condensed Milk Industry, Pantain Quarter, Yamethin.	1500
4	Daw Daw Tin, Children and Grandchildren, Shwe La Min Cheroot Factory, Middle War Toe Quarter, Yamethin.	1500
5	Saya Tun Myaing - Daw Aye Shin, Son Ko Kyaw Myint - Ma Toke Toke, Ko Kyaw Tint, Ma Khin Nyunt Wai and Grandchildren Nyaungbin Quarter, Yamethin.	1500

S.No.	Name and Address	Amount Ks.
6	U Mya - Daw Hman, Son Ko Thaung, Daughter Ma Ohn and Grandchildren, Yamethin.	1500
7	U Hla Pe - Daw Nyi Ma, (Cheroot Leaves Merchant), Nyaungbin Quarter, Yamethin.	1500
8	U Hla Mg, Daw Htwe and Children, (Gold Dealer), East War Toe Qr., Yamethin.	1500
9	Mother Daw War Ohn, U Paw Hlaing- Daw Mya Shwe and Family, East War Toe Quarter, Yamethin.	1500
10	Daw Aye Khin and Children, Ohnbin Quarter Yamethin.	1500
11	Daw Aye Tin, Daughters Hlaing, Nyunt, Kywe Kywe and Htay, (Merchant), War Toe Zaygon Quarter, Yamethin.	1500
12	Mother Daw Aye Pyu, U Tun Mya - Daw Mya Pu, U Toke - Daw Hla Kyi (Merchant), War Toe Zaygon Quarter, Yamethin.	1500
	<u>Lewe Township</u>	
1	U Chit Tin - Daw Ma Ma and Family (Pantanaw), Rice Mill Owner, Ward 2, Lewe.	1500
2	U Taing Kyaw - Daw Aye Thaung, (Vice-Chairman of Taungthu Trust), Ward 4, Lewe.	1500
3	U Paw - Daw Kyin Au, Car Owner, Ward 5, Lewe.	1500
4	U Mg Mg - Daw Ah Mar (Merchant) (Vice-Chairman of Trust), Ward 6, Lewe.	1500
5	U Than Mg - Daw Htwe Sein, Daw Tin Shwe, Children and Grandchildren, (Gold Dealer) Yanaung Quarter, Lewe.	1500
6	U Ohn Mg (Retired Head Master), and Daughter Ma Ni, Ward 5, Lewe.	1500

S.No.	Name and Address	Amount Ks.
	Wundwin Township	
1	U Pan Oo - Daw Ei and Family, Wundwin.	1500
2	U Ba Din - Daw Sein Ohn, Sister Daw Aye May and Daw Aye Shwe (Yadanabon Textile Factory), Ward No.1, Wundwin.	1500
3	U Than Pe - Daw Ngwe, Daughter Ma Than Than Htay, Son Mg Kyaw Ze Latt and Children, Ward No.1, Wundwin.	1500
4	Daw Ei, Ward No.2, Wundwin.	1500
5	U Aung Phyo, Sister Daw Htwe and Family, Wundwin.	1500
6	U Ohn Pe and Family, Shwe Chu Textile Factory, Wundwin.	1500
7	Elder Sister Daw Ohn Shwe, U Chit Pe - Daw Ohn May, Ko Than Shwe - Ma Myint Thein, Ko Nyi Pu - Mi Mi Tin, Ko Kyi Mg, Ma Khin Ngwe, Mg Myo Aung and Mg Myo Win, Hlaw Bin Village, Wundwin.	1500
8	U Pu Gyi - Daw Ohn Mya, U Than Mg, Daw Khin Nyunt, U Ye Myint, Daw Aye Myint, U Khin Mg Myint, Ma Kyi Htay Myint, Ko Naing Win, Ma Khin Mai Nyo and Family, Wundwin.	1500
9	U Mg Mg (Retired Commissioner of Police) and Daw Mya Thein, Myoma Quarter, Wundwin	1500
10	U Than Maung, Daw Hla Myaing, Shwe-U-Daung Textile Mill, Wundwin.	1500

S.No.	Name and Address	Amount Ks.
	PEGU DIVISION	
	Kawa Township	
1	U Saing - Daw Kyin Nyunt and family, Bazaar Section, Thak-ka-lat.	1500
2	Dr. U Sein Myint, Elder Sister Daw Aye and Younger ones: U Shwe, U Sein Hla - Daw Chinn, Dr. Htoon Si, Tha-byu Village.	1500
3	U Htoon Kyi - Daw Tin Mya & family, Myoma Section, Tha-ka-lat.	1500
4	Daw Mya Kyin, Ohn-Nhè Village.	1500
	Gyobingauk Township	
1	U Soon - Daw Khin Kyu, Aye Aye Myint (Daughter), Maung Sein Shwe, Ko Ko Lat, Nyi Nyi Lat, East Lanmadaw Street.	3000
2	U Kyin Sun - Daw Thann & children, grand/great grandchildren, No.59, Pwè-Za-Dann, Gyobingauk.	1500
3	Daw Kyin Ti & family, East Lanmadaw Street.	1500
4	U Tin - Daw Nyo and family, East Lanmadaw Street, Gyobingauk.	1500
5	U Ba Soe - U Wam Maung and family, (Rice Mill Owners), Gyobingauk.	1500
6	U Myint - Daw Tin Nyunt, daughter Ma Mya Shin, son Mg Khin Toe - Ma San San Yi and family, Gyobingauk.	1500
7	Daw Hmon, Daw Yi, U Sein, U Aye & U Nyunt brothers and sisters, Nwe-Khway-Dan, Gyobingauk.	1500

S.No.	Name and Address	Amount Ks.
8	U Winn and family, (Merchants), Prome Road, Gyobingauk.	1500
9	Daw Than Yin, Bodhi Kyaung Road, Gyobingauk.	1500
10	Daw Thein Nyunt, Daw Mya Kyi, Daw Hla Myint, U San Tin, Daw Than Myint and U San Myint-Daw Htay Htay Aung, (Merchants), Gyobingauk.	1500
	Zigon Township	
1	Daw Tin May, Mosque Street, Zigon.	1500
	Nyaunglebin Township	
1	Saya U Aung Kyin, Pazun-Myaung Village, Nyaunglebin.	1500
	Toungoo Township	
1	U Ko Ko Tin-Daw Htar Kyi and family, (Merchants), No.17/19, Old Hospital Road, Toungoo.	1500
2	U Kinn-Daw Nila Soe and son Kyaw Soe Linn, (Goldsmiths), No.18, Shwe Myaing Nyunt, Nagar Yon Pagoda Road, Toungoo.	1500
3	U Kyaw Heinn-Daw Shwe Kyi and family, (Merchants), No.19/155, Yeiktha Road, Toungoo.	1500
4	U San Paw-Daw Tin and Nephew Maung Maung Ta-Ma Tin Tin Htay, (Goldsmiths), Pwezar St., No.16 Ward, Toungoo.	1500
5	U San Shwe-Daw Kyin May and children and grandchildren, (Merchant), No.198, No.15 Ward, Pagoda Road, Toungoo.	1500
6	U Tin Maung Swe-Daw Yin Thann & family, (Merchant), No.456, 1st.Street, No.14 Ward, Toungoo.	1500

S.No.	Name and Address	Amount Ks.
7	U Htoon Shwe-Daw Myaing, No.356,Yeiktha Road,No.19 Ward,Toungoo.	1500
8	U Phyu and family, Nagar Yon Pagoda Road,Toungoo.	1500
9	U Ba Nyein-Daw Lay Lon and family, Shwemann Yeiktha,Pagoda Road,Toungoo.	1500
10	U Ba Sheinn-Daw Than Than (Zayya Press) No.128,Bazaar Road,No.16 Ward,Toungoo.	1500
11	U Ba Hike and Children and grand-children,(Merchant),Taung-gway Bazaar, Toungoo.	1500
12	U Mg Mg-Daw Khin Lay Phyu (Merchant), Ma/10,Zaygyi Road,No.15 Ward,Toungoo.	1500
13	Daw Mya Tin, Kyet-Ti-Yat,No.4 Ward,Toungoo.	1500
14	U Mya Mg-Daw Khin Myint and family, No.207,Lake Road,No.14 Ward,Toungoo.	1500
15	Daw Yin May,(Goldsmith), Nagar Yon Pagoda Road,Toungoo.	1500
16	U Shein,U Cho,U Aung,U Kyi,Daw Kyi, Daw Hlɛ,Daw Htoon,Daw Cho,Daw Nu and Daw Tin (Shwe Nhinn Si family),Toungoo.	1500
17	U Hlɛ-Daw Ohn Khin (Shwe Nhinn Si Cheroot Factory Owners),No.16/34, Bomhu Pho Kunn St.,Toungoo.	1500
18	U Hla Mg-Daw Thein Yi,(Merchants), No.193,No.17 Ward,Toungoo.	1500
19	Weluwun Sasana Yeiktha Sayadaw and dayakas, Toungoo.	1500
20	Weluwun Sasana Yeiktha Sayadaw,U Thet Win-Daw Khin Hlɛ Nwe and family, 9th.Street,Okkyut-tann, Toungoo.	1500

S.No.	Name and Address	Amount Ks.
21	Sayadaw Ashin Thilawuntha and Sasana Vuddhi Members:Daw Ya Ma,Daw Hla Shwe Moé Tin,Daw Ohn Kyi,Myat Saw Nyi Naung,Yangon Kyaung,Toungoo.	1500
22	Daw Thinn Shwe,and Daw Ohn Thin, Chamtha Gyi Pagoda Road,No.18 Ward, Ngwe Hlan Yat,Toungoo.	1500
23	Daw Thein Khin,children and grand-children, (Merchant),Thamada Quarter, Toungoo.	1500
24	U Ohn Shaung-Daw Khin Yi and family, (Merchants),Ohgon Quarter,Toungoo.	1500
25	Daw Aye Thin and daughter Daw Khin Thaung, (Merchants),No.12/60, Zanngyandaung Qr.,Toungoo.	1500
	Htantabin Township	
1	U Mya Soe-Daw Than and family, (Rice Mill Owner),Thamada Qr., Htantabin.	1500
	Daiku Township	
1	U Aung Zan-Daw Nhin Sein and family, Post Office Road,(Thet-Taw-Saung Clinic), Daiku.	6000
	Nattalin Township	
1	Daw Kyin Khin,U Bay,daughter Ma Khin Htay Kyi,U Hla Shwe,Ko Kyi and U Lyin Thein-Daw Tin,Milaung Gon Village, Nattalin.	1500
2	Daw Ohn (Nwar-Pwe Owner), Tapon Street, Nattalin.	1500

S.No.	Name and Address	Amount Ks.
	Pegu Township	
1	U Kauk Ya-Daw Khin Ohn and children; and Ko Hla Than-Ma Tin Yi & children, (Merchants), Shwemawdaw Pagoda Road, Pegu.	1500
2	The Buddhist Nun and her disciples of Daw Kincanavati Yatana Myitzu Thilashin Sarthin-taik, Pegu.	1500
3	Daw Khin Saw Myint (daughter of U Kyaw Nyunt), Owner of Chu-Kaba Cheroot Factory, North Zaing-Ga-Naing, Strand Road, Pegu.	1500
4	U Kyaw Nyunt-Daw Aye Kyi and children, (Parikkhaya Dealer), No.88, Zay Paing, Pegu.	1500
5	U Kyaw Tint-Daw Than Aye, Htike Htike Aung, Mg Zaw Min Hein and Mi Mi Kyaw, North Zaing-Ga-Naing, Strand Road, Pegu.	1500
6	U Kyaw Hlaing-Daw Mya Mya and children and grandchildren, No.38, Thon Pagoda Road, Pegu.	1500
7	Bo Kya Nyunt-Daw Pyone Yin, No.22, Thon Pagoda Road, Pegu.	1500
8	U Kyu Hone-Daw Kyin Aye and family, (Aung Mingala Cafe), No.236, Shwemawdaw Pagoda Road, Pegu.	1500
9	Daw Kywe, children, grand/great children, No.60, Pagoda Road, Pegu.	1500
10	Daw Khin Nyunt, children and grand-children, No.114, Ohnbin Dan, Tha-Nat-Pin Street, Pegu.	1500
11	Daw Khin Than (Owner of Zeya Myint Rice Mill) daughter Ma Thein Htike and Sann Sann Mu, Myo Thit (A) Qr., Pegu.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
12	U Chit Tin-Daw Kyin Ngway and family, (Jewellers),No.502,Leik-pya-kan No.1 Street,Pegu	1500
13	U Chit Pe-Daw Ngwe Yin (Shwe Set-Kya Cheroot Factory Owner),Pan-Hlaing, No.121,25th.Street, Pegu.	1500
14	U San Yin Gyi-Daw Wet and family (Sin-Ohn-Bin Slipper Factory Owner), No.29,Thon Pagoda Road, Pegu.	1500
15	U San Hla,Son Mg Zaw Win and family, Htondan Road, Pegu.	1500
16	U San Win-Daw Nhin Sein,Daw Shwe Thwe, Daw Myaing,Daw Nhin Khin,children and grandchildren, (Merchants),No.307, Kyi-Daw-Gon Quarter (B), Pegu.	1500
17	U Soe Yin-Daw Aye Kyi,brothers and sisters (Pusy Cheroot Factory),No.428, Tha-Nat-Pin Road, Pegu.	1500
18	U Sein Htoon-Daw Tin Tin and family, (Sein Pareik-khaya Dealers),Bazaar Section, 20th Street, Pegu.	1500
19	U Nyein Maung-Daw Thein,sons Mg Khin Mg Than,Mg Khin Mg Myint,daughters Ma Tin Ohn, Ma Yin Yin Thein,Ma Khin Than Nwe, (Zamani Cheroot Factory). No.23, North Zaing-Ga-Naing,Pegu.	1500
20	U Tin-Daw Chit,Myingyan U Ba Thin-Daw Than Than (Retired Secretary of Municipal Council), Pegu.	1500
21	U Tin-Daw Shwe (Daughter) (U Ni) Daw San San (Daughter)-Ma Moe Myint Thu, son Kyaw Nanda,Mano Thukha Road,Pegu.	1500

S.No.	Name and Address	Amount Ks.
22	U Tin Shein-Daw Nyunt Yin (daughters) Ma Soe Yi, Ma Khin Aye Mu, Ma Ni La Shein, Ma Pyu Pyu Win and (son) Mg Myo Htoon, (Merchants), No.80, Htondan Road, South Zaing-Ga-Naing, Pegu.	1500
23	Daw Tin Aye, son Dr.Myo Aye, daughter Dr.Nwe Yin Aung (Retired Secretary of Pegu Township Municipal Council), No.145 Bazaar Quarter, In front of Nyunt Cinema House, Pegu.	1500
24	Daw Daw Htar and family (Owners of Shwe Chu Cheroot Factory), 20th Street, Bazaar Quarter, Pegu.	1500
25	U Tun Sein-Daw Hla Yin and family, (Merchants), No.373, Panbo Chaung Qr., Pegu.	1500
26	U Tun Pe-Daw Thein May (Bus Owners), Bazaar Section, Fire Station Road, Pegu.	1500
27	U Tun Yin-Daw Saw Nyunt, son Maung Hla Tun-Khin Mar Nwe and grandchildren: Mg Chit Shwe, Ma Sein Sein, Mg Hlaing Oo, No.190, Strand Road, North Zaing-Ga-Naing, Pegu.	1500
28	U Kyaw Tha-Daw Phwar Thin, daughters Daw Tin Yi and Daw Tin Kyi (Myanma-Gon-Yaung Weaving Factory Owner), No.946, Shin Saw Pu Road, Pegu.	1500
29	U Na Yi Du (a) U Khin Mg, Naw Ka La Ma (a) Daw Mya Aye and Kay Wi Yaung Ya Mu La Ma and children, (Cigar Dealers), North Zaing-Ga-Naing, Strand Road, Pegu.	1500
30	U Pa Si-Daw Ngwe Sein, U Tun-Daw Tin Yi, U Shwe-Daw Khin Swe, children and grand-children, No.423, Ohnbindan, Pegu.	1500

S.No.	Name and Address	Amount Ks.
31	U Bo Thit, Daw Nhin Yon, Daw Dwe Pyu, daughter Ma Hla Khin, Daw Saw Kyi, Daw Yin Nu (Mahasi Yogis).	1500
32	Daw Ma Ma Gyi and family, 16th Street, Nyaungwaing, Pegu.	1500
33	Maha Zedi Pareik Taw Society of Ladies, Pegu.	1500
34	Daw May Kyin, children and grandchildren No.402, Strand Road, South Zaing-Ga-Naing, Pegu.	1500
35	U Maung Nge-Daw Saw Nhit, Daw Aye Than (Shwe Ge Cheroot Makers), 11th Mhaw-Kan Street, Pegu.	1500
36	U Mg Mg (Higher Grade Pleader) and family, No.79, Thanatpin Road, Pegu.	1500
37	U Mg Mg Kyi (Engineer), Dr.Sein Sein, No.241, Shwemawdaw Pagoda Road, Pegu.	1500
38	Mother Daw Mya Sein and children, (Merchants), No.510, 1st.Leikpyakan St., Pegu.	1500
39	Daw Mya Aye and family, No.385, Ohnbin Dan Street, Thanatpin Road, Pegu.	1500
40	U Myint Thein-Daw Kyin Mhwe, son Mg Sithu Thein and children (Thein Cheroot Factory), No.31, 21st Pan Hlaing Street, Pegu.	1500
41	U Ye Tin-Daw Myint Yi and family, No.112, 14th Street, South Nyaungwaing, Pegu.	1500
42	U Shein-Daw Thein Mya and family, (Rice Mill Owner), No.85, 8th Nyaungwaing Street, Pegu.	1500

S.No.	Name and Address	Amount Ks.
43	U Hla Myint-Daw Myat Thi Da, daughter Aye Myat Khaing, No.96/98, Natmauk Road, Rangoon.	1500
44	U Tha Khin-Daw Hla Khin, sister Daw Kyi, children and grandchildren (Galon Nyi Naung Cheroot Factory), North Zaing-Ga-Naing, Pegu.	1500
45	Daw Than Nyunt, son Maung Kyaw Myint-Khin San Win (Shwe Naing Cheroot Factory), daughter Ma Htay Htay, grand-daughter San Yu Yu Kyaw, Kyauk Pyu Gon Quarter, Aung Thukha Road, Pegu.	1500
46	Daw Than Shwe and family (Donor of Mahasi Sasana Yeiktha, Pegu), Shwemaw-daw Pagoda Road, Pegu.	1500
47	U Thein Han-Daw Mya Nyunt, children and grandchildren, (Merchants), Ohnbindan, Pegu.	1500
48	U Thein Han-Daw Tin Kyi and family, (Merchants), No.510, 1st Leikpyakan St., Pegu.	1500
49	U Hoke Kyaing-Daw Mya Yin and family, (Owners of Joker Cheroot Factory and Joker Drug Store), No.47, Thonpaya Road, Pegu.	1500
50	Daw Aye Myint (Instructor of Khit-Thit Sewing School), Myindawtha Road, Pegu.	1500
51	U Aung Gyi-Daw Sein and daughters: Daw Khin Khin, Daw Ohn Kyi, Daw Myint Thein, Daw Than Htay, son Tun Ne Aung (Merchants), No.115, East Down-town (B), Thanatpin Street, Pegu.	1500

S.No.	Name and Address	Amount Ks.
52	U Aung Myint-Daw Sein Sein Myint and family, No.96/98, Natmauk Road, Rangoon.	1500
53	U Aung Thein-Daw Yi Yi, (Jewellers), children and grandchildren, North Zaing-Ga-Naing, 4th Street, Pegu.	1500
54	Thamin-Thone-Gaung Daw Ohn, children and grandchildren, North Zaing-Ga-Naing, Strand Road, Pegu.	1500
55	U Ohn Maung-Daw May, (Taing-Gyaw Cheroot Factory), No.1410, San Daw Dwin Set Paing, Pegu.	1500
56	U Aye Maung-Daw Khin Shwe and children, (Aung Thein Brothers Rice Mill Owners), Zaingganaing, Min Road, Pegu.	1500
	Paungde Township	
1	U Tin Hla-Daw Tin Oo and family, 15th Street, Paungde.	4500
2	U Kaw-Daw Ohn Tin and family, West Road, Paungde.	1500
3	U Ko Ko Gyi-Daw Aye Kyi, sons U Win Hlaing, U Soe Myint, daughters Daw Tin Yi and Daw Khin Yi, 6th Street, Paungde.	1500
4	(In rememberance of Daw Pu), U Kyi Mg-Daw Ohn Myint, younger sister Daw Kyi, son Mg Htin Zaw, Ma Htay Htay Yi and family, Tapon Road, Paungde.	1500
5	U Kyu Wam-Daw Kyin Paing and family, Shwedaung Road, Paungde.	1500
6	U San Pyo (Daw Kyin Hla) daughters Ma San Ngwe and Ma Htay Htay, No.79, Ah-Hte-Yon-Dwin, 8th Street, Paungde.	1500
7	U Mg Kyaing-Daw Tin Tin Lay and family, Shwedaung Road, Paungde.	1500

S.No.	Name and Address	Amount Ks.
8	U Rama-Daw Thein Yon and family, 5th.Street,Paungde.	1500
9	Daw Shin,son Dr.Aung Myint Kyaw-Daw Mya Mya Aye,grandson Mg Za Moe Aung and Ma Thin Thin Hlaing,Aung Clinic, 3rd Street,Paungde.	1500
10	U Hla Myint-Daw Aye Myint, (Payangasu),Paungde.	1500
	Prome Township	
1	Daw Pu,son Ko Tin Shwe, (Shwenaga Nganpyayi),No.1244,Shwe Let Hla Road,Prome.	3000
2	U Ko Ko Gyi-Daw U,children and grand-children,Pwe Za Road,Prome.	1500
3	U Kyawt-Daw Toke,son Ko Tin Htut, daughter Ma Kyawt Kyawt Sein, Lan Shay Street,Sone-Gon Quarter, Prome.	1500
4	U Kyaw Shein-Daw Hla Khin,children and grandchildren, Lanmadaw,Prome.	1500
5	Daw Kyin Kyin (Owner of U Kyauk Lon Cheroot Factory),Merchant Street,Prome	1500
6	U Khin-Daw Thi,children and grand-children,(Merchant),No.418,Lan Shay Street,Prome.	1500
7	U Khin Maung and sons (Merchant), Ka-Seik Qr.,Wet-Htee-Kan,Prome.	1500
8	U San Pho,brother U Tun Khin and family,Zee Oak Village,Prome.	1500
9	U Nyo Ohn-Daw Aye Myint,son Mg Htoo Aung,Mg Myo Win.daughters Ma Khin San Win,Ma Swe Swe Win and Khin Thandar Tun.No.357.Lanmadaw.Prome.	1500

S.No.	Name and Address	Amount Ks.
10	U Tun-Daw Khin Myint, sister Daw Khin Soe, daughter Ma Nwe Nwe Tun, and son Mg Si Thu, No.848, Ye Ellwe Pauk Street, Nawin Quarter, Prome.	1500
11	U Tun-Daw Khin Nu, No.53, Padaindan, Prome.	1500
12	U Tun Khin-Daw Phwar Sein and family, Nagayone Pagoda Road, Tayokesu Quarter, Prome.	1500
13	U Ba Htwar-Daw Hmin and sister Daw Thein Tin, No.50, Lanmadaw, Prome.	1500
14	U Mg Gyi-Daw Tin, daughter Ma Khin Nyunt, Ko Tin Aye and Ma Aye Than, No.153, Padaindan, Prome.	1500
15	U Mg Lay-Daw Khin Nwe Nwe and family, (Merchant), No.312, Lan Shay Street, Prome.	1500
16	U Yan Gyi Aung-Daw Kyin May and family, Pabedan, Prome.	1500
17	U Shein Mg and family, No.505, Cantoment Road, Prome.	1500
18	U Shwe-Daw Thein Nyunt, Lanmadaw, Prome.	1500
19	U Hla Mg (Ex: Parliamentary Secretary, Ministry of External Affairs)-Daw Khin Thaung, Prome.	1500
20	Daw Thein, son U Myint-Daw Hla Myint and family, (Sellers of Saffron Robes), Bogyoke Street, Sandaw Quarter, Prome.	1500
21	Na Win Daw Thein Tin (Donor of Monastery), Nawin Quarter, Prome.	1500

S.No	Name and Address	Amount Ks.
22	U Thein Mg-Daw Kyi, No.200,Lanmadaw,Shwegu Qr.,Prome.	1500
23	(U Ebrahin-Daw Aye Cho,U Mahamad-Daw Ngwe Toke),U Htay Aung-Daw Tin Tin Myat,son Mg Myint Thu,Mg Soe Moe Aung,Mg Mg Nyein Chan and daughter Ma Moe Moe Khat,(Irrigation Dept.), Prome.	1500
24	Daw Ah Ma-U Tin Nyunt,Daw Ni Ni Oo and Daw Khin Aye,Nawin Qr.,Prome.	1500
25	(Daw Yin-Daw Khin Kywe),son U Ei Tait and daughter Daw Kyin Ti (Merchants), No.435,Cantonment Road,Prome.	1500
26	U Aye Mg-Daw Mya Yi,son Mg Kyi San, Mg Gyi Aung,Mg Aye Kyu,Mg Than Saing, wife and daughter Ma San San Aye, (Bamboo Trader),Thuyedan,Prome.	1500
27	U Ohn Mg-Daw Hta Yi, (Merchant),No.3,Carpenter Road,Prome.	1500
28	U Ohn Mg-Daw Than Sein,children and grandchildren,Kyar Pyan Cheroot Factory,Long Road,Shwegu Qr.,Prome.	1500
29	U Mg Mg Shwe-Daw Thi, Oil Mill Owner,162,Lan-Shay Street, Prome.	1500
30	U Thein Maung-Daw Than May and family, Yinkyaimhu Photo Studio, No.168 Lan-Shay Street,Prome.	1500
	<u>Pyu Township</u>	
1	Saya Gyi U Nyar-Daw Sein Yin and Sein Yadana Family,(Sein Yadana Cheroot Factory) Tha-Ti-Pa-Htan 1st Street, Penwegon.	1500

S.No.	Name and Address	Amount Ks.
2	Donation of Burmese Physicians, Pyu Township.	1500
	Monyo(Myo Thit) Township	
1	(U Soe Win)-Daw Aye Hmi,children and grandchildren,"BBB" Brand Cheroot Factory, Monyo.	3000
	Minhla Township	
1	U Tin Hla-Daw Po,son Mg Thaung Sein, Mg Htay Win,Mg Myint Thein,Minhla (In honour of parents from both sides).	1500
2	Aggamaha Pandita Baddanta Pandita, Veluwun Monastery,Minhla.	1500
3	U Mya Mg-Daw Gyi Myint, (Merchants),Mindan Street,Minhla.	1500
	Sitkwin Township	
1	U Than Shwe-Daw Nyunt Kyi, (Merchants),Station Road,Sitkwin.	1500
	Yedashe Township	
1	Daw Tin Oo-Daw Khin Myint, Corner of Sittaung Quarter,No.1 Ward, Yedashe.	1500
2	Daw Myit (Proprietor of Cheroot Factory), Ward No.3, Yedashe.	1500
3	U Hla Mg (Retired S.H.S.Head Master)-Daw Ohn Kyin,daughter Ma Aye Kyin-(In memory of Daw Khin Thaung and daughter Ma Khin Hla Kyin), Yedashe.	1500
	Shwedaung Township	
1	U Nyein-Daw Kyi,U Pu-Daw Khin Khin and family, Saingdan, Shwedaung.	1500
2	U Soe-Daw Aye Myint,children and grandchildren,Mandalay Road,Shwedaung.	1500

S.No	Name and Address	Amount Ks.
3	(In memory of parents U Khin Soe-Daw Mya Sein) Daw San Tin (Saffron Robes Shop), Bazaar Street, Shwedaung.	1500
4	Sayadaw U Pyin Nya and Ledi Buddhist Mission Society, Mandalay Monastery, Shwedaung.	1500
5	U Mg Mg-Daw Nan Shin, Lanmadaw Street, Shwedaung.	1500
6	Daw Aye Nyunt (In memory of U Tun Shwe), Thedan, Shwedaung.	1500
	Letpandan Township	
1	Daw Thein Yin (Donor of Monastery), Bee Linn Dan, Letpadan.	1500
2	(Dedicated to Mahādvāra Nikāya Anunāyaka Sayadaw Bhaddanta Thumana Visuddhācāra). Viduya Thakhin Chit Maung, Pyinkatoe, Kyun Village group, Letpadan.	1500
	Tharawaw Township	
1	Trustees of Anantajina Aungchantha Pagoda and Friends, Tharawaw.	1500
	Tharawaddy Township	
1	U Kauk Ra-Daw Shin and children, Sanyaydan, Thonze.	1500
2	U Kyaw Soe-Daw Aye Kyi and children, (Farmers), Innywar, Myothit, Tharawaddy.	1500
3	Ko Myint (Proprietor of Rangoon Photo Studio) and in memory of Parents, Thonze.	1500
4	U Mya Maung-Daw Kyin Nu, Merchants, Lanmadaw Street, Thonze.	1500

S.No.	Name and Address	Amount Ks.
	Thegon Township	
1	U Mya Mg-Daw Soe Nyunt, U Kyaw Htay-Daw Nan Thwe, brother Than Htay Oo, U Myint Thein, U Thein Tun, Daw Phyu Phyu Aye and Mg Thein Htay Oo, No.352, Pagoda Road, Thegon.	1500
	Oktwin Township	
1	Sayadaw U Lekkhana (Pacchimāyon Monastery), Nyaungchedauk, Oktwin.	1500
	Okpo Township	
1	U Aye-Daw Hta Khin and children, Okpo.	1500
	Toungoo Township	
1	Sayadaw U Zawtika and Yeiktha Disciples, Thaunggone Kyaung Taik, Near Kyedaw Station.	1500
	Daik-U Township	
1	U Kyaw Shwe-Daw Khin Aye and children, Ward No.5, Daik-U.	1500
2	U Aung Hla and children, Ward No.3, Daik-U.	1500

S.No.	Name and Address	Amount Ks.
	RANGOON DIVISION	
	Kamayut Township	
1	U Kyaw Law - Daw Kyin Mya and family, No.(82) University Avenue, Kamayut.	1500
2	Daw Khin San Yee, No.(1) Thiri Gay-Har, Thiri Street, Kamayut.	1500
3	Wunna-Kyaw-Htin U Hla Oung, (Retired Registrar, Rangoon University), No.21, Attia Street, Kamayut.	1500
4	U Than Mg and family (Myit Zu Tha Ka), Vice-President of Y.M.B.A., No.116, University Avenue, Kamayut.	1500
5	U Aung Kyaw - Daw Sein and family, No.93, University Avenue, Kamayut.	1500
6	(In memory of the late son Tin Htet Lin) Grandfather, Grandmother and Father U Kyaw Myo Naing, Mother Daw Khin San Nwe, No.3, Aung Chan Tha Street, Ward 8, Hledan, Kamayut.	1500
	Kawt-Hmu Township	
1	Sayadaw U Pon Nya - Yeik-tha Kyaung, Kyait Htaw Kye Ywar, Kawt-Hmu.	1500
	Kyauktada Township	
1	U Ko Ko Gyi - Daw Hla Yee and family, Apaunglekkhana Film.	1500
2	Daw Kyu Kyu, No.218, Bogyoke Aung San Street.	1500
3	Daw Kyin Sein, Daw Thaung, Daw Tin Hla, No.168, Upper Phayre Street.	1500
4	Chiang Tone Shian, Su Shin Kval, No.671, Mahabandoola Street.	1500

S.No.	Name and Address	Amount Ks.
5	U San Mya - Daw Kyin Myaing, U Mg Mg Gyi, Daw Aye Aye Khin, children and grandchildren, No.231, Ground Floor, Mahabandoola Garden Street.	1500
6	U Soe Mg - Daw Khin Myint and family, (Yodaya Store) No.90, Upper Phayre Street.	1500
7	U San - Daw Hla Myint and family, No.499, Merchant Street, Rangoon.	1500
8	U Sein Hla and family, No.226, Strand Road.	1500
9	Daw Tin Tin Aye - Marlar Kyaw Myint, Wai Wai Kyaw Myint, Ma Khin San Mu, Mg Nyan Win, No.701, Merchant Street.	1500
10	Workers of Imformation Department Buddhist Society, 22/24, Phayre Street.	1500
11	U Pho Thwe - Daw Aye Mya, U Pho Kunn - Daw Ngwe, daughter Daw Khin Nyunt, No.545, Mahabandoola Street.	1500
12	U Mg Gyi - Daw Nu Nu, (Merchants), Corner of Creek and Anawratha Street.	1500
13	U Mg Mg Lwin - Daw Sein Sein and family, 34th Street.	1500
14	U Mya Yee - Daw Khin Kyi Kyi Tun, son Yan Linn Nai, No.162,Room 4, 35th St.	1500
15	U Mya Thein - Daw Mya Mya and family, No.173, 33rd Street.	1500
16	U Shwe Hein - Daw Thein Khin,daughter Daw Sein Shin, Daw Than Yin (a) Daw Khin Nyein and family, No.239, Ground Floor, No.2 Ward.	1500
17	Daw Hlaing, children and grandchildren, No.490, Strand Road.	1500

S.No.	Name and Address	Amount Ks.
18	Daw Thawt - Saw Ti Lwa and family, No.758, Mahabandoola Street.	1500
19	U Thet Shay - Daw Myint Myint Yee and family, Mahabodhi Film, No.269, Barr Street.	1500
20	U Thaik Tun - Daw Tin Win and family, No.360, Mahabandoola Street.	1500
21	Thiri-Pyan-Chi U Than Sein (Maw Gun Win First Grade) - Daw Hla Yee, daughter Ma Tin Than Maw, son Mg Tin Tun Zaw, No.304, Barr Street.	1500
22	U Than Swe - Daw Hmi, Ah Lin Yaung Drug Store, No.103, 38th Street.	1500
23	U Than Oo - Daw Kyi, No.93, Lewis Street.	1500
24	Daw Thein Tin and family, No.185, Bo Aung Gyaw Street.	1500
25	Daw Thein Myint and son Mg Thaung Htaik (Merchants), No.168, 38th St.	1500
26	Daw Thein Yin, Daw Thein Shin (Daw Yin Yin) U Than Sein - Daw Khin May and family, No.179, 33rd Street.	1500
27	U Haik Tait - Daw Thein Kyi and family, No.806, Mahabandoola Street.	1500
28	Ko Aye and family, (Red Indian Head Brand Bicycle Factory), No.10-322, Barr Street.	1500
29	(Author U Kan - Daw Su) - Daw Aye Kyawt, children and grandchildren, No.454, Mahabandoola Street.	1500
30	U Aye Ya - Daw Kyin Hlaing and family, No.838, Mahabandoola Street.	1500
31	U Aung Khine - Daw Khin Saw Nyunt and family, (Hotel Manager), Strand Road.	1500

S.No.	Namd and Address	Amount Ks.
32	Daw Ohn Kyi (Director, Sarpay Beikman)	1500
33	(Mother Daw Ohn Yin) - Daw Htay Tin, Daw Mya Than, Daw Mya Lwin, No.136, Sule Pagoda Street.	1500
34	Daw San Shwe and family, No.120, (2nd Floor), Barr Street.	1500
35	U Ye Naing - Daw Khin Cho Tin, Son Saw Wai Min, Daughter Ei Khaing Zin, No.243,(Ground Floor), 37th St.	1500
36	U Ba Maung - Daw Khin Lone and daughters Htay Htay,B.Ed., Daw Aye Lay,B.Sc.,D.A., Daw San San Win,B.Sc. (Maths), No.142, 32nd. Street.	1500
	<u>Kemmendine Township</u>	
1	U Tha Khin, No.621, Padindan, Kemmendine.	1505
2	U Kyaw Sein - Daw Ah Mar, (Kaba-Lone Thinghan Taik), No.5/7 Upper Kemmendine.	1500
3	[Retired Lt.Col. Aung Nyunt (Air), Director General, U.B.A.C.] - Daw Khin Saw Than (Saw Mya Wa Ti), Mg Moe Nyunt, Mg Zar Ni Nyunt, Ma Hla Ke Khine, Ma Ke Thi Nyunt, Mg Thiri Nyunt, Ma Win Win Nyunt grandchild Chaw Su, No.77/79, Upper Kemmendine Road.	1500
4	Daw Ngwe Yin, Nieces, Nephews and grandchildren, No.50/51, Garden St., Ma-kyinn Myauk Ah Shay Qr.,Kemmendine.	1500
5	Daw Saw Nyunt, Daw Ohn Mya, Daw Khin May (Nieces, Nephews and Grandchildren), No.86, Thayettaw 3rd Street.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
6	U San Tun - Daw Aye Kyi and family, (Shwe Ohn Pin Cafe) No,551, Lower Kemmendine Road.	1500
7	U Sein Thee - Daw Kyin Soe and family, No.4, 5th Street, Hteedan.	1500
8	Daw Tin Tin Htwe, No.79, Zay Gyi Street, Kemmendine.	1500
9	Daw Tin Tin Aye, No.79, Zay Gyi Street, Kemmendine.	1500
10	E.Dickson,Daw Win Kyi (Officer Quarter) Institute of Marine Technology, Sinmalaik.	1500
11	(Daw Kyin Lwan) U Pu - Daw Kyin Hla and family, No.17, Kyeiktann Street.	1500
12	U Po Aung - Daw Phwa Thet,daughters Daw Myit, Daw Sint, Daw Htwe Yin and family, No.4, 1st Street,Zaygalay Qr.	1500
13	U Ba Than - Daw Khin Kyi (Chit Metta Cheroot Factory) and family, No.394, Strand Road, Kemmendine.	1500
14	Daw Ma Ma Gyi and family, No.28 Khema Street, Kemmendine.	1500
15	(U San Yin - Daw Khin Nyunt) - Daw Yin Shwe, Brothers and Sisters, No.20, Shwe Hlaing St.	1500
16	(Daw Shu Yin), U Hla Thaung - Daw Aye Myint, U Thaung Shwe - Daw Aye Thein, No.41, U Shwe Soe Street.	1500
17	Daw Thein, No.79, Zaygyi Street.	1500
18	Yatana U Thein Mg and family, No.15, Kyeit Tann, Kemmendine.	1500
19	U Thein Aung - Daw Khin Kywe and family, No.49, Garden St.	1500

S.No.	Name and Address	Amount Ks.
20	Daw Sein Myint and family, No.19, Tazaunggyi St., Kemmendine.	1500
	Kungyangon Township	
1	Daw Hnin Shin, Lekkhokkone Village, Kungyangon.	1500
	Kayan Township	
1	U Chit - Daw Saw Hlaing and grand-children, Nansam Street, Kayan.	3000
2	U Thein Aung - Daw Than Nyunt and family, No.91, Min Street, Kayan.	1500
3	(U Phu Nyo - Daw Khin Myaing, U Aung Nyunt - Daw Pu) - U Aung Than - Daw Than Sein and children, No.65, Wednesday Street, Kayan.	1500
	Sanchaung Township	
1	Tekkatho Tin Mg Htwe and Nat Ye Kan Family.	19500
2	U Aung Gyi - Daw Mu Mu and Shwe La Minn (Brothers and Sisters).	3000
3	U Kyaw Myint - Daw Kyin Than, (sons) Mg Kyaw Win, Mg Tin Win, Mg Soe Win, No.29, Mingala Street, Sanchaung.	1500
4	Daw Kyin May, Daw Ni Ni, Daw Mya Mya, Daw Kyi Kyi Aye and Sisters, No.320, Ahlone Street and Corner of Prome Road.	1500
5	Daw Khin Nyunt, No.45, Khema Street, Sanchaung.	1500
6	Daw Khin Myint Gyi (Assistant Manager of Cigarette Factory), No.1(B) Shan Road, Sanchaung.	1500
7	U Chan Tun - Daw Than Than, daughter Ma Myint Myint Than,No.18, Sanchaung.	1500

S.No.	Name and Address	Amount Ks.
8	Daw Soe May and family, No.35, Myaungmya Street, Sanchaung.	1500
9	Sayama Daw Tin Tin and Sayama Daw Mya Mya, No.20, Sisone Street, Sanchaung.	1500
10	Daw Tin Tin, U Nyunt Pe - Daw Hla Yin, Daw Hla Shin (Brothers and Sisters), No.59, Mingala Street, Sanchaung.	1500
11	U Tin Mya - Daw Hla Kyi and family, No.45, Khema Street, Sanchaung.	1500
12	U Tin Shwe - Daw San San Yu and family, No.7, Ma Kyi Kyi Street, Sanchaung.	1500
13	U Ba Hmi - Daw Than Than and family, No.59, Windsor Street, Sanchaung.	1500
14	Teacher Daw Yee Yee (S.H.S. No.2, Sanchaung), No.5, Thukhamein Street, Sanchaung.	1500
15	Saya Hlaing - Daw Phwa Mye, children and grandchildren, No.20, Kyaiklat Street, Sanchaung.	1500
16.	U Hla Myint (Deputy Chief Engineer), Wife and Family, (3)A, Railway Officer Quarter, Hume Road, Sanchaung.	1500
17	U Tha Zan - Daw Than Than, U Win Naing - Daw Mya Mya Wai, daughter Aye Win Naing, son Zaw Win Naing, U Ye Win - Daw Khin Myint Myint, daughters Pa Pa Ye Win, Mo Mo Ye Win, son Kyaw Swar Ye Win & family, 12/20, Ratana Street, Myenigon.	1500
18	U Than Tun - Daw Aye Aye Khin, children and grandchildren, No.16, Ma Kyi Kyi Street, Sanchaung.	1500

S.No.	Name and Address	Amount Ks.
19	Daw Thein Kyi and family, No.62, Nyaunggon Street, Sanchaung.	1500
20	U Thein Cho - Daw Khin Khin Mar, son Mg Ye Yint Win (Sale Manager, State Timber Corporation), No.18, Khema St., Sanchaung.	1500
21	U Thwin, No.40, Myaungmya Street, Sanchaung.	1500
22	Daw Aye Yin, U Mg Tin, U Mg Thin, U Mg Khin, U Mg Yin, sister Daw Kywe, Daw Nyunt, Nieces and Nephews, No.35, Sanchaung Street, Sanchaung.	1500
23	(Mother Daw Pu), U Aye Min - Daw Kyin Mya and family, No.41, Sisone Street, Sanchaung.	1500
24	U Aung Cho - Daw Hla Nyunt and family, No.287, Prome Road.	1500
25	Daw Ohn Kyi, sister Daw Khin Ohn, daughter Ma Khin Swe Oo, No.34, U Shwe Gun Street, Sanchaung.	1500
26	Dr.U Ohn Kyi - Daw Khin May, son Ko Aye Kywe daughter May Tha Zin Kyi, U Kyaw Thein, No.39, Bassein Street, Sanchaung.	1500
27	U Ohn Shwe - Daw Thein Kyi and family, (8)B, Thiri Mingala Street, Sanchaung.	1500
28	U Chit Htwe - Daw Htay Htay, No.34, Henzada Street, Sanchaung.	1500
29	(Sayadaw U Adissa, Principal, Mingun Vipassana Kyaung. Lowiss Street) and (U Tint, Daw Hta Khin - Parents of U Tin Tun Maung, Daw May Hta Tint), No.29, Kyaiklat Street, Sanchaung.	1500

S.No.	Name and Address	Amount Ks.
	Tamwe Township	
1	U San Linn - Daw Ohn Kyaing and family, No.240, Kyaikkasan St., Tamwe.	3000
2	U Kyaw Hla - Daw Tin Kyi, daughters Ma Myint Myint Aye, Ma Nyunt Nyunt Sein, Ma Kyi Kyi Thin, Ma Nwe Ni Soe Hla, grandchild Ma Kay Khine Kyi, No.230, Kyaikkasan Street, Tamwe.	1500
3	U Kyauk Lone - Daw Rosy, Actor, No.9, 160th Street, Tamwe.	1500
4	(U Tun Yin) - Daw Kyin Sein, No.77, Eissar Thaya Street, Kyaukmyaung.	1500
5	U Kyin Hwet - Daw Than Than Aye, daughter Ma San San Win, Ma Sanda Win, Mg Chit Win Myaing, Ma Thandar Win and family, No.13/23 East Race Course Road, Tamwe.	1500
6	(U Ba Thin) - Daw Kywe, children and grandchildren, No.26, 163rd Street, Ratana Saw Furniture Mart, Tamwe.	1500
7	U Khin Mg - Daw Mya Tin and family, No.17, Eissar Tha Ya Street, Kyaukmyaung.	1500
8	U Khin Mg Swe, M.Sc.(Rgn.), M.Sc. (L'Pool), Ph.D.(London) - Daw Myint Myint Khine, B.Sc.(Gen.Hons.), M.Sc., son Mg Swe Khine, Nyi Nyi Swe Khine, Mg Pyi Soe Khine, No.10, Lann Set Street, Tamwe.	1500
9	U Saw Chu Gin - Daw Si Ru Chun, Children and Grandchildren, 111, Thingangyun Street, Tamwelay Qr.	1500
10	U Saw Win - Daw San Myint and family, No.49, Samma Ditthi St., Kyaukmyaung.	1500

LIST OF DONORS

S.No.	Name and Address	Amount Ks.
11	U Nyunt - Daw Aye Kyi and family, Ba Ho Street, Kyaukmyaung.	1500
12	(Mother Daw Soe Tin), U Nyunt - Daw Mya Yin, Compound No.4, Kan-gyi St., East Race Course, Tamwe.	1500
13	U Tin Mg (Thintbawa Magazine), No.17, Mahlwagone Street,Kyaukmyaung.	1500
14	U Tin Aung - Daw Tin Tin Ohn, Kyaukmyaung.	1500
15	U Tin Oo - Daw Nyein and family, No.27, Ba Ho Street, Byaing Ye Oh Zin Quarter, Kyaukmyaung.	1500
16	(Mother Daw Tin Kyaing) son Thein Gyi Ze Shwe Kyet' U Tin Oo - Daw Kyin Hmwe and children, Compound No.(14) 1st Street, Myitta Nyunt Quarter, Tamwe.	1500
17	U Pe Oo - Daw Nwe Nwe, No.61, Citta Thukha St., Kyaukmyaung.	1500
18	U Ba Than, children and grandchildren, No.41, Mahlwagon St., Kyar Qr.,Tamwe.	1500
19	U Ba Ohn - Daw Net, U Hla Soe - Daw Myint Aye, daughters Thin Thin Soe, Min Min Soe, Ke Thi Soe, Sandar Soe (National Block Makers), Kyaukmyaung.	1500
20	Dr. U Bar Hein - Daw Shwe Sein, daughter Dr. Ma Htay Nwe and family, No.64, Kyaikkasan Street, Tamwe.	1500
21	U Pho Htwe - Daw Chit Saw (Myaungmya Myo Pitzawtayon Kyaung Taik, Dhamma Winaya Warsi Taik Kyaung, Dayaka and Dayikama), daughter Daw Khin Tint, No.304, Bo Lane Street, Kyaukmyaung.	1500
22	Mr.Kar Mo Lo Bo (Retired Commissioner) - Daw Ma Ma Lay, children and grand-children,No.95,Tamwe Street, Tamwe.	1500

S.No.	Name and Address	Amount Ks.
23	U Mg Mg Myint - Daw Cho Cho and family, No.13, Majid Street, Tamwe.	1500
24	Moe Mechanic Trainning School, Brothers and Sisters, No.112, 157th Street, Tamwe.	1500
25	Dr. Myo Aung - Daw Khin May Tint and children No.106, Tamwe Road, Tamwe.	1500
26	U Mya Khine - Daw Nyo Nyo Myint, No.35, Bazaar Street, Kyaukmyaung.	1500
27	U Shwe Win - Daw Mya Yee and family, Employees of Tin Factory, No.254, 256, Kyaikkasan Street,Tamwe.	1500
28	U Hla Mg - Daw Kyi, daughter Ma Tin Hla, No.34, Dagon Thiri Street, Kyaukmyaung.	1500
29	U Hla Mg (Editor, B.P.A.) - Daw Than Sein and family, No.83, Dagon Thiri Street, Kyaukmyaung.	1500
30	U Hla Pe - Daw Khin Sint Sint, 646, Nibban Street, Myitta Nyunt Quarter, Tamwe.	1500
31	U Hla Pe - Daw Kyi Kyi, daughter Ma Mya Mya Khine and family, 'Mya' Industry, No.247, Kyaikkasan Street, Kyaukmyaung.	1500
32	U Hla Pe - Daw Kyin Than, children and grandchildren, No.42, Po Sein Street, Tamwe.	1500
33	U Win Sein - Daw Khin Aye, daughter Aye Aye Mon and family, No.38, Mahlwagon, Kyaukmyaung.	1500
34	U Thaik Tun - Daw Hla Tin, sisters Ma Khin Nyunt, Ma Tin Hlaing and family, Bawgabala, Tamwe.	1500

S.No.	Name and Address	Amount Ks.
35	Daw Thein, U Khin Nyunt - Daw Yin Nu and family, No.26, Dhamma Dana Street, Kyaukmyaung.	1500
36	U Thein Mg - Daw Sein Win, brother U Ngwe Win and children, No.431, Kyaikkasan Road, Tamwe Gyi (B) Qr. Tamwe.	1500
37	Senior Assistant Teachers (S.H.S.No.1) Tamwe.	1500
38	East Thudhamma Society, No.68/70, Dhamma Khanda Street, Kyaukmyaung.	1500
39	U Aung Khin - Daw Kyi Lay and family, No.40, Kyaukmyaung Bazaar Street, Kyaukmyaung.	1500
40	U Aung Tin - Daw Thet Shay and family, No.200, Kyaikkasan Street, East Kyaukmyaung Zay, Kyaukmyaung.	1500
41	U Aein Swun - Daw Hnin and children, No.35(B), Goodliffe Yeiktha Street, Tamwe.	1500
	South Okkalapa Township	
1	U Kyaw - Daw Thi, No.118, 2nd Street, (12) Quarter, South Okkalapa.	1500
2	U Kyaw Myint - Daw Ah Mar, No.549, (10) Quarter, South Okkalapa.	1500
3	U Kywe - Daw Sein, daughter Ma Myint Mar Kyi, No.333, Thu Mingala Street, South Okkalapa.	1500
4	U Soe Han - Daw Than Nyunt, sons Mg Kyaw Soe Win, Mg Kyaw Myo Linn, No.830, Thu Mingala Street, (7) Qr., South Okkalapa.	1500

S.No.	Name and Address	Amount Ks.
5	U Sein Mar Din - Daw Sein Mar Yee, son Mg Moe Win (Sein Mar Din & Moe Win Theatrical Troupe), No.363, Thuta Street, (4) Quarter, South Okkalapa.	1500
6	Daw Nyunt Nyunt, U Khin Mg Than, Major Mya Than, Daw Khin Than, Ma Than Tin, Sayama Ma Khin Saw Yee, No.497, Aye Ratana St.,(16) Quarter, South Okkalapa.	1500
7	U Nyunt Shein - Daw Mya Tin, daughter Ma Yee Yee Win, son Mg Aung Zaw Oo, (Aung Ratana Broking House), No.1105, Thu Mingala Street, (6) Quarter, South Okkalapa.	1500
8	U Tin Mg Mg - Daw Kyi (Merchant) No.48, 4th Street, (3) Quarter, South Okkalapa.	1500
9	(Mother Daw Daw Sein), Daw Ma Ma Thein, Ma Ma Kyi, Ma Ma Yi, Ma Ma Aye, Ko Ko Thein,daughter Than Than Nu, No.400, Marla Myaing Street, (16) Qr., South Okkalapa.	1500
10	U Mg Mg San - Daw Khin Kyi, daughter Aye Min Than, Nyo Nwe Win, No.320, Thitsa Street, South Okkalapa.	1500
11	U Shwe Yi - Daw Mya and family, No.555, 19th Street, (10) Quarter, South Okkalapa.	1500
12	Daw Hla Kyi and family, (No.16 San Nyunt Street, Sanchaung) No.145, South Okkalapa.	1500
13	(U Hla Kyi - Daw Pu), U Hla Mg, Daw Ni, U Kyaw Han, Daw Tin Phone (Thiha Family), No.4, Byamaso Street, South Okkalapa.	1500

S.No.	Name and Address	Amount Ks.
14	U Hla Oo - Daw May Sein, son Capt.Aung Myint, daughter Tin Tin Hla, Khin Khin Hla, Mg Hla Tun, Aye Nyein Aung, Ma U Thin Aung, No.60, Wezayanta Street, South Okkalapa.	1500
15	(U Ba Gyan - Daw Mya), U Thaung Swe - Daw Yin Yin Mya, daughter Ma Swe Swe Win, No.359, Thu Mingala Street, (9) Quarter, South Okkalapa.	1500
16	Daw Thein May and children, No.223, Karaweik Street,South Okkalapa.	1500
17	(U Tin, Daw Aye, Daw Thay), children and grandchildren, No.260, Mitta St., (10) Quarter, South Okkalapa.	1500
18	U Aye Mg - Daw Khin Nwe Yee, sons Mg Zaw Moe, Mg Thet Khine, Mg Myo Min Tun and family, No.698, Shin Theik Dat, 12th Street, (7) Quarter, South Okkalapa.	1500
19	U Aye Thein - Daw Myo Myint Thu, No.145, Thudathana Street, South Okkalapa.	1500
20	U Ba Khin, Daw Than Myint, 946, 7th. Street, Ward 10, South Okkalapa.	1500
21	U Aung Swe, Daw Ahmar Ni, sons Mg Aung Naing & Maung Win Naing, 319, 10th. Street, Ward 7, South Okkalapa.	1500
22	U Chit San Oo, Capt. Pe Thein, Daw Than Shin, Daw Yin May, No.74, Baho Street, Ward 3B, South Okkalapa.	1500
	Twante Township	
1	Sayadaw U Zar Ga Ra, Thein Kyaung, Pyawbwegyi, Twante.	1500

S.No.	Name and Address	Amount Ks.
2	Daw Hnin Ei, sons U Nyein, U Aye, U Han, daughters Ma Mya Tin, Ma Ohn Kyi, Ma Tin Myint, Pyawbwegyi, Twante.	1500
	Dagon Township	
1	(U Kyaw - Daw Ma Ma Gyi), Daw Mya Sein and family, No.24, York Road, Dagon.	3000
2	Daw Than Myint and children, No.76, Sandwith Road, Dagon.	3000
3	U Kyaw Nyunt - Daw Kyin Lay, sons Mg Pe Thein, Mg Myo Win and family, No.48, Uwisara Road.	1500
4	U Kyaw Min - Daw Yee Yee and children, No.22, Lancaster Road.	1500
5	U Kyaw Myint - Daw Kyi, son Mg Thet Myint, daughter Su Su Myint, No.25/R.23, Uwisara Road.	1500
6	U Kyaw Yin - Daw Tin Yee, (Kyaung Dayakas), No.56, Manawhari Street.	1500
7	Col. Khin Mg Soe - Sayama Daw Hta Hta Nyunt, daughter Mya Myint Zu Soe, son Kaung Myat Soe, S.H.S.(1) Dagon.	1500
8	U Khin Mg Mg - Daw Kyi Kyi Than and family, No.114, Khayebin Street.	1500
9	Daw Khin Myint, Brothers and Sisters, No.115, Khayebin Street.	1500
10	(U Pho Ngwe) - Daw Ngwe, son U Kan Htun - Daw Kyin May and family, No.1/R10, Godwin Road.	1500
11	U Sein - Daw Kyi, children and grand-children, No.24(B), Manawhari Road.	1500
12	Sunn Zaw Mg, No.114, Khayebin Street.	1500

S.No.	Name and Address	Amount Ks.
13	Daw Tin Nyunt - Daw Khin Toe Myint, Mg Htin Kyaw, No.112, Khayebin Street.	1500
14	Capt. Tin Tun - Dr. Daw Khin Than Nu, son Mg Win Htut, daughter Swe Swe Htut and family, No.1(B) Pyi-daungsu Yeiktha Street.	1500
15	U Tin Hoke - Daw Chit Tin and children No.112, Khayebin Street.	1500
16	U Toe Mg (Retired Advocate, Attorney General's Department) - Daw Khin Myint, Building No.46, Sandwith St.	1500
17	U Po Kyu - Daw Phwa Khin and family, No.121, Sandwith Street.	1500
18	(In memory of 2nd Lt. Aung Ko Ko, B.Sc.,D.S.A.), U Po Mi - Daw Nyunt Nyunt Kyi, son Pho La Min, Pho La Win, daughter Dr. May La Linn, No.295, Top Floor, Godwin Road.	1500
19	U Pho Thon and children, No.22, East Bazaar Street.	1500
20	(Mother Daw Lay Swe), U Min Htwe(2nd Grade, Naing Ngant Gon Yee) - Daw Myint Phyu, son Tin Min Htut, Mg Thet Tin Htoo, Room No.25, Building No.24, Uwisara Yeiktha.	1500
21	Dr. Mg Mg Lay - Dr. Ma Yin May and children, No.22, East Bazaar Street.	1500
22	U Mya Han - Daw Kyi Kyi and family, No.48, Uwisara Road.	1500
23	U Myint Too - Daw Nyunt Yee, Daw Soe Yee (Retired Judge), No.278, Uwisara Road.	1500
24	U Shein Myint - Daw Nyo Tin & family, No.11, Building No.18, Uwisara Villa.	1500

S.No.	Name and Address	Amount Ks.
25	Daw Shwe Ngaw and family, No.140, Pagoda Road.	1500
26	W.O.I Hla Kyin - Daw Hla Saw Win, C.S.D.S.(Air) Dept., Ministry of Defence.	1500
27	U Hla Kyi - Daw Hnin Nyunt and family, No.42, York Road.	1500
28	Daw Hlaing Khin, daughter Daw Yin Yin, Compound No.30, York Road.	1500
29	(U Ba Htoon - Daw Me Sein), Daw Than Nyunt daughter Dr. Khin Saw Win, son Mg Win Myint, Compound No.19, York Road.	1500
30	Daw Khin Thein, son U Tin Mg, daughter Daw Mya Yin and Relatives, No.9, York Road.	1500
31	U Thein Aung, sons Mg Myint Than, Mg Aung Min, daughter Yee Yee Aung and family, Compound No.19, Room No.25, York Road.	1500
32	(U Shwe Lann) Daw Daw Ohn, Mogok family, No.29F, Budd Street.	1500
33	Shwedagon (Sasana Association)	1500
34	U Shwe Khin - Daw Than Sein (Moulmein) Parents of U Than Tun and Daw Tin Mar Yi (Ministry for Foreign Affairs), 73, Prome Road.	1500
	<u>Dawbon Township</u>	
1	U Tin Win - Daw Than Than Kyi, No.83, Lake Street, Basseinmye, Dawbon.	1500
	<u>Pazundaung Township</u>	
1	U Kyin Sai - Daw Thein Mya (Merchant) No.30, Upper Pazundaung Road.	1500

DN1, DL9

S.No.	Name and Address	Amount Ks.
2	Daw Kyin Myaing and family, No.475, Lower Pazundaung.	1500
3	Daw Kyin Hmwe, brother U Hoke Sein and children, No.513, Lower Pazundaung	1500
4	U Kywe Oh, No.10, Khanma Street, Taung Lone Pyan Quarter, Pazundaung.	1500
5	U Khin Mg - Daw Kyin Myaing and children, Camel Brand Slipper Shop, No.24, Daw Nu Street, Yegyaw.	1500
6	U Kyin Mg - Daw Khin Yee, No.(30), Mahazeya St., Kyitaw Qr.	1500
7	Ma Chu Mg Mg (Life-stock Breeding Dept.), Saya Mg Drug House, No.16, Bogyoke Street.	1500
8	U Chit Hla - Daw Kyi, daughters Daw Khin Than Si, Ma Khin Thi Ta, sons Mg Aye Thein, Nyi Nyi Chit Hla, Mg Mg Thaw Ta Chit Hla, No.53, Yegyaw St.	1500
9	U Gunacara (Mula Dhammacariya), Missionary Sayadaw of the hill regions, Salin Kyaung Taik.	1500
10	U Sein - Daw Hla Tin, daughter Daw Yin Yin, No.59, Yegyaw Street.	1500
11	Dr. Zaw Than Mg, Aye Mg Mg, son Si Thu Mg (Saya Mg Drug House), No.16, Bogyoke Road.	1500
12	Mg Dar Na and family, No.6, Gan-da-mar Street, Pazundaung.	1500
13	U Ba Htay (Retired Secretary) - Daw Thin Kyi, children and grandchildren, No.57, Zizawar Street, Pazundaung.	1500
14	Saya Mg, children and grandchildren (Saya Mg Drug House), No.16, Bogyoke Street.	1500

S.No.	Name and Address	Amount Ks.
15	U Mg Mg - Daw Aye Kyin, (Saya Mg Drug House) No.16, Bogyoke Street.	1500
16	U Mg Mg (Ex-Mayor), No.11, Oh Bo Street.	1500
17	Daw Mya Kyin, U Thein Han - Ma Khin Tint and family, No.21, Kon Ze Tann.	1500
18	(U Pho Khine - Daw War), Daw Mya Lay, Brothers and Sisters, No.32, Yu-za-na Street, Yegyaw.	1500
19	(Daw Thaung) U Mya Than - Daw Nyunt Nyunt and family, No.21, Yegyaw St.	1500
20	U Myint - Daw Kyi, No.37, Kaya Thiddi Street, Lower Pazundaung.	1500
21	Satudi Thar Sangha Dar Na Swan Laung - Dhammar Yon Wut Society, Ye Kyaw Wut Kyaung Street.	1500
22	Saya Shwe (Physician), (Saya Mg Drug House), No.16, Bogyoke Aung San Road.	1500
23	Daw Lwan - Daw Kyin Hwar, No.33, Leikkan Street.	1500
24	Ma Win Mg Mg (M.Sc. (Saya Mg Drug House), No.16, Bogyoke Street.	1500
25	U Thein Pe - Daw Ohn Myint, (Saya Mg Drug House), No.16, Bogyoke Street.	1500
26	U Thein Ohn - Daw Mya Kyi and family, No.(7), Maha-ze-ya Street.	1500
27	(U Mya Mg) - Daw Ah Mar, son Mg Hlaing Tun, daughter Ma Nu Nu Yee, son Mg Tun Myint, No.42, Pazundaung Kwet Thit Street.	1500

S.No.	Name and Address	Amount Ks.
28	U Aung Khin - Daw Khin Htwe Yee, son Khine Zaw Lin, No.206, Botahtaung Pagoda Road.	1500
29	U Aung Phyo (a) V.M.Abbadula - Daw Khin Sein and family, No.22, Gan-Da-Mar Street.	1500
30	U Aung Min - Daw Ah Mar Kyu and family, No.3, Pa Tauk Street.	1500
31	Ommar Mg Mg, (Saya Mg Drug House), No.16, Bogyoke Aung San Street.	1500
	Pabedan Township	
1	(Merchants and Industrialists Association) No.74/86, Mg Taulay Street.	3000
2	U Kan Myint - Daw Tin Mya, son Mg Hla Tun, (Wakema), No.112, Shwebontha St.	1500
3	U Ko Ko Yin - Daw Tin Kyi, children and grandchildren, No.61, Ground Floor, 29th Street.	1500
4	U Kyaw - Daw Htwe Sein (Shwe Nan Set Drug House), No.105, 24th Street.	1500
5	U Kyaw Khin Myint - Daw Khin Khin Sein and family, (Sein Ratana Jewellers), No.134, Shwebontha St.	1500
6	U Kyaw Sein - Daw Aye Myint, Ko Chit Phwe, Ko Tun Tun and family, No.64, 29th Street.	1500
7	U Kyaw Lin - Daw Yin Yin Kyi, son Mg Aung Myint, Mg Aung Swe, daughter Ma Sa Be, No.156, 31st Street.	1500
8	U Kyaw Win - Daw Khin Lay Kyi and family, Wakema Diamond House, No.45, Shwebontha Street.	1500

S.No.	Name and Address	Amount Ks.
9	Daw Kyin and family, No.36, Shwe Dagon Pagoda Road.	1500
10	Daw Kyin Hte, children and grand-children, No.226, 29th Street.	1500
11	Thakhin Kyee Myint, son Mg Tun Kyaw, daughter Ma Khin Myint and grand-children, No.31/164, Sule Pagoda Road.	1500
12	Daw Kyi Khin, son Dr. Soe Linn daughter Daw Myint Myint Aye, grand-children Mg Ye Linn Aung and Ma May Zin Khine, No.139, Ground Floor, 30th Street.	1500
13	U Kyi Sein - Daw Aye Kyi and family, No.242, Konzaydan.	1500
14	Wunna-Kyaw-Htin U Kyi Tin (Retired Finance Secretary) - Daw Hla Sein and family, No.264, Mahabandoola Street.	1500
15	Daw Khin Tint, brother U Tin Ohn, Niece Ma San Yin May, Niece and Nephews, No.85(B) Block, Thein Gyi Zay	1500
16.	Daw Chan, (Brothers and Sisters), No.146, Shwebontha Street.	1500
17	U Sein - Daw Hla Kyi and children, No.88, 31st Street.	1500
18	U Sein Htoon, (Jewellery Shop Owner), No.181, East Bogyoke Bazaar, Rangoon.	1500
19	Saya Nyunt - Daw Mya Mya (Burmese Physician), No.161, 29th Street.	1500
20	Mother Daw Nyunt Sein, son U Kyaw Lay - Daw Hla Myint, No.365, Room 3, Maungtaulay Street.	1500
21	U Tin Kyi - Daw Hla Hla, Niece Daw Ah Mar, No.134, Room 3, 25th Street.	1500

S.No.	Name and Address	Amount Ks.
22	Daw Tin Sein, daughter Aye Aye Myint, son Mg Htin Aung and family, No.157, Kon Zay Dan Street.	1500
23	U Tin Mg Ni - Daw Yee Yee, No.495, Mahabandoola Street.	1500
24	U Tin Hla - Daw Than and family, (Merchant), No.177, Mg Taulay Street.	1500
25	Ko Tin Aye - Ma Tin Hlaing (a) Daw Dhammacari, No.32, 27th Street.	1500
26	U Tun Yin - Daw Ma Ma Kyi and children, No.774, Mahabandoola St.	1500
27	U Tun Lwin - Daw San San and family, No.147, 27th Street.	1500
28	Daw Pa Pa and family (Merchant), No.66, Konzaydan.	1500
29	U Ba Yin - Daw Mya Thi and family, No.131, 24th Street.	1500
30	U Pho Han - Daw San Nwe and family, No.15, Shwe Dagon Pagoda Road.	1500
31	Ko Mg Myint - Ma Kyi Kyi Win and family, No.14,(B) Block, Thein Gyi Bazaar.	1500
32	(Mother Daw Hta Pu), U Mya - Daw Nyunt Nyunt Khin, Daw Khin Kyi, Mg Hla Thaung, Mg Myint Kyi, No.237, 2nd Floor, 30th Street.	1500
33	U Mya Soe - Daw Htwe Tin, daughter Lat Lat, No.235 (B) Block, Thein Gyi Bazaar.	1500
34	Daw Mya Yee and family, No.210, 31st Street.	1500
35	Daw Mya Yin, children and grand-children, No.65, Ground Floor, 29th Street.	1500

S.No.	Name and Address	Amount Ks.
36	Daw Myint Myint, (Myint Myint Store), No.73, Bogyoke Market.	1500
37	U Myint Lwin - Ma Mya Win and family, No.26, 27th Street.	1500
38	U Myint Thein - Daw Saw Myat Lay, son Mg Myat Than Hein, daughter Ma Saw Nyo Saint, No.194, Shwebontha Street.	1500
39	U Yu Ti - Daw Kyin Lwan and family, No.241, Shwebontha Street.	1500
40	Daw Shin, son Mg Kyaing Lain - Ma Thein Kyi and family, No.74, Konzaydan.	1500
41	U Shwe (Jewellery Shop Owner) and children, No.145, Shwebontha Street.	1500
42	U La Cha Mi Dat Ban Gyi and family, No.209, 33rd Street.	1500
43	U Hla Po - Daw Than Than, Mg Tin Win, Ma Hla Nu, Mg Tin Tun, Ma Hla Kyin, Mg Myo Myint, Ma Thant Zin Myint, Mg Htay Aung, Ma Thein Thein Hlaing and family, No.115, Bogyoke Market.	1500
44	U Hla Mg - Daw War Nu and family, (Hla Mitta Textile Shop), No.134, Central Block, Bogyoke Market	1500
45	U Mg Chit - Daw Hla Yin and family, No.77, 32nd Street.	1500
46	U Hla Win - Daw San Yee and family, No.140, Shwedagon Pagoda Road.	1500
47	U Win Naing + Daw Menine, Senior Gazetted Officer M.O.C.,Head Office, 127, Mogul Street.	1500
48	U Thaung Tin - Daw Khin Yee and children, No.256/262,Shwebontha St.	1500

S.No.	Name and Address	Amount Ks
49	(Mother Daw Ngwe Tin) U Thaung Mg - Daw Khin Hla and family, No.64, 27th Street, Rangoon.	1500
50	U Thaung Hla - Daw Khin May, sons Mg Aung Kyaw, Aung Thu Ya, daughter Mg Khin Sanda, (Thaung Hla Block Makers) Rangoon.	1500
51	U Thein Naing - Daw Khin and family, No.49, 27th Street, Rangoon.	1500
52	Daw Han Sein, No.30 Shwedagon Pagoda Road, Rangoon.	1500
53	U Aye - Daw Tin Lay and family, No.73 (B) Block, Thein Gyi Bazaar, Rangoon.	1500
54	U Aye Kyi - Daw Myint Myint and family No.351, Mg Taulay Street, Rangoon.	1500
55	U Aye Mg - Daw Mya Thway and family, (U Ba Nyein and Sons, Burmese Drug Shop), Bogyoke Market, Rangoon.	1500
56	Daw Aye Thein and children, Konzaydan, Pabedan Township, Rangoon.	1500
57	U Aye Thwin - Daw Aye Myint Kyi, daughter Moe Moe Myat, son Mg Aung Zaw Aye, daughter Ma Mya Mya Aye, No161, Mg Taulay Street, Rangoon.	1500
58	U Aung Kyin, Daw Hla Hla Myat Parents of Pa Pa Kyin - Thet Thet Kyin No.432/444 - Room No.14, Shwebontha Street, Rangoon.	1500
	Bahan Township	
1	U Nu - Daw Mya Yee, children and grandchildren, No.42, Pyidaungsu Lane, Goodliffe.	113000
2	Anonymous donor, Bahan, Rangoon.	61000

S.No.	Name and Address	Amount Ks.
3	U Nyun - Daw Than Tin, children and grandchildren, 1, Ngadatkyi Pagoda Road, Rangoon.	3000
4	U Nyi Nyi - Daw Hla May and children, No.15/17, Windermere Road, Rangoon.	3000
5	U Tun Min - Daw Than Sein, sister Daw Mya Nwe, brother U Mg Mg Nyunt, Dr.Daw Mya Mya Win, No.108, Natmauk Street, Rangoon.	3000
6	Daw Daw Phon, son U Myint - Daw Than Than, children and grandchildren, No.48, Sukhita Taik, Goodliffe Road.	3000
7	Sammāsanda U Tun Lin - Daw Tint, No.91, Windermere Road, Rangoon.	3000
8	U Ye Gaung Nyunt (Advocate) - Daw Khin Myint Swe and children, No.15 Pyidaungsu Lane, Goodliffe.	3000
9	U Than Daing (Chairman, Mogok Vipassanā Ahphwe Gyoke) - Daw Tin Tin and family, Rangoon.	3000
10	U Than Mg (Patron, Mogok Vipassanā Ahphwe Gyoke) - Kyarpyan Ma Kauk, Rangoon.	3000
11	(U Ba Win) - Daw Aye Yee and family, No.59, Inyamyaing, Rangoon.	3000
12	U Aunt Gyi - Daw May Nyunt and family, No.130, Windermere Road , Rangoon.	3000
13	Daw Aye Kyi and children, (Soon-kyaung Amagyi), Mahasi Sasana Yeiktha, Rgn.	2000
14	U Kyaw Khine, Wife, children and grandchildren, No.54, Windermere Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
15	U Kyaw Sein - Daw Ohn Sein, (Dayaka and Kyaung-ama of Maha Visuddhayon Kyaung) Rangoon.	1500
16	Dr. Kyaw Tin Hla - Ma Thet Zaw and family, No.18, Inya Road, Rangoon.	1500
17	Daw Kyin Aye, No.22, Bo-thu-ya Street, Bo Sein Hman Quarter, Rangoon.	1500
18	U Kyin - Daw Mya May and family, No.86, Natmauk Street, Rangoon.	1500
19	Daw Khin Kyi, Rangoon.	1500
20	Daw Khin Htwe, Rangoon.	1500
21	Daw Khin Pyone and family, No.15, Jamal Road, Rangoon.	1500
22	U Khin - Daw Khin Than and children, No.1/3, Golden Valley Avenue.	1500
23	U Tun Win (Saving Bank Officer) - Daw Chit Chit and children, No.69, Golden Valley.	1500
24	U Chit Hla - Daw Htwe Kyi, children and grandchildren, No.25, Golden Valley, Rangoon.	1500
25	U Chain Swan - Daw Cho Cho, Sons Mg Soe Naing, Mg Kyaw Soe, Mg Win Aung, No.125, Kaba Aye Pagoda Road, Rangoon.	1500
26	Dr. Chan Tait - Daw Khin Phwar and family, Windermere Road, Rangoon.	1500
27	Maha-Tharay-Sithu U Chan Tha - Daw Tin Tin May, No.31, Golden Valley Bahan.	1500
28	U Saw Mg - Daw Thein Nwe, son Aung Ye Myint, children and grandchildren, No.46, Goodliffe Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
29	U San Mg (Retired Justice) - Daw Khin Kyu and family, No.32, Inyamyaing Street, Rangoon.	1500
30	U Soe Thin (S.I.B.Director) - Dr.Daw Mya Kyi (Paediatrician), Daughter Wai Wai Khine, son Mg Thein Lin Htet, Compound No.41, Golden Valley,Rangoon.	1500
31	U Saing Sai Sin Ha - Daw Hla Hla, Khine Sin Ha Nat Nan Mar, Nan Si Ha Don, No.50, Inyamyaing, Rangoon.	1500
32	U Sein Pe - Daw Oo and childrens, No.52, Goodliffe Road, Rangoon.	1500
33	Daw Sein Hmyin, No.2, Inya Myaing, Rangoon.	1500
34	U Zaw Nyunt - Daw Tu, children and grandchildren, No.93, Windermere Road, Rangoon.	1500
35	Yatanabon U Tilawka (Patron) and Lay-Disciples, (Buddha Wāda Kaba Shwe Phon Taw Ah Phwe Gyoke) Pitaka Block, No.16, Gyar Taw Ya Street, Rangoon.	1500
36	Sithu U Tin (Wunna-Kyaw-Htin) - Daw Khin Thet Tin and children, No.50(A) Inya Road, Rangoon.	1500
37	Daw Tin Tin, sister Daw Khin Mu and family, No.16, Inya Road, Rangoon.	1500
38	U Tin Mg - Daw Ma Ma Gyi, No.69, Golden Valley, Rangoon.	1500
39	U Tin Mg - Daw Ma Ma Gyi, son Mg Htay Aung, No.5(C), Natmauk Road, Rangoon.	1500
40	U Tin Mg Gyi - Daw Than Than Hla and son Mg Thein Win (Retd. Dy.General Manager & Lecturer). No.55, Inyamyaing, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
41	Daw Tin Shwe (Public Health Dept.), No.7(A), Goodliffe Road, Rangoon.	1500
42	(U Kyaw Sein - Daw Ohn Sein, U Tun Kyaing), Ko Tin Win - Ma Tin Mya.	1500
43	(Tharay-Sithu U San Nyunt) - Daw Hta Hta, No.76, Inya Road, Rangoon.	1500
44	U Tun Shein - Daw Khin Phone and family, No.3, Kokine Road, Rangoon.	1500
45	U Tun Shwe - Daw Khin Aye, son Mg Zaw Win, daughter Mya Soe Sint and grand-children, No.34, Inyamyaing, Rangoon.	1500
46	Dhammarakkhita Dhammaccakka Patipada Propagation Society, No.85/87, U Chit Mg Road, Rangoon.	1500
47	Daw Hnin Si and children, No.60, Goodliffe Road, Rangoon.	1500
48	Ah Shin Pyinna Tha Mi (Shwe Ye Saung Sayadaw, Mahasi Sasana Yeiktha).	1500
49	U Pa - Daw Tin Kyi and family, Boundary Road, Rangoon.	1500
50	U Paw Sein - Daw San May (Papawadi Thanakha), No.39, Compound No.25, Park Lane.	1500
51	U Bo Sein - Daw Ohn Tin and family, No.70(A) Inya Road, Rangoon.	1500
52	(Mother Daw Ohn Yin), U Ba Htay (Retired Financial Commissioner) - Daw Mya Tin and family, No.54 (A), Golden Valley, Rangoon.	1500
53	U Ba Yin - Daw Khin Than, sons Mg Myo Myint, Mg Myo Tint, Mg Soe Thein, Zaw Win Aung and daughter Kyi Kyi Myint, No.72, Windermere Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
54	U Ba Hla Maung, Rangoon.	1500
55	U Ba Thin - Daw Pa Le, son Mg Zaw Min and daughter Khin Aye Yu, No.14, Tower Lane, Rangoon.	1500
56	Daw Mi Mi (Sasana Yeiktha), Bahan Township, Rangoon.	1500
57	U Mg Mg (Bar-at-law) - Wunna-Kyaw-Htin Daw May May Khin (Bar-at-law), Donor of Ordination Hall.	1500
58	U Myo Myint - Daw Khin Khin and family, No.34, Pyidaungsu Lane, Goodliffe.	1500
59	(Brother U Ba Shin, Sister Daw Than), U Mya Mg, Mahasi Yeiktha.	1500
60	U Yu Sai - Daw Shu Kyi and family, No.15, Tank Road, Rangoon.	1500
61	Daw Yin May (Ministry of Health), No.54, Komin Kochin Road, Rangoon.	1500
62	U Yein Phan - Daw Nu Nu and family, No.97(B) Kaba Aye Pagoda Road, Rangoon	1500
63	U Hla Tu - Daw Thein Kyi and family, No.32(A) Pyidaungsu Lane, Rangoon.	1500
64	U Hla Nyunt, Rangoon.	1500
65	U Win Swe - Daw Khin Khin Sein and family, No.30, Po Sein Road, Rangoon.	1500
66	Thakhin Tha Doe - Daw Nyo Win Phu, sister Daw Aye Khin and family, Hermitage Road, Rangoon.	1500
67	Sayadaw U Thuzāta & Disciples, U Aung Than Kyi, U Tin Aung, U Ni, U Shwe Win, Daw Nyo, Daw Tin Hla, Daw Aye Pu, Daw Saw Kyi, Daw Kyi Aung, Daw Than Tin, Daw Tin Yee, Palè Myint Myint, Daw Khin Myint & Daw Mya Tin, Mahasi Sasana Yeiktha.	1500

S.No.	Name and Address	Amount Ks.
68	Ashin Thawbana (Mahasi Sasana Yeiktha and Yogis).	1500
69	Daw Thawt, son U Aung Thein - Daw Khin Myint, (Aye Yeik Tha), No.50, 1st St., Goodliffe, Rangoon.	1500
70	U Thet Su - Daw Khin Than and family, No.18(A), Inya Road, Rangoon.	1500
71	U Than Tin - Daw Than Nu and family, No.1, Kaba Aye Pagoda Road, Rangoon.	1500
72	U Shwe Wa - Daw Thein Khin, daughter Daw Than Nu, Daw Khin Ohn, No.15(A) Natmauk Avenue, Rangoon.	1500
73	U Than Mg - Daw Khin Yee Yee and children, No.10, Inyamyaing, Rangoon.	1500
74	Lt.Comdr.Than Lwin (Retired) - Daw Khin Khin Gyi, son Lwin Maw Oo and daughter Khin May Mi Lwin, No.53/55, Aye Yeik Tha, 1st Street, (4) Azid Compound, Goodliffe, Rangoon.	1500
75	Daw Thein Nyunt and family, No.17, Maha Bawga Street, Goodliffe.	1500
76	Thiri-Pyan-Chi-Sithu U Thein Toke (Naing Ngant Gon Yi First Grade) - Daw Kyi Kyi, sister Daw Tin Tin Thein, children and grandchildren, No.76, Windermere Road, Rangoon.	1500
77	Dr. Thein Mg and family, No.9, Chin Chong Yeiktha, Rangoon.	1500
78	Daw Thein Hmi - Daw Thein Han, No.34, Pyidaungsu Lane, Rangoon.	1500
79	Daw Thein Han, No.80, Hermitage Road, Rangoon.	1500
80	U Thein Aung - Daw Tin Sein & son Mg Mg Toe,No.15(A),Natmauk Yeiktha.	1500

S.No.	Name and Address	Amount Ks.
81	U Han Tint - Daw Khin Nyein and family children and grandchildren, No.45, Inyamyaing, Rangoon.	1500
82	Daw Ah Kyi, No.91, Windermere Road, Rangoon.	1500
83	Teacher Daw Ah Phein (Women Yogi Welfare Worker), No.16, Hermitage, Rangoon.	1500
84	U Aye (Retired Excise Commissioner, Naing Ngant Gon Yi First Grade) and family, No.53, Inyamyaing, Rangoon-	1500
85	U Aye Ko - Daw Ohn Yee and family, People's Police Station.	1500
86	Daw Aye Kyin, brother U Hla Mg, sister Daw Ohn Kyi, niece Ma Tin Kyi and family, No.30, 2nd Street, Rangoon.	1500
87	New Burma U Aye Mg and family, No.68(D), Inya Road, Rangoon.	1500
88	(Mother Daw Hnin Si) U An Mg - Daw Tin May, U Aung Lin - Daw Than Than Si, Si, Dr. Kyaw Myint Oo - Daw Than Than Ywe, Dr. San Hla Htwe - Daw Than Than Swe, U Hla Htoo, U Myo Min - Daw Cho Cho, No.60, Goodliffe, Rangoon.	1500
89	U Aung Kyi and family.	1500
90	Thado-Thiri-Thudhamma Dr. U Aye Mg, M.A.,Ll.M.,Ll.B.(Cambridge), Retired Supreme Court Judge, Ex:Judicial Minister - Daw Khin Nu, No.47, Komin Kochin Road, Rangoon.	1500
91	Min Kay Khine, No.102, Thukhuma St., Goodliffe.	1500
92	U Mg Mg Myint - Daw Khin Myo Chit No.34, Golden Valley.	1500

S.No.	Name and Address	Amount Ks.
93	(In Memory of Daw Kyin Than) U Hla Pe and Family, No.42, Po Sein Street.	1500
94	Daw Khin Sein, Monhyin Yogi, Boundary Road.	1500
95	Daw Khin Ma Gyi - Daw Khin Kyi Kyi, and U Hla Phoo and family.	1500
96	(In Memory of U Than Daw Kyaing) Daw Nyun Yee and family, Bo-Letya Street.	1500
97	U Tun Aung, No.47 A, Lowis Road, Golden Valley.	1500
98	U Po Tha, Daw Tin Hmatt, No.32 Lowis Road, Golden Valley.	1500
99	U Yin Whet, Daw Khin Saing No.55 Goodliffe.	1500
100	Sayadaw U Ādissa, Taik-oke , Mingun Tawya Kyaung Taik, Mingun Dhamma Vihara Street.	1500
101	Daw Ohn Khin, 42A, Park Lane, Kanbe	1500
	<u>Botataung Township</u>	
1	U Ba Thein - Daw Tin Tin, children a and grandchildren, No.213/217 Creek Street, Rangoon.	3000
2	Daw Aye Kyaing and family, Building No.6, Room 2, 50th Street, Rangoon.	3000
3	U Kyaw Shein - Daw Mi Mi, children and grandchildren, No.123, 46th Street, Rangoon.	1500
4	(Daw Shwe Hman), U Kyin Po and children, No.96, Bogyoke Aung San Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
5	(U Mg Kyaing) - Daw Kyin Hlaing and children, No.129, Anawratha Street, (City Slipper Shop), Rangoon.	1500
6	Daw Kyi, Daw Khin Nyunt, Daw Ohn Kyi, U Min Aung - Daw Sein Than, U Myo Nyung - Daw Mya Tin, U Hla Myint - Daw Khin Yi and U Htay Myint - Daw Khin Thein Kyaing, No.29, 49th St., Rangoon.	1500
7	Daw Kyi Myo Win, Daw Nyunt May, No.80, Ground Floor, 46th Street, Govt. Quarters, Botataung, Rangoon.	1500
8	Daw Khin Saw and Son Mg Win Naing, No.111/113, Botataung Pagodá Road, Rangoon.	1500
9	(U Aye Bar - Daw Ngwe Ya) Aunt Daw Khin Htwe, U Tin Ohn, Daw Than May, No.1 Arakan Street, Monkey Point, Rangoon.	150C
10	U Khant - Daw Phwar Hmi, Daw Ma Ma Gyi, U San Lin, Daw Ma Ma Lay, 51st Street, Middle Block, No.132 Top Floor, Rangoon.	1500
11	U Chan Htoon - Daw Mya Mya, children and grandchildren, No.121,46th Street,(Top Floor), Rgn.	1500
12	Phwar Su, children and grandchildren, No.251, Corner of 46th Street and Maha Bandoola Street, Rangoon.	1500
13	Mother Daw Saw Tin, Dr. Yu Yu Htwe and family, No.97, Adamson St.,Thompson Villa,Rgn	1500
14	U Nyunt (Gold Smith) and family, No.194, 50th Street, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
15	U Tin Oo - Daw Khin Nyo, Customs Villa, 51st Street, Rangoon.	1500
16	U Taing Kyaw - Daw Kyin, daughter Ma Khin Kyi and family, No.73/75, 49th Street, Rangoon.	1500
17	U Tun Aye, daughter Ma Khin Aye Myint and son Mg Myint Kyi, No.245 Creek Street, Rangoon.	1500
18	U Par - Daw Lun Tin, No.145, 46th Street (Top Floor), Rangoon.	1500
19	(Mother Daw Chain, Sister Daw Mya Shwe), Daw Mya May, No.102, 51st St., Rangoon.	1500
20	U Mya Mg and family, No.113, 49th Street, Rangoon.	1500
21	Saya Theikpan U Myint Oo (Palmist) - Daw Nyunt Nyunt Yee, son Mg Kyaw Kyaw Thet Pyay Phyo Aung and family, No.145, 46th Street, (Top Floor), Rgn.	1500
22	U Moon Chaung, Daw Kyin Mya, No.162, 48th Street, Rangoon.	1500
23	U Ye Nyunt - Daw Mya Mya Than and son Mg Kyaw Lwin Nyunt, No.110, 51st St., Rangoon.	1500
24	U Shwe Nyunt - Daw Khin Khin Aye, No.343, Bo Aung Gyaw Street, Rangoon.	1500
25	U Win Sein - Daw Shu Yin and family, No.144, Anawratha Street, Rangoon.	1500
26	Daw Daw Than, No.91, Anawratha Street, Rangoon.	1500
27	Daw Than Tin and son Mg Mg Tar, No.6, Thompson Avenue, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
28	Daw Than Yee, No.46, 43rd Street, Rangoon.	1500
29	Daw Thein Myint, No.143, 48th Street, Rangoon.	1500
30	U Hoke Yon - Daw Tin Paing, daughter Ma Tin Tin Oo and son Mg Htay Win, No.105/107, 49th Street, Rangoon.	1500
31	(In memory of Parents, Wife Daw Khin Mar and son Mg Myint Swe), U Han Paw and daughter Myint Myint Han, No.150, Bogalay Bazaar Street, Rangoon.	1500
32	(U Ba Htwe) - Daw Aye Toke, No.88, 51st Street, Rangoon.	1500
33	(Daw Nyunt), U Aung Cho - Daw Ma Ma Gyi, and U Khin Htay - Daw Tin Yee, No.39, 62nd Street, Rangoon.	1500
34	U Aung Myint - Daw Myint Myint and daughter Thin Thin Aung (Customs), No.185, Botataung Pagoda Road, Rangoon.	1500
35	U Aung Than - Daw San San, daughters Ma Le Le Kyu, Ma Khin Khin Than and Ma Win Win Than (Thameedaw Drug Store), No.128, Bogalay Bazaar Street, Rangoon.	1500
36	(U Thein Myint) - Daw Ohn May and son Mg Win Htay, No.100, 50th Street, Rangoon.	1500
37	Daw Ngwe Su, Daw Kyin Yan and family, No.140, Creek Street, Rangoon.	1500
38	Abhidhamma Sayagyi U Tun Tin and family, Room No.28, Building No.7, Corner of 50th St. and Merchant St.	1500
39	U Khin Zaw Tun, Daw Khin Nyunt Lin and Parents, No.213/217 Mahabandoola Street, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
40	(In memory of U Than Tun & Parents) Daw Khin May Tint and Sons, 213/217, Mahabandoola Street, Rangoon.	1500
41	U Maung Maung - Daw Ngwe Eaik and family, (F.A.O.I. Consultant Engineer), No.339, Room No.9/10, Bo Aung Gyaw Street, Rangoon.	1500
42	Daw Than Than Sein and family, No.219, Creek Street.	1500
	<u>Mayangon Township</u>	
1	(In memory of Dr. U Sein Maung) Daw Tin Aye and family, No.1, Konemyint Tharyar, 7th Mile, Prome Road.	3000
2	Col.U Tin Thein Lu (Retired) - Daw Khin Khin Su, children & grandchildren, No.23, Dubern Road, Rangoon.	3000
3	(Daw Tin Oo), U Tun Aung Soe - Daw Myint Myint Kyi, son Zaw Min Soe, Mg Kyaw Soe and daughter Yee Yee Soe, No.12(K), Public Road, 7th Mile, Rangoon.	3000
4	Thakhin Thein Pe - Daw Hla Than (Wakema), Chawdwingon, Rangoon.	3000
5	U Thein Shwe - Daw Thein Tin, No.9, Kaba-aye Pagoda Road, Rangoon.	1500
6	Daw Kyin Than, Rangoon.	1500
7	Daw Khin Than (Wakema), Dubern Road, Rangoon.	1500
8	U Chan Htoon - Daw Khin Khin Thein and family, No.53, 6½ Mile, Prome Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
9	U San Lwin - Daw Than and children, No.15(A), 5½ Mile, Kaba-aye Pagoda Road, Rangoon.	1500
10	Daw Saw Tin, Rangoon.	1500
11	Thamaingkhan Sawbwagyi Maha Thray Sithu Sao Tun Aye, Naing Ngant Gon Yi First Grade - Wife, children and grandchildren, Aung Ban Villa (2), Irrigation Compound (8½ Mile), Prome Road, Rangoon.	1500
12	U Zawtika (Kamma-htānacariya) Nyannacagi Vipassana Meditation Centre, 8th Mile, Rangoon.	1500
13	Zeya-Kyaw-Htin Lt.Col.Tint Swe (Retired), Naing Ngant Gon Yi First Grade - Major Daw Than Than, 9, Martin Avenue, 6th Mile, Prome Road, Rangoon.	1500
14	U Tin Hla ç Daw Aye Aye Kyi and children, No.39(G), Kaba-aye Pagoda Road, Rangoon.	1500
15	U Tun Khin and Wife, Rangoon.	1500
16	Daw Nu Nu May and children,No.45(K), 7½ Mile, Prome Road, Rangoon.	1500
17	U Ba Than (Retired) - Daw Tin Myint, daughter Ma Khin Myint Myint Than, son Mg Kyaw Myint Than and family, No.21, Aung Theikdi Yeiktha, Thamaing, Rangoon.	1500
18	U Ba Thein - Daw Tin Tin Kyi and children, (B.T. Brothers), No. 29, Prome Road, Rangoon.	1500
19	U Ba Ohn - Daw Khin An & family, No.32(J), 6th Mile,Prome Road,Rangoon.	1500

S.No.	Name and Address	Amount Ks.
20	U Ba Oo - Daw Mya Khin, children and grandchildren (B.T.Brothers), No.30(A), 7th Mile, Prome Road, Rangoon.	1500
21	U Myo Tint - Daw Aye Aye Mya and family,(Thu Zar General Stores), No.2, Kyaikwaing Pagoda Road,Rangoon.	1500
22	Daw Than Yin - Daw Tin - Daw Than Khin, No.32(G), 6th Mile, Prome Road, Rangoon.	1500
23	(Daw Khin Toke), U Thein Pe - Daw Ti Ti, No.13/14, Kyaikwaing Pagoda Road, Rangoon.	1500
24	U Aye - Daw Thein Shin, No.9, Danatheikdi Street, Kaba-aye, Rangoon.	1500
25	(Mother Daw Ohn May), U Aung Kyi - Daw Khin Khin Htwe, daughter San San Aung and son Ko Ko Aung, (Condensed Milk Factory Compound), 9th Mile, Prome Road, Rangoon.	1500
26	U Oo Thwin - Daw Than Than Win and children, No.60(A), 6½ Mile, Prome Road, Rangoon.	1500
27	Sayadaw Ashin Te-zein-da, Shwegyin Kyaung, Wireless West, Kaba-aye.	1500
	<u>Mingala Taung Nyunt Township</u>	
1	(Mother Daw Pu, Daw Ohn Mying) son U Ngwe Zin - Daw Nyunt, No.9, 94th Street, Kandawgalay, Rangoon.	4500
2	U Ba Than - Daw Kyawt May, Little Sisters Road,Kandawgalay, Rangoon.	2500

S.No.	Name and Address	Amount Ks.
3	Mother Daw Thet, Elder sister Daw Ma Ma Gyi, daughter Daw Khin Thein and son Ko Ko Gyi, No.88, Little Sisters Road, Kandawgalay, Rangoon.	2500
4	Thakhin Myo Nyunt and Daw Saw Yee, No.124, 94th - Street, Kandawgalay, Rangoon.	2000
5	Daw Mya Khin, No.144, Myanma-gonyee Street, Kandawgalay, Rangoon.	1500
6	U Than Maung, Daw Kyon and Parents, No.1 Victoria Street, A.F.P.F.L. Quarter, Kandawgalay, Rangoon.	1500
7	Sayagyi U Aung Kywe, Teachers, Students, Education Officer, Office Staff and family, State High School No.1, Mingala-Taungnyunt.	1500
8	U Kyaw Myint - Daw Yee Yee and family, No.40, Maha Zeya Street, Rangoon.	1500
9	U Mg Mg Lay (Retired Irrigation Engineer) - Daw Kyin, No.62, 123rd Street, Kandawgalay, Rangoon.	1500
10	(U Mar Din - Daw Sein Pwint), U Chit Nyunt - Daw Waing Shin and family, No.21, 89th Street, Kandawgalay, Rangoon.	1500
11	U Saw Lin-Daw Tin Tin, No.41, 88th Street, Kandawgalay, Rangoon.	1500
12	U Soe Tint - Daw Ahmar Tin & family, No.90, Bow Lane, Rangoon.	1500
13	Daw Tin, daughter Ma Khin Mya, Ma Yin Hla, son Ko Thaung Aye, daughters Aye Aye Thein, Aye Aye Myint, Khin Htay Yin & grandchildren, No.4/8, A.F.P.F.L. Qr., Rangoon.	1500

S.No.	Name and Address	Amount Ks.
14	U Tun Min - (Daw Nu), No.17, 87th Street, Rangoon.	1500
15	U Tun Ohn - (Daw Yee), and children, No.3, 11th Street, San Pya A.F.P.F.L. Quarter, Rangoon.	1500
16	Daw Phwa Mya(Hollandia Laundary Service), No.15, Bandagon, 2nd Street, Kandawgalay, Rangoon.	1500
17	U Ba - Daw Tin Tin, sons Mg Zaw Win, Mg Ko Ko Lay, Mg Kyi Win, Mg Hla Pho, daughter Ma Myint Myint May and family.	1500
18	U Mar Din - Daw Sein Pwint & family, No.21, 89th Street, Kandawgalay, Rangoon.	1500
19	Daw Mya May and Daw Mya Aye, (in memory of U Ba Mya - Daw Sein, Aunt Daw Daw Yee, Sister Daw Mya Shwe and Brother U Than), No.8/10, 121st Street, Rangoon.	1500
20	(Daw Mya Than), No.31, 87th Street, Kandawgalay, Rangoon.	1500
21	Daw Yi Tin (Merchant), Sister, Nieces and Nephews, No.7, 89th Street, Kandawgalay, Rangoon.	1500
22	U Hla Sein (Advocate) - Daw Yin, U Mg Han - Daw Tin Yee, Dr.Soe Nyunt - Daw Khin Hla Sein, Niece Ma Khin Nyunt and grandchildren, No.34,101st. Street, Kandawgalay, Rangoon.	1500
23	U Hla Myint - Daw Khin Hla, No.85, 93rd Street, Kandawgalay, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
24	U Hla Swe - Daw Khin Than, (Wakema), No.139/433, Theinbyu Road, Rangoon.	1500
25	Lt.Col. Hla Win - Daw Myint Myint Win, daughter Phyu Phyu Win, Moe Moe Win and son Mg Ko Win, No.68, 125th Street, Kandawgalay, Rangoon.	1500
26	Daw Hla Oo, daughter Daw Kyin Aye, brother U Mya - Daw Yin Kyi & family, No.446, Theinbyu Road, Kandawgalay, Rangoon.	1500
27	U Thar Yar - Daw Tin Hla & family, (Merchant), No.44/46, 123rd Street, Rangoon.	1500
28	(U Hoke Kyaing) - Daw Than Myint (Merchant) and family, No.5, Room No. 30, A.F.P.F.L. Quarter, Rangoon.	1500
29	(In memory of Mother Daw Chit), Daw Than Yee and family, No.17, 108th Street, Rangoon.	1500
30	(U Tun Shwe) - Daw Than Shin, daughters Myint Myint Thein, Myint Myint Than and son Mg Sein Than, No.7, 88th Street, Rangoon.	1500
31	Daw Thein May, No.91, Yegyaw Street, Kyitaw Quarter, Rangoon.	1500
32	Daw Ohn Kyi, brothers and sisters, No.1, Mac Gregor Street, Rangoon.	1500
	<u>Mingaladon Township</u>	
1	Teachers and Students, S.M.S.No.1.	3000
2	Wakema U Kauk Pe - Daw Hla Nyein, son Major Tin Nyunt, daughter Daw Thwe Thwe Yi, B.A., Grandchild Ma Wa Wa Yee Tint, Ma Le Le Yee Tin and Ma Ummar Yee Tin, No.4, 14th Street, Mingaladon.	1500

S.No.	Name and Address	Amount Ks.
3	Daw Khin Tint, son Major Thaung Sein - Daw Kyi Kyi Thein, grandchild Saw Yu Mon and family, No.1, Signal Security Force.	1500
4	U Khin Tun - Daw Mya Win, sons Mg Aye Soe, Mg Win Moe, Khin Myo Thwe and Ma Yi Yi Win (Textile Factory), Mingaladon.	1500
5	Dr.U Sein Thwe - Daw Myint Myint Lay, son Nay Lin Aung and daughter Ma Thida Lay Thwe, Htaukkyant, Mingaladon.	1500
6	U Han Sein - Daw Yu and family, U Han Shein - Daw Thein Tin and family Hlawgaywa, Mingaladon.	1500
	North Okkalapa Township	
1	U Khin Aye - Daw Tin Hlaing, daughters Ma Myint Myint Aye, Ma Khin Khin Tint, son Mg Thant Zin, Mg San Min, No.3/61, Khemarthi Street, Ward H.	1500
2	U Sein Mg - Daw Kyin Htay & family, No.255, Ward B, Mizze Street.	1500
3	U Tin Hla - Daw Aye Myint, U Aung Than - Daw Ngwe, Mg Kyaw Kyaw - Ma Khin Kywe, Mg Myint Aung - Ma Myint Myint & family, No.143, Zizawa 2nd Street, Ward No.2.	
4	U Han Sein - Daw Lwan and family, Aung Thiri Alluminium Factory,No.1A.	1500
	Hmawbi Township	
1	U San-Di-Mar, Hmawbi The-Inn-Gu Meditation Centre, Hnawgon village.	1500

S.No	Name and Address	Amount Ks.
2	Saya Hmaing (Aunglan) - Daw Than Tin, son U Soe Win - Daw Khin War War, son Dr. Soe Lin - Daw Myint Myint Aye, son U Soe Nyunt, daughter Ma Htwe Htwe, Ma Aye Aye and grandchildren, Wanet-chaung village.	1500
	<u>Yankin Township</u>	
1	(In memory of Parents and Daw Ye Ye) U Tin Nwe, Daw Kyi Kyi & children, Captain Zaw Min, Dr.Khin Aye Mu, Dr.Myint Han, Daw Khin Myint Khine, Captain We Lwin, Daw Tin Thein Nwe and family, No.2, Padommar Pyakhan Street.	1500
2	U Tun Khin and Daw Than Myint, Mg Maung Thwe and Ma Lwin Lwin, 1/139, Yankin.	1500
3	U Kyaw Thein - Daw Chit, U Kyin Tun - Daw Ohn Kyi, children & grandchildren Man-Aung and Malamyaing Streets, Baukhtaw.	1500
4	Daw Kyin Tin, Myint Myint Khine Photo Studio, No.1, Pyidaw Aye Yeiktha.	1500
5	Daw Kyi Kyi, son Dr. Mg Mg Aye, daughter Ma Khin Htay Wai, grandchild Kyaw Soe Lin and Ne Myo Min, No.5, Hospital Road, Pyithaya Yeiktha, Baukhtaw.	1500
6	U Khin Mg - Daw Kyin May & family, No.1, Pyidawaye Yeiktha, Kaba-aye Pagoda Road, Rangoon.	1500
7	U Khin Mg Win - Daw Khin Htay and Relatives (in memory of Phyu Phyu Thin), No.28(Ga), Kyaukkon Street.	1500

S.No.	Name and Address	Amount Ks.
8	U Saw Mg Tin - Daw Htar Yin & family, No.3, Pyidawaye Yeiktha, Kaba-aye Pagoda Road, Rangoon.	1500
9	U Saw Lwin - Daw Phyu Phyu Khin and family, No.28(C), Kyaukkon Street, Rangoon.	1500
10	U Soe Hlaing - Daw Nu Nu and family, No.4, Maha Bodhi Street,Kyaukkon, Rangoon.	1500
11	(Maj.Tin Oo) - Daw Nyunt Nyunt and son Mg Zar Ne Oo, No.256/12, Yankin, Rangoon.	1500
12	Daw Tin Tin (Head Mistress), Daw Swi Ho, Daw Swi Ti, Daw Kyin Sein and Daw Swi Kyan (Yogis) Chinese Buddhist Vegetarians Temple, No.33, Station Road, Bauktaw, Rangoon.	1500
13	Maj. Tin Aye - Daw Ngwe Ywet (Teacher), No.9, Kanbe Road,Rangoon.	1500
14	U Tin Aung - Daw Nyunt Nyunt Yee, daughters Dr. Khin Lay Kyu, Khin Lay Phyu, Khin Lay Mu, Khin Lay May, sons Ko Ko Mg, Nyi Nyi Mg, sister Daw Khin Pyone, No.3, Democracy Street,Bauktaw Rangoon.	1500
15	U Tun Tin - Daw Tin Pu & grandchild Yin Yin Kyi (Merchant), No.369/R.24, West Yankin, Rangoon.	1500
16	U Tun Wa - Daw Ohn, daughter Ma Thida Tun and son Mg Myint Win Tun, No.1B, Kanbe Road, Rangoon.	1500
17	Maj.Pye Mg - Daw Yi Yi,sons Mg Lwin U, Mg Kyaw Min,Mg Myo Myint,Mg Sein Lin, Kyaw Pye U,Thaw Pye U,daughters Khin Mya Thway,Thin Thin Pye & Mi Mi Pye Maung, No.3, Anawratha Street,Kyaukkon, Rangoon.	1500

S.No	Name and Address	Amount Ks.
18	Thakin Ba Thit - Daw Khin Hlaing, son U Kyaw Thaung - Ma Khin Lay, grand-children Thein Gi Oo & Ma Sandi Thaung, No.25, Min-ye-kyaw-swa Street, Kyaukkon.	1500
19	U Khin Mg Zaw (V.O.A), U Ba Han - Daw Khin Aye & family, No.3, Thamadhi Street, Kyaukkon, Rangoon.	1500
20	U Mg Mg - Daw Than and family, (Soviet Pyan U Mg Mg Circus Troupe), No.28 Aungzeya Road, Kyaukkon, Rangoon.	1500
21	Col. Mg Mg Khin - Daw Nan Oo, daughters Khin Khin Oo & Khin Aye Tha, Sooniram Park, Rangoon.	1500
22	Maj. Mg Mg Latt - Daw Thein Thein Latt, sons Mg Thet Tun & Mg Myint Thein, No.(6), Pyithaya Road, Bauktaw, Rangoon.	1500
23	U Shwe Mra - Daw Khin Tint, No.23, Myitzu Street, Parami Yeiktha, Rangoon.	1500
24	U Hla Thaung - Daw Tin Tin and family, (Win Mauk), No.35, Parami Yeiktha, Rangoon.	1500
25	Daw Thein May - (Dr. U Na Yar) and family, No.27(B), Kaba-aye Pagoda Road, Rangoon.	1500
26	Mother Daw Ei, son U Soe Kyi - Daw Thein Yi, children and grandchildren, No.3, Min-ye-kyaw-swa Street, Kyaukkon.	1500
27	Daw Ohn Kyin (Assistant Director, A.R.D.C. ,Yankin, Rangoon.	1500
28	[In memory of U Hla Win (a) U Bo Lay], son Mg Ohn Khine (Merchant), No.7, Aungzeya Street, Kyaukkon, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
29	Daw Ohn Sein, Ma Soe Soe Mar, Ma Myint Myint San, Daw Swi Awai, Laung Aw Kyu, U Kyaw Win, U Sein Tun, U Aye Tun - Daw Swi Bein, Daw An Khant, Daw Swi Gant, Ma Ah Mi Sin, Daw Swi Poh, Daw Bi Kyu and Daw San Shwe (Chinese Buddhist Vegetarian Temple) No. 33, Station Road, Bauktaw, Rangoon.	1500
30	U Ohn Shwe - Daw Kyin Pu & family, (Myint Myint Khine Photo Studio), No.(1), Pyidawaye Yeiktha, Kaba-aye Pagoda Road, Rangoon.	1500
	<u>Latha Township</u>	
1	Sino-Burmese Buddha Sasana Society, No.356, Strand Road, Rangoon.	1780
2	U Kyaw Thaung - Daw San Yee & family, X-Ray Department, R.G.H., Rangoon.	1500
3	U Ba Yin - Daw Mya Thi and family, Latha.	1500
4	(U Thein Mg - Daw Thaw), daughter Tri Ratana Daw Khin Phwa, (Tri Ratana Drug Company), No.705, Mahabandoola Street, Rangoon.	1500
5	(U Aung Bu) - Daw Kyi Kyi, children and grandchildren, No.15, 18th Street, Rangoon.	1500
6	U Khin Mg Kyaw - Dr. Mya Mya Aye and Mya Ratana family, No.145, 20th Street, Rangoon.	1500
7	Daw Khin Myint & family,(B.A.Beauty Products),No.45, Sint-oh-dan Street, Rangoon.	1500
8	In memory of U Khin Aung.	1500
9	U Su Yon - Daw Kyaing & family, No.34, 21st. Street, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
10	U San Ohn, Golden Star Rubber Industry, No.132/134, Latha Street, Rangoon.	1500
11	Daw Sann.	1500
12	(Daw Shwe Thaung), Daw Sein, No.134, 19th Street, Rangoon.	1500
13	Daw Nyunt Wai, (Retired), No.96, Sint-oh-dan Street, Rangoon.	1500
14	Sino-Burmese Buddha Sasana Society, No.356, Strand Road, Rangoon.	1500
15	(Mother Daw Saw Tin), U Tin Aung - Daw Kyi Kyi Hla and children, No.72, Ground floor, 24th Street, Rangoon.	1500
16	U Tun Tauk - Daw Kyi Kyi & family, No.124, Latha Street, Rangoon.	1500
17	U Ba Sein - Daw Saw Kyi & family, No.38, First floor, 24th Street, Rangoon.	1500
18	U Ba Thaw - Daw Thin and family, No.128, Latha Township, Rangoon.	1500
19	U Min Naing - Daw Kyin Yee, son Dr. Myo Zaw, Dr. Aung Win Zaw and Mg Nyunt Zaw, No.683, Mahabandoola Street, Rangoon.	1500
20	Daw Mya Aye, No.33, Sint-oh-dan Street, Rangoon.	1500
21	Mg Myint Win, Elder sister and sisters.	1500
22	U Mon Tinn - Daw Khin Swan & family, No.75, Latha Street, Rangoon.	1500
23	Ko Yin Phyu - Ma San Nwe & son Mg Kyaw Khine,No.36, Sint-oh-dan Street, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
24	Yan Khine Kwan, No.134, First floor, 19th Street, Rangoon.	1500
25	U Shwe Lin - Daw Kyin Kyin, daughters Ma San San Win, Ma Hla Hla Win, Mg Sein Min and Mg Sein Tun Lin, No.163 (A), Mg Khine Street, Rangoon.	1500
26	U Hla Maung - Daw Phwa Shin & children (Myint Thawda Thinghan Taik), No.217-219, Canal Street, Rangoon.	1500
27	U Waing - Daw Kyin Hwet and family, No.36/3, Sint-oh-dan Street, Rangoon.	1500
28	U Thein Tun - Daw Win Win Than and U Thein Tan (Merchant), No.21/2, Sint-oh-dan Street, Rangoon.	1500
29	Maung Aung Myint, No.21, Maung Khine Street, Rangoon.	1500
	<u>Lanmadaw Township</u>	
1	(U Ba Aung - Daw Daw Zin, Aunt Daw Daw Yin and sister Daw Hta Yee), Inspector of Police U Ne Aung - Daw Khin Khin Aung and family, No.77, Shwetaungdan Street, Rangoon.	3000
2	Burma Buddhist Meritorious Association (B.B.M.A.), No.189, Canal Street.	1500
3	U Kyaw Sein - Daw Kyu Kyu & family, (Merchants), No.20, 12th Street, Rangoon.	1500
4	U Kyaw Nyunt - Daw Aye Myint & son Mg Ne Lin, No.79, Morton Street, Rangoon.	1500
5	U Kyaw Min, brother U Tin Aung - Daw Thi Thi Maw and sister Daw Kyin Myaing, No.33/35, 8th Street, Rangoon.	1500

S.No	Name and Address	Amount Ks.
6	U Kyin San - Daw Tin Kyi, U Htay Myint - Daw Hla Yin, Daw Hla Yee, Dr.Mg Mg Oo - San San Win, U Khin Mg Gyi - Daw San San Myint, U Myo Khine - Daw Yee Yee Myaing and family, No.68, 11th Street, Rangoon.	1500
7	Daw Kyin Sein and family, No.100, 15th Street, Rangoon.	1500
8	(In memory of U Mg Kyaing) - Daw Kyin Swan, and daughter Ma Cho Mar Kyaing (Merchants),No.39, Morton Street, Ward 3, Rangoon.	1500
9	Daw Kyin Myaing and family, No.11/9, 15th Street, Rangoon.	1500
10	(In memory of U Lin Yon - Daw Hla Yin) daughter Daw Kyin Aye, son U San Tun and daughter Daw Myint Myint Than, No.134, Shwetaungdan Street,Rangoon.	1500
11	U Kyi Sein - Daw Tin Aung & family, No.76, Lanmadaw, Rangoon.	1500
12	Daw Kyin Nyunt,Daw Shu Bi, Mg Kyin Tun, Ma Khin Swe Win and children, No.109, Phonegyi Street, Rangoon.	1500
13	Daw Khin Nyunt and family, No.56, Phonegyi Street, Rangoon.	1500
14	(U Thwe) - Daw Khin Tint, daughter Daw Khin Thwe, Col. Tin Aye - Daw Yi Yi Thwe, U Win Mg - Daw Khin Su Su Thwe, No.8/6, Lanthit Yeiktha, Phonegyi Street, Rangoon.	1500
15	Daw Khin Shwe, Daw Kyi, Ma Yee Yee Khin and Ko Than Aung, No.47, Prome Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
16	Ma Khin Lay Thwe, Mg Win Pe, Mg Myint Pe, Ma Khin Aye Thwe, Ma Khin Lay Le, brothers and sisters, 263, Canal Street, Rangoon.	1500
17	U Chit Htone - Daw Aye Nyunt, No.56, Phonegyi Street, Rangoon.	1500
18	U Ngwe - Daw Than Mya & family, No.77, Phonegyi Street, Rangoon.	1500
19	(U Pho Dwe) - Daw Saw Shin, son U Mg Su - Daw Tin Shwe, U Sit Pu - Daw Mya Mya, U Hla Mg - Daw Tin May and U Kyin Hoke - Daw Htay Htay, (Merchants), No.52, Morton Street, Rangoon.	1500
20	U San - Daw Chit, No.52, 13th Street, Rangoon.	1500
21	U Soe Yin - Daw Ngwe Than, daughters Khin Khin Yu, Khin Khin Gyi and Ma Myint Myint Soe,1/R.13, Keighly Avenue, Rangoon.	1500
22	(In memory of U Kywe & daughter Lora), Daw Sein Kyi & family, No.133, Lanmadaw, Rangoon.	1500
23	U Ton Gyi - Daw Kyin Lwan & family, No.67, 5th Street, Rangoon.	1500
24	U Htwe - Daw Tin and family, (Merchants), No.10/13, Lanmadaw, Rangoon.	1500
25	U Tun Shein, U Aung Nyunt & family, (Dagon Thanat-phet Brokerage), No. 72, Keighly Street, Rangoon.	1500
26	U Paung - Daw Kyin, son Mg Aung Myint, daughter Ma Kyin Nyein and family, No.70, 16th Street,Rangoon.	1500

No.	Name and Address	Amount Ks.
27	Daw Phwa Mya and family, No.87, 12th Street, Rangoon.	1500
28	U Bala - Daw Than Kyi (Nyaungdon), children and grandchildren, No.61, 6th Street, Rangoon.	1500
29	U Ba Nyein - Daw Myint Tin, Daw Khin Kyi, Daw Tin Yi, U Ba Hein, Dr. Ye Htut, Dr. Zin Thet Mar and Ma Kyi Kyi Myint, No.214, St.John Street, Rangoon.	1500
30	U Ba Tin - Daw Hla Tin, children and grandchildren, No.86, Top floor, 12th Street, Rangoon.	1500
31	U Bo Ga Lay, (Retired A.O., State Lottery Department), No.263, Canal Street, 8th Street, Rangoon.	1500
32	U Pho Shwe - Daw Aye Mya, U Khin - Daw Kywe and family, No.99, Shwetaung-dan Street, Rangoon.	1500
33	U Mg Gyi - Daw Nyar and family, No.195, Upper Keighly Street, Rangoon.	1500
34	U Mg Kha - Daw Kyin May, son Ko Win Mg, daughter Ma Than Hla and family, (Merchants), No.30, Bazaar Street, Bahosi Quarter, Rangoon.	1500
35	U Mg Sein - Daw Kyin Hto & children, No.4, 11th Street, Rangoon.	1500
36	U Mg Hla - Daw Sein Pu and family, No.75, Morton Street, Rangoon.	1500
37	U Mg Aye - Daw Inn Ya & family, No.31, 14th Street, Rangoon.	1500
38	Capt. Daw Mya Kyaing, No.116, Shwetaungdan Street, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
39	U Myaing - Daw Win Yee and Family, No.39 (Top Floor) Kaingdan St., Rangoon.	1500
40	U Ye Myint - Daw Mya Yi and Family (Wakema), No.45, 6th Street, Rangoon.	1500
41	(Kyan Shu Thein - Si Kaw Sein), Yong Si Aine and Family, Lanmadaw, Rangoon.	1500
42	Yong Teng Temple, Lanmadaw, Rangoon.	1500
43	U Shein Myint - Daw Than Tin, Sister and Family, No.8, 11th Street, Rangoon.	1500
44	U Shwe Ya - Daw Hla Yin and Sister Daw Kyin Nu, No.36, 2nd Street, Rangoon.	1500
45	U Shwe Aye - Daw Tin Aye Khin, Lanmadaw, Rangoon.	1500
46	Lin Lye Hwat, Than Hock Khee, Lanmadaw.	1500
47	Nagani Daw Hla, No.825, Mahabandoola Street, Lanmadaw.	1500
48	(U Tun Myint) - Daw Hla Kyi and Children, Lanmadaw.	1500
49	U Hla Pe - Daw Mya Sein, Son U Tin Htoon, Daughter Daw San Myint and Daw Tin Tin Win, No.271, Canal Street, Ward 3, Lanmadaw.	1500
50	U Hla Thaung - Daw Toke, U Tin Nyunt, Son U Saw Mg - Daw Myint Myint, U Aye Kyu, Han Myint Mg, Naing Myint Mg and Yu Yu Myint, No.45, 12th Street, Lanmadaw.	1500
51	U Win Tint - Daw Win Win, Son Mg Aung Myo, Mg Aung Kyaw Win and Ko Ko Naing, No.17, Building No.3, Lanthit Yeiktha, Lanmadaw.	1500
52	U Thu Daw - Daw Hla Ngwe, No.115, Lanmadaw.	1500

S.No.	Name and Address	Amount Ks.
53	U Thaik Tun - Daw Than Than and Family, (Merchants), No.72, Morton Street, Lanmadaw.	1500
54	Daw Thaung, Daw Ohn Khin and Family, No.77, 7th Street, Morton, Lanmadaw.	1500
55	U Thaung - Daw Khin Hla, Son Mg Aye Pe, Daughter Ma Khin Yee and Ma Win Myat Aye, No.177, Canal Street, and corner of Shwetaungdan Street, Lanmadaw.	1500
56	Daw Than, Son U Yan Kyi - Daw Kyin Hmi, No.33, Shwetaungdan Street, Lanmadaw.	1500
57	Daw Daw Than, Son U Aye Thaung - Daw Nu Yin and Family, No.5, 14th Street, Lanmadaw.	1500
58	U Than Aung - Daw Nyunt Yin, Son U Ah Lone (Moulmein), and Daughter Daw Tin Kyi, No.117/119, Mg Khine Street, Lanmadaw.	1500
59	(In memory of U Shwe Khin - Daw Than Sein, Moulmein), U Than Tun - Daw Tin Mar Yee (Ministry of Foreign Affairs), No.73, Prome Road, Lanmadaw.	1500
60	Ye Nan Mye Thakhin Thein Mg and Family, No.3, 1st Street, Lanthit Yeiktha, Lanmadaw.	1500
61	Daw Thein Yin, Daw Than Yee, Children and Grandchildren, No.36, 15th Street, Lanmadaw.	1500
62	U Hoke Sein - Daw Myint Kyi and Family, No.75, Morton Street, Lanmadaw.	1500
63	Daw Aye Mi, No.24, Shwetaungdan, Lanmadaw.	1500
64	U Aung Khin - Daw Saw Tin, No.57, Hledan (Stevenson) Street, Lanmadaw.	1500

S.No.	Name and Address	Amount Ks.
65	Ong Kun Kvan, Than Shu Poe, Lanmadaw.	1500
	Hlaing Township	
1	U Kyi Oo - Daw May May Myint and Family, No.26, 50th Thukha Street, Ward 8, Hlaing.	1500
2	Lt. Col. U Khin Nyein (Retired) - Daw Tin Tin Yee, Son Mg Lwin Oo, Mg Pyit Phyo Win, Khin Mya Thway, Mg Win Myat, Ma Aye Aye Tun, Mar Lar Htwe and Children, No.11(A), Ward 7, Pandita Lane, Hlaing.	1500
3	U Saw Mg - Daw Sein Yin and Family, No.29, 2nd Street, Thirimyaing, Ward 13, Hlaing.	1500
4	Ashin Sandawara (Thayet Aungmingala), Padana - Naryaka - Kammathanacariya, Hlaing Mahasi Sasana Yeiktha, Yogi Kyaung Street, Ward 11, Hlaing.	1500
5	P. Orr Tun Yin - Daw Pya Ohn, Daughter Daw Khin Thein and Daw Khin Myint Yin, No.531 (A), Malamyaing Avenue, Prome Road, Hlaing.	1500
6	U Mya Saung - Daw Khin Nyunt and Family, (Merchant), No.3, Rangoon-Insein Road, Ward 16, Hlaing.	1500
7	U Thaung Sein - Daw Khin Khin and Family, (Merchant), No.145, Rangoon-Insein Road, Hlaing.	1500
8	U Than Mg - Daw Phwa Sin and Family, No.29, 2nd Street, Thirimyaing, Ward 13, Hlaing.	1500
9	Daw Thein Tin, Son U Ko Ko and Family, Aung Dhamma Yeiktha, Ward 12, Hlaing.	1500

S.No.	Name and Address	Amount Ks.
10	U Thein Tan - Daw Min Thet Mon, Daughter Myo Thida Mon and Son Aung Kyaw Thu, No.3, Group (1) Teachers Villa, University Estate. Thamaing, Hlaing.	1500
	Hlegu Township	
1	U Mg Sein - Daw Sein Myaing and Family, Dapein, Hlegu.	1500
2	(In memory of Parents U Ba Tin and Daw Sein Nyo and Sister Daw Lay Tin), Daw Nyunt Yee and Daughter Ma San San, No.88, Myoma Street, Hlegu.	1500
	Thaketa Township	
1	(In memory of Mother Daw Khin Myaing), U Kyi Thein - Daw Mya Mya and Family, No.150, Yan-Aung Lane, 1st Street, Ward 3, Thaketa.	1500
2	U Khin Thon - Daw Khin Khin Win and Family, No.465, Manpye 11th Street, Thaketa.	1500
3	(Daw Ohn Nyunt), U Chit Sein - Daw Nyunt Sein and Sister Daw Khin Kyi, No.676, Kyaungzu Myeni 5th Street, Ward 7, Thaketa.	1500
4	U Ba Myaing - Daw Khin Yu and Family, No.478, Manpye 11th Street, Thaketa.	1500
	Thingangyun Township	
1	U Khin Tun - Daw Hla Kyi and Children, (Ngwe Zin Yaw Rope Factory), Thingangyun.	1500
2	U Ba Kyi - Daw Khin Ohn Yee and Family, No.952, Yadana Street, Ward 16, Thingangyun.	1500
3	U Bon Kee - Daw Hwa San and Children, No.54, Lutlatye Street, Thingangyun.	1500

S.No.	Name and Address	Amount Ks.
4	Former Yogis (No.23, Pho-mye Street, Kandawgalay) C/o. "Thingangyun Township Mahasi Sasana Yeiktha", Thingangyun.	1500
	Thuwunna Township	
1	Daw Saw Tha, No.290/R.3, School Road Bus-stop, Ward 25, Thuwunna.	1500
2	U Sein - Daw Kyi Kyi, (Star Brand Paints) No.35, Pyinma Myaing Street, Collective Housing, Thuwunna.	1500
3	Daw Sein Sein, (E.E.N.T. Hospital), No.214, Ingyinmyaing Street, Thuwunna.	1500
4	(In memory of U Ba Maung and Son Ko Tin Maung Myint) Daw Ohn Kyi and Daughter Ma Khin Mar Kyi, No.14, Room No.5, Thanthumar Street, Thuwunna.	1500
	Syriam Township	
1	Sayadaw U Wunna, Pathama-pyan Sarthin-daik, Min Kyaung, C/o. Syriam Township Sayadaw U Kalyana and lay diciples of U-yin Village, Syriam.	3000
2	Hman Pin Kyaung Sayadaw (94 years old) and his disciples, Yone-tha-pye-kan, Syriam.	1500
	Ahlone Township	
1	U Ba Tha, Son U Tun Kyi, Daughter Daw Than Yee, Grandchild Mg Win Myint and Grandchildren, No.16, Foucar Street, Ahlone.	4500
2	Daw Daw Thein (Kyaung Dayakamagyi) Chauk Htat Gyi Clock Tower and Thein Gi Oo, U Saw Oo (Taik Kyaung Dayakagyi), No.95, Forest Road, Ahlone.	3000
3	Daw Khin Nyunt, Daw Khin Myo Myint, No.38, Normal School Street, Ahlone.	1500

S.No.	Name and Address	Amount Ks.
4	U Hla Tin (Retired D.C.) - Daw Khin Ma Lay and Family, No.168, Suburban Road, Ahlone.	1500
5	U Tin Mg - Daw Myint, (Galon Min Cheroot Factory), No.162, Pahtama Thiri Yeiktha, Ahlone.	1500
6	U Tin Mg Kyi - Daw Thein Kyi, No.162, Lower Kemmendine Road, Ahlone.	1500
7	Daw Pu and Family, No.9, Sin-ye-kan St., Ahlone.	1500
8	U Myint Swe - Daw Khin Khin Soe and Family, No.14, Normal School Street, Ahlone.	1500
9	U Hla Tun Phyu - Daw Ti, Daughter Daw Yin Oo and Grandchild Myat Hla Oo, No.29, Suburban Road, Ahlone.	1500
10	Daw Tha No Aye, No.57, Mission Road, Ahlone.	1500
11	U Than Nwe - Daw Khin Nyunt and Family, No.160, Ahlone Road, Ahlone.	1500
12	U Arthur - Daw Yin Kyi and Children, Daneedaw Yeiktha, Ahlone.	1500
13	U Aung Tin - Daw Kyin Saing, No.57, Sin-min Street, Ahlone.	1500
14	(In memory of Parents U Pauk and Daw Mi Mi) Daw Khin Kyi, No.4, Franklin Street, Ahlone.	1500
	<u>Insein Township</u>	
1	U Sein Win (Maw-Gun-Win First Grade) - Daw Than Shin (Pantanaw), U Po Than - Daw Thein Yin, No.111, Church Road, Aung San Myo, Insein.	3000
2	U Kyaw Htoo - Daw Aye and Family, No.6, 5th Street, East Gyogon, Insein.	1500

S.No.	Name and Address	Amount Ks.
3	U Chun Hoke - Daw Hla Yin and Family, (Merchants), No.20, Insein Road, Gyogon, Insein.	1500
4	U Kyi Tun - Daw Khin Pu and Family, (Merchants), No.21, Phongyi St., Insein.	1500
5	(In memory of U Wa Kin) - Daw Sein and Family, No.198, Mingaladon Road, East Ywama Qr., Insein.	1500
6	U Tun Mg - Daw Kyin Kyin and Family, No.345, 2nd Street, East Gyogon, Insein.	1500
7	U Pan - Daw Pyant and Family, (Merchants) Strand Road, West Quarter, Insein.	1500
8	U Ba Mg, Daughter Daw Khin Than Nwe and Son U Thein Tan, No.16(A), R.I.T. Campus, Insein.	1500
9	U Pho Ba - Daw Nyein Kywe, Son U Hla - Daw Yin Sein, Grandchild Ma Thi Thi Aye and Ma Tin Tin Hla, No.3, 4th Street, East Gyogon, Insein.	1500
10	U Mg Kauk - Daw Kyin Myint and Family, (Merchants), Insein.	1500
11	U Mg Kyaw - Daw Khin Myint Sein and Family, No.1/3, B.P.I. Estate, Insein.	1500
12	U Mya Ngwe - Daw Kyi Lay, (Merchants), No.200, Lower Mingaladon Road, Ywama, Insein.	1500
13	U Hla Myint - Daw Thein Tin and Family, No.108(A), Insein-Mingaladon Road, East Ywama Quarter, Insein.	1500
14	(In memory of U San Pwint - Daw Oo May), Daw Thein, Daw Yin and Family, No.6, 4th Street, East Gyogon, Insein.	1500

S.No.	Name and Address	Amount Ks.
15	U Han Thein - Daw Soe Tin, Son U Win Han, Daw Su Su Tin, U Tin Win, Daw Ah Mar Ni, U Khin Mg Aye, Dr. Daw San Htoo and Grandchildren, Daw-na Street, Insein.	1500
16	U Aye Bar - Daw Ngwe Ya and Son U Aung Khin Oo, No.303, 1st Street, East Gyogon, Insein.	1500
17	U Hla Myint (Daw Thein Tin), Daughter Ma Khin Khin Tint and Family, No.108/A, Mingaladon Road, East Ywama, Insein.	1500
	Thuwunna Township	
	U Mya Thwin (deceased), 109/2, Kyun-shwe-myaing Road, Thuwunna Co-operative Housing.	1500

(172) DONATIONS FROM BURMESE NATIONALS LIVING ABROAD

S.No.	Name and Address	Amount Ks.
	(1) America	
1	U Tin Thein (Aircraft Engineer) - Daw Than Than Aye and Children, West Palin Beach, Imperial Airways, Florida State, U.S.A.	1500
	(2) Bangkok, Thailand	
1	U Thant - Daw Thein Tin and Son Dr. Tin Myint Oo and Daughter Daw Aye Aye Thant and Family, Bangkok.	10000
	(3) India,(Calcutta)	
1	Sayadaw U Kovida (Myamma Kyaung), Calcutta.	1500
	(4) Japan	
1	Rev. Teiichi Chisakai, Head Office Director, Myoshinji Hanazono Association, Japan.	3000
	(5) Mesauk, Thailand	
1	Sayadaw U Panda-Wun-Tha, (U Hla Bu - Daw Hon Kyi), Naing Swun Yut - Ma Khe Mar and Family, No.58/1, Parasawiti Road, Mesauk, Thailand.	1500
2	(Sayadaw U Panda-Wun-Tha) Mother Daw Ah Mar, U Hla Mg - Daw Win and Family, Parasawiti Road, Mesauk, Thailand.	1500
3	U Lun Mg - Daw Shwe Hte and Family, Parasawiti Road, Mesauk, Thailand.	1500

S.No.	Name and Address	Amount Ks.
	SAGAING DIVISION	
	Kalewa Township	
1	U Yee-Daw Nway, son Ko Lwai Khin and daughters Daw Wei and Daw Han, Bogyoke Street, Kalewa.	1500
	Katha Township	
1	U Tin Maung-Daw Sein Kha and family, Nibban Street, Ward 6, Katha.	1500
2	U Lu Hla, children and grandchildren, Letpan Ward, Katha.	1500
3	U Thumana, Kalone Kyaungtaik, Kalone Village, Katha.	1500
	Sagaing Township	
1	(In memory of Daw Tint, Daw Shwe and daughter Daw Than Tin) Daw Than Khin (a) Daw Asoka Theri, Thamiddhaw Retreat, Sagaing Hills.	50000
2	U Aye Thaung-Daw Daw Myaing and children, Ngu War Recording Studio, Bazaar Street, Sagaing.	4500
3	Daw Kun Nyunt and family, Shwe Pyi Press, Myinmu.	1500
4	Daw Daw Kyawt, Daw Daw Thawt U Ba Nyan, Goldsmiths, Bazaar Street, Sagaing.	1500
5	U Kyaw Zaw-Daw Kyi Lay and children, Silversmith family, Ywataung.	1500
6	U Kyaw Myint-Daw Mya Than and children, Sagaing.	1500
7	Daw Kyin Wan and family (Shwe Bamar), Asoka, Myinmu.	1500

S.No.	Name and Address	Amount Ks.
8	U Khin Maung - Daw Khin Lay and children, 'Shwe Taung Condensed Milk', Pabedan Quarter, Sagaing.	1500
9	U Khin Maung Kyi - Daw Hla Hla Myint and daughter Ma Myint Thein Gi, Manager, Corporation (4), 125/Nandawyar Quarter, Sagaing.	1500
10	U Khin Maung Than - Daw Taung Tin, Engineering Section, Township Municipal Office, East Bazaar Street, Sagaing.	1500
11	U Chit Pho - Daw Kyi and children, Donors of Pagodas, Pabedan Quarter, Sagaing.	1500
12	U San Tint - Daw Kyi Kyi and children, Bawgabala Saw Mill, Railway Station Road, Sagaing.	1500
13	U Nyan Nyunt - Daw Thein Mya (Merchants) Asoka Quarter, Myinmu.	1500
14	U Toe - Daw Daw Kyi and children (Gold Traders), Aye Myat Wati Quarter, Sagaing.	1500
15	U Tin Swe - Daw Mya Yin family (Merchants) Marlar Quarter, Myinmu.	1500
16	Daw Tin Tin, son U Ko Lay and children, Padaytha Timber Works, Yaingdan Quarter, Sagaing.	1500
17	U Tin Pe - Daw Sein May and daughter Ma Yee Yee Win, Marga Quarter, Myinmu.	1500

S.No	Name and Address	Amount Ks.
18	U Tin Maung Myint - Daw Hnin and children, A.1 Cheroot family, A.1 Building, Bazaar Road, Sagaing.	1500
19	U Tin Hla - Daw Yee family, Mya Sakkya Cheroot Factory, Laykyunmyay Quarter, Sagaing.	1500
20	U Tote Paw - Wife and children, Ex-B.O.C. Agent (Transport), Ohndaw Village, Sagaing.	1500
21	U Tun Thwin - Daw Hla Mi and children, Bamboo and Bamboo Products dealers, Yaingdan Quarter, Sagaing.	1500
22	U Pye Win - Daw Aung Kyi and children, Mya Thukha Oil Mill, Nandawyar Quarter, Sagaing.	1500
23	Daw Phwa Nyet - Daw Hla Khin, Marga Quarter, Myinmu.	1500
24	U Ba Sein - Daw Chit Sein family, Marga Quarter, Myinmu.	1500
25	(Mr.Luo Yun Ieou and San) U Ba Aye - Daw Kyi and children, Ba Aye Dental Shop, Myauk-ta-gar Quarter, Sagaing.	1500
26	U Maung Maung Gyi - Daw Khin Thet Tin and children, Ngu War Recording Studio, Bazazr Road, Sagaing.	1500
27	U Maung Maung Aye - Dr.Thelma and children, Scissors brand cheroot producers, Ohdanlay Quarter, Sagaing.	1500

S.No	Name and Address	Amount Ks.
28	U Mya Gyi - Daw Lay Mi and family Rice mill owners, Myauk Tagar Quarter, Sagaing.	1500
29	Daw Mya Kyi and children, Ex-B.O.C. Agent.	1500
30	U Mya Maung - Daw Daw Kyi and children, Jewellers, Myawadi Quarter, Sagaing.	1500
31	Daw Yee and brothers/sisters, Daw Khin Gyi cheroot producers, Minlan Quarter, Sagaing.	1500
32	U Hla Bu - Daw Shwe Thein family, Asoka Quarter, Myinmu.	1500
33	Dr.U Hla Shwe - Daw Sein Yin,daughter Ma Moe Saung Oo, son Ko Ko Oo, Nandawinkwetthit, Sagaing.	1500
34	U Thiha Nyana (Kammahttanacariya) Sin Mya Shin Maha Satipattan Yeiktha, Mogok Maidawgyi Daw Eindawati,Sagaing.	1500
35	U Thi Han - Daw Ohn Tin and daughter Ma Myint Theingi, Flying Kite Condensed Milk, 125, Nandawya Quarter, Sagaing.	1500
36	Daw Daw Than family, At-chok-su Quarter, Sagaing.	1500
37	Dr.Than Win Latt - Dr.Khin Nyo Nyo Latt and daughter Thet Thet Latt, Sagaing.	1500
38	State Ovādācariya Agga Maha Pandita Bhaddanta Thundara, Sagaing Hill, Shwe Seti Sasana Yeiktha, Sagaing.	1500

S.No.	Name and Address	Amount Ks.
39	Daw Aye Sein, daughter Daw Than Yin and children, Scissors brand cheroot producers, Ohdanlay Quarter, Sagaing.	1500
40	U Aung Thein and sisters, Cloth traders, Nandawyar Quarter, Sagaing.	1500
41	U Hla Maung, Po Tan Quarter, Nantawyar.	1500
42	U Kusala (Tagaung Missionary) Mano-Mayeikdi-oak-kyaung, Maha-samuti-gyaung, Sagaing Hill.	1500
	Hti-gyaing Township	
1	U Ba Lwin-Daw Hla Sein family, Inkyun village.	1530
2	U Kyaw Thein-Daw Khin Sint and children, Ko-Min-Ko-Chin Street, Htigyaing.	1500
3	U Chit Sein-Daw Khin Yee, daughter Ma Mi Mi Swe, sons Ko Myint Soe, Mg Mg Oo, Mg Thant Zin, Bogyoke Street, Htigyaing.	1500
4.	Daw Chit Tin, children and grandchildren, Mya Taung, Htigyaing.	1500
	Dipeyin Township	
1	U Tun Myint-Daw Khin Nyunt family, South Myoma, Dipeyin.	1500
	Budalin Township	
1	U Taik Sein-Daw Tin Hlaing and son Tin Maung Oo, Budalin.	1500
2	U Thein Han-Daw Tin May family, Myoma Medical Store, Budalin.	1500

DN1, DL12

S.No.	Name and Address	Amount Ks.
	Monywa Township	
1	U Kyaw Ohn - Daw San, children and grand-children, Thein Shwe Zin Cloth Pressing Factory, Thazi Road, Monywa.	3000
2	U Ko Gyi - Daw Aye Po, Mg San Myint, Mg Tin Win, and grand-children, Yonegyi Quarter, Monywa.	1500
3	U Kaung Shan-Daw Than May, 'Tun Tun Lin' motor owners, Ohn-Chan Quarter, Monywa.	1500
4	Daw Kyin Mya, Daw Han, China-town, Nyaung-bin-zay Quarter, Monywa.	1500
5	U Kyaw Sein-Daw Kaung May and children, Sandan Road, Monywa.	1500
6	U Kyaw Nyunt-Daw Tote Ma, Central Quarter, Monywa.	1500
7	U Kyi-Daw Sein Myint, children and grand-children, Monywa.	1500
8	U Khin Mg-Daw Tin Oo, Car Workshop, Sulegon Quarter, Monywa.	1500
9	Dr.U Khin Mg Zan-Daw Nan San Khan and children, Retd.Civil Surgeon, North Jetty Quarter, Monywa.	1500
10	U Khine Nyein-Daw Nyein Myint and sons Mg Htay Lin, Mg Lin Swe, Ledi Quarter, Thukhawadi Street, Monywa.	1500
11	U Cho Aye (motor owner)-Daw Phwa Yin, son Ko Thein Swe, daughter Ma Myint Cho, Pwezardan Street, Monywa.	1500

S.No.	Name and Address	Amount Ks.
12	Mg Chit-Ma Kaung Win and children, Nyaung-ta-bin, Strand Road, Monywa.	1500
13	Capt.Chit Swe (Retd.) -Daw Hla Nyein family, Monywa.	1500
14	U Saw Mg-Daw Ngwe U family, Strand Road, Monywa.	1500
15	U Saw Win (Pensioner) Sulegon Quarter, Bazaar Street, B.O.C. corner, Monywa.	1500
16	U Sann Mg-Daw Shwe Ohn and daughter Ma Moe Moe Thwe, Dawnachan Quarter, Monywa.	1500
17	U Sein Tet-Daw Sin, children and grandchildren, Su-taung-pyi Vice-President, Nyaung-ta-bin Coconut Plantation, Monywa.	1500
18	Ko Sein Hlaing (Retd.Teacher)-Ma Kyi, Broker Quarter, Monywa	1500
19	Red Star Cheroot Producers: U Sein Win, U Sein Tun, Daw Aye Kyi, Daw Tin Sein, Daw Tin Shein; U Sein Lwin-Daw Nwe Nwe Aung, U Htwe-Daw Khin Aye Yee, Monywa.	1500
20	U Sint-Daw Htay Htay family, Railway Station Road, Sule-gon Qr., Monywa.	1500
21	U Nyan Oo-Daw Mya Thwin, son Kyaw San and daughters Ma Eye Aye, Ma Than Than Nyunt, Central Quarter, Kyauk-ka Road, Monywa.	1500
22	Daw Taw Lay and daughters Ma Tin Aye, Ma Khin May Si, Pha-yar-gyi Street, Monywa.	1500
23	Ú Tin Mg-Daw Shu Yin and family Sein Thiha Drug House, Pwe-zar-dan Pagoda Qr. Monywa	1500

S.No.	Name and Address	Amount Ks.
24	Ma Tin Yee, Shan Taw Street, Monywa.	1500
25	U Tin Hla-Daw Tin Yee and family Pha-yar-gyi Street, Monywa.	1500
26	U Htein (Daw Phwe) and children, Tayoke-tan Street, Nyaung-bin-zay Quarter, Monywa.	1500
27	Daw Htwe Htwe (U Khin Maung), Nieces and Nephews, Near Post Office, Monywa.	1500
28	U Tun Kha-Daw Pye and daughters Ma Hla Khin and Ma Hla Tin, Nyaung-ta-bin, Strand Road, Monywa.	1500
29	U Pe Thee-Daw Khin Kyi, Ohn-gyan Quarter, Monywa.	1500
30	U Pe Than-Daw Aye Tin and (son) Ko Tin Win-Ma Khin Than Thwin family, Pha-yar-gyi Street, Monywa.	1500
31	U Ba Chit-Daw Khin Htay and family, Manager, Timber Extraction, North Kadoe, Monywa.	1500
32	U Ba Sein-Daw Khin May, children and grandchildren, Kandawgyi Quarter, Monywa.	1500
33	U Ba Yee-Daw Tun May, (son) Ko Nyunt Thaung-Mi Mi Yee and grandchildren, Strand Road, North Jetty, Monywa.	1500
34	U Ba Yin-Daw Kyi Nyunt and children, Daw Kyin Toke (sister), Ko Kyaw Htay (brother) and family, Sa-yay-tan Street, Yonegyi Qr., Mcnywa.	1500

S.No.	Name and Address	Amount Ks.
35	U Ba Thein-Daw Kyin Si and children; Daw Kyin Toke (sister), Ko Kyaw Htay (brother) and family, Sa-yay-tan Street, Yonegyi Qr. Monywa.	1500
36	U Ba Thein-Daw Tin Mya and sons; U Shwe Pyi Aye (Daw Than Swe Shin), U Tun Tun (Ma Nyein Yin), Ko Kyaw Soe (Ma Khin May Myint), Ko Kyaw Win and Ko Soe Min, Nyaung-ta-bin Strand Road, Monywa.	1500
37	U Bo-Daw Aye Khin and family, Motor owner, Yone-gyi Quarter, Monywa.	1500
38	U Moe-Daw Aye Pyawt and family, Oil-mill owner, Sule-gon Railway Station Road, Monywa.	1500
39	Mogok Vipassana Propagation Society, Sule-gon Quarter, Monywa.	1500
40	U Mg Kyaw-Daw Khin Sein; daughters Ma Thet Thet Sein, Ma Nu Nu Sein, and son Ko Phyo Kyaw Sein, Two-Three-Four brick factory, Gwayt-gyi Quarter, Monywa.	1500
41	U Mg Gyi-Daw Aye Sin and children, Aung Brother Bookshop, Metta Street, Monywa.	1500
42	(Gyo Phyu) U Mg Lay-Daw Tin Shwe and children, Gyo Phyu Cheroot Factory, Aledan Quarter, Kyaukkar Street, Monywa.	1500
43	U Yu Koe-Daw Kyu Kyu, sister Ma Yu Lwan and family, Merchants & Brokers Street, Monywa.	1500

S.No.	Name and Address	Amount Ks.
44	Shwe-Si-Gon Pagoda Trust - Monywa	1500
45	U Lay Mg-Daw Tin Nyunt and family, San Pya Textile Factory, Aungchantha Quarter, Monywa.	1500
46	(In memory of U Sein) Daw Hla and children, Nyaung-ta-bin Quarter, Strand Road, Monywa.	1500
47	Daw Hla Kyi, sons Ko Aung-Ma Mya Thein Ko Tun-Ma Pyone Yee, Sandar Street, Monywa.	1500
48	U Hla Mg-Daw Kyar, children and grandchildren, Bazaar Street, North Jetty, Monywa.	1500
49	Dr.U Win Maw-Daw Khin Mar Yee and son Mg Yan Naing Win, Yoke-sone-kyaung Road, Pha-yar-gyi, Monywa.	1500
50	U Wunna-Daw Tin Tin, children and grandchildren, Nyaung-bin-zay, Monywa.	1500
51	Daw Wun, daughter Ma Hla Shwe, Ko Tin Myint, Ma Khin Nyo and family, Pha-yar-gyi Quarter, Nyaung-ta-bin Quarter, Monywa.	1500
52	(In memory of mother Daw Htwe) son U Than-Daw San Kyi, daughter Ma Nyo Nyo family, Gomutta Drug House, Ta-yoke-tan Street, Monywa.	1500
53	U Thein Han-Daw Khin Ma Gyi and family, Jewellers, Myinmu Street, Central Quarter, Monywa.	1500
54	Daw Aye Khin, son Ko Ohn and grand-children, Payagyi Street, Monywa.	1500

S.No.	Name and Address	Amount Ks.
55	(Aung Press family) Daw Ohn Nyunt, Aung Mingala Coconut Quarter, Monywa.	1500
56	U Aung Min-Daw Tin May family, No.1 Street, Central Quarter, Monywa.	1500
57	U Aung Than-Daw Than Yee and family, Strand Road, Monywa.	1500
	Shwebo Township	
1	U Kyaw Than-Daw Than Sein and children Jeweller family, Thet-ke-tan Quarter, Shwebo.	1500
2	Daw Khin Kyi and sister Ohn Ohn family, Bazaar Street, Shwebo.	1500
3	Daw Chit Po and children, Yawainda Rice Mill, Shwebo.	1500
4	Metta U Chit Maung-Daw Mya Shin and children, Zaydan Qr., Lanmadaw, Shwebo.	1500
5	U Khway-Daw Tin Kyi and children: Ko Win Naing, Ma Win Kyi, Ko Hla Oo, Ma San Kyi, Ko Aung Shwe, Ma Khin Nwe, Bo-gon Quarter, Shwebo.	1500
6	U Sein Ba-Daw Than family, Seik-khun village, Shwebo.	1500
7	U Tin Swe-Daw Khin Yee family, Secretary of Municipal Council, West Bazaar Street, Shwebo.	1500
8	Daw Tin Mi and children, Ba Ohn Press, Min Quarter, Shwebo.	1500
9	U Tin Mg-Daw Hla Tin family, San Pya Cheroot, Myaiksu Qr., Shwebo.	1500
10	Daw Tin Aye and children, Yadana Theinga Rice Mill, Pyinzay Quarter, Shwebo.	1500

S.No.	Name and Address	Amount Ks.
11	U Taik Kyi Mg-Daw Sein Shwe and family, Hla Theingi Jewellery Shop, Ye-U Street, Shwebo.	1500
12	Daw Paw Ya, daughter Daw Than May, son U Mya Maung, Yawainder Rice Mill, Shwebo.	1500
13	U Ba Ngwe-Daw Khin Kyi and children, Daw Ma Cheroot Factory, Mon-ar-twin Quarter, Shwebo.	1500
14	U Ba Maung-Daw Aye Kha and children, Aung Thukha Rice Mill, West Bazaar Qr. Shwebo.	1500
15	U Ya, Min-yat, Shwebo.	1500
16	U Hlaing-Daw Han Sint and daughter Ma Kyin Mi, family of pagoda donors, Min-yat, Shwebo.	1500
17	U Win Myint-Daw Mar Lar and children, Jewellers, Daik-tan Quarter, Shwebo.	1500
18	U Wan Maung-Daw Ma Ma Gyi family, Kyauk-myaung, Shwebo.	1500
19	U Thet Pyin (Indigenous Medical Practioner)-Daw Saw Nyunt, children and grandchildren, Zaydan Qr., Shwebo.	1500
20	U Than Mg, children and grandchildren, Aung Duwun Rice Mill, Zaydan Quarter, Shwebo.	1500
21	U Thein Mg-Daw Ma Ma Lay and children, Zay-yar-thiri Rice Mill, Pyin-Zay Quarter, Shwebo.	1500
22	Mg Thein Win-Ma Myint Myint Khin, Wun-[illegible]aw-ein Quarter, Shwebo.	1500
23	U Aung-Daw Kywe family, Kyay-daing-su Quarter, Shwebo.	1500

S.No	Name and Address	Amount Ks.
	Wetlet Township	
1	U Ohn Ba-Daw Mya Lay, sons: Mg Aung Myint, Mg Thant Zin, Mg Thant Lwin, Mg Than Myint, Mg Hla Myint and daughters: Ma Tin Mar, Ma Khin Myo, Ma Mya Mya Than Min-yat, Wetlet.	1500
	Homalin Township	
1	Nuns and parents, Kin-seti-tawya, Naung-pu-aung village, Homalin.	3000
2	Ven. U Nanda Marlar and yogis, Sasana Yeiktha, Kaw-yar village, Homalin	1500
3	U Pe Kyi, children and grandchildren, Flying Star Photo Studio, Bedar Street, Homalin.	1500
4	Yogi Daw Mya May, daughter Ma Sar Yee and group, Homalin.	1500
5	U Ohn Pe-Daw Than Nyunt, Strand Road, Homalin.	1500
6	Daw Thet Su, Naung Pakyit Quarter, Homalin.	2000
7	U Hla Thein-Daw Lwin Lwin, Tet-tha village.	1500
8	U Ohn Tha-Daw Me San, daughter Daw Kyin Hmee, children and grand-children, Naung-pu-taung village.	1500

S.No.	Name and Address	Amount Ks.
	TENASSERIM DIVISION	
	Kawthaung Township	
1	U Ko Ko Kyi (Township Revenue Officer), Kawthaung.	1500
2	U Kine-Daw Gyi Khun, Pagoda Road, Kawthaung.	1500
3	U Kunn-Daw Aye Hlaing and family, Merchant Street, Annawar Quarter, Kawthaung.	1500
4	Daw Khin Kyi U Hlaing Win-Daw Hnin Yee, Mingalar Street, Kawthaung.	1500
5	U Sein Aye (Township Revenue Officer)-Daw Yin Yin Nu and family, Kawthaung.	1500
6	U Shan Chin-Daw Yee Phan and family, Strand Road, Kawthaung.	1500
7	U Win Myint, U Pi Ya Sein, U Tin Mg, Annawar Quarter, Kawthaung.	1500
8	Daw Thet, son U Tun Aye, daughter Daw Mya Mya Win and family, Ma Lay Street, Kawthaung.	1500
9	U Thaung-Daw Yaung, Shwe-hin-thar Quarter, Kawthaung.	1500
10	U Ah Lin-Daw Thein Yin and family, Padauk Street, Kawthaung.	1500
11	Personnel of Customs Dept., Kawthaung.	1500
12	U On-Daw Shu Ki and family, Merchant Street, Annawar Quarter, Kawthaung.	1500
	Tenasserim Township	
1	U Tun Lon and villagers, Taku village, Tenasserim.	1500

S.No	Name and Address	Amount Ks.
2	U Sanda (Wann Nar Sayadaw), Divisional Sangha Council, Tenasserim.	1500
	Tavoy Township	
1	U Min Han (Retired C.E.O.,Cement Factory)-Daw Khin Nyunt Han and family,No.94,Chinchaung Yeiktha, Tavoy.	3000
2	U Kyin Tait-Daw Wun and family, No.352, Ahar Zar Nee Street,Talaing-htain Quarter,Tavoy.	1500
3	U Kyee Han-Daw Hla Si,U Aung Win-Daw Win Kyi and family,No.352,Pyi-daw-thar Street,Ward D,Tavoy.	1500
4	U Khin Win-Daw Sein Kyi,son Mg Yin Htay,No.174-176, 47th Street,Tavoy.	1500
5	Daw Khin Than (Advocate),Tavoy.	1500
6	U Chu Shein-Daw Hla Kyu and family, Motor-launch Owner, 290(E) Uwisara Road,Rangoon.	1500
7	U Chit Shwe-Daw Khin Win and family, No.171,Barr Street,Rangoon.	1500
8	U Saw Shwe-Daw Htwe Khin and family, (Jewellers),No.133,Shwe-bon-thar Street,Rangoon.	1500
9	Dr.Soe Myint,Daw Than Than Aye and family,Head of Department of Nuclear Medicine,Rangoon General Hospital, Rangoon.	1500
10	U Nyan Thin-Daw Phwa Chone, No.154,Kuthodaw Street,Ward B, Longlonmyo,Tavoy.	1500

S.No.	Name and Address	Amount Ks.
11	Daw Phwa Chi & Daw Thein Nyunt, Yogi, Moe-Hnyin Yeiktha.	1500
12	U Phone Myint-Daw Kyin Twan & family, No.280 (A) Uwisara Road, Rangoon.	1500
13	U Mg Gyi-Daw Than Myint and family, No.(7) Windsor Road, Rangoon.	1500
14	U Mg Mg Thaung, Deputy Director, G-IC. No.94, Chinchaung Yeiktha.	1500
15	Professor Myo Thwe & Dr.Lē Lē Win, No.2, Chancellor Road, University Estate, Rangoon.	1500
16	Daw Mya May, Daw Khin Mya, Daw Thein Yee and family, No.55, York Road, Rangoon.	1500
17	U Yan Kin-Daw Shin Kyi, No.(40) Pho-Sein Road, Rangoon.	1500
18	Daw Thin, Thirimingalar Street, Longlonmyo, Tavoy.	1500
19	Dr.Than Khin-Daw Ngwe Kyi and family, No.30(A) Windermere Road, Rangoon.	1500
20	U Thein Nyunt-Daw Kyin Aye and family, No.52, 29th Street, Rangoon.	1500
21	U Ah Chway-Daw Shwe, No.151, 37th Street, Rangoon.	1500
22	Daw Aye Sein and family, No.125, Seikkan-thar Road.	1500
23	Daw Aye May, Brothers and Sisters, No.182, Shwegondaing Road, Rangoon.	1500
24	U Aung Kine-Daw Mi Mi and family, Aung Su Yu Book Store, No.381, Bogyoke Aung San Road, Rangoon.	1500

S.No.	Name and Address	Amount Ks.
25	Daw Ohn Myint and family, No.682, Strand Road, Rangoon. (See also P.201)	1500
	Mergui Township	
1	Sasana-Vepulla-Marga Society, Phaya-Nga-Su Kyaung-Taik, Kanpya Qr., Mergui.	1680
2	U Swami and Wife (Bargagan Saribala Yogis Group), Myit-Nge Quarter, Mergui.	1650
3	Seik Nge Quarter, Abhidhamma Ward, Mergui.	1560
4	Daw Ar Yat and children, Merchants, Upper Kanpya Qr., Mergui.	1530
5	U Inn Wan, Son Ko Myo Win, Kha-yu-daw Quarter, Mergui.	1530
6	U Ki Sai-Daw In Myu and children, Dawesu Quarter, Mergui.	1500
7	State Ovadacariya Shwe Kyaung Sayadaw U Kusala, Mergui.	1500
8	U Kan Htu, U Ba Aye and Residents of Auk-Ye-Pone Quarter, Mergui.	1500
9	U Ko Ko Gyi-Daw Boke, Daw Htwe Kyi, Daw Sein Tin, Daw Thein, Daw Swan, Daw Khin May, Kabar-Sandar Drug Shop, Mergui.	1500
10	U Kyar Mg-Daw Mya Mya, daughter Aye Aye Mon, Talaingsu, Mergui.	1500
11	U Kyin Tun-Daw Thin Swe, Near Post Office, Gangaw Street, Kan-Khaung Qr., Mergui.	1500
12	U Kyaw Za-Daw Aye Tin, children and grandchildren, 3rd Street, Nauk Le Quarter, Mergui.	1500

S.No.	Name and Address	Amount Ks.
13	U Kyaw Win-Daw Hla and family,No.1, Kyaung Street,Myit Nge,Mergui.	1500
14	U Kyaw Aye-Daw Saw Yee and children, Nauk Le Quarter,Mergui.	1500
15	U Kyauk Ni-Daw Aye Myint and family, 6th Street,Nauk Le Quarter,Mergui.	1500
16	U Kyu Shin-Daw Aye Me Khin and family, Shay-saung-yon Street,Tavoy Qr.,Mergui.	1500
17	Daw Kyet and children,U Aung Lwin, Tavoy Quarter,Mergui.	1500
18	U Kyin Paw-Daw Shin Mar and family, 3rd Street,Nauk Le Quarter,Mergui.	1500
19	U Kyin Mg-Daw Gin War,Tavoy Quarter, Mergui.	1500
20	U Oo Kyi-Daw Kyin Paw,No.(68) Sandwith Road, Rangoon.	1500
21	Daw Kyoke-U Shin Ngha,Daw Hon,Mg Tait Sai,Ma San San Shwe,Talaingsu Quarter, Mergui.	1500
22	Residents of Kyaung-Nge, Mergui.	1500
23	U Kwoi-Daw Tin Kyi and family, Nauk Le Quarter,Mergui.	1500
24	Daw Khin and children,Oo-yin-kan-pya Quarter,Mergui.	1500
25	Grandmother Daw Khin Kyi,U Chit Ho (Daw Than Yee) Daw Shwe Sein(daughter) Ma Khin Kyu and family,4th Street, Nauk Le Quarter,Mergui.	1500
26	Daw Khin May,Daw Zet,Daw Chit Htoo, Nieces and Nephews,Strand Road,Tavoy Quarter,Mergui.	1500

S.No	Name and Address	Amount Ks.
27	U Khin Hlaing-Daw Ohn Thin & family, (Jewellers) Seik Nge Quarter, Mergui.	1500
28	U Khin Sin-Daw Kyin Hon and children, Tavoy Quarter, Mergui.	1500
29	U Chin Tait-Daw Than Sein & family, (Retired Head Master), Myit-nge Quarter, Mergui.	1500
30	U Chit Htee-Daw Thwe, daughter Ma Kyi, 4th Street, Nauk Le Quarter, Mergui.	1500
31	Daw Chit May, daughter Daw Kyi, U Kyi Tin, Daw Tin Yee, U Tin Aye-Daw Than Myint, 4th Street, Nauk Le Quarter, Mergui.	1500
32	U Chan Hlaing-Daw Than Swe, (B) Street, Tavoy Quarter, Mergui.	1500
33	U Khwe Nge-Daw Phait Lwan (a) Daw Si Si Than, 3rd Street, Nauk Le Qr., Mergui.	1500
34	U Jack Shwe-Daw Ngwe Sein, son Ko Khin Zaw, daughter Ma Si Si Win and family, Talaingsu Quarter, Mergui.	1500
35	U Gwan Kyi-Daw Kyi Tin and family, Pyi-Lone-Chan-Thar Drug Store, Seik-nge Quarter, Mergui.	1500
36	U Gwan-Daw Hla Htwe and family, Motor Launch Owner, Khayudaw Seik-nge Quarter, Mergui.	1500
37	Daw Saw Thin, children and grandchildren Pa-dauk-shwewar Street, Nauk Le Qr., Mergui.	1500
38	U San Yee-Daw Than Kyi and family, Nauk Le Quarter, Mergui.	1500
39	U San Shwe-Daw Phwar Yee and family, 4th Street, Nauk Le Quarter, Mergui.	1500

S.No	Name and Address	Amount Ks.
40	U Soe Min-Daw Than Tint and children, Member of Township People's Council, Upper kanpya Quarter, Mergui.	1500
41	U Soe Thein-Daw Mi Mi Lay, Tavoy Quarter, Baho Street, Mergui.	1500
42	U Sai-Daw San Yee, children, Talaingsu Quarter, Mergui.	1500
43	U Sit Swunt-Daw Yu May, daughter Ma Saw Kyi, Tavoy Quarter, Mergui.	1500
44	U Sit Oo-Daw Than Tin and Daw Yin, (C) Street, Kangyi Quarter, Mergui.	1500
45	U Sit Pote-Daw Mya In, children and grandchildren, East Kanpyar Qr., Mergui.	1500
46	U Sein-Daw Htoo Ngwe and children, Ahle-Kyun Quarter, Mergui.	1500
47	Pho Sein Nyar-Phwar Nyein May, daughter Daw Mya Gyi and family, 5th Street, Nauk Le Quarter, Mergui.	1500
48	U Sein Po-Daw Lone Tin and family, Htatpyin Quarter, Mergui.	1500
49	U Sein Mya Ohn-Daw Shin and family, Ahle-Kyun Quarter, Mergui.	1500
50	U Sein Thin-Daw Aye Kyi and family, Tavoy Quarter, Strand Road, Mergui.	1500
51	Mg Sein Thant-Ma Le Le Maw, Thein-nge Quarter, Mergui.	1500
52	Mother Phwar Sein Aye, son Ko Kyi Tait-Ma Hla Kyin and family, Mergui.	1500
53	Ko Sein Aye-Ma Khin Kyu, (C) Street, Kwat-thit Quarter, Mergui.	1500
54	U Swan Ho-Daw Nwa Mar(a)Daw Tin Hone, Kyandaw Quarter, Mergui.	1500

S.No.	Name and Address	Amount Ks.
55	U Swee Yarr-Daw Kauk and family, 5th Street, Nauk Le Quarter, Mergui.	1500
56	Daw Sin, daughter Ma Khin San, No.104, Seik-nge Quarter, Mergui.	1500
57	U Sin Hlaing, (sons) Mg Aung Mya Than and Mg Soe Lwin, No.211, Bogyoke Street, Tavoy Qr., Mergui.	1500
58	U Nya-Naw-Bar-Tha of Payakoesu Monastery, and Dayakas, Mergui.	1500
59	U Oo Tin-Daw Khin Mya, daughter Ma Hla, Zedan Quarter, Mergui.	1500
60	Daw Tin, Kanpyar Quarter, Myeni Street, Mergui.	1500
61	U Oo Tin-Daw Hla Tin, son Mg Soe Lwin, (B) Street, Kangyi Quarter, Mergui.	1500
62	U Tin Nge-Daw Than Myint, Kyandaw Quarter, Mergui.	1500
63	Sayama Daw Tin Sein, Talaingsu Qr., Mergui.	1500
64	U Tin Sein-Daw Than Shin, (Merchants), Kyaung-nge Qr., Mergui.	1500
65	U Tin Hla-Daw Nyunt Tin and daughters Ma Tin Maw Maw Oo, Ma Tin Ni Ni Latt and Ma Tin Myat Myat Lay.	1500
66	U Tin Aung-Daw Shu and family, Shan Chaung Main Road, Mergui.	1500
67	U Tin Lwin-Daw Si Si, (B) Street, Tavoy Quarter, Mergui.	1500
68	U Tai Kyin-Daw Sein and children, Tavoy Quarter, Mergui.	1500
69	Saya Htwe-Daw Ngwe Khin and children, Tavoy Quarter, Mergui.	1500

S.No.	Name and Address	Amount Ks.
70	U Tun Sein-Daw Aye Kyi, sister Daw Mya children and grandchildren, Seik-nge Quarter, Mergui.	1500
71	U Tun Tin-Daw Saw Mya, daughter Ma Yee Yee Myint, Mg Aung Than Pe, Ma Kyi Htay, Nauk Le Quarter, Mergui.	1500
72	U Tun Tin-Daw Kyawt Sin, U Swan Kyi-Daw San Kyi, Daw San Shin and family, 4th Street, Nauk Le Quarter, Mergui.	1500
73	U Tun Tin-Daw Htoo Sein and family (Merchants), Kangyi Quarter, Mergui.	1500
74	U Tun Thin-Daw Thet Htoo and family, 5th Street, Nauk Le Quarter, Mergui.	1500
75	U Tun Aung-Daw Mya Sein, U Sein Ti-Daw Phwar Tin, Daw Phwar Shin and family, U Khin Htoo-Daw Phwar Shin, 4th Street , Nauk Le Quarter, Mergui.	1500
76	Daw Nat Shwe Thin-Daw Nat Shwe Myint, U Aye Tin - Daw Hnin Shwe, Talaingsu, Mergui.	1500
77	U Pu-Daw Hla Tin and children, Myit-nge Quarter, Mergui.	1500
78	U Pe Yar-Daw Khin Kaw, Tavoy Qr., Mergui.	1500
79	U Paw Aung (Divisional Forest Officer)-Dr. Daw Kin Ain, Team Leader, M.C.H., Mergui.	1500
80	Daw Pyincawadi and pupils, Phwar Thu Kha Kyaung, Tat-Pyin Quarter, Mergui.	1500
81	San-Kyaung Sayadaw U Pandawunsa, San-Kyaung Tait, Pagoda Road, Mergui.	1500
82	U Pan Yarr-(Daw Kyin Su & family), Chairman, Board of Trustees, Laykyun-si--mee Zedidawgyi, Tavoy Qr., Mergui.	1500

S.No	Name and Address	Amount
83	U Pe Mg- Daw Shu In and children , Life Member of Buddhist Council,868, Sapa-nhan Ghehar, Upper Kanpya Quarter,Mergui.	1500
84	U Po Chi-Daw Aye Nwe, Ahlekyun,Mergui.	1500
85	Beikthano family,Near Bazaar,Seik-nge Quarter,Mergui.	1500
86	U Ba Gyi,U Sit Oo,U Sit Htin, Kwetthit Quarter,Mergui.	1500
87	U Ba Gyi, Kyandaw Quarter,Mergui.	1500
88	U Ba Sein-Daw Sein Tin and children, Tavoy Quarter,Mergui.	1500
89	U Ba Tin-Daw Nyunt and family,6th Street,Nauk Le Quarter,Mergui.	1500
90	U Ba Mg-Daw Paw Kywe and family (Merchants),Kyaung-nge Qr.,Mergui.	1500
91	U Ba Shwe-Daw Tun May and children, Thein-Nyi-naung Cheroot Factory, East Kanpya Quarter,Mergui.	1500
92	U Ba Thet-Daw Thein Yee and family, (Merchants),6th Street,Mergui.	1500
93	U Ba Ei-Daw Thein Tin and family, 66 (B) Street,Tavoy Qr.,Mergui.	1500
94	U Baw Yon-Daw Nyunt and children, Kyarpazat, East Kanpya Qr.,Mergui.	1500
95	U Bo Myint (Retired Divisional Forest Officer)-Dr.Daw Shwe Kyi and children, Zedan Quarter,Mergui.	1500
96	U Bon Shwe-Daw Win Kyi and family, Seinpanpya Street,Nauk Le Qr.,Mergui.	1500

S.No.	Name and Address	Amount Ks.
97	Daw Mi Mi Gyi, Daw Tin Nwe, Tavoy Qr., Baho Street, Mergui.	1500
98	U Me, U Tun Aye, U Kyar Swun, Residents of Yebon Quarter, Mergui.	1500
99	U Me - Daw Sein Aye and Children, No.107, Bogyoke Street, Seik Nge Quarter, Mergui.	1500
100	Mogok Vipassana Propagation Society, Laykyun Simee Theindawgyi Kondaw, Mergui.	1500
101	U Mg Kyi - Daw Ngwe Myint, Children and Grandchildren, Secretary, Mogok Vipassana Propagation Society, Mingala Street, Kyaung-nge Quarter, Mergui.	1500
102	U Mg Thaung - Daw San Shwe and Family, (Merchants), 5th Street, Nauk Le Quarter, Mergui.	1500
103	U Mg Yu - Daw Thaung and Children, (Merchants), Upper Kanpya Quarter, Mergui.	1500
104	U Myo Tun - Daw Aye Aye Nyo and Family, Engineer, Sakkadan Compound, Dhamma Dana Street, Upper Kanpya Quarter, Mergui.	1500
105	U Myo Lwin - Daw Mu Mu, (B) Street, Tavoy Quarter, Mergui.	1500
106	Daw Mya Sein, Daw Mya San, Ah-le-kyun Quarter, Mergui.	1500
107	U Mya Mg - Daw Aye Kyin Hlaing and Son Mg Aung Myo Thwin, (Merchants), 7th Street, Nauk Le Quarter, Mergui.	1500
108	Residents of Third Myit Nge Quarter, Mergui.	1500
109	[In memory of Sayagyi U Myint Swe] Yathabuta-thaha-punnya-kari Society, Tavoy.	1500

S.No.	Name and Address	Amount Ks.
110	Ko Myint Lwin - Ma Lay Shin, Ko Myint Oo - Ma Sein Sein Htay, Ko Aung Htet, Ma Sandar, Myitnge Quarter, Mergui.	1500
111	Stevedore Workers, Mergui.	1500
112	U Yu Lwin - Daw Htwe Nyunt and Family, (Merchants), Myitnge Quarter, Mergui.	1500
113	U Shi Kut - Daw Khin Tint and Family, (Merchants), 1st St. Nauk Le Qr., Mergui.	1500
114	U Shein - Daw Mya Thein, Daughter Ma Hla Hla Win (Car Owner), East Kanpya, Mergui.	1500
115	(In memory of Parents of both sides and U Kyee Shwe, Ma Shu Sein, Ma Shu In, and Ko Lat Larr) Daw Shu War, Mg Wan, Ma Khin Khin Cho, Mg Than Zaw Kaung, Mg Myint Thein, 7th St., Nauk Le Quarter, Mergui.	1500
116	U Shwe Thein - Daw Hnin Kyu, Sakhanthit Village, West of Mergui, Mergui.	1500
117	U Shwe Tin - Daw Ti and Family, Seik-nge Quarter, Mergui.	1500
118 .	Mogok Vipassana Propagation Society, Laygyun-simee Theindawgyi Kondaw, Mergui.	1500
119	U Hla Kyu - Daw Khin Chit, Talaingon (2), Mergui.	1500
120	U Hla Sin - Daw Mya Than, U Tin Mg - Daw Tin Ngwe, Kwetthit Quarter, Mergui.	1500
121	U Hla Myint - Daw Ohn Yin and Family, Wireless Office, Mergui.	1500
122	U Lunn - Daw Khin Lay and Son Mg Thaung Kyi, Daughter Ma Ommar Kyi, (Merchants), 7th Street, Nauk Le Quarter, Mergui.	1500

S.No.	Name and Address	Amount Ks.
123	U Lunn Mg-Daw Khin Sein and children Work-shop Owner, Upper Kanpya Qr., Mergui.	1500
124	U Hlaing Shin-Daw Tun Myint & family, Tavoy Quarter, Mergui.	1500
125	Peyar Sayadaw U War Ra, Baw Baw Inn, Mergui.	1500
126	Visakha Women's Society, Paya-ngasu Kyaung, Mergui.	1500
127	U Win Kyi, P.O., Custom Dept-Daw Aye Aye Myint and family, No.357/11-West Yankin, Rangoon.	1500
128	U Win Naing-Daw Mya Thet, (Merchants), 5th Street, Nauk Le Qr., Mergui.	1500
129	Daw Thi Sint, U Khin Mg-Daw Myint Myint Than and grandchild Mg Oak Soe Paing, Myitma Qr., 7th Mingala St., Mergui.	1500
130	Sayadaw U Silācārābhivaṁsa (Sāsanadhaja Siripavara Dhammācariya) Dhamma Yeiktha, Paya-kai Qr., Mergui	1500
131	U Silabhinanda (Myat Ratana Kyaung) Kanpyar Quarter, Dayaka U Lin Nar-Daw Ban Ni and family, Myitnge Qr., Mergui.	1500
132	Daw Thee May, Bo Taung Kyaung Donor, Talaingsu Quarter, Mergui.	1500
133	U Thumana (Masoeyein Kyaung Sayadaw), Mergui.	1500
134	(In memory of Daw Nya Thin) U Thet Shay - Daw Thaung Aye, (D) Street, Kwetthit Quarter, Mergui.	1500
135	Daw Thin Kyi, Bazaar Street, Mergui.	1500

S.No.	Name and Address	Amount Ks.
136	U Than Sein-Daw Tin Mya and family, Kangyi Quarter,(B) Street,Mergui.	1500
137	U Than Mg-Daw Chun Phaung,East Kanpya, Mergui.	1500
138	U Thein Swe-Daw Aye Yee and family, Mergui.	1500
139	U Thon Swun-Daw Khin Htwe and children, Sin Kye Confectionary,East Kanpyar, Mergui.	1500
140	U Ho Hlaing-Daw Khin Lay and family, 6th Street,Nauk Le Quarter,Mergui.	1500
141	U Han Swi-Daw Nin, Tavoy Quarter,Mergui.	1500
142	Personnel of Customs Office,Mergui.	1500
143	U Ah Swan-Daw Thein Tin & children, Myo-Metta Press,Tavoy Qr.,Mergui.	1500
144	Ashin Arthabha (Buddha Sāsana Yeiktha Sayadaw,East Kanpyar,Kyandaw,Mergui.	1500
145	Daw Aye May,children and grandchildren, (B) Street,Tavoy Quarter,Mergui.	1500
146	Thilashingyi Daw Aye War Yee and Dayakas,Tat-pyin Quarter,Mergui.	1500
147	U Aw Gyi and children, Tavoy Quarter,Mergui.	1500
148	U Oh Bin (Mechanic)-Daw Ngwe & Children (D)Street,Tavoy Quarter,Mergui.	1500
149	(In memory of Dr. Berlin)-Daw In Sein and daughter San San Yee,Seiknge Quarter,Mergui.	1500
150	U In Swan-Daw In Than and children, (Merchants), Upper Kanpya ,Mergui.	1500

S.No.	Name and Address	Amount Ks.
151	U In Htar-Daw Aye Kyi and children, (Merchants)Upper Kanpya ,Mergui.	1500
152	U Aung Kyin,daughter Ma Ohn Myint, (Merchants) 4th Street,Nauk Le Quarter,Mergui.	1500
153	U Aung Kywe-Daw Han Mya and children, (Merchants) Upper Kanpya Quarter, Mergui.	1500
154	U Aung San Htoo-Daw Aye Tin & children, (Merchants) Thanbo Quarter,Mergui.	1500
155	Dr.Aung Soe-Daw Htay Htay Wai, (B) Street,Tavoy Quarter,Mergui.	1500
156	U Aung Sein-Daw Phwar Sein, Talaingon Quarter,Mergui.	1500
157	U Aung Pho Tin-Daw Thein Myint, (Merchants),(D) Street,Kwetthit Qr., Mergui.	1500
158	U Aung Mya-Daw Khin Mya,Nauk Le Qr., Mergui.	1500
159	U Aung Win,U Pe Than, Seiknge Qr., Kanpya Kwetthit , Mergui.	1500
160	U Ohn Pe-Daw San Kyi, (Jewellers),Kyaung nge Qr.,Mergui.	1500
161	U Ohn Mg-Daw Sein Sein,Tavoy Qr., Thamadayon Street,Mergui.	1500
162	Indra Hindu Buddha-Sasana-pyu Society, Mergui.	1500
163	U Indācāra, Buddha Sāsana Yeikthar, U Zin Gyi,Kyandaw, Mergui.	1500
164	Ko Oo Tin-Ma Tin May,Doe-Shwe-Ni Colour Press,Zedan Quarter,Mergui.	1500

S.No.	Name and Address	Amount Ks.
165	U Indaka Thiri-Marlar Kyaung Sayadaw Yenan-mye Quarter, Mergui.	1500
166	U Aw War-Daw Sann, son Mg Hon Site, (Merchants), Bogyoke Street, Tavoy, Qr. Near Fire Station, Mergui.	1500
167	U Aung Min-Daw Htwe family, Tavoy Quarter, Bogyoke Street.	1500
	Tavoy Township	
1	U Maung Maung Hla-Daw Khin Win and family, Peoples' Hospital.	1500
	Longlon Township	
1	U Kyee Han, Daw Hla Si and U Aung Win, Daw Win Kyi and Family, 352 Pyidawtha Street.	1500
2	U Nyan Thin-Daw Phwar Chone, 154 Kuthodaw Street.	1500
3	Daw Thi, Thirimar Street.	1500

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