The Middle Length Sayings II.

THE MIDDLE LENGTH SAYINGS

MAJJHIMA-NIKĀYA

VOLUME III

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THE MIDDLE LENGTH SAYINGS

(MAJJHIMA-NIKĀYA)

VOL. III

THE FINAL FIFTY DISCOURSES

(UPARIPAṆṆĀSA)

TRANSLATED FROM THE PALI BY

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TRANSLATOR'S INTRODUCTION

The Final Fifty-two Discourses of the *Majjhima* occupy this volume and with them the translation is completed. As the First Fifty and the Middle Fifty Discourses are each arranged in five Divisions of ten Discourses each, so are the Final Fifty-two, the only difference being that there are here these two extra Discourses.

The " rich variety " of the *M.* is still so conspicuous in this third volume that it is impossible in the space of a merely general Introduction to do it even a fragment of the justice it deserves; but I can give some indications perhaps of the variety by taking the work more or less Sutta by Sutta and mentioning various points that seem of outstanding interest to me, although I am aware that this probably means omitting others the interest of which is equally outstanding. Each *Majjhima* Sutta merits long and intensive study not only for itself but for the relation it may bear to others. There are, besides, several passages in this volume of great difficulty for a translator. Some are discussed in the notes and a few are discussed in this Introduction.

Internal evidence found in the *Mahācattārīsaka* (No. 117), the *Mahākammavibhaṅga* (No. 136) and the *Mahāsaḷāyatanika* (No. 149) suggests that in none of these Discourses does the prefix *Mahā-* refer to the Discourse as such but rather to the nature of its subject-matter: the Great Forty, the Great Analysis of Deeds, the Great Sixfold Sense-field. It would therefore follow that the title of Sta. 135, the *Cūḷakammavibhaṅga*, should be translated as the Discourse on the Lesser Analysis of Deeds (and not the Lesser Discourse on the Analysis of Deeds) and that this Discourse and the *Mahā-kammavibhaṅga* do not form a pair in the sense indicated in the Introduction to *M.L.S.* vol. i. It would also follow that since the prefix *Mahā-* of the *Mahācattārīsaka* and the *Mahāsaḷāyatanika Suttas* refers to the contents of the Discourses, it would be vain to search the Pali Canon for *Cūḷa-* Discourses bearing these titles. For there is no lesser " forty," and nothing less, equally nothing more than the " six fields of sense," therefore Discourses dealing with such matters could not exist. The " forty " are great because they are associated with the Way; the six fields of sense are great because the practice of Buddhism is, broadly speaking, for the man

who has all his six senses intact. And this is where the main emphasis lies in these Final Fifty-two Suttas. They have none of the talk on asceticism found among the First Fifty, or of the three-fold knowledge which is so recurrent a theme among the Second Fifty; the senses, their control and the right attitude towards them, are here the chief thing.

The name of the first of these five Divisions is that of a place, Devadaha, where the Discourse placed first in it is recorded to have been given. The second Division likewise takes its name from that of the Discourse placed first in it, the *Anupadasutta*. The third Division is again named after the first, or the first and second Discourses it contains. These form a pair of *Cūḷa-* and *Mahā-*Suttas, and are disquisitions on the concept of emptiness, *suññatā*. The fourth Division is the one with twelve Discourses. Each contains a detailed analysis, *vibhaṅga*, of various matters briefly stated in it. Though the word *vibhaṅga* occurs only in the titles of the last eight Discourses in this Division and not in the first four, these four all the same follow the scheme of analysing in some detail concisely made statements. One cannot say that this scheme is peculiar to this Division or even to the *M.*; only that this fourth Division contains nothing but such analyses and that the word *vibhaṅga* is not part of the title of any other *M.* Discourse. A neat classification of material has been made here and the Division is well named the *Vibhaṅgavagga*, the Division of Analysis. Every Discourse in the fifth Division is concerned with the six fields of sense-experience. Exhortations, *ovāda*, on this subject were given on five separate occasions (Stas. 143-147), and sense-experience also forms the main topic of Discourse 148, addressed to monks, and of Nos. 150, 151 and 152. Moreover, Sta. 149, the *Mahāsaḷāyatanika-sutta*, is devoted to the same theme. This Division is therefore suitably named the *Saḷāyatana*, that on the Sixfold Sense-field. Yet the question arises of why the *Saḷāyatanavibhaṅga-sutta* (No. 137, in the preceding Division) was not included in a Division that deals so consistently with sense-data and sense-awareness (*cf. Saḷāya-tanasaṁyutta*, *S.* iv. 1-204) as does the *Saḷāyatanavagga*. One might reply, in answer to this question, that so great is the number of Discourses treating of the sensc-fields, not only in *M.* but in many parts of the Pali Canon besides, that one having the word *vibhaṅga* in its title would fall more naturally into place and be more easily found in the Division on Analysis than anywhere else. On the

other hand, there appears to be some confusion over the name of Sta. 149, for though it is here called the *Mahāsaḷāyatanika*, some MSS. call it the *Saḷāyatanavibhaṅga* which, however, seems to be the usual title of Sta. 137.

In the First Division, the *Devadahavagga* (Sta. 101-110), there is still pre-occupation with the Jains (Stas. 101, 104) and with the speculative views of members of other sects (*e.g.* Sta. 102),[1] such as are also to be found set forth, either in groups or severally, in other parts of the *M*. After this there is little or no further reference to them. The *Pañcattayasutta* (No. 102) is the only *M*. Discourse to present the whole corpus of tenets of the 62 heretical sects. In this it resembles the *Brahmajāla* of the *D*. but is not identical with it. For, to take one example of the differences between the two, in addition to the difference in arrangement the *Pañcattaya*, as is noticed at *MA*. iv. 25, speaks of "own body," *sakkāya*, but the *Brahmajāla* does not. Why is this? *MA*. replies that it is because when the *Brahmajāla* was first spoken the *Pañcattaya* had not yet been spoken. If this statement can be trusted it provides a valuable clue to the relative age of the two Discourses.

Sta. 101 contains two passages noteworthy for their combination of singularly difficult terms and grammar. At *M*. ii. 223 there is the sudden introduction of the word *attā*, around which controversy has grown with the centuries. Here it appears to be used in no more than the ordinary way in which we all speak of "self." It is unmastered, *an-addha-bhūta*, which suggests that the monk still has to make an effort and strive so as to prevent this self from being mastered by anguish, *dukkha*. And there is too that term of many meanings, *saṁkhāra*,[2] here in the singular. The monk then is said to comprehend: *imassa kho me dukkhanidānassa saṁkhāraṁ padahato saṁkhārappadhānā virāgo hoti*. I could have translated this as: "while I am exerting (*me padahato*) activity (*saṁkhāraṁ*) against this source of anguish, from the exertion of activity there is detachment (for me)," that is, according to *MA*. iv. 11, if he has really attained arahantship, with the implication that he is not merely pretending to have done so. That *padahati* takes the accusative is of course normal (*cf. padhānaṁ padahitvāna*, *Budv*. IV. 13 *et seq.*); but *nidānassa* would have to be taken not as a genitive but as a dative

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[1] See *M.L.S.* ii. Intr., p. xii, xiv *ff.*, xxi *f.*

[2] See *M.L.S.* i. Intr., p. xxiv.

of purpose: with the purpose of mastering this source of *dukkha*, his foe, hence he exerts activity *against* it.

We then come, in the same Sta., to the equally difficult passage (*M*. ii. 225) when the monk says of himself *dukkhāya pana me attānaṁ padahato*. This seems to mean "while exerting my self (*me attānaṁ*) against anguish." Here *dukkhāya* is the regular neuter dative, as it is also in the two following expressions: *so dukkhāya attānaṁ padahati . . .* ; *bhikkhu dukkhāya attānaṁ padaheyya* (*M*. ii. 225). The Comy. fails to explain why the forceful word *attā* figures in these passages. From another angle its appearance must give those who like to say that the Buddha "denied" *attā* pause to think. *Attā* is not denied here, or anywhere else in the Pali Canon; it is accepted.

Suttas 103 and 104 both have in mind dispute and contention, not over "mere trifles," but over things that matter: the Way and the Course. There might be argument about these, stirred up by monks of unamiable character, especially after the Lord's *parinibbāna*. Recourse to the *Vinaya* is then necessary, and Sutta 104, in recapitulating the four legal questions, *adhikaraṇa*, under which such disputes should be classified and the seven ways of settling them, is consequently characterised by strong *Vinaya* features.

Again, Suttas 103 and 104 both speak of the Lord teaching from his super-knowledge the 37 things belonging to enlightenment, *bodhipakkhiyadhammā*, though this compendious word is not itself used. In Sta. 104 the seven groups of things that together constitute the 37 *bodhipakkhiyadhammā* are enumerated instead; and in Sta. 103 there appears to be a reference to them in the word *abhidhamma* (*M*. ii. 239), for this is the meaning *MA*. iv. 29 ascribes to the *abhidhamma* about which two monks might speak differently. This Sta. speaks of nibbāna as an aim, though not one to be realised so long as monk quarrelled with monk, for contention would preclude the winning of imperturbability (*āṇañja* according to *M*. spelling), a topic and an ideal with which Stas. 105 and 106 are largely concerned.

These two Suttas and No. 107 all take up, as does No. 103, the subject of nibbāna. Sta. 105 has the unusual expression *sammā-nibbāna*, right or perfect nibbāna, presumably to distinguish the nibbāna of the followers of the Buddha's *sāsana* from that of those who were "outside" this.[1] *Sammānibbāna*, a goal not to be won by those who had become proud and puffed up as a result of their

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[1] *Cf*. *M*. i. 4 (*M.L.S*. i. 5 and *n*. 11) and Māgandiya's statement at *M*. i. 509 that health is nibbāna and body is nibbāna (*M.L.S*. ii. 188).

being intent on it, was accessible solely to those who refused to indulge in wrong enjoyment of the senses, recognising that herein lay a deterrent to their achievement of the goal.

Sta. 106 asks why some monk may attain final or complete nibbāna, *parinibbāyeyya*, but another fail to do so. The attainment or the failure depends on whether there is grasping or whether there is not, even grasping after equanimity, *upekhā*; for deathlessness or the undying, *amata*, is deliverance of thought without grasping, *anupādā cittassa vimokho* (*M*. ii. 265).

In Sta. 107 nibbāna is spoken of as the unchanging goal, *niṭṭhā*, to be won, if won at all, by a gradual training (*cf. Sekhasutta*). It is again driven home that it all depends on the person himself whether he attains it or not, for the Teaching is the same for all,[1] and to all who want to listen the Way is pointed out by the Tathāgata, the Shower of the Way (*M*. iii. 6).

This aspect of the Tathāgata as Way-Shower[2] recurs in Sta. 108, a Discourse recording a conversation said to have been held between Ānanda and the brahman Gopaka-Moggallāna after the Lord's *parinibbāna*.[3] Here the Lord is spoken of not only as one who showed a Way not shown before, but also as a Knower and Understander of the Way.(4) In these respects not a single monk resembles him; his disciples are not Way-showers but Way-followers, not one of whom was designated either by the Lord or by the Order to be the mainstay, arbiter or support, *paṭisaraṇa*, for the others after his passing. The place of a human successor was taken by Dhamma, the cause of unity, the reason for it, *hetu sāmaggiyā*. So, instead of any one monk, instead of any one disciple, "Dhamma is our support" (*M*. iii. 9), that is after the Lord's *parinibbāna*, a statement fully according with the injunction: "The Dhamma I have taught and the Vinaya I have laid down—*that*[5] after my passing is (to be) your Teacher" (*D*. ii. 154). The Lord and his Dhamma are one: "Who sees Dhamma sees me" (*S*. iii. 120, *Iti*. p. 91, etc.). And the epithet *dhammakāya* (D. iii. 84), applicable only to the Lord, and not to arahants, points in this same direction. So *Miln*. can say (p. 75) *dhammakāyena . . . sakkā Bhagavā nidassetuṁ*, "The Lord is able to point out by means of the Dhamma-body" even

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[1] *Cf. S*. iv. 315-316.

[2] *Cf. Dhp*. 276, *akkhātāro tathāgatā*, Tathāgatas are showers (*i.e*. of the Way).

[3] See *M.L.S*. ii. Intr., p. xxii.

(4) As at *S*. i. 191.

[5] "That," *so*, meaning I think *satthusāsana*, the Teacher's instruction, of which Dhamma and Vinaya are the two component parts.

though he himself has "set" like the sun, has "gone home," and cannot be said to be either here or there. In this sense the Lord exists while Dhamma exists and cannot be called extinct—a tenet developed and made much of in some Mahāyāna Buddhist Sūtras.

Stas. 109 and 110 form a pair of *Mahā* and *Cūḷa-* Discourses as far as their titles are concerned, for both (as also Sta. 118) were given at the time[1] of a full moon and hence are called the *Mahāpuṇṇamā* and *Cūḷapuṇṇamā* Suttas respectively. But this is all they have in common. The *Mahāpuṇṇamā* is occupied with the five groups of grasping, with what is a wrong view and what a right view of these groups, with the satisfaction and peril they contain, and with the escape from them. On the other hand the *Cūḷapuṇṇamā* has nothing to say about grasping. It concentrates on various outstanding characteristics of a good man and a bad man, *sappurisa* and *asappurisa*. Its affinities are therefore more with Sta. 113, the title of which is *Sappurisasutta*. But though Stas. 110 and 113 have not a single passage in common, yet since the main topic of both is the good man, *sappurisa*, their material is in consequence more cognate than is that of Stas. 109 and 110.

The first Discourse in the Second Division, the *Anupadavagga* (Stas. 111-120), is marked by an inspiring eulogy of Sāriputta who symbolises the perfect disciple, and to this is added his unique capacity for rolling on the Wheel of Dhamma set rolling by the Tathāgata. This Discourse contains a number of psychological terms that are more fully expounded in the *Dhs.*; and for others reference may be made to the *Pṭs.* Since "Sāriputta's special proficiency was in Abhidhamma,"[2] what could be more apt than to eulogise him in words of a markedly Abhidhamma stamp ?

Sta. 112 sets forth six ways in which a monk's claim to be an arahant can be scrutinised by other monks: they may ask him about things he has seen, heard, sensed or cognised; about the five groups of grasping; about the six elements; about the six sense-fields; and about this consciousness-informed body and the phenomena external to it. In answer to each group of questions the monk who claims arahantship for himself relates the process by which he reached this height. It is of course the usual process, found for example in the *Cūḷahatthapadopamasutta*, the *Kandarakasutta* and elsewhere,[3] and

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[1] *M.L.S.* i. Intr., p. xii.

[2] *D.P.P.N.*, p. 1116, which gives a short account of how this came about.

[3] See *M.L.S.* i. 224, *n.* 3, for some further references.

could hardly be otherwise for the fruits of the Way are only for the man or woman who closely follows the Way, "the one sole Way for the purification of beings" (*M.* i. 55), and there is very little latitude.

Sta. 113, as it has been already remarked, should be studied in conjunction with Sta. 110. Both deal with the good man who, in effect, is the man-of-naught, *na kiñci na kuhiñci na kenaci*, "he is not aught or anywhere or in anything" (*M.* iii. 45). Even if he lack this or that possession, quality or habit he realises all the same that it is not those possessions, qualities or habits that turn a man into a good man; and so he makes the Course itself the main thing, *so paṭipadaṁ yeva antaraṁ karitvā*, an expression the latter part of which also occurs at *M.* iii. 14 in Sta. 108. And if he have not the desire for the meditative planes he may comfort himself by thinking: "Lack of desire, *atammayatā*, (for any of these planes) has been spoken of by the Lord, for whatever people imagine them to be they are otherwise." So he makes lack of desire itself the main thing, and he is then able to attain one meditative plane after another until he enters on and abides in the stopping of perceiving and feeling, the highest and culminating stage in meditation.

In Sta. 114 a brief utterance attributed to the Lord[1] is expounded at great length by Sāriputta in his presence. There then follow two other sets of brief statements which, though to some extent expanded by Sāriputta, yet lack the detail he lavished on his exposition of the first statement. The Lord, however, corroborates them all, and we may therefore conclude that they become *Buddhavacana*, the authentic Teaching of the Dhamma as taught by the Buddha. That a disciple should teach this too merely shows that he has well remembered, well understood and well pondered in his mind what he has heard.

Sta. 115 contains six different lists of the elements, *dhātu*: eighteen, six, another six, a third six, three, and then two; an enumeration of the six sense-fields; a statement of conditioned genesis or dependent origination, *paṭiccasamuppāda*, prefaced by "If this is, that comes to be" etc.; and then there follows a long list of situations the occurrence of which is either possible or impossible according to (karmic) circumstances (*cf. A.* i. 26 *ff.*). At the end Ānanda was given five titles, as he was at the end of the *Brahmajāla-suttanta*, by which he might remember this disquisition on Dhamma. The

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[1] See below, p. 94.

Discourse is more generally known under the first of these alternative titles, as is the *Brahmajāla*.

Sta. 116 is curiously unlike any other *M*. Discourse. After telling how the mountain Isigili came to be so called (and, as is said, it has always had this name though the names of other mountains round Rājagaha have changed with the passage of time), this Discourse proceeds to give, partly in prose and partly in verse, the names of many paccekabuddhas, in several cases adding some outstanding attribute. Although short, the Discourse does justice to the names of these Buddhas who have won enlightenment for themselves but are unable to teach Dhamma to others. From its very nature this Discourse, little more than a catalogue, is neither homiletic nor hortative.

Sta. 117 has the character of an expanded analysis of the short statement: "I will teach you the ariyan right concentration with the causal associations and the accompaniments." As on other occasions also, both the statement and its analysis are attributed to the Bhagavan. But nowhere in this Sutta does he say he will give an analysis nor is he asked to do so; he simply explains this "heading" in greater amplitude. If it be held that Buddhas teach Dhamma in brief and not in full (*MA*. v. 60), then the whole of this Discourse must be regarded as one among the many expansions of the eightfold Way and its components. This Way was the chief substance of the first Discourse which the Lord delivered, the *Dhammacakkappavattanasutta* (*Vin*. i. 10). This covers so much of the Teaching, stated in brief, that many passages in the Nikāyas have the appearance, not of breaking new ground but of extracting every shade of meaning the *Dhammacakkappavattana's* short statements may hold, and of elaborating every aspect of them and every circumstance in which they may bear on a monk's life, thought and behaviour. All through Sta. 117 it is insisted that right view comes first, or is the forerunner: *sammādiṭṭhi pubbaṅgamā hoti*. Because right view is of the mind and mental in character, this statement is no contradiction of the opening words of the *Dhp*.: "mental states have mind as forerunner," *manopubbaṅgamā dhammā*, or of the passage at *A*. i. 11 which reads *ye keci dhammā kusalā . . . sabbe te manopubbaṅgamā*, "all those mental states that are skilled have mind as forerunner." *Pubbaṅgama* therefore appears to refer to something without which another thing could not be. So, unless there is right view, there cannot be right concentration; without mind or thought, *manas*, there can be no mental

states, *dhammā*. Other difficult words in this Discourse are *upanisa* (*sa-upanisa*), a word the history of which "has yet to be written" (*PED.*), and *sa-parikkhāra*. The Commentaries tend to equate the former with *kāraṇa* and *paccaya*; and the latter seems to mean the seven remaining components of the Way all of which necessarily and inevitably go with right concentration as its "requisite" (*parikkhāra*) companions. This Discourse, called a disquisition on Dhamma at *M*. iii. 77, is given by means of defining the eight components of a learner's course and showing their relation to one another (the eightfold Way). But for an arahant the Way has ten components: the regular eight with the addition of right knowledge and right freedom.[1] All the more does this show the Way to be but a means to an end, not an end in itself, and therefore to be discarded (*cf.* Parable of the Raft[2]) when the Way-follower has ultimately achieved his goal.

Stas. 118 and 119 are but partial presentations of the *Satipaṭṭhānasutta* as given in *M*. Sta. 10 and *D*. Sta. 22, although both contain material not found there. The *Satipaṭṭhāna*, itself a basic Discourse, can also be regarded as an expansion of the "brief statement" of the one word *sammāsati* which occurs in the *Dhammacakkappavattanasutta*.

Sta. 120 is interesting for its unusual use of *saṁkhāra* as purpose or intellectual wish. The word *saṁkhāra* occurs a number of times in the *M*., as a glance at the Indexes to either the text or the translations will show, but never again with this sense of forging a determination for the type of rebirth desired by deliberately fixing one's mind on it. If a man have five other qualities besides this determination of his: faith, moral habit, learning, renunciation and wisdom, and abides longing to arise among the wealthy of the earth or among this class of *devas* or that, then this is the way and this is the course that tend to guarantee such an uprising for him. This Discourse may be compared with *M*. Sta. 6, the *Ākankheyya*, where too it is held that a monk's wishes may be fulfilled if he observe certain practices. Obviously the best kind of arising is the one mentioned last: the abiding in the freedom of mind and the freedom through intuitive wisdom that are cankerless. For when the meditating monk, who is now an arahant, has achieved this freedom he does not arise anywhere, he arises nowhere, *na katthaci uppajjati na kuhiñci uppajjati*—a phrase which may be set beside that found

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[1] *Cf.* below, p. 119.

[2] *M*. i. 134 *f*.

in Sta. No. 113 (*M.* iii. 45): the good man *na kiñci na kuhiñci na kenaci.* Birth is at an end for him.

The third Division is called that on the concept of Emptiness, the *Suññatavagga* (Stas. 121-130). The first two Discourses, a *Cūḷa-* and *Mahā-* pair, give an excellent picture of what this concept means in the Pali Canon; and though it may be possible to fill it out from other passages, never elsewhere, I think, do the Nikāyas treat the subject at such length. The conclusion of Sta. 121 is important: though one may empty the mind of all disturbing factors, including the three cankers,[1] yet the six sensory fields remain tied to the body for as long as there is life in it. So that the final act of comprehension during the long discipline in mastering the concept of emptiness is to understand that "while that (*i.e.* the living body) is, this (*i.e.* the sensory apparatus) is," *taṁ santaṁ idam atthi*, and in regard to this concept of emptiness this is incomparably the highest realisation of it.

Sta. 122 describes how a monk can enter on an inward concept of emptiness in which there are no signs of the phenomenal world, *animitta.* Perhaps this should therefore be regarded as a development of the concept of emptiness mentioned in Sta. 121 in which the sensory fields are regarded as still being in full play. But in Sta. 122 the meditator's mind and senses are so closed to external events that, until he emerges from his meditation, they present no sign to him that can call forth any reaction.

If the *Isigili Sutta* (No. 116) is unique in one way among the *M.* Discourses, so in another is Sta. 123. This enumerates the wonderful and marvellous qualities of the Bodhisatta, mainly in respect of his nativity. Its affinities are with the *Mahāvastu*[2] and the character of its material is legendary.

Sta. 124 is likewise taken up with wonderful and marvellous qualities; but with those evinced by Bakkula during the eighty years he had been a monk. His answers to many of the questions put to him by Acela Kassapa, an ascetic, contain *Vinaya* elements and portray a monk of austere and extremely disciplined life, although lived at a lower level than that envisaged by Sāriputta when he addressed the monks concerning the uncouth Gulissāni who usually stayed in a forest (*M.* Sta. 69). According to *MA.* iv.

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[1] See *M.L.S.* i. Intr., p. xxiii.

[2] See vol. i, p. 35 of J. J. Jones's translation (*S.B.B.*, vol. 16).

193 all Bakkula's answers were endorsed by the recensionists[1] who, in a kind of chorus appended to the end of each, applaud each of his achievements, which mostly amount to a scrupulous observance of *Vinaya* rules, as a wonderful and marvellous quality in him. At the conclusion of the Discourse it is stated that he entered on *parinibbāna* which, as other Suttas show (*e.g.* Nos. 106, 145), was a prerogative of others besides the Tathāgata.

Sta. 125 puts forward the customary method of taming oneself: by morality, guarding the sense-organs, moderation in eating, vigilance, being mindful and clearly conscious, frequenting remote lodgings and overcoming the five hindrances, after which a monk may devote himself to developing the four applications of mindfulness and the *jhānā*, etc. It is suggestive of possible methods used in arranging the *M*. Suttas that the title of No. 125 is *Dantabhūmi*, the Tamed Stage, and that of No. 126 is *Bhūmija*, which is a personal name. That is to say, they may have been placed next to one another merely on the score of the chance occurrence of a common element in their titles. Besides this similarity, they are both recorded to have been prompted by the questions Prince Jayasena asked; and both contain striking similes, all different however, which the Lord tells Jayasena's two interlocutors they should have produced for his benefit and then he would have had trust in them. But each objects that this was not possible (*M*. iii. 131, 144) as these similes had never been heard before, *assutapubba*. As one of the six occurs at *M*. ii. 129 and two others may well be compared with similar similes at *M*. i. 240, 242, it may be supposed, without prejudging the relative age of these Discourses, that it was owing to "chance" or to *kamma* that neither of Jayasena's interlocutors had himself heard them before. So much was spoken during the forty years of the Buddha's ministry, so many similes used,[2] that it would not have been possible for any one member of the Order to know everything, as is witnessed to by the special repeaters, *bhāṇakas*, for the various Nikāyas.

As Prince Jayasena appears in Stas. 125, 126, but apparently nowhere else in the Pali Canon, so does the venerable Anuruddha

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[1] *Cf. ThagA*. iii. 58, which, in referring to ver. 869, 870, says *ime dve gāthā sangītikārakā ṭhapesuṁ*, "the recensionists established these two verses." This Comy. contains other similar statements.

[2] See, for example, Indexes to Similes in the 3 vols. of *M.L.S.*, the 5 vols. of *G.S.*, and the 5 of *K.S.*; and also "Similes in the Nikāyas," compiled by Mrs. Rhys Davids, *J.P.T.S.* 1907.

appear in Stas. 127 and 128, though he, it is true, appears in many another context as well. Sta. 127 is concerned with the freedom of mind that is widespread, *mahaggatā cetovimutti*. It first defines the freedom of mind that is boundless, *appamāṇā cetovimutti*, by the usual statement of the *brahmavihāra* formula which includes, besides the term *pharitvā*, the terms *appamāṇa* and *mahaggata* also. I have consistently translated *pharitvā* by "having suffused" or "suffusing," especially the four quarters, etc., in all occurrences of the *brahmavihāra* formula in these three volumes. When Sta. 127 goes on to describe what is meant by *mahaggatā cetovimutti*, its first statement, setting the pattern for those that follow, is: *bhikkhu yāvatā ekaṁ rukkhamūlaṁ mahaggatan ti pharitvā adhimuccitvā viharati*. One of the chief difficulties for the translator, met with also in the similar phrase *pharitvā adhimuccitvā viharati* in *M*. Sta. 120 (*M*. iii. 101), is with *adhimuccitvā* and what it refers to. Another difficulty in Sta. 127 is with the *ti* in the sentence quoted above and with the question of what it qualifies. Does it qualify the whole clause *yāvatā* . . . *mahaggataṁ*, or only the one word *mahaggataṁ*?

Adhimuccati, a verb with a number of meanings (see *PED* and *CPD*), is perhaps best rendered in the present context, where it takes the accusative and not the locative case, as to be intent on, to adhere to, to apply oneself to, to settle or fix one's thoughts on something and so to pervade this thing with one's thoughts. At *M*. iii. 99 *ff*. I have rendered the expression *cittaṁ dahati* as "fixes the mind on," thus following the translation of *A*. iv. 239 at *G.S*. iv. 163. Here, too, an identical sequence of expressions occurs, and in addition there is to be found the phrase *hīne 'dhimuttaṁ*, "set on low things." On the principle that all different Pali technical and semi-technical terms should be translated as far as possible by different English words in an attempt to preserve and convey the shades of Pali thought, I had to find a translation other than "set the thoughts or mind on" for *adhimuccati*, since this appears to be quite a good and literal translation of *cittaṁ dahati*. At *Vbh*. 273 *ff*. *pharitvā* is explained by *adhimuccitvā*. This not only has the merit of simplicity and brevity, but justifies the translation of "pervading" for *adhimuccitvā* as being nearly equivalent to "suffusing" for *pharitvā*. After much hesitation I decided to use this word. It will be found to suit the passages at *M*. iii. 101 *ff*. also: "he abides suffusing and pervading" the various world-systems and the beings that have uprisen there. The whole

process is of course a meditative one as the Commentaries make abundantly clear.

Thus, *MA.* iv. 200 on *M.* iii. 146 explains the phrase *bhikkhu yāvatā . . . adhimuccitvā viharati* as "the monk, having covered (*ottharitvā*) a place the size (*pamāṇa*) of a single root of a tree with the mental reflex (or image) of a meditational device (*kasiṇanimittena*), (then) dwells suffusing and pervading a widespread meditation (*jhāna*) on that mental reflex of the meditational device. 'Widespread' means (*mahaggatan ti*, or: thinking 'widespread') there is no ideation (*ābhoga*) for him (*i.e.* the monk); it only refers to the incidence (*pavatti*) of widespread meditation . . . 'Widespread' means that the mental reflex of the meditations on the meditational devices grows, (its) removal comes to be, there is (or follows, *hoti*) (its) transcending." Although this Commentarial passage gives no clear indication whether the *ti* refers only to *mahaggataṁ* or to the preceding words as well, yet judging by the arrangement of the terms here for exegetical purposes, I incline to the opinion that *ti* refers to the whole phrase *yāvatā ekaṁ rukkhamūlaṁ mahaggataṁ.* In view of the considerations here put forward and with the help of some valuable and suggestive remarks Mr. J. J. Jones kindly sent me, I would rather tentatively propose to translate this perplexing passage as: "a monk, thinking (*ti*) it (*i.e.* meditation, *jhāna*, in which there is freedom of mind) is widespread (*mahaggataṁ*) like as (*yāvatā*) a single root of a tree (and so on), dwells suffusing and pervading it (*i.e.* that size, being the object of his meditation, *jhāna*, which is made possible by the mental reflex or image he has obtained from the *kasiṇa* device he used to induce this meditation)." This is an example of the allusiveness of the Pali texts. It does not detract from their precision, but only shows it is we who must find the key to what at one time was probably obvious and well understood.

Sta. 128 also has a number of difficulties. I have a note on the word *obhāsa* on p. 202 below. I was not satisfied with "aura" which has been used as a translation. For this word is either used in a narrowly theosophical sense of the colour of the light people are supposed to emit, invisible however to all but the initiated, or it is taken to mean some such subtle emanation as an odour, a light breeze, a current of air electrically discharged, or a sensation (pathological). But *obhāsa* has none of these meanings here. It is connected with the appearance of light produced in meditation by which objects can be seen by the non-physical *deva*-vision operating

as it does super- or extra-sensibly. I think light-manifestation or light-radiation is better. The connotation has also to be differentiated from that of *dassana*, the appearance, also in meditation, of objects otherwise perceptible by the senses. These are now "seen" by and become visible to the meditator, though no longer through the medium of his physical eye, whereas the light, *obhāsa*, does no more than indicate that this more final occurrence may be about to take place. For as a rule *obhāsa* and *dassana* do not occur simultaneously.

The Comy. says nothing about the change at *M*. iii. 161 from the hitherto usual *obhāsañ c'eva sañjānāmi dassanañ ca rūpānaṁ* to the new *obhāsaṁ hi kho sañjānāmi (na) ca rūpāni passāmi*. No doubt these material shapes are also "seen" by *deva*-vision. Yet this unheralded change is curious and its significance further confused by the introduction into the context of the term *rūpanimitta*, "reflex-image of material shapes" (*M*. iii. 161). It is as well to remember however that this Discourse is not only dealing with a meditational theme but also with one that is mostly "autobiographical." It refers to an episode in the Bodhisatta's life and hence to his struggles to win unshakable freedom of mind (see *M*. iii. 162). The reflex-image of material shapes he saw though failing to perceive their light-radiation spurred him on to overcome this defect. After investigating the possible causes of such a contingency, he came to the conclusion that it was due to the presence in him of eleven defilements of the mind. To recognise them as defilements was to eliminate them and to set up in their place a threefold concentration, or a concentration by a threefold method, *tividhena samādhi*,[1] by developing which the Bodhisatta established himself in arahantship. This alone is sufficient to show that this "autobiographical" fragment of the Bodhisatta's life refers not to an anterior birth but to this last one in which he attained Buddhahood. An arahant, one of unshakable freedom of mind who has done what was to be done and brought the Brahma-faring to a close, comprehends that there is no longer again-becoming, *punabbhava*, or rebirth for him: "This is my last birth." In a word it had not been possible for the Bodhisatta as such to gain arahantship before as the Buddha he had taught the Way to it. So that the question arises whether the three words repeatedly recurring in sequence in

[1] See notes at p. 207 below; also *cf. pañcangika samādhi*, *Thag*. 916, and for this see *ThagA*. iii. 72, *Pss. Breth*., p. 330, *n*. 4, and *Vbh*. 334.

this Discourse (as elsewhere in the *M.*; see Indexes to the 3 vols. of *M.L.S.* under "diligent"): "diligent, ardent, self-resolute," *appamatta ātāpi pahitattā*, constitute one of the four main formulae of arahantship, even when they are cut off from the two words that often precede them, *eko vūpakaṭṭha*, "alone, secluded." Or are the five words of the full formula necessary to express such a state? And, if so, do the three when truncated from the full formula, as here, merely indicate some of the conditions necessary for attaining arahantship?

In passing it may be interesting to remark that while Buddhaghosa usually paraphrases *pahitatta* by *pesitatta*, *e.g.* at *MA.* i. 126, ii. 80 (with the variant reading *pesitacitta*), iii. 107, *DA.* 363, 684, *SA.* i. 110, etc., his friend Dhammapāla, *e.g.* at *UdA.* 174, *ThagA.* iii. 90, says *pahitattā ti nibbānaṁ paṭipesitacittā*, which appears to mean "*pahitatta* means the mind is sent out towards nibbāna." Dhammapāla, like Buddhaghosa, wrongly derives *pahita* from *pahiṇati*, to send, instead of from *padahati*, to be resolute, strive, exert oneself. If, as Dhammapāla suggests, the object is to win nibbāna, this is not only in general accordance with the whole Teaching, but may also contain an allusion both to a striking phrase: *padhānaṁ padahitvāna*, "striving the striving," of frequent recurrence in the *Buddhavaṁsa* with which the *prahāṇaṁ prahitaṁ mayā* of *Mhvu.* ii. 238 may be compared,[1] and to the striving that the Bodhisatta realised he would have to undertake once he had determined to seek for nibbāna: *alaṁ vat' idaṁ kulaputtassa padhānatthikaṁ padhānāya . . . so kho ahaṁ . . . nibbānaṁ pariyesamāno*: "Indeed this does well for the striving of a young man set on striving . . . so I . . . seeking nibbāna" (*M.* i. 167). It is therefore not easy to find justification for the "purged of self" used in *Fur. Dial.* as a rendering of *pahitatta*. To see and realise nibbāna is the object and aim of all these strenuous endeavours; and while it is still the object and aim, not yet fulfilled, it cannot be said that arahantship has been won. Endeavour, resolution is still necessary, and it must be self-resolution because no one can purify another (*Dhp.* 165) and no one can tread the Way for another (see *M.* Stas. 106, 107, 108 and elsewhere).

As there is a point, or points, in common between Stas. 123 and 124, between Stas. 125 and 126 and between Stas. 127 and 128, so also is there between Stas. 129 and 130. For both of these narrate the horrors of Niraya Hell, the former saying it is not easy to

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[1] See *Mhvu. Translation*, J. J. Jones, vol. ii, p. 225.

describe this Hell in full, so many are its anguishes; nor, so many are the anguishes of animal birth, is it easy to describe this in full. On the other hand, the seven Treasures of a wheel-rolling monarch are adduced to indicate how many are the happinesses of heaven beside which even these Treasures pale and wane. Sta. 129 also has the curious simile of the blind (marine) turtle, a most impressive fantasy also occurring, with slight differences, at *S.* V. 455. It is a simile used to stress the difficulties that, though almost insuperable, do not quite hopelessly debar the fool who has been reborn in a sorrowful way from regaining human status. The props and stays and guides for walking on the Way taught by the Tathāgata do not exist there. But even so, as recorded in *M.*, but not in *S.*, the fool, after the passage of an enormously long time, may one day be born as a man again, though in the most miserable conditions. Nor would he fare by Dhamma, but in fact against it and so would pass to a sorrowful state once more when he died. This is a vicious circle, and it is not suggested that there is any method by which the fool can break the wheel to which he is so firmly bound. It is however assumed that he can; but the reason why he can, "if at all" (in the words of Sta. 129) must be regarded as analogous to the reason why Devadatta's time in Niraya Hell will eventually come to an end as the karmic result of some good deed done by him in a long distant previous birth.

The difficulty of being reborn as a human being finds expression in other parts of the Pali Canon, for example at *A.* i. 35: "So few are the beings reborn among men; more numerous are those beings born among others than men"; and the Therī Sumedhā, in giving full rein to her eloquence so as to convince her parents and suitor that it is better to leave the world for the homeless state than live in it enslaved by sense-desires, adduces the Simile of the Blind Turtle:

> "Remember how the parable was told
> Of purblind turtle in the Eastern seas,
> Or other oceans, once as time goes by
> Thrusting his head thro' hole of drifting yoke—
> So rare as this the chance of human birth"
>
> (*Thīg.* ver. 500,
> translated by Mrs. Rhys Davids, *Pss. Sist.*)

"The difficulty of being a man, as told in the Simile of the Blind Turtle" is remarked upon at *Asl.* p. 60. Further, Nāgasena referred to this simile when he was trying to make King Milinda understand

how vast a span of time had separated all the births in which the Bodhisatta and Devadatta had met: " And when, sire, you say that Devadatta and the Bodhisatta kept moving on together (in *saṁsāra*), that meeting was not after the lapse of a hundred or a thousand or a hundred thousand births; it was from time to time at the end of an immeasurable period. And, sire, the Simile of the Blind Turtle was delivered by the Lord in order to show the difficulty of acquiring human status—you should consider the meetings of these two (the Bodhisatta and Devadatta) in the light of this simile " (*Miln.* p. 204). This simile certainly caught the imagination of the compilers of old. Its " moral " of course is that it is vitally important for the man or woman who has acquired human status to make every possible endeavour to fare by Dhamma if he wants to go on being reborn as a human being. For only then does he have the opportunity eventually to win the stage where he can make an end of birth and dying, of coming to be and passing away.

Sta. 130, with its five *deva*-messengers, is another Discourse without parallel in the *M.*, though there is a similar passage in *A.*, but with only three *deva*-messengers. The man who ignores their warnings is brought before King Yama and tossed into Niraya Hell with no hope of escape until he has undergone all its tortures for eons. He does not die. He cannot die, or do his karmic time, until his evil deed wears to its (karmic) end: *na tāva kālaṁ karoti yāva na taṁ pāpakammaṁ byantihoti*, a phrase which occurs in both Sta. 129 and 130 (and *cf. M.* i. 428). King Yama, realising the fearfulness of the punishments such a man has to meet, expresses a great longing for human status so as to hear Dhamma from whatever Lord and Tathāgata would be arisen in the world at that time. For, as Sta. 129 has already made plain, it is only a human being that can make an end of being born and dying. In addition, the assumption, here put into words by King Yama, that the Buddha Gotama is not the last Buddha who will arise, has an interest of its own.

The Fourth Division, that on Analysis, the *Vibhaṅgavagga* (Stas. 131-142) is markedly consistent in that all its twelve Discourses, except the last, are expansions of statements the Buddha is said to have made in brief. The last Discourse, No. 142, though it contains an analysis or enlargement of its topic, has neither a short statement nor an expansion of this in the style characterising the others where, at the request of monks and various people who had failed to grasp properly the full import of the concise statements,

these were expanded either by the Buddha himself or by his disciples, twice for example by Mahā-Kaccāna, the most eminent expounder in full of what had been stated in brief (*A*. i. 23). These short statements are constantly referred to by Buddhaghosa as *mātikā*, headings, summaries, and are in fact a type of compendium. It is not improbable that he is right in saying that the whole of the teaching of Dhamma by Buddhas is in brief and that there is no extended teaching (see above on Stas. 117, 118, 119). That this is very likely true of the *Dhammacakkappavattanasutta* is again borne out by the analysis of the Middle Course, *majjhimā paṭipadā*, in Sta. 139, and of the four ariyan truths in the *Saccavibhaṅgasutta*, No. 141. Nor should Bu's remark at *AA*. ii. 101 pass unnoticed: *sakalaṁ pi hi tepiṭakaṁ saṁkhepadesanā-vitthāradesanā ti etth' eva saṁkhaṁ gacchati*, "the whole of the three Piṭakas is reckoned as an extended teaching of a brief teaching" (not, I think: a teaching in brief and a teaching in full).

If the internal connection between the brief statements contained in some of these Discourses (*e.g.* Nos. 137, 139) is not immediately obvious, it usually becomes clearer as the Discourse in question develops its analysis of these short utterances. One cannot suppose and need not suppose these to have been collected together, Discourse by Discourse, in a haphazard way; on the contrary, it would seem that they were placed together because they belong together, and if rightly appreciated will be seen as parts of a whole. They are indeed a valuable contribution to the Teaching of a gradual approach to the goal and a gradual development in self-taming so characteristic of Pali Buddhism. By attending to one thing at a time and mastering it the aspirant has prepared himself to proceed to the next. Thus (Sta. 139) the existence of the Middle Course enables a man or a monk to advance step by step until he himself becomes a teacher of Dhamma. There is then given what appears to be a basic theme for the teaching he could give; and finally the circumstances (not vexatiously), the manner (slowly) and the language (dialect if necessary) he could give it in.

Stas. 131-134 all have the term Bhaddekaratta as part of their title; and this presents something of a puzzle. *MA*. v. 1 attempts an explanation of this word by saying: *vipassanānuyogasamannāgattā bhaddakassa* (*v.l.* *bhaddassa*) *ekarattassa*, "of one who is happy (?auspicious) for one night because he is possessed of intentness of insight." Neumann renders the term by "Glücksäligeinsam," lonely blissfulness. But *ekatta* is loneliness; *ekaratta* usually means

" for one night." But the *Bhaddekaratta Suttas* do not appear to envisage withdrawal from thoughts of the past, future and present for so little as one night. On the contrary, the verses that form the *mātikā* say that the person to be called *bhaddekaratta* is he who abides ardently and unweariedly day and night, that is, surely, for some consecutive time lasting longer than " one night." I thought it best to translate only the first part of the baffling compound, and have rendered *bhadda* by " auspicious," not in its sense of betokening success but in that of prosperous, prospering. For the sage who comes to be at peace has prospered by not following after the past, by not desiring the future to be such or so, and by cultivating a right attitude to present things. His position is not due to luck, a happy chance or fortune's favours; it is due to his own successful efforts, determined resolution and shunning of indolence.

Sta. 137 speaks of three *satipaṭṭhānā*. These have nothing at all to do with the four usual ones (see *M*. Sta. 10) and seem to contain a hidden reference to the eighteen special qualities of a Buddha that are better known to the later literature than to the Pali Canon (*cf*. references to *Divy*. and *Mhvu*. in the note at p. 263 below). One would have expected them to allude to the Buddha's indifference to praise and blame, but the wording of the passage hardly bears this out. These three *satipaṭṭhānā* are the attitudes a teacher may adopt, or should adopt, to the reactions of his disciples when they hear a teaching from him: they may not listen; some may not listen and some may; or all may listen. In the first case the Tathāgata, the type of supreme teacher, is represented as being neither delighted nor as experiencing delight, where we would have expected to find it said of him that he was neither depressed nor experiencing depression. But depression appears to assail him in the second alternative of the second case where some disciples listen, although this cannot be assumed for certain and perhaps would be too strange to be assumed at all, in which case textual errors would almost have to be posited. In the third clause where all the disciples listen, the Tathāgata is said to be delighted. Nevertheless, the main result is that however the disciples respond the Tathāgata remains unmoved, mindful and clearly conscious. He teaches Dhamma and points out the Way; it is for his hearers to choose to become Way-followers or to seek something different.

The last Division, the *Saḷāyatanavagga* (Sta. 143-152), that on the Sixfold Sense-field, appears to take its name from the Discourse

placed seventh in it, the *Mahāsaḷāyatanika-sutta* (No. 149). Preceding this are five *ovāda*-discourses and one other, the *Chachakka* (No. 148). The exhortations, *ovāda*, are individually addressed to various persons. In Sta. 143 it is recorded that Sāriputta went to exhort the dying Anāthapiṇḍika as he is also recorded to have gone to exhort the brahman Dhānañjāni shortly before he died (*M.* Sta. 97). Anāthapiṇḍika became a *deva*, or *devaputta*, after his death, and Dhānañjāni gained the Brahma-world.[1] Sta. 144 was an exhortation given by Sāriputta to the monk Channa who was in such pain that, in spite of Sāriputta's protests and offers of help, he committed suicide. But he incurred no blame for his action for he did not grasp after another body.[2] He therefore had no bourn or going, *gati*, and no future state, *abhisamparāya*, and was in fact to be regarded as an arahant.[3] In Sta. 145 the monk Puṇṇa asked the Lord for an exhortation in brief. Though this was given to him it was not expounded in full as Puṇṇa was advanced enough in the Teaching to work out the details for himself in the solitude he wished to seek for that very purpose. In the first rainy season he attained arahantship and later final nibbāna, *parinibbāyi*. So, as he had overpassed rebirth, he was another for whom there was no bourn or future state. Sta. 146 contains an exhortation to nuns by the monk Nandaka, who was ordered by the Buddha to instruct them since it was his turn to do so; but this was in despite of Mahāpajāpatī's plea to the Lord that he himself should instruct them. Sta. 142 records that the Lord refused to accept the gift she offered him and entreated him to accept. She too, like Ānanda, knew or suspected that a gift given to the Buddha was of the greatest merit; there was not another like it, not even a gift to the Saṁgha. Nandaka's exhortation took the form of a dialogue in which he put questions to the nuns about the impermanence of the six sense-fields, and they answered in a fully informed manner. Sta. 147 records an exhortation given to Rāhula by the Lord, also on impermanence, at the conclusion of which Rāhula's mind was freed from the cankers without any grasping remaining.

These five *ovāda*-Discourses are followed by the Discourse on the Six Sixes, *Chachakka* (No. 148): six internal sense-fields, six external, six classes of consciousness and so on. These are the brief state-

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[1] See *M.L.S.* ii. Intr., p. xxix.

[2] See above, p. xiii.

[3] *Cf.* the monk Godhika, *S.* i. 120 *ff.*, who committed suicide but for whom there was no more again-becoming for, having rooted out *taṇhā*, craving, he attained final nibbāna, *parinibbuto*.

ments or headings; they are followed by fuller explanations of the meanings.

Sta. 149, the *Mahāsaḷāyatanika*, also continues to analyse grasping after the six sense-fields until the zealous disciple eradicates all craving for them and obtains instead a right view of what really is, *yathābhūtaṁ*, together with aspiration and endeavour for it, mindfulness of it, and concentration on it. While he is cultivating these five factors of the Eightfold Way he can explore other aspects of the Teaching, such as the 37 things helpful to enlightenment, get rid of craving for becomings, develop meditational calm and insight and realise the arahant's two extra factors of the Way: knowledge and freedom. Thus once more in the space of a short Discourse we find it was normally expected for a man that his progress in self-control and self-development would be gradual, and if he were resolute then this method of progress would "lead on gradually up to the Highest" (*A*. v. 2). Once he had attained a right and unshakable attitude to the unavoidable impact of sense-data on their appropriate sense-organs he was well set on the way to win two distinguishing and transcendental marks of an arahant, that is, knowledge and freedom: knowledge of these sense-data as they really are and freedom from reaction to them, because to like them or dislike them has no further meaning for the sage at peace.

Sta. 150 is on the whole a plea for the recognition of the lofty nature of those who attempt to secure for themselves detachment from mental stimuli. Even though they may sometimes lapse and fare along unevenly, nevertheless their efforts for detachment are more worthy of esteem than are their backslidings of disapprobation.

Sta. 151, while returning to the concept of emptiness (see Stas. 121, 122), again emphasises that even right things or states of mind such as the 37 things helpful to enlightenment or knowledge and freedom should be forsaken and relinquished (see Parable of the Raft, *M*. i. 134). A monk should be indeed a man-of-naught; only then is he sufficiently purified to walk for alms. If this appears to be something of an anti-climax, a whole essay, so abundant is the material, could easily be devoted to showing that it is not. For example, one may adduce the answer to the first of the ten Great Questions (*Mahāpañhā*, *A*. v. 54), also called the Questions for a Boy (or, Boys, *Kumārapañhā*, *Khp*. IV.): "All beings are subsisters by food." If a monk thinks of food he should turn his systematic

attention to the first of the applications of mindfulness; he should realise that it is food that is the cause of the arising of attachment not yet arisen (*K.S.* v. 52); and when he has understood that food is the source of impermanence he should feel disgust for it and turn away from it—in thought, of course, is to be understood. For all beings must subsist by food. But a man who has entered on the Way should keep a proper sense of proportion about this as about other matters: moderation in eating and grasping after nothing in the world are part of the well-learnt learner's course designed to culminate in arahantship.

All this is set out, albeit in other words, in this Discourse. In addition, the value of giving to the giver of alms is recognised as it is throughout the Pali Canon (see *e.g. M.* Sta. 142). And again, *dāna*, giving, liberality, came at some time to be ranked as the first of the ten *pāramitā*, a word that is usually associated with the later literature. Nowhere, I think, in the four main Nikāyas are the *pāramitā* themselves enumerated so as to form a category.[1] The taking of sufficient food to support the body, and through it the mind, which is the Brahma-farer's essential tool in his quest, is not only accepted as unavoidable by a Teaching that detests self-mortification whether practised through starvation or any other means; but also the thought of food, if viewed in the right way, will help both donor and recipient to realise the impermanence of all conditioned or constructed things.

Sta. 152 might be regarded as a kind of summing up of all that has been said of the six senses (including naturally that of taste, so referring to food) during the course of this Division, and in many other parts of *M.* and in the remaining Nikāyas as well. A monk learns to have such control over his sense-organs, *indriya*, which is equivalent to bringing them to proper development, *bhāvanā*, that, whether he likes, dislikes or both likes and dislikes the sense-impressions that impinge upon his mind, he can stop these with the utmost rapidity so that there remain only the real and the excellent, which is here *upekhā*, even-mindedness or equanimity.

The senses indeed are of prime importance. While the difficulty is to restrain the enjoyment of them, the discipline is to regard them aright as not mine, not I, not my self, and to turn away from them with an indifference and even-mindedness that has come to be well

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[1] *pāramippatta* at *M.* ii. 11, 211, iii. 28 is not used in a sense involving any of the ten *pāramitā*.

established and immovable, in the conviction and the experience that there is a happiness excelling that derived from the senses (*M.* i. 398). The senses are of the here and now; but the real and the excellent are to be found by means of the unhampered mind well liberated from reaction to sense-impingement. The external world and the disciple's interest in it must shrink in proportion as his internal world and mastery of it grow and come to maturity. One cannot help feeling that the *M.* ends on a fitting note.

If the Teaching is that of an idealist it is also that of a realist, and it is meant for realists. There is to be no atrophy of the senses, no atrophy of the mind, no derangement of it by seeking the goal through such excessive physical hardships as must inevitably lead to psychopathological states. Victory in the struggle is to be won by the human being who refuses to be moved or affected by the passing show, however faint or shadowy it may become as the level of meditation gradually recedes from its influence. While there is any trace of sense-reaction remaining, Māra will be there with all his lures and wiles. The activity of the senses can only be stopped entirely by transcending it in the deepest meditative stage where "all is still" (*Sn.* 902) and where a man's senses are so completely withdrawn from the external world as to be totally irresponsive to it. This is true self-conquest, the fruit of self-training and self-taming. The stopping of perception and feeling indicates that a man, Sāriputta for example, has attained to mastery and to going beyond, *pāramipatta*, in the ariyan moral habit, the ariyan concentration, the ariyan wisdom and the ariyan freedom (*M.* iii. 29). "Though one should conquer a thousand thousand men in battle, he indeed is the greatest of conquerors who could conquer one self" (*Dhp.* 103). Of him it may truly be said *kataṁ karaṇiyaṁ*, done is what was to be done. For now he is endowed with that "highest ariyan wisdom which is the knowledge of the complete destruction of anguish. And that freedom of his, founded on truth, is unshakable. For that highest ariyan truth . . . is nibbāna, beyond all suppositions, where there is no more coming to birth and ageing and dying" (*M.* iii. 245 *f.*), and hence completely opposed to *saṁsara* in which life is led under the thrall of sense-desires for sense-experience.

While this volume was still in typescript I had the inestimable advantage of receiving valuable and stimulating suggestions for its improvement from my colleague, the late Mr. J. J. Jones, the

scholarly translator of *Mahāvastu*,[1] a work that contains several passages similar to ones found in the Nikāyas. As my notes by no means show the extent of my indebtedness to him, it is all the more my pleasure, and duty, to acknowledge here my gratitude for the great help he so unstintingly gave me.

I. B. HORNER.

London, 1957.

[1] *S.B.B.*, vols. 16, 18, 19, published in 1949, 1952, 1956.

ABBREVIATIONS

A. = Anguttara-Nikāya.
AA. = Commentary on A.
Asl. = Atthasālinī.
B.D. = *Book of the Discipline.*
B.H.S.D. = *Buddhist Hybrid Sanskrit Dictionary* (Franklin Edgerton).
BudvA. = Commentary on Buddhavaṁsa.
C.P.D. = *Critical Pali Dictionary* (Dines Andersen and Helmer Smith).
Comy. = Commentary.
D. = Dīgha-Nikāya.
DA. = Commentary on D.
DhA. = Commentary on Dhp.
Dhp. = Dhammapāda.
Dhs. = Dhammasaṅgaṇi.
Dial. = *Dialogues of the Buddha.*
Divy. = Divyāvadāna.
D.P.P.N. = *Dictionary of Pali Proper Names* (G. P. Malalasekera).
Expos. = *Expositor.*
G.S. = *Gradual Sayings.*
Iti. = Itivuttaka.
Jā. = Jātaka.
J.P.T.S. = *Journal of the Pali Text Society.*
J.R.A.S. = *Journal of the Royal Asiatic Society.*
KhpA. = Commentary on Khuddakapāṭha.
K.S. = *Kindred Sayings.*
Kvu. = Kathāvatthu.
M. = Majjhima-Nikāya.
MA. = Commentary on M.
Mhvs. = Mahāvaṁsa.
Mhvu. = Mahāvastu.
Miln. = Milindapañha.
M.L.S. = *Middle Length Sayings.*
Nd. = Niddesa.

Netti. = Nettipakaraṇa.
Pāc. = Pācittiya.
P.E.D. = *Pali-English Dictionary* (T. W. Rhys Davids and W. Stede).
Pss. Breth. = *Psalms of the Brethren.*
Pss. Sist. = *Psalms of the Sisters.*
P.T.C. = *Pali Tipiṭakaṁ Concordance* (F. L. Woodward, E. M. Hare, etc.).
Pts. = Paṭisambhidāmagga.
Pts. Contr. = *Points of Controversy.*
Pug. = Puggalapaññatti.
S. = Saṁyutta-Nikāya.
SA. = Commentary on S.
S.B.B. = *Sacred Books of the Buddhists.*
Sn. = Suttanipāta.
SnA. = Commentary on Sn.
Sta. = Sutta.
Thag. = Theragāthā.
ThagA. = Commentary on Thag.
Thīg. = Therigāthā.
ThīgA. = Commentary on Thīg.
Ud. = Udāna.
UdA. = Commentary on Ud.
Up. = Upanishad.
Vbh. = Vibhanga.
VbhA. = Commentary on Vbh.
Vin. = Vinaya-piṭaka.
VinA. = Commentary on Vin.
Visṁ. = Visuddhimagga.
VvA. = Commentary on Vimānavatthu.

I. THE DEVADAHA DIVISION

(Devadahavagga)

101. DISCOURSE AT DEVADAHA

(Devadahasutta)

[214] THUS have I heard: At one time the Lord was staying among the Sakyans. A market town of the Sakyans was called Devadaha.[1] While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"There are, monks, some recluses and brahmans who speak thus and are of these views: 'Whatever this individual experiences, whether pleasant or painful or neither painful nor pleasant, all is due to what was previously done. Thus by burning up,[2] by making and end of ancient deeds, by the non-doing of new deeds, there is no overflowing into the future. From there being no overflowing into the future comes the destruction of deeds; from the destruction of deeds comes the destruction of anguish; from the destruction of anguish comes the destruction of feeling; from the destruction of feeling all anguish will become worn away.' Jains speak thus, monks. I, monks, speak thus—having approached Jains, I speak thus:

'Is it true, as is said, reverend Jains, that you speak thus and are of these views: Whatever this individual experiences . . . (*as above*) . . . all anguish will become worn away'? If, monks, these Jains on being asked this by me acknowledge it, saying Yes, then I speak thus: 'But do you, reverend Jains, know[2] that you yourselves were in the past, that you were not not?'

'Not this, your reverence.'

'But do you, reverend Jains, know that you yourselves did this evil deed in the past, that you did not not do it?'

'Not this, your reverence.'

'But do you, reverend Jains, know that you did not do an evil deed like this or like that?'

'Not this, your reverence.'

'But do you, reverend Jains, know that so much anguish is worn

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[1] Mentioned at *S.* iii. 5, iv. 124; *Jā.* i. 52; *BudvA.* 274. It was near the Lumbini Grove, and here the Lord was staying, *MA.* iv. 1.

[2] As at *M.* i. 93; see *M.L.S.* i. 122.

away, or that so much anguish is to be worn away, or that when so much anguish is worn away, all anguish will become worn away ? '

[**215**] ' Not this, your reverence.'

' But do you, reverend Jains, know the getting rid of unskilled states of mind here and now, the arising of skilled states ?'

' Not this, your reverence.'

' From what you say, reverend Jains, you do not know whether you yourselves were in the past, or whether you were not not; you do not know whether in the past you yourselves did this evil deed, or whether you did not not do it; you do not know whether you did an evil deed like this or like that; you do not know that so much anguish is worn away, or that so much anguish is to be worn away, or that when so much anguish is worn away, all anguish will become worn away; you do not know the getting rid of unskilled states of mind here and now, or the arising of skilled states. This being so, it would not be suitable that the reverend Jains should explain, saying: " Whatever this individual experiences . . . (*as above*) . . . all anguish will become worn away." But if you, reverend Jains, were to know: " We ourselves were in the past, we were not not "; if you were to know: " We ourselves did this evil deed in the past, we did not not do it "; if you were to know: " We did not do an evil deed like this or like that "; if you were to know: " So much anguish is worn away, or so much anguish is to be worn away, or when so much anguish is worn away, all anguish will become worn away "; if you were to know the getting rid of unskilled states of mind here and now, or the arising of skilled ones—this being so, it would be suitable that the reverend Jains should explain, saying: " Whatever this individual experiences, whether pleasant or painful or neither painful nor pleasant, all that is due to what was previously done. Thus [**216**] by burning up, by making an end of ancient deeds, by the non-doing of new deeds, there is no overflowing into the future. From there being no overflowing into the future comes the destruction of deeds; from the destruction of deeds comes the destruction of anguish; from the destruction of anguish comes the destruction of feeling; from the destruction of feeling all anguish will become worn away."

Reverend Jains, it is as if a man were pierced by an arrow that was thickly smeared with poison.[1] And because he has felt the arrow he might experience a feeling that was painful, severe, sharp. His

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[1] As at *M*. ii. 256; *cf*. also *M*. i. 429.

friends and acquaintances, kith and kin might procure a physician and surgeon. That physician and surgeon might cut round the opening of his wound with a knife, but on account of cutting round the opening of the wound with the knife the man might experience a feeling that was painful, severe, sharp. That physician and surgeon might probe him for the arrow with a (surgeon's) probe,[1] but on account of his being probed for the arrow with the (surgeon's) probe he might also experience a feeling that was painful, severe, sharp. That physician and surgeon might extract the arrow from him, but on account of having the arrow extracted he might also experience a feeling that was painful, severe, sharp. The physician and surgeon might dress the opening of his wound with medicated powder,[2] but on account of having the opening of the wound dressed with medicated powder he might also experience a feeling that was painful, severe, sharp. After a time when the skin had healed on the wound he would be well, at ease, independent, his own master, going wherever he liked.[3] This might occur to him: " Once upon a time I was pierced by an arrow that was thickly smeared with poison. And because I felt the arrow I experienced a feeling that was painful, severe, sharp. My friends and acquaintances, kith and kin procured a physician and surgeon. That physician and surgeon cut round the opening of my wound . . . on account of having the opening of the wound dressed with medicated powder I also experienced a feeling that was painful, severe, sharp. [217] But now that the skin has healed on the wound I am well, at ease, independent, my own master, going wherever I like." Even so, reverend Jains, if you were to know: " We ourselves were in the past, we were not not " . . . if you were to know the getting rid of unskilled states of mind here and now or the arising of skilled states—this being so, it would be suitable that the reverend Jains should explain, saying: " Whatever this individual experiences . . . is due to what was previously done . . . from the destruction of feeling all anguish will become worn away."

'But as you, reverend Jains, do not know: " We ourselves were in the past, we were not not "; nor know: " We ourselves did this evil deed in the past, we did not not do it "; nor know: " We did not do

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[1] *esanī*. *MA*. iv. 2: with a probe that is a small stick, *salāka* (*cf*. *Miln*. 112, 149, perhaps a stick of caustic) or even with a shred of cloth, *nantakavaṭṭī*.

[2] *agadaṅgāra*. *MA*. iv. 2 says a powder, *cuṇṇa*, of myrobalans that was *jhāma*, hot, burning. Perhaps a hot compress.

[3] As at *M*. i. 506.

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an evil deed like this or like that"; nor know: "So much anguish is worn away, or so much anguish is to be worn away, or when so much anguish is worn away all anguish will become worn away"; nor know the getting rid of unskilled states of mind here and now, nor the arising of skilled ones—therefore it would not be suitable that the reverend Jains should explain, saying: "Whatever this individual experiences, whether pleasant or painful or neither painful nor pleasant, all that is due to what was previously done. Thus by burning up, by making an end of ancient deeds, by the non-doing of new deeds, there is no overflowing into the future. From there being no overflowing into the future comes the destruction of deeds; from the destruction of deeds comes the destruction of anguish; from the destruction of anguish comes the destruction of feeling; from the destruction of feeling all anguish will become worn away."'

When this had been said, monks, these Jains spoke to me thus: [**218**] 'Your reverence, Nāṭaputta the Jain is all-knowing, all-seeing[1]; he claims all-embracing knowledge-and-vision, saying: "Whether I am walking or standing still or asleep or awake, knowledge-and-vision is permanently and continuously before me." He speaks thus: "If there is, reverend Jains, an evil deed that was formerly done by you, wear it away by this severe austerity. That which is the non-doing of an evil deed in the future is from control of body, control of speech, control of thought here, now. Thus by burning up, by making an end of ancient deeds, by the non-doing of new deeds, there is no overflowing into the future. From there being no overflowing into the future comes the destruction of deeds; from the destruction of deeds comes the destruction of anguish; from the destruction of anguish comes the destruction of feeling; from the destruction of feeling all anguish will become worn away." And because that is approved of by us as well as being pleasing to us, therefore we are delighted.'

When this had been said I, monks, spoke thus to those Jains: 'These five conditions here-now, reverend Jains, have a twofold result. What five? Faith, inclination, tradition, consideration of reasons, reflection on and approval of some view.[2] These, reverend Jains, are five conditions here-now that have a twofold result. As to this, what was the faith that in the past the reverend Jains had in a teacher, what was their inclination, what the tradition, what the

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[1] This paragraph also occurs at *M*. i. 92-93 (*M.L.S.* i. 122).

[2] *Cf. S.* ii. 115, iv. 138; *A*. i. 189, ii. 191.

consideration of reasons, what the reflection on and approval of some view ?' I, monks, speaking thus, beheld no reasoned response[1] among the Jains. And again, monks, I spoke to these Jains thus: 'What do you think about this, reverend Jains ? At a time when there is severe effort for you, severe striving, do you at that time experience a feeling that is severe, acute, painful, severe, sharp ? But at a time when there is no severe effort for you, no severe striving, do you at that time experience a feeling that is not severe, acute, painful, severe, sharp ?'

'Reverend Gotama, at a time when there is severe effort for us, severe striving, at that time we experience a feeling that is severe, acute, painful, severe, sharp. But at [**219**] a time when there is no severe effort for us, no severe striving, at that time we do not experience a feeling that is severe . . . sharp.'

'So really it is, reverend Jains: At a time when there is severe effort for you, severe striving, at that time you experience a feeling that is severe . . . sharp. But at a time when there is no severe effort for you, no severe striving, at that time you do not experience a feeling that is severe . . . sharp. This being so, it would be suitable that the reverend Jains should explain, saying: "Whatever this individual experiences, whether pleasant or painful . . . from the destruction of feeling all anguish will become worn away." If, reverend Jains, at a time when there is severe effort for you, severe striving, at that very time there might be a feeling that is acute, painful, severe, sharp; but at the time when there is no severe effort for you, no severe striving, at that very time there might (also) be a feeling that is acute . . . sharp—this being so, it would be suitable that the reverend Jains should explain, saying: "Whatever this individual experiences, whether pleasant or painful . . . from the destruction of feeling all anguish will become worn away." But inasmuch, reverend Jains, as at a time when there is severe effort for you, severe striving, at that time you experience a feeling that is severe, acute, painful, severe, sharp; but at a time when there is no severe effort for you, no severe striving, at that time you do not experience a feeling that is severe, acute, painful, severe, sharp—then it is precisely you yourselves who, while experiencing a feeling that is acute, painful, severe, sharp, are deceived by ignorance, nescience, confusion, [**220**] saying: "Whatever this individual experiences,

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[1] *sahadhammikaṁ vādaparihāraṁ*; on p. 220 (text) *vādapaṭihāraṁ*, also at *MA*. iv. 4.

whether pleasant or painful or neither painful nor pleasant, all that is due to what was previously done. Thus by burning up, by making an end of ancient deeds, by the non-doing of new deeds, there is no overflowing into the future. From there being no overflowing into the future comes the destruction of deeds; from the destruction of deeds comes the destruction of anguish; from the destruction of anguish comes the destruction of feeling; from the destruction of feeling all anguish will become worn away." ' Again, monks, I, speaking thus, beheld no reasoned response among the Jains.

And again, monks, I spoke to these Jains thus: ' What do you think about this, reverend Jains ? Is it possible to say: " Let that deed[1] which is to be experienced here and now be, through effort or striving, one to be experienced in a future state (instead)[2] " ?'

' Not this, your reverence.'

' Is it possible to say: " Let that deed which is to be experienced in a future state be, through effort or striving, one to be experienced here and now (instead)" ?'

' Not this, your reverence.'

' What do you think about this, reverend Jains ? Is it possible to say: " Let that deed which is to be experienced as pleasant be, through effort or striving, one to be experienced as painful ? " '

' Not this, your reverence.'

' But is it possible to say: " Let that deed which is to be experienced as painful be, through effort or striving, one to be experienced as pleasant ?" '

' Not this, your reverence.'

' What do you think about this, reverend Jains ? Is it possible to say: " Let that deed which is to be experienced as thoroughly ripened[3] be, through effort or striving, one to be experienced as not thoroughly ripened ?[4]" '

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[1] *M*. ii. 220 reads *kamma*, deed, throughout. *MA*. iv. 4 supplies *vipāka-dāyaka*, whose fruits are produced: in this very existence.

[2] *I.e.* in a future birth, such as the second or third from this one. For the following pairs of questions, see *A*. iv. 382.

[3] *I.e.* in this birth (*attabhāva*, individuality). *MA*. iv. 5 says: whatever is done in youth gives its fruit, *vipāka*, in youth, middle or old age; if done in middle age, the fruit is in middle or old age; if done in old age it gives its fruit then—this is called what is to be experienced here and now, *diṭṭhadhammavedanīya*. But whatever gives its fruit within seven days is called " to be experienced as thoroughly ripened," *paripakkavedanīya* (or, to be experienced complete). *Cf. AA*. iv. 175: *laddhavipākavāra*.

[4] *I.e.* some of the effects or fruits overflowing into future births.

'Not this, your reverence.'

'But is it possible to say: "Let that deed which is to be experienced as not thoroughly ripened be, through striving or effort, one to be experienced as thoroughly ripened"?'

'Not this, your reverence.'

'What do you think about this, reverend Jains? [**221**] Is it possible to say: "Let that deed which is to be much experienced be, through effort or striving, one to be little experienced"?'

'Not this, your reverence.'

'But is it possible to say: "Let that deed which is to be little experienced be, through effort or striving, one to be much experienced"?'

'Not this, your reverence.'

'What do you think about this, reverend Jains? Is it possible to say: "Let that deed which is to be experienced[1] be, through effort or striving, one not to be experienced"?'

'Not this, your reverence.'

'But is it possible to say: "Let that deed which is not to be experienced be, through effort or striving, one to be experienced"?'

'Not this, your reverence.'

'So really it is, reverend Jains: It is not possible to say: "Let that deed which is to be experienced here and now be, through effort or striving, one to be experienced in a future state . . . Let that deed which is to be experienced in a future state be, through effort or striving, one to be experienced here and now . . . Let that deed which is to be experienced as pleasant be . . . experienced as painful. Let that deed which is to be experienced as painful be . . . experienced as pleasant. Let that deed which is to be experienced as thoroughly ripened be . . . experienced as not thoroughly ripened. Let that deed which is to be experienced as not thoroughly ripened be . . . experienced as thoroughly ripened. Let that deed which is to be much experienced be . . . one to be little experienced. Let that deed which is to be little experienced be . . . one to be much experienced. Let that deed which is to be experienced be . . . one not to be experienced. Let that deed which is not to be experienced be . . . one to be experienced." This being so, the effort of the reverend Jains [**222**] is fruitless, their striving fruitless.' Monks, Jains speak thus; monks, the ten reasoned theses of the Jains who speak thus give occasion for contempt.[2]

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[1] *vedanīya*, explained at *MA*. iv. 9 as *savipākakamma*, a deed with a result or fruit. *Cf. AA*. iv. 175.

[2] See *M*. i. 368 (and *M.L.S*. ii. 33 for further references).

If, monks, the pleasure and pain which creatures undergo are due to what was previously done,[1] certainly, monks, the Jains were formerly doers of deeds that were badly done in that they now experience such painful, severe, sharp feelings. If, monks, the pleasure and pain which creatures undergo are due to creation by an overlord,[1] certainly, monks, the Jains were created by an evil overlord in that they now experience such painful, severe, sharp feelings. If, monks, the pleasure and pain which creatures undergo are due to necessary conditions,[2] certainly, monks, the Jains are evil of necessity in that they now experience such painful, severe, sharp feelings. If, monks, the pleasure and pain which creatures undergo are due to the species[3] (to which they belong), certainly, monks, the Jains are of an evil species in that they now experience such painful, severe, sharp feelings. If, monks, the pleasure and pain which creatures undergo are due to effort here and now, certainly, monks, the Jains are of evil effort here and now in that they now experience such painful, severe, sharp feelings. If, monks, the pleasure and pain which creatures undergo are due to what was previously done, the Jains are contemptible; and if the pleasure and pain which creatures undergo is not due to what was previously done the Jains are contemptible. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to creation by an overlord, the Jains are contemptible. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to necessary conditions, the Jains are contemptible. If monks, the pleasure and pain which creatures undergo are due to . . . not due to necessary conditions, the Jains are contemptible. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to the species (to which they belong), the Jains are contemptible. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to effort here and now, [**223**] the Jains are contemptible. Monks, Jains speak thus; monks, these ten reasoned theses of the Jains who speak thus give occasion for contempt. Even so, monks, is fruitless effort, fruitless striving.

And how, monks, is effort fruitful, striving fruitful? Herein, monks, a monk does not let his unmastered self be mastered by anguish, and he does not cast out rightful happiness and is undefiled

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[1] *Cf. A.* i. 173.

[2] *Cf. D.* i. 53 for *saṅgatibhāva*, destiny or fate.

[3] *abhijāti. MA.* iv. 10 interprets as the six species or classes into which certain heretical teachers divided mankind. See *M.* i. 517, *D.* i. 53, *A.* iii. 383. But apparently used in a Buddhist sense above and at *D.* iii. 250, *Netti.* 158.

by[1] that happiness. He comprehends thus: ' While I am striving against the aggregate[2] of this source of anguish,[3] from striving against the aggregate there is detachment for me. But while I am indifferent to that source of anguish, through (my) developing equanimity there is detachment for me.' While (a monk) is striving against the aggregate of this source of anguish, from striving against the aggregate there is detachment for him—accordingly[4] he strives against the aggregate; but while he is indifferent to that source of anguish, through (his) developing equanimity there is detachment for him—accordingly he develops equanimity. While he is striving against the aggregate of that source of anguish, from striving against the aggregate there is detachment (for him). Even so is that anguish worn away for him. While he is indifferent to that[5] source of anguish, through (his) developing equanimity there is detachment for him. Even so is that anguish also worn away for him.

Monks, it is like a man, passionately in love with a woman, his desire acute, his longing acute. He might see that woman standing and talking, joking and laughing with another man. What do you think about this, monks ? Would it not be that grief, sorrow, suffering, lamentation and despair did not rise up in that man when he saw that woman standing and talking, joking and laughing with another man ? "

" Yes, revered sir. What is the reason for this ? It is that that man is passionately in love with that woman, his desire acute, his longing acute. [**224**] Therefore, seeing that woman standing and . . . laughing with another man, grief, sorrow, suffering, lamentation and despair rise up (in him)."

" But then, monks, that man might think thus: ' I am passionately in love with this woman, my desire acute, my longing acute; grief, sorrow, suffering, lamentation and despair rise up in me when I see this woman standing and . . . laughing with another man. Suppose I were to get rid of my desire and attachment for that woman ? ' So he may get rid of his desire and attachment for that woman. After a time he may see that woman standing and . . . laughing with another

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[1] *anadhimucchito hoti,* with loc. " undefiled " because he does not cling to the happiness.

[2] *saṁkhāraṁ padahato ti sampayogaṁ viriyaṁ karontassa, MA.* iv. 11.

[3] *MA.* iv. 11 says the source of the anguish of the five *khandhā* is in thirst or craving, *taṇhā.*

[4] *tattha,* " he strives with the striving of the Way," *MA.* iv. 12.

[5] *tassa tassa.* But I think the duplication is an error.

man. What do you think about this, monks? Would it not be that grief, sorrow, suffering, lamentation and despair did not rise up in that man on seeing that woman standing and talking, joking and laughing with that other man?"

"No, revered sir. What is the reason for this? It is, revered sir, that this man is (now) without passion for that woman. Therefore on seeing that woman standing and talking, joking and laughing with another man, grief, sorrow, suffering, lamentation and despair do not rise up (in him)."

"Even so, monks, one does not let his unmastered self be mastered by anguish . . . (*as above*) . . . Even so is that angush worn away for him; [225] while he is indifferent to that source of anguish, through (his) developing equanimity there is detachment for him. Even so is that anguish also worn away for him. Thus, monks, is effort fruitful, is striving fruitful.

And again, monks, a monk reflects thus: 'Dwelling as I please, unskilled states grow much, skilled states decline, but while striving against my self through anguish[1] unskilled states decline, skilled states grow much. Suppose I were to strive against self through anguish?' He strives against self through anguish; striving against self through anguish his unskilled states decline, skilled states grow much. After a time he does not strive against self through anguish. What is the reason for this? Monks, the purpose[2] of that monk who might strive against self through anguish is accomplished, therefore after a time he does not strive against self through anguish. Monks, it is like a fletcher who heats and scorches a shaft between two fire-brands to make it straight and serviceable. But when, monks, the fletcher's shaft has been heated and scorched between the two fire-brands and made straight and serviceable, he no longer heats and scorches the shaft between the two fire-brands to make it straight and serviceable. What is the reason for this? Monks, the purpose for which the fletcher might heat and scorch the shaft between the two fire-brands to make it straight and serviceable is accomplished; therefore he no longer heats and scorches it between the two fire-brands to make it straight and serviceable. Even so, monks, a monk reflects thus: 'Dwelling as I please, unskilled states grow much, skilled states decline . . .' After a time he does not strive against self through anguish. [226] What is the reason for this? It is, monks, that that purpose for which the monk might

[1] *dukkhāya pana me attānaṁ padahato.* [2] *attha*, aim, goal, purpose.

strive against self through anguish is accomplished, therefore he no longer strives against self through anguish. So too, monks, is effort fruitful, is striving fruitful.

And again, monks, a Tathāgata arises here in the world, perfected one, fully Self-awakened One, endowed with right knowledge and conduct, well-farer, knower of the worlds . . . (*as at M.L.S.* i. 223-227) . . . he purifies his mind of doubt.

He, by getting rid of these five hindrances, which are defilements of the mind and deleterious to intuitive wisdom, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation, which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. Thus too, monks, is effort fruitful, striving fruitful.

And again, monks, a monk, by allaying initial thought and discursive thought, his mind subjectively tranquillised and fixed on one point, enters and abides in the second meditation, which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. Thus too, monks, is effort fruitful, striving fruitful.

And again, monks, a monk, by the fading out of rapture, dwells with equanimity, attentive and clearly conscious, and he experiences in his person that joy of which the ariyans say: ' Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. Thus too, monks, is effort fruitful, striving fruitful.

And again, monks, a monk, by getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, enters and abides in the fourth meditation, which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. Thus too, monks, is effort fruitful, striving fruitful.

Thus with mind composed, quite purified . . . (*as at M.L.S.* i. 228-229) . . . Thus he recollects divers former habitations in all their mode and detail. Thus too, monks, is effort fruitful, striving fruitful.

Thus with the mind composed, quite purified . . . (*as at M.L.S.* i. 229) . . . he comprehends that beings are mean, excellent, foul, fair, in a good bourn, in a bad bourn, according to the consequences of deeds. Thus too, monks, is effort fruitful, striving fruitful.

[**227**] Thus with the mind composed, quite purified . . . (*as at M.L.S.* i. 229) . . . he comprehends: ' Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no

more of being such or so.' Thus too, monks, is effort fruitful, striving fruitful.

The Tathāgata speaks thus, monks; ten reasoned theses of a Tathāgata who speaks thus, monks, give occasion for praise:[1] if, monks, the pleasure and pain which creatures undergo are due to what was previously done, certainly, monks, the Tathāgata was formerly a doer of deeds that were well done in that he now experiences such cankerless pleasant feelings. If, monks, the pleasure and pain which creatures undergo are due to creation by an overlord, certainly, monks, the Tathāgata was created by an auspicious overlord in that he now experiences such cankerless pleasant feelings. If, monks, the pleasure and pain which creatures undergo are due to necessary conditions, certainly, monks, the Tathāgata is lovely of necessity in that he now experiences such cankerless pleasant feelings. If, monks, the pleasure and pain which creatures undergo are due to the species (to which they belong), certainly, monks, the Tathāgata is of a lovely species in that he now experiences such cankerless pleasant feelings. If, monks, the pleasure and pain which creatures undergo are due to effort here and now, certainly, monks, the Tathāgata is of lovely effort here and now in that he now experiences such cankerless pleasant feelings. If, monks, the pleasure and pain which creatures undergo are due to what was previously done, the Tathāgata is praiseworthy; and if the pleasure and pain which creatures undergo is not due to what was previously done, the Tathāgata is praiseworthy. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to creation by an overlord, the Tathāgata is praiseworthy. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to necessary conditions, the Tathāgata is praiseworthy. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to the species (to which they belong), the Tathāgata is praiseworthy. If, monks, the pleasure and pain which creatures undergo are due to . . . not due to effort here and now, [**228**] the Tathāgata is praiseworthy. Monks, the Tathāgata speaks thus; monks, these ten reasoned theses of the Tathāgata who speaks thus give occasion for praise."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse at Devadaha:
The First

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[1] At *A*. v. 129 a different ten are given.

102. DISCOURSE ON THE THREEFOLD FIVE[1]

(Pañcattayasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"There are, monks, some recluses and brahmans[2] who, conjecturing about the future,[3] speculating about the future, in many a figure maintain assertions concerning the future.[4] Some maintain[5] that after dying the self, unimpaired,[6] perceives.[7] Some maintain[8] that after dying the self, unimpaired, does not perceive. Some maintain[9] that after dying the self, unimpaired, neither perceives nor does not perceive. They lay down[10] the cutting off, the destruction, the

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[1] This Discourse, an exposition of heretical views, should be read in conjunction with the *Brahmajāla-suttanta* (to which the Comy. refers) and also with the *Mahānidāna-suttanta* §23 *et seq.* (*D.* Stas. Nos. 1 and 15.)

[2] *MA.* iv. 5: recluses because they have gone forth, brahmans by birth; or, they are called "recluses" and "brahmans" by the world. So *samaṇabrāhmaṇā* should be translated either "recluses and brahmans" or "brahman recluses." But since the phrase *samaṇo vā brāhmaṇo vā* is found later in the Sta., I have chosen the former rendering.

[3] *aparantakappika*, or, "supposing there is a future." On the two *kappas* of craving, *taṇhā*, and views, *diṭṭhi*, see *Nd.* I. 112-113. The former is associated with thoughts of "mine," the latter with false views about one's own body (see below, p. 19), other false views and with taking up extreme views. *Cf. D.* i. 30 *f.*

[4] As at *D.* i. 30, which adds "on forty-four grounds."

[5] In sixteen ways, *MA.* iv. 16. For these see *D.* i. 31.

[6] *aroga*, not ill, hale, healthy; but *MA.* iv. 16, *DA.* 119 give *nicca*, enduring, permanent. Rhys Davids, at *Dial.* i. 44 *ff.*, translated as "not subject to decay."

[7] *saññin*, is perceptive, perceiving. I keep to this rather than to "consciousness" which Rhys Davids uses, because I use "perception" for *saññā* (as one of the *khandha*) and "consciousness" for *viññāṇa* (also a *khandha*, etc.).

[8] In eight ways, *MA.* iv. 16. For these see *D.* i. 32.

[9] Also in eight ways, *MA.* iv. 16. For these see *D.* i. 33.

[10] On seven grounds, see *D.* i. 34-35. *Bṛhad. Up.* II. 4. 12-14 states the problem of consciousness, *vijñāna*, and the lack of it, in a clear manner. *Cf.* also *Kaṭha Up.* I. 1. 20: "there is doubt about a man who has 'departed,' *prete*, some saying he is and others that he is not," and see Radhakrishnan, *The Principal Upanishads*, p. 603.

disappearance[1] of the essential being.[2] Or some maintain there is nibbāna here and now.[3] Thus they lay down that after dying the self, unimpaired, is existent.[4] Or they lay down the cutting off, the destruction, the disappearance of the essential being. Or some maintain that there is nibbāna here and now. Thus these (theories), having been five become three, having been three become five. This is the exposition of the three fives.

As to this, monks, those recluses and brahmans who [**229**] lay down that after dying the self, unimpaired, perceives—these worthy recluses and brahmans lay down that after dying the self, perceiving and unimpaired, has form;[5] or these worthy recluses and brahmans lay down that after dying the self, perceiving and unimpaired, has not form . . . both has and has not form . . . neither has nor has not form. Or these worthy recluses and brahmans lay down that after dying the self, perceiving and unimpaired, perceives unity[6] . . . diversity . . . the limited[7] . . . the immeasurable. But some of these maintain that this consciousness-device[8] when gone beyond is immeasurable, imperturbable. As to this, monks, the Tathāgata comprehends that there are those recluses and brahmans who lay down that after dying the self, unimpaired, perceives; and that these recluses and brahmans either lay down that after dying the self, perceiving and unimpaired, has form; or these recluses and brahmans lay down that after dying the self, perceiving and unimpaired, has not form; or . . . both has and has not form; or . . . neither has nor has not form; or . . . perceives unity; or . . . perceives diversity; or . . . perceives the limited; or . . . perceives the immeasurable. Or (he comprehends) which of these (forms of) perception is pointed out

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[1] As at *D*. i. 34; on seven grounds. *MA*. iv. 16, *DA*. 120 say that these three terms are synonymous, but they gloss *vināsa* by *adassana* and *vibhava* by *bhavavigama*.

[2] As at *M*. i. 140, where this thesis was wrongly ascribed to Gotama.

[3] On five grounds. See *D*. i. 36. *MA*. iv. 17, *DA*. 121 say that this is the allaying of anguish in this very existence.

[4] *santaṁ*, *i.e.* in reference to the three modes of consciousness.

[5] See *D*. i. 31.

[6] See *D*. i. 31. *MA*. iv. 18, *DA*. 119 appear to refer this to the *samāpatti*, the nine meditative attainments, while "diversity" or multiformity is incomplete attainment.

[7] *DA*. 119 refers "limited," the small, *paritta*, and "the immeasurable" to the *kasiṇa*-devices.

[8] *viññāṇakasiṇa*. See *M*. ii. 14-15, *A*. v. 60, where each of the ten "devices" is to be understood in five ways, the fifth way being as "immeasurable."

as absolutely pure, the highest, the best, the pre-eminent: [**230**] whether perception of fine-materiality,[1] perception of immateriality,[2] perception of unity or perception of diversity. Saying, 'There is no-thing,'[3] some maintain that the plane of no-thing-ness is immeasurable, imperturbable. Knowing that what is constructed[4] is gross-material,[5] but that there is this that is the stopping of the constructions[6] the Tathāgata, seeing the escape from it,[7] has gone beyond it.

As to this, monks, those recluses and brahmans who lay down that after dying the self, unimpaired, does not perceive—these worthy recluses and brahmans lay down that after dying the self, not perceiving and unimpaired, has form . . . has not form . . . both has and has not form . . . neither has nor has not form. As to this, monks, some revile those recluses and brahmans who lay down that after dying the self perceives and is unimpaired. What is the reason for this? They say, 'Perception is an ill, perception is an imposthume, perception is a barb; this is the real, this the excellent, that is to say non-perception.' As to this, monks, the Tathāgata comprehends that there are those recluses and brahmans who lay down that after dying the self, unimpaired, does not perceive; and that these recluses and brahmans either lay down that after dying the self, not perceiving and unimpaired, has form; or these recluses and brahmans lay down that after dying the self, not perceiving and unimpaired, has not form; or . . . both has and has not form; or . . . neither has nor has not form. Monks, this situation does not occur that any recluse or brahman could say: 'Apart from material shape, apart from feeling, apart from perception, apart from the habitual tendencies, apart from consciousness, I will lay

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[1] This refers to the fourth *jhāna*. *Cf. Expos.* i. 216 *ff.*

[2] This refers to the planes of infinite *ākāsa* and infinite consciousness, *MA.* iv. 18. *Cf. Expos.* i. 269 *ff.*

[3] At *A.* v. 63, according to the perception of some beings this is the topmost perception.

[4] *MA.* iv. 19 says that all this—perception together with views—is constructed and formed by the coming together of conditions, *paccaya*.

[5] *oḷārika*, material, gross, coarse.

[6] *saṁkhārā*, or activities. This is nibbāna, according to *MA.* iv. 19. At *S.* iv. 217 the stopping of the *saṁkhārā* is spoken of as gradual. See *M.L.S.* i. Intr., p. xxiv.

[7] *I.e.* from the compounded. On the stopping of whatever is the compounded being the escape from it, see *D.* iii. 275, *Iti.* p. 61, and *cf. Iti.* p. 37, Ud. 80.

down a coming or a going or a deceasing or an uprising or expansion or maturity.'[1] Knowing that what is constructed is gross-material, [**231**] but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

As to this, monks, those recluses and brahmans who lay down that after dying the self, unimpaired, neither perceives nor does not perceive—these worthy recluses and brahmans lay down that after dying the self, neither perceiving nor not perceiving and unimpaired, has form . . . has not form . . . both has and has not form . . . neither has nor has not form. As to this, monks, some revile those recluses and brahmans who lay down that after dying the self perceives and is unimpaired, and some also revile those worthy recluses and brahmans who lay down that after dying the self, unimpaired, does not perceive. What is the reason for this? They say, 'Perception is an ill, an imposthume, a barb; lack of perception is confusion; this is the real, this the excellent, that is to say neither-perception-nor-not-perception.' As to this, monks, the Tathāgata comprehends that there are those recluses and brahmans who lay down that after dying the self, unimpaired, neither perceives nor does not perceive; and that these recluses and brahmans lay down that after dying the self, unimpaired, neither perceiving nor not perceiving, either has form; or . . . has not form; or . . . both has and has not form; or . . . neither has nor has not form. Yet whoever are the recluses and brahmans who lay down the acquiring of this plane merely through the activities[2] of what is to be seen, heard, experienced, cognised—this is shown, monks, as destructive to acquiring that plane. [**232**] For it is not this plane, monks, that is shown to be attainable by attainments which have the constructions present; this plane is shown, monks, to be attainable by attainments where no constructions remain.[3] Knowing that what is constructed[4] is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

As to this, monks, those recluses and brahmans who lay down the cutting off, the destruction, the disappearance of the essential being—as to this, monks, some revile those recluses and brahmans who lay down that after dying the self, unimpaired, perceives; and some also

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[1] A statement ascribed at *MA*. iv. 20 to sophists, *vitaṇḍavādī*.

[2] *saṁkhāramattena*, referring to *oḷārika*, the gross or material *saṁkhārā*, *MA*. iv. 20. "This plane" is of course that of neither-perception-nor-not-perception.

[3] This plane is subtle, *sukhuma*.

[4] *saṅkhata*.

revile those worthy recluses and brahmans who lay down that after dying the self, unimpaired, does not perceive; and some also revile those worthy recluses and brahmans who lay down that after dying the self, unimpaired, neither perceives nor does not perceive. What is the reason for this ? It is that all these worthy recluses and brahmans loftily maintain attachment[1] itself, saying: ' We will be such hereafter, we will be such hereafter.'[2] It is as though a merchant who has gone out trading should think, ' I will have this from there, I will get this from that '—even so methinks these worthy recluses and brahmans are like the merchant when they say, ' We will be such hereafter, we will be such hereafter.' As to this, monks, the Tathāgata comprehends: Those worthy recluses and brahmans who lay down the cutting off, the destruction, the disappearance of the essential being, these, afraid of their own body, loathing their own body, simply keep running and circling round their own body. Just as a dog[3] that is tied by a leash to a strong post or stake [**233**] keeps running and circling round that post or stake, so do these worthy recluses and brahmans, afraid of their own body, loathing their own body, simply keep running and circling round their own body. Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

Whatever recluses and brahmans, monks, conjecturing about the future, speculating about the future, in many a figure maintain assertions concerning the future, all maintain precisely these five positions,[4] or one of them.

There are, monks, some recluses and brahmans who, conjecturing about the past, speculating about the past, in many a figure maintain assertions concerning the past. Some maintain, ' Eternal is self and the world,[5] this is indeed the truth, all else is falsehood.' Some maintain, ' Not eternal is self and the world,[6] this is indeed the truth, all else is falsehood.' Some maintain, ' Both eternal and not eternal is self and the world[7] . . . falsehood.' Some maintain,

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[1] *āsatti*, sticking to, craving.

[2] A noble warrior or a brahman, *MA.* iv. 21.

[3] *Cf. S.* iii. 150.

[4] *āyatana*, here glossed at *MA.* iv. 22 by *kāraṇāni*. Now, after having spoken of the 44 assertions concerning the future, the 18 concerning the past will be spoken of (beginning with the next paragraph).

[5] *Cf. D.* i. 13, 43; the views of the Eternalists.

[6] The views of the Annihilationists.

[7] The views of the partial-eternalists, see *D.* i. 17.

'Neither eternal nor not eternal is self and the world[1] . . . falsehood.' Some maintain, 'Having an end is self and the world[2] . . . falsehood.' Some maintain, 'Not having an end is self and the world . . . falsehood.' Some maintain, 'Both having an end and not having an end is self and the world . . . falsehood.' Some maintain, 'Neither having an end nor not having an end is self and the world, this is indeed the truth, all else is falsehood.' Some maintain, 'Perceptive of unity is self and the world . . . falsehood.' Some maintain, 'Perceptive of diversity is self and the world . . . falsehood.' Some maintain, 'Perceptive of the limited is self and the world . . . falsehood.' Some maintain, 'Perceptive of the immeasurabe is self and the world, this is indeed the truth, all else is falsehood.' Some maintain, 'Exclusively happy is self and the world[3] . . . falsehood.' Some maintain, 'Exclusively sorrowful is self and the world . . . [**234**] . . . falsehood.' Some maintain, 'Happy and sorrowful is self and the world . . . falsehood.' Some maintain, 'Not sorrowful nor happy is self and the world, this is indeed the truth, all else is falsehood.' Monks, as for those recluses and brahmans who speak thus and are of this view: 'Eternal is self and the world, this is indeed the truth, all else is falsehood'—this situation cannot occur that, apart from faith, apart from inclination, apart from tradition, apart from consideration of reasons, apart from reflection on and approval of some view, knowledge will become thoroughly pure for each one, thoroughly cleansed.[4] If, monks, knowledge is not thoroughly pure for each one, not thoroughly cleansed, even that mere fraction of knowledge that these worthy recluses and brahmans thoroughly cleanse, even that is pointed out as grasping on the part of these worthy recluses and brahmans. Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

Monks, as for those recluses and brahmans who speak thus and are of this view: 'Not eternal is self and the world . . . Both eternal and not eternal . . . world . . . Neither eternal nor not eternal is self and the world . . . Having an end is self and the world . . . Not having an end . . . Both having and not having an end . . . Neither having an end nor not having an end is self and the world . . . Conscious of

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[1] The views of the "eel-wrigglers," see *D.* i. 24-27, *Pts.* i. 155.

[2] See *D.* i. 31.

[3] *Cf. M.* ii. 35 *f.*

[4] *Cf. S.* ii. 115 where the monk Musīla knew, apart from faith, etc., that "the stopping of becoming is nibbāna," and was classed among the arahants.

unity is self and the world . . . Conscious of diversity . . . Conscious of the limited . . . Conscious of the immeasurable is self and the world . . . Exclusively happy is self and the world . . . Exclusively sorrowful . . . Happy and sorrowful . . . Not sorrowful nor happy is self and the world, this is indeed the truth, all else is falsehood '—this situation cannot occur that, apart from faith, apart from . . . reflection on and approval of some view, knowledge will become thoroughly pure for each one, thoroughly cleansed. [**235**] If, monks, knowledge is not thoroughly pure for each one, not thoroughly cleansed, even that mere fraction of knowledge that these worthy recluses and brahmans thoroughly cleanse, even that is pointed out as a grasping on the part of these worthy recluses and brahmans. Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

In this case,[1] monks, some recluse or brahman by casting out speculation concerning the past and by casting out speculation concerning the future, by not throughout fixing his mind on the fetters of the senses, entering on the rapture of aloofness,[2] abides therein. He thinks, ' This is the real, this the excellent, that is to say, entering on the rapture of aloofness I am abiding therein.' But if that rapture of aloofness of his is stopped,[3] from the stopping of the rapture of aloofness sorrow arises; from the stopping of sorrow, the rapture of aloofness arises. As, monks, the heat of the sun suffuses whatever the shade quits, as the shade suffuses whatever the heat of the sun quits, even so, monks, from the stopping of the rapture of aloofness, sorrow arises; from the stopping of sorrow, the rapture of aloofness arises. As to this, monks, the Tathāgata comprehends: ' This worthy recluse or brahman, by casting out speculation concerning the past, by casting out speculation concerning the future, by not throughout fixing his mind on the fetters of the senses . . .

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[1] *MA.* iv. 25 says that up to here the 62 views have been handed down in the *Brahmajāla*: the four eternalist views, the four partial-eternalist, the four about " end " and " no end," the four eel-wrigglings, the two concerned with " attainment," the sixteen views on the " perceiving " person, the eight on the non-perceiving person, the eight on the person who neither perceives nor does not perceive, the seven annihilationist views, and the five views of nibbāna here and now. But in this Discourse (*i.e.* *M.* Sta. 102) views of " own body " are also spoken of (see above, p. 19).

[2] *pavivekaṁ pītiṁ.* The rapture, *pīti*, of the first two *jhāna* in which it is an element.

[3] With the stopping of these two *jhāna*.

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from the stopping of sorrow, the rapture of aloofness arises.' Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

But in this case, monks, some recluse or brahman by casting out speculation concerning the past and by casting out speculation concerning the future, by not throughout fixing his mind on the fetters of the senses, by passing beyond the rapture of aloofness, entering on spiritual happiness,[1] abides therein. He thinks, 'This is the real, this the excellent, that is to say, entering on spiritual happiness I am abiding therein.' But if that spiritual happiness of his is stopped, from the stopping of spiritual happiness there arises the rapture of aloofness; from the stopping of the rapture of aloofness spritual [**236**] happiness arises. As, monks, the heat of the sun suffuses whatever the shade quits, as the shade suffuses whatever the heat of the sun quits, even so, monks, from the stopping of spiritual happiness there arises the rapture of aloofness; from the stopping of the rapture of aloofness spiritual happiness arises. As to this, monks, the Tathāgata comprehends: 'This worthy recluse or brahman, by casting out speculation . . . from the stopping of the rapture of aloofness spiritual happiness arises.' Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

In this case, monks, some recluse or brahman by casting out speculation concerning the past and by casting out speculation concerning the future, by not fixing his mind throughout on the fetters of the senses, by passing beyond the rapture of aloofness, by passing beyond spiritual happiness, entering on feeling that is neither painful nor pleasant,[2] abides therein. He thinks, 'This is the real, this the excellent, that is to say, entering on feeling that is neither painful nor pleasant I am abiding therein.' But if that feeling of his that is neither painful nor pleasant is stopped, from the stopping of the feeling that is neither painful nor pleasant there arises spiritual happiness; from the stopping of spiritual happiness there arises a feeling that is neither painful nor pleasant. As,

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[1] *I.e.* the third *jhāna*. The word *nirāmisa*, as the opposite of the "physical," is hard to translate here. In some contexts "ghostly" is not too far away from the meaning. Chalmers gives "bliss immaterial"; but I have used "immaterial" for *arūpa*.

[2] The fourth *jhāna*.

monks, the heat of the sun suffuses whatever the shade quits, as the shade suffuses whatever the heat of the sun quits, even so, monks, from the stopping of feeling that is neither painful nor pleasant there arises spiritual happiness; from the stopping of spiritual happiness feeling that is neither painful nor pleasant arises. As to this, monks, the Tathāgata comprehends: This worthy recluse or brahman, by casting out speculation concerning the past and by casting out speculation concerning the future, by not throughout attending to the fetters of the senses, by passing beyond the rapture of aloofness, by passing beyond spiritual happiness, entering on feeling that is neither painful nor pleasant, abides therein. He thinks, 'This is the real, this the excellent, that is to say, [**237**] entering on feeling that is neither painful nor pleasant I am abiding therein.' If that feeling of his that is neither painful nor pleasant is stopped, from the stopping of the feeling that is neither painful nor pleasant there arises spiritual happiness; from the stopping of spiritual happiness feeling that is neither painful nor pleasant arises. Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

But in this case, monks, some recluse or brahman, by casting out speculation concerning the past and by casting out speculation concerning the future, by not throughout fixing his mind on the fetters of the senses, by passing beyond the rapture of aloofness, by passing beyond spiritual happiness, by passing beyond feeling that is neither painful nor pleasant, beholds, 'Tranquil am I, allayed am I, without grasping am I.' As to this, monks, the Tathāgata comprehends: This worthy recluse or brahman . . . beholds, 'Tranquil am I, allayed am I, without grasping am I'—certainly this venerable one maintains the very course that is suitable for nibbāna.[1] On the other hand, *that* worthy recluse or brahman, grasping, either grasps after speculation concerning the past[2] or, grasping, grasps after speculation concerning the future[3] or, grasping, grasps after a fetter of the senses or, grasping, grasps after the rapture of aloofness or, grasping, grasps after spiritual happiness or, grasping, grasps after feeling that is neither painful nor pleasant. And inasmuch as this venerable one beholds, 'Tranquil am I, allayed am I, without grasping am I,' this too is shown as a grasping on the part of that

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[1] *Cf. S.* iv. 133.

[2] Eighteen views.

[3] Forty-four views which, with the above eighteen, together constitute the sixty-two heretical views.

worthy recluse or brahman. Knowing that what is constructed is gross-material, but that there is this that is the stopping of the constructions, the Tathāgata, seeing the escape from it, has gone beyond it.

But now, monks, this incomparable matchless path to peace[1] was awakened to by the Tathāgata, that is to say, having known the arising and the setting and the satisfaction and the peril of the six fields of sensory impingement and the escape as it really is, there is deliverance without grasping.[2] And as, monks, this incomparable matchless path to peace was awakened to by the Tathāgata, [**238**] that is to say, having known the arising and the setting and the satisfaction and the peril of the six fields of sensory impingement and the escape as it really is, there is deliverance without grasping."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Threefold Five:
The Second

103. DISCOURSE ON "WHAT THEN?"

(Kintisutta)

THUS have I heard: At one time the Lord was staying near Kusinārā in the Wood of the Offerings.[3] While he was there, the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"What then is there for you, monks, in me? Is it that the recluse Gotama teaches *dhamma* for the sake of robe-material or that the recluse Gotama teaches *dhamma* for the sake of almsfood or that the recluse Gotama teaches *dhamma* for the sake of lodgings or that the

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[1] *Cf. M.* i. 163.

[2] *Cf. A.* v. 64; also *D.* i. 17. *Anupāda* is "without clinging" or grasping, and therefore without further "fuel" for *saṁsāra*. *MA.* iv. 28 says that this elsewhere is nibbāna, but here it is the attainment of the fruit of arahantship.

[3] Baliharaṇa, so called because they bring oblations here for creatures. Mentioned also at *A.* i. 174, v. 79. See *G.S.* i. 251, v. 55 for notes.

recluse Gotama teaches *dhamma* for the sake of success or decline[1] in this or that?"

"No, Lord; we do not think, The recluse Gotama teaches *dhamma* for the sake of almsfood . . . for the sake of success or decline in this or that."

"Certainly, monks, there is not this for you in me that the recluse Gotama teaches *dhamma* for the sake of . . . success or decline in this or that. So what then is there, monks, for you in me?"

"It is thus, Lord, in the Lord for us: The Lord, compassionate, seeking welfare, teaches *dhamma* out of compassion."

"Certainly, monks, it is thus for you in me: The Lord, compassionate, seeking welfare, teaches *dhamma* out of compassion.

Wherefore, monks, those things taught to you by me out of superknowledge[2] that is to say the four applications of mindfulness, the four right efforts, the four bases of psychic power, the five controlling faculties, the five powers, the seven [**239**] links in awakening, the ariyan eightfold Way—all together, in harmony and without contention you should train yourselves in each and all of these. But when you, monks, all together, in harmony and without contention have trained yourselves in these, there might be two monks speaking differently about Further-*dhamma*.[3] If it should occur to you concerning this: 'Between these venerable ones there is a difference as to denotation and a difference as to connotation,' then, approaching that monk whose speech you deem the more pleasing, you should speak thus to him: 'Between the venerable ones there is a difference as to denotation and a difference as to connotation, on account of which these venerable ones should know that there is a difference as to denotation and a difference as to connotation. Do not let the venerable ones fall into contention.' After this, having approached whatever monk on the other side of the factious monks whose speech you deem the more pleasing, you should speak thus to him: 'Between the venerable ones there is a difference as to denotation and a

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[1] *iti bhavābhava*. *MA*. iv. 28 says "depending on the working of good, *puñña*, according to this teaching, I will experience happiness in this or that becoming." *DA*. iii. 1021, *AA*. iii. 12 give *bhavābhava* as oil, honey, ghee, etc.; these would thus take the place of the fourth requisite, medicines for the sick, which normally would have been expected here; see *Dial*. iii. 220, *n*. 3 and *G.S*. ii. 11, *n*. 1. But at *ItA*. ii. 256, and other Comys., *bhava* is given as growth or success, and *abhava* as failure or decline. At *D*. iii. 228, *A*. ii. 10, 248 and *Iti*. p. 109 these four items are called the production of craving.

[2] *M*. ii. 245. *Cf*. *M*. ii. 9.

[3] *abhidhamma*, here meaning the 37 things helpful to awakening, *MA*. iv. 29.

difference as to connotation, on account of which these venerable ones should know that there is a difference as to denotation and a difference as to connotation. Do not let the venerable ones fall into contention.' In this way what is hard to grasp should be remembered as hard to grasp; having remembered what is hard to grasp as hard to grasp, that which is *dhamma*, that which is discipline should be spoken.

If it should occur to you concerning this,[1] 'Although there is a difference between these venerable ones as to denotation, there is agreement as to connotation,' then having approached that monk whose speech you deem to be the more pleasing, you should speak to him thus: 'Although these venerable ones differ as to denotation, there is agreement as to connotation, therefore these venerable ones should know that although they differ as to denotation, there is agreement as to connotation. Do not let the venerable ones fall into contention.' After this, having approached whatever monk on the other side of the factious monks whose speech you deem the more pleasing, you should speak thus to him: 'Although these venerable ones differ as to denotation . . . Do not let these venerable ones fall into contention.' [240] In this way what is hard to grasp should be remembered as hard to grasp; what is easy to grasp should be remembered as easy to grasp; having remembered what is hard to grasp as hard to grasp, having remembered what is easy to grasp as easy to grasp, that which is *dhamma*, that which is discipline should be spoken.

If it should occur to you concerning this, 'Although there is agreement between these venerable ones as to denotation, there is difference as to connotation,' then having approached that monk whose speech you deem to be the more pleasing, you should speak thus to him: 'Between the venerable ones there is agreement as to denotation, there is difference as to connotation, on account of which these venerable ones should know that there is agreement as to denotation, difference as to connotation. But this is a mere trifle, that is to say connotation. Do not let the venerable ones fall into contention over a mere trifle.' After this, having approached whatever monk on the other side of the factious monks whose speech you deem the more pleasing, you should speak thus to him: 'Between these venerable ones there is agreement as to denotation, there is difference as to connotation . . . Do not let these venerable ones fall

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[1] *tatra*, this too refers to the 37 things helpful to awakening, *MA*. iv. 29.

into contention over a mere trifle.' In this way what is easy to grasp should be remembered as easy to grasp; what is hard to grasp should be remembered as hard to grasp; having remembered what is easy to grasp as easy to grasp, having remembered what is hard to grasp as hard to grasp, that which is *dhamma*, that which is discipline should be spoken.

If it should occur to you concerning this: 'Between these venerable ones there is agreement as to denotation and there is agreement as to connotation,' then having approached that monk whose speech you deem the more pleasing, you should speak thus to him: 'Between the venerable ones there is agreement as to denotation and there is agreement as to connotation, on account of which these venerable ones should know that there is agreement as to denotation and agreement as to connotation. Do not let the venerable ones fall into contention.' After this, having approached whatever monk on the other side of the factious monks whose speech you deem the more pleasing, you should speak thus to him: 'Between the venerable ones there is agreement . . . [**241**] Do not let the venerable ones fall into contention.' In this way what is easy to grasp should be remembered as easy to grasp; having remembered what is easy to grasp as easy to grasp, that which is *dhamma*, that which is discipline should be spoken.

And when you, monks, all together, in harmony and without contention are trained in these, a certain monk might have an offence, might have a transgression. As to this, monks, one should not hasten with reproof—the individual must be examined. (You may think): 'There will be no vexation for me nor annoyance for the other individual; for if the other individual is without wrath, without rancour, is of quick view and easy to convince, I have the power to raise this individual from unskill and establish him in what is skill.' If it occurs to you thus, monks, it is right to speak. But if you think, monks, 'There will be no vexation for me but (there will be) annoyance for the other individual; for though the other individual is wrathful, rancorous, of slow view (but) easy to convince, I have the power to raise this individual from unskill and establish him in what is skill. For this is a mere trifle, that is to say the other individual's annoyance. And this is of the greater moment, that I have the power to raise this individual from unskill and establish him in what is skill.' If it occurs to you thus, monks, it is right to speak. But if you think, monks: 'There will be vexation for me but no annoyance for the other individual; for if the other individual is

without wrath, without rancour, is of quick view though hard to convince, I have the power to raise this individual from unskill and establish him in what is skill. For this is a mere trifle, that is to say my vexation. And this is of the greater moment, that I have the power to raise this individual from unskill and establish him in what is skill.' If it occurs to you thus, monks, it is right to speak. But if you think, monks: 'There will be vexation for me and annoyance for the other individual; yet though the other [**242**] individual is wrathful, rancorous, of slow view and hard to convince, I have the power to raise this individual from unskill and establish him in what is skill. For this is a mere trifle, that is to say my vexation and the other individual's annoyance. And this is of the greater moment, that I have the power to raise this individual from unskill and establish him in what is skill.' If it occurs to you thus, monks, it is right to speak. But if you think, monks: 'There will be vexation for me and annoyance for the other individual; for the other individual is wrathful, rancorous, of slow view and hard to convince, and I have not the power to raise this individual from unskill and establish him in what is skill'—equanimity, monks, should not be disdained for such an individual.

And when you, monks, all together, in harmony and without contention have trained yourselves in these there might arise between you an activity of speech,[1] an offensive view, malice in thought, discontent, dissatisfaction. In that case, having approached that monk whom you deem the more easy of the factious monks to speak to, you should speak to him thus: 'Although, your reverence, we were trained all together, in harmony and without contention, there has arisen between us an activity of speech, an offensive view, malice in thought, discontent, dissatisfaction for which the Recluse,[2] knowing of it, would blame us.' Answering aright, monks, the monk would answer thus: 'Although, your reverence, we were trained all together . . . the Recluse, knowing of it, would blame us. But without getting rid of this condition,[3] your reverence, could nibbāna be realised?' Answering aright, monks, the monk would answer thus: 'Without getting rid of this condition, your reverence, nibbāna could not be realised.' After this, having approached whatever monk on the other side of the factious monks whose speech you deem the more pleasing, you should speak thus

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[1] *vacīsaṁkhāra*, speech activity, see *Vism.* 531, and also *cf. A.* iii. 350.
[2] The Teacher, so *MA.* iv. 31. [3] *I.e.* of quarrelling.

to him: 'Although, your reverence, we were trained all together . . . the Recluse, knowing of it, would blame us.' Answering aright, monks, the monk would answer thus: 'Although, your reverence, we were trained all together . . . the Recluse, knowing of it, would blame us. But without getting rid of this condition, your reverence, could nibbāna[1] be realised?' Answering aright, monks, the monk in answering[2] [**243**] would answer thus: 'Without getting rid of this condition, your reverence, nibbāna could not be realised.'

If, monks, others should ask that monk, saying: 'Were these monks raised up from unskill and established in skill by the venerable one?' answering aright, monks, the monk would answer thus: 'I, your reverences, approached the Lord; the Lord taught me his *dhamma*; when I had heard that *dhamma*, I spoke it to those monks; when those monks had heard that *dhamma* they rose up from unskill and established themselves in what is skill.' Answering thus, monks, the monk neither exalts himself nor disparages another, he is explaining in accordance with *dhamma*, and no one of his fellow *dhamma*-men, of his way of speaking, gives grounds for reproach."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on "What then?"
The Third

104. DISCOURSE AT SĀMAGĀMA

(Sāmagāmasutta)

THUS have I heard: At one time the Lord was staying among the Sakyans at Sāmagāma.[3] At that time Nātaputta the Jain had

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[1] Here however two MSS. include *na*, reading *na nibbānaṁ sacchikareyya*, while above in the same passage only one MS. adds *na*. Taking it that *na* should not be there, it seems necessary to turn the sentence into a question; by so doing it is shown that the monks were still seeking harmony and obtaining it.

[2] *vyākaramāno*, added here, is absent above.

[3] The introductory part of this Sta. is the same as *D*. iii. 117-118 (*Pāsādika-suttanta*). The strifes following Nātaputta's death are also repeated at *D*. iii. 210. Another Discourse given by Gotama while he was staying by the lotus-pool near Sāmagāma is recorded at *A*. iii. 309.

recently died at Pāvā. On his death the Jains broke up; splitting into two, striving, quarrelling, disputing, they lived wounding one another with the weapons of the tongue, saying: ' *You*[1] do not understand this *dhamma* and discipline, *I* understand this *dhamma* and discipline. How can you understand this *dhamma* and discipline ? You are one who fares wrongly, I am one who fares aright. There is sense in what I say, no sense in what you say; you say at the end what should be said at the beginning [**244**] and say at the beginning what should be said at the end. What you pondered[2] so long[3] is reversed; your words are refuted;[4] you are shown up. Get away, think out the argument,[5] or unravel it if you can.'[6] It seems that death verily stalked among the Jains who were Nātaputta's pupils.[7] Even the white-clad householders who were followers of Nātaputta the Jain were disgusted, disaffected, put off[8] by the Jains who were Nātaputta's pupils in that the *dhamma* and discipline were badly set forth, badly expounded, not leading onwards, not conducing to peace, expounded by one who was not fully self-awakened, the foundations wrecked, without an arbiter.

Then Cunda the novice,[9] having kept the rains at Pāvā, approached the venerable Ānanda at Sāmagāma; having approached and greeted the vernable Ānanda, he sat down at a respectful distance. As he was sitting down at a respectful distance, Cunda the novice spoke thus to the venerable Ānanda: " Revered sir, Nātaputta the Jain has recently died at Pāvā. On his death the Jains broke up, splitting into two . . . (*as above*) the foundations wrecked, without an arbiter." When this had been said, the venerable Ānanda spoke

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[1] *Cf. M.* ii. 3, *D.* i. 8, and see notes at *Dial.* i. 14-15.

[2] *aviciṇṇa.* Most contexts have *v.l. adhiciṇṇa.*

[3] *MA.* iv. 33 gives *cirakālasevanavasena.*

[4] *Cf. Vin.* i. 60, *M.* ii. 122, *S.* i. 160.

[5] *cara vādappamokkhāya. MA.* iv. 33 says, " Taking a bag with food, and approaching this (person) and that, go along seeking further for thinking out the argument," *vādappamokkhatthāya.* But *DA.* i. 91 says, " Go away so as to free yourself from anger, train yourself having gone here and there." *Cf. cara* at *Vin.* iv. 139, and also see *Dial.* i. 15, *n.* 3.

[6] " Free yourself from the speech that has been refuted by me," *MA.* iv. 33.

[7] *Nātaputtiyesu*, among Nāta's sons, explained at *MA.* iv. 33 as Nātaputta's *antevāsika*, his (resident) pupils.

[8] *paṭivāṇarūpa*, no longer respectful.

[9] *samaṇuddesa* defined by *sāmaṇera* at *Vin.* iv. 139. Cunda was, according to *MA.* iv. 36, Sāriputta's younger brother, called " the novice " before he was ordained. *Thag.* 141-142 ascribes verses to Mahā-Cunda, also said to be Sāriputta's younger brother; see *Pss. Breth.* p. 119, *n.* 1.

thus to Cunda the novice: "Certainly this, reverend Cunda, is a subject on which to see the Lord. Come, reverend Cunda, we will approach the Lord; having approached, we will tell this matter to the Lord."

"Yes, revered sir," Cunda the novice answered the venerable Ānanda in assent. Then the venerable Ānanda and Cunda the novice approached the Lord; having approached and greeted the Lord, they sat down at a respectful distance. As he was sitting down at a respectful distance [**245**] the venerable Ānanda spoke thus to the Lord: "This novice Cunda, revered sir, speaks thus: 'Revered sir, Nātaputta the Jain has recently died at Pāvā . . . the foundations wrecked, without an arbiter.' It occurs to me, revered sir, that we should take care lest, after the Lord's passing, dispute arises in the Order—dispute for the woe of the manyfolk, for the grief of the manyfolk, for the misfortune of the populace, for the woe, the sorrow of *devas* and mankind."[1]

"What do you think about this, Ānanda? Those things taught by me to you out of super-knowledge,[2] that is to say the four applications of mindfulness, the four right efforts, the four bases of psychic power, the five controlling faculties, the five powers, the seven links in awakening,• the ariyan eightfold Way—do you, Ānanda, see even two monks professing differently about these things?"[3]

"Revered sir, those things taught to me by the Lord out of his super-knowledge, that is to say the four applications of mindfulness . . . the ariyan eightfold Way—I do not see even two monks professing differently about these things. Yet, revered sir, those people who dwell dependent on the Lord might, after the Lord's passing, stir up dispute in the Order concerning either the mode of living or the Obligations[4]—this dispute would be for the woe of the manyfolk, for the grief of the manyfolk, for the misfortune of the populace, for the sorrow of *devas* and mankind."

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[1] Last phrase also at *Vin.* ii. 89, *D.* iii. 246, *S.* ii. 255, *A.* i. 19.

[2] As above, p. 25.

[3] *MA.* iv. 37 honourably points out that the dispute between two monks (recorded in the Kosambakkhandhaka, *Vin.* i. 352 *ff.*) grew to such great proportions that the people split into two factions.

[4] *adhipātimokkha.* *MA.* iv. 38 gives rather an elaborate explanation: a monk who claims a state of further-men falls into a Pārājika offence (No. IV); beginning with this, six rules of training are laid down in the Parivāra; with the exception of these, all the remaining rules of training are called *adhipātimokkha.*

"That dispute which concerns either the mode of living or the Obligations is a trifle, Ānanda. But, Ānanda, if there should arise in the Order a dispute either concerning the Way or concerning the course, this dispute would be for the woe of the manyfolk, the grief of the manyfolk, the misfortune of the populace, the sorrow of *devas* and mankind.

These six are the sources of dispute,[1] Ānanda. What six? As to this, Ānanda, a monk is angry and bears ill-will. Ānanda, whatever monk is angry and bears ill-will, he lives without deference and respect towards the Teacher, he lives without deference and respect towards *dhamma*, he lives without deference and respect towards the Order, and he does not complete the training. Ānanda, whatever monk lives without deference and respect towards the Teacher, *dhamma* and the Order [**246**] and does not complete the training, he stirs up dispute in the Order, and that dispute is for the woe of the manyfolk, the grief of the manyfolk, the misfortune of the populace, the sorrow of *devas* and mankind. If you, Ānanda, should perceive a source of dispute like this among yourselves or among others, you, Ānanda, should strive therein to get rid of precisely that evil source of disputes. If you, Ānanda, should perceive no source of dispute like this among yourselves or among others, you, Ānanda, should therein follow a course so that there be no overflowing into the future of precisely that evil source of disputes. There is thus the getting rid of that evil source of disputes, there is thus no overflowing into the future of that evil source of disputes.

And again, Ānanda, a monk is harsh, unmerciful . . . he is envious and grudging . . . he is crafty and deceitful . . . he is of evil desires and wrong views . . . he is infected with worldliness, is obstinate and stubborn. Whatever monk, Ānanda, is infected with worldliness, is obstinate and stubborn, he lives without deference and respect towards the Teacher, he lives without deference and respect towards *dhamma*, he lives without deference and respect towards the Order, and he does not complete the training. Whatever monk, Ānanda, lives without deference and respect towards the Teacher, *dhamma* and the Order and does not complete the training, he stirs up dispute in the Order, and that dispute is for the woe of the manyfolk, the grief of the manyfolk, the misfortune of the populace, the sorrow of *devas* and mankind. If you, Ānanda, should perceive a source of dispute like this . . . There is thus the getting rid of that evil source

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[1] *Cf. Vin.* ii. 89 with the following, and see *B.D.* v. 118; also *D.* iii. 246.

of disputes, [**247**] there is thus no overflowing into the future of that evil source of disputes. These, Ānanda, are the six sources of dispute.

These four, Ānanda, are the legal questions.[1] What four? A legal question arising out of disputes, a legal question arising out of censure, a legal question arising out of offences, a legal question arising out of obligations. These, Ānanda, are the four legal questions. But these seven (rules[2]) which are for deciding legal questions are for the deciding and the settlement of legal questions arising from time to time: a verdict in the presence of[3] may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (his) acknowledgement, (there is) the decision of the majority, the decision for specific depravity, the covering up (as) with grass.

And what, Ānanda, is the 'verdict in the presence of'?[4] As to this, Ānanda, monks dispute, saying: 'It is *dhamma*' or 'It is not *dhamma*' or 'It is discipline' or 'It is not discipline.'[5] Ānanda, one and all of these monks should assemble in a complete Order; having assembled, what belongs to *dhamma*[6] should be threshed out; having threshed out what belongs to *dhamma* according to how it corresponds here, so should that legal question be settled. Thus, Ānanda, is the 'verdict in the presence of'; but here there is the settlement of a particular type of legal question, namely by the verdict in the presence of.

And what, Ānanda, is the 'decision of the majority'?[7] If these monks, Ānanda, are not able to settle that legal question in this residence, then, Ānanda, these monks must go to a residence where there are more monks,[8] and there one and all must assemble in a complete Order; having assembled, what belongs to *dhamma* must be threshed out . . . so should that legal question be settled. Thus, Ānanda, is 'the decision of the majority'; but here there is the settlement of a particular type of legal question, namely by the decision of the majority.

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[1] *adhikaraṇa*, or adjudication. The four *adhikaraṇā* are explained at *Vin.* ii. 88. See also *Vin.* iii. 164, iv. 126, 238.

[2] *dhammā* at *Vin.* iv. 207, but *dhamma* as "rule" is more or less Vinaya in usage. *Cf.* also *D.* iii. 254, *A.* iv. 144.

[3] On these ways of settling legal questions, see *Vin.* iv. 207 and *B.D.* iii. 153 *f.* for notes and further references.

[4] See *Vin.* ii. 93.

[5] *Cf. Vin.* ii. 88.

[6] *dhammanetti*. *PED* says *netti*=*niyāma*.

[7] Here the usual order is altered. On *yebhuyyasikā* see *Vin.* ii. 93 *ff.*

[8] Even two or three more, *MA.* iv. 48.

And what, Ānanda, is the ‘ verdict of innocence ’?[1] As to this, Ānanda, monks reprove a monk for a serious offence like this: one involving defeat[2] or one bordering on defeat, saying: ‘ Does the venerable one remember having fallen into a serious offence like this: one involving defeat or one bordering on defeat ?’ If he says: ‘ I, your reverences, do not remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat,’ [**248**] to that monk, Ānanda, a verdict of innocence should be given. Thus, Ānanda, is the ‘ verdict of innocence ’; but here there is the settlement of a particular type of legal question, namely by the verdict of innocence.

And what, Ānanda, is the ‘ verdict of past insanity ’?[3] As to this, Ānanda, monks reprove a monk for a serious offence like this . . . (*as above*) . . . If he says: ‘ I, your reverences, do not remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat,’ then, denying this, he is pressed (by the monks), saying: ‘ Please, venerable one, do find out properly whether you remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat.’ If he says: ‘ I, your reverences, had become crazy and had lost my mental balance;[4] while I was crazy, much was perpetrated and said by me that was not worthy of a recluse. I do not remember that. That was done by me while I was insane,’ to that monk, Ānanda, a verdict of past insanity should be given. Thus, Ānanda, is the ‘ verdict of past insanity ’; but here there is the settlement of a particular type of legal question, namely by the verdict of past insanity.

And what, Ānanda, is the ‘ carrying out (of a formal act) on the acknowledgement of (a monk) ’ ?[5] As to this, Ānanda, a monk whether reproved or not reproved remembers an offence, reveals it, discloses it. That monk, Ānanda, having approached an older monk, having arranged his upper robe over one shoulder, having saluted the older monk’s feet, having sat down on his haunches, raising his joined palms, should speak thus to him: ‘ I, revered sir, have fallen into such and such an offence which I confess.’ He speaks thus: ‘ Do you see it ?’ ‘ I see it.’ ‘ Will you be restrained in the future ?’ ‘ I will be restrained.’ Thus, Ānanda, is the ‘ carrying out

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[1] *sativinaya*. See *Vin*. i. 325, ii. 79 *f*., 99 *f*.; and *G.S*. i. 85, *n*. 7.

[2] A *pārājika* offence.

[3] *amūḷhavinaya*. See *Vin*. ii. 80 *f*., 100, and *cf*. *Vin*. i. 123.

[4] The words here are slightly different from those at *Vin*. ii. 81. *Cf*. *S*. i. 126.

[5] *paṭiññātakaraṇa*. See *Vin*. i. 325, ii. 83.

(of a formal act) on the acknowledgement of a monk'; but here there is the settlement of a particular type of legal question, namely by the carrying out (of a formal act) on the acknowledgement (of a monk).

[**249**] And what, Ānanda, is the 'decision for specific depravity'?[1] As to this, Ānanda, monks reprove a monk for a serious offence like this, either one involving defeat or one bordering on defeat, saying: 'Does the venerable one remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat?' If he says: 'I, your reverences, do not remember having fallen into a serious offence like this, either one involving defeat or one bordering or defeat,' then, denying it, he is pressed (by the monks) who say: 'Please, venerable one, do find out properly whether you remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat.' If he says: 'I, your reverences, do not remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat; but I remember, your reverences, having fallen into such and such a slight offence,' then, denying this, he is pressed (by the monks) who say: 'Please, venerable one, do find out properly if you remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat.' If he speaks thus: 'Certainly, your reverences, although I have not been asked, I will acknowledge having fallen into this slight offence; then how could I, since I have been asked, not acknowledge having fallen into a serious offence like this, either one involving defeat or one bordering on defeat?' Someone[2] says to him: 'If you, your reverence, when not asked, will not acknowledge having fallen into this slight offence, how will you, when asked whether you have fallen into a serious offence like this, either one involving defeat or one bordering on defeat, acknowledge it? Please, venerable one, do find out properly whether you remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat.' He then says: 'I do remember, your reverence, having fallen into a serious offence like this, either one involving defeat or one bordering on defeat. When I said: I do not remember having fallen into a serious offence like this, either one involving defeat or one bordering on defeat—I was speaking thus for fun, I spoke in jest.' Thus, Ānanda, is the 'decision for specific depravity'; but here there is the settle-

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[1] *tassapāpiyyasikā*. See *Vin*. ii. 85 *f*., *A*. iv. 347.

[2] *so*. Chalmers: "the spokesman," Neumann: "jener."

ment of a particular type of legal question, namely by the decision for specific depravity.

[**250**] And what, Ānanda, is the 'covering up (as) with grass'?[1] As to this, Ānanda, while monks live striving, quarrelling, disputing, much is perpetrated and spoken that is not worthy of a recluse. Ānanda, one and all of these monks should gather together in a complete Order; having gathered together, an experienced monk from one of the factions of monks, rising from his seat, having arranged his upper robe over one shoulder, having joined his palms in salutation, should inform the Order, saying: 'Revered sirs, let the Order listen to me. While we were striving, quarrelling, disputing, much was perpetrated and spoken that was not worthy of a recluse. If it seems right to the Order, I would confess whatever is the offence of the venerable ones as well as whatever is my own offence, both for the sake of the venerable ones and for my own sake, unless it is a heavy sin,[2] unless it is connected with the laity,[3] (so as to obtain) a covering up (as) with grass.' After that, an experienced monk from the other faction of monks, rising from his seat . . . saying: 'Revered sirs, let the Order listen to me . . . unless it is connected with the laity, (so as to obtain) a covering up (as) with grass.' Thus, Ānanda, is the 'covering up (as) with grass'; but here there is the settlement of a particular type of legal question, namely by the covering up (as) with grass.

Ānanda, these six things are to be remembered;[4] making for affection, making for respect, they conduce to concord, to lack of contention, to harmony and unity. What six? Herein, Ānanda, a monk should offer his fellow Brahma-farers a friendly act of body both in public and in private. This is a thing to be remembered, making for affection, making for respect, which conduces to concord, to lack of contention, to harmony and unity. And again, Ānanda, a monk should offer a friendly act of speech . . .[3] a friendly act of thought . . . both in public and in private. This too is a thing to be remembered, making for affection, [**251**] making for respect . . . to harmony and unity. And again, Ānanda, whatever are those lawful acquisitions, lawfully acquired, if they be even but what is put into the begging bowl—a monk should be one to enjoy sharing such acquisitions, to enjoy them in common with his virtuous fellow

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[1] *tiṇavatthāraka*. *Cf. Vin.* ii. 86 *f.*

[2] *MA.* iv. 50, a *pārājika* or *saṅghādisesa* offence.

[3] *MA.* iv. 50 says that this refers to a monk reviling or insulting householders.

[4] As at *M.* i. 322.

Brahma-farers. This too is a thing to be remembered . . . And again, Ānanda,[5] whatever are those moral habits that are faultless, without flaw, spotless, without blemish, freeing, praised by wise men, untarnished, conducive to concentration—a monk should dwell united in moral habits such as these with his fellow Brahma-farers, both in public and in private. This too is a thing to be remembered . . . And again,[6] Ānanda, whatever view is ariyan, leading onwards, leading him who acts according to it to the complete destruction of anguish—a monk should dwell united in such a view as this with his fellow Brahma-farers, both in public and in private. This too is a thing to be remembered; making for affection, making for respect, it conduces to concord, to lack of contention, to harmony and unity. Ānanda, these are the six things to be remembered, making for affection, making for respect, which conduce to concord, to lack of contention, to harmony and unity. If you, Ānanda, undertaking these six things to be remembered should practise them, would you, Ānanda, see any way of speech, subtle or gross, that you could not endure ?"[1]

" No, revered sir."

" Wherefore, Ānanda, undertaking these six things to be remembered, practise them; for a long time it will be for your welfare and happiness."

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse at Sāmagāma:
The Fourth

105. DISCOURSE TO SUNAKKHATTA

(Sunakkhattasutta)

[**252**] THUS have I heard: At one time the Lord was staying near Ṿesālī in the Great Grove in the hall of the Gabled House. Now at that time a number of monks declared in the Lord's presence that they had profound knowledge, saying: " We comprehend that destroyed is birth, brought to a close the Brahma-faring, done is

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[1] For the last sentence, *cf. M.* i. 129.

what was to be done, there is no more of being such or so." Sunakkhatta the son of a Licchavi[1] heard that a number of monks had declared . . . saying: " . . . there is no more of being such or so." Then Sunakkhatta the son of a Licchavi approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Sunakkhatta the son of a Licchavi spoke thus to the Lord:

" I have heard, revered sir, that a number of monks declared . . . saying: ' . . . there is no more of being such or so.' Revered sir, did those monks who declared in the Lord's presence that they had profound knowledge, saying: ' We comprehend that destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so '—did they declare properly that they had profound knowledge, or were there perhaps some monks there who, out of over-conceit,[2] declared that they had profound knowledge ?"

" Sunakkhatta, among the monks who in my presence declared that they had profound knowledge, saying: ' We comprehend that . . . there is no more of being such or so,' there were some monks there who declared properly that they had profound knowledge, but there were also some monks there who, out of over-conceit, declared that they had profound knowledge. As to this, Sunakkhatta, those monks who declared properly that they had profound knowledge, for them it is so. But as to those monks, Sunakkhatta, who, out of over-conceit, declared that they had profound knowledge, it occurs to the Tathāgata: ' I should teach these *dhamma*.' And so it is in this case, Sunakkhatta, that it occurs to the Tathāgata: ' I should teach these *dhamma*.' But there are moreover some foolish persons here who, having constructed a question, approach the Tathāgata and ask (him). In this case, Sunakkhatta, [**253**] this too occurs to the Tathāgata: ' I should teach these *dhamma*,' and it does not occur to him (to think) otherwise."

" It is the right time for this, Lord, it is the right time for this, Well-farer. The monks, having heard from the Lord whatever *dhamma* the Lord may teach, will remember it."

" Well then, Sunakkhatta, listen, attend carefully and I will speak."

"Yes, revered sir," Sunakkhatta the son of a Licchavi answered the Lord in assent. The Lord spoke thus:

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[1] See *M*. Sta. 12.

[2] *Cf*. *A*. v. 162 *ff*.

"These five, Sunakkhatta, are the strands of sense-pleasure.[1] What five? Material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring; sounds cognisable by the ear . . . smells cognisable by the nose . . . tastes cognisable by the tongue . . . touches cognisable by the body, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. These, Sunakkhatta, are the five strands of sense-pleasures.

But this situation exists, Sunakkhatta, when some individual here may be set on the material things of the world,[2] and the talk of the individual who is set on the material things of the world follows a pattern in accordance with which he reflects and ponders, and he associates with that man under whom he finds felicity; but when there is talk[3] connected with imperturbability he does not listen, does not lend ear, does not arouse his mind to profound knowledge,[4] and he does not associate with that man under whom he does not find felicity. Sunakkhatta, it is like a man who may have been absent a long time from his own village or market town and may see a man recently come from that village or market town; he would ask him about the safety of that village or market town and about the plentifulness of the food and absence of sickness; that man might speak to him about the safety of that village . . . [**254**] and the absence of sickness. What do you think about this, Sunakkhatta? Would not that man listen, lend ear, arouse his mind to profound knowledge, and would he not associate with that man under whom he found felicity?"

"Yes, revered sir."

"Even so, Sunakkhatta, the situation exists when some individual here may be set on the material things of the world, and the talk of the individual who is set on the material things of the world follows a pattern in accordance with which he reflects and ponders, and he associates with that man under whom he finds felicity; but when there is talk connected with imperturbability he does not listen, does not lend ear, does not arouse his mind to profound knowledge, and he does not associate with that man under whom he does not find felicity. He should be spoken of as an individual who is set on the material things of the world.

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[1] As at *M*. i. 85, etc.

[2] *lokāmisa*; *cf*. *M*. i. 12, 155 *f*.

[3] *kathāya kacchamānāya*, lit. when talk is being talked. *Kacchamāna*, pass. pres. part. of *katheti*, also at *A*. iii. 181.

[4] *Cf*. *Vin*. i. 10; *D*. i. 230-231.

But this situation exists, Sunakkhatta, when some individual here may be set on imperturbability, and the talk of the individual, Sunakkhatta, who is set on imperturbability follows a pattern in accordance with which he reflects and ponders, and he associates with that man under whom he finds felicity; but when there is talk connected with the material things of the world he does not listen, does not lend ear, does not arouse his mind to profound knowledge, and he does not associate with that man under whom he does not find felicity. Sunakkhatta, as a sere leaf, loosened from its stalk, cannot become green again,[1] even so, Sunakkhatta, when the fetter of the material things of the world is loosened by that individual who is set on imperturbability he should be spoken of as an individual who is set on imperturbability for he is released from the material things of the world.

But this situation exists, Sunakkhatta, when some individual here may be set on no-thing, and the talk of the individual, Sunakkhatta, who is set on the plane of no-thing follows a pattern in accordance with which he reflects and ponders, and he associates with that man under whom [**255**] he finds felicity; but when there is talk connected with imperturbability he does not listen, does not lend ear, does not arouse his mind to profound knowledge, and he does not associate with that man under whom he does not find felicity. Sunakkhatta, as a rock that is broken in two cannot become whole again,[2] even so, Sunakkhatta, when the fetter of imperturbability is broken by that individual who is set on the plane of no-thing, he should be spoken of as an individual who is set on the plane of no-thing for he is released from the fetter of imperturbability.

But this situation exists, Sunakkhatta, when some individual here may be set on the plane of neither-perception-nor-non-perception, and the talk of the individual, Sunakkhatta, who is set on the plane of neither-perception-nor-non-perception follows a pattern in accordance with which he reflects and ponders, and he associates with that man under whom he finds felicity; but when there is talk connected with the plane of no-thing he does not listen, does not lend ear, does not arouse his mind to profound knowledge, and he does not associate with that man under whom he does not find felicity. It is like a man, Sunakkhatta, who after eating a meal of dainties might throw away (the remains). What do you think about this, Sunakkhatta ? Would that man have any further desire for that meal ?"

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[1] *Cf. Vin.* i. 96, iii. 47.

[2] *Cf. Vin.* i. 97.

"No, revered sir. What is the reason for this? That meal, revered sir, is considered to be objectionable."

"Even so Sunakkhatta, when that fetter of the plane of no-thing is laid aside by the individual who is set on the plane of neither-perception-nor-non-perception, he should be spoken of as an individual who is set on the plane of neither-perception-nor-non-perception for he is released from the fetter of the plane of no-thing.

But this situation exists, Sunakkhatta, when some individual here may be set on perfect nibbāna, and the talk of the individual, Sunakkhatta, who is set on perfect nibbāna follows a pattern in accordance with which he reflects and ponders; and he associates with that man under whom he finds felicity; but when there is talk connected with the plane of neither-perception-nor-non-perception [**256**] he does not listen, does not lend ear, does not arouse his mind to profound knowledge, and he does not associate with that man under whom he does not find felicity. Sunakkhatta, as a palm-tree whose crown has been cut off cannot grow again, even so, Sunakkhatta, when the plane of neither-perception-nor-non-perception is cut off for an individual who is set on perfect nibbāna, cut off at the root, made like a palm-tree that, eradicated, is not liable to rise up again in the future, he should be spoken of as an individual who is set on perfect nibbāna for he is released from the fetter of the plane of neither-perception-nor-non-perception.

But this situation exists, Sunakkhatta, when it occurs to some monk here that: 'Craving has been called a dart[2] by the Recluse;[3] the virus of ignorance wracks (a man) with desire, attachment and ill will. The dart of craving has been got rid of by me, drained off is the virus of ignorance, *I* am set on perfect nibbāna'—he may be thus proud of his existing goal. He may give himself up to such things as are deleterious to one who is set on perfect nibbāna: he may give himself up to deleterious vision of material shapes through the eye, he may give himself up to deleterious sounds through the ear . . . to deleterious smells through the nose . . . to deleterious tastes through the tongue . . . to deleterious touches through the body . . .

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[1] *sammānibbāna*, an unusual expression on which *MA*. iv. on the above passage makes no comment. It is by no means a foregone conclusion that the individual who is intent on it will win it, see below. It is possibly comparable to the final meditative stage: that where perceiving and feeling are stopped.

[2] *Cf. S*. i. 140.

[3] *MA*. iv. 55, Buddhasamaṇa.

to deleterious mental states through the mind. While he is given up to deleterious vision of material shapes through the eye . . . to deleterious mental states through the mind, attachment may assail his thought; with his thought assailed by attachment he may come to death or to pain like unto death. It is as if, Sunakkhatta, a man were pierced by an arrow[1] that was thickly smeared with poison; his friends and acquaintances, kith and kin, might procure a physician and surgeon; that physician and surgeon might cut round the opening of his wound with a knife; having cut round the opening of the wound with the knife, he might probe for the arrow with a (surgeon's) probe; having probed for the arrow with the (surgeon's) probe, [**257**] he might extract the arrow, he might drain off the virus leaving some behind but thinking none remained, and he might speak thus: ' My good man, the arrow has been extracted from you, the virus drained off so that none is left, there is no[2] danger for you, but you should eat only beneficial foods and take care lest, eating deleterious foods, your wound discharges. And from time to time you should bathe the wound, from time to time you should anoint the opening of the wound, but take care lest, bathing the wound from time to time, anointing the opening of the wound from time to time, the old blood cakes on the wound. And take care if you are anxious to go out into the wind and the heat of the sun, for unless you are careful when you go out into the wind and the heat of the sun, dust and dirt[3] may assail the opening of the wound. But if you, my good man, take care of the wound, the wound will heal.'

It may occur to him: ' The arrow has been extracted, the virus drained off so that none remains, and there is no danger for me,' and so he may eat only deleterious foods, and while doing so his wound may discharge; and he may not bathe the wound from time to time nor anoint the opening of the wound from time to time; not bathing the wound from time to time nor anointing the opening of the wound from time to time, the old blood may cake on the opening of the wound; and if he is anxious to go out into the wind and the heat of the sun, dust and dirt may assail the opening of the wound; and if he should not take care of the opening of the wound the wound does not heal. Both because he does precisely the deleterious things

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[1] *salla* is arrow as well as dart. For this simile, *cf*. *M*. ii. 216.

[2] Text reads *alañ ca*, but *MA*. iv. 55 reads *analañ ca* as does *M*. text nine lines lower down.

[3] *rajosuka*. *MA*. iv. 55 says *rajo ca vīhisukādi ca sukaṁ*. Has *suka* any connection with awns of barley or paddy ?

and because, although when the noisome virus was drained off some remained, the wound may increase in size.[1] With the wound increased in size he may come to death or to pain like unto death—even so, Sunakkhatta, the situation exists when it might occur to some monk here that ' Craving has been called a dart by the Recluse; the virus of ignorance wracks (a man) with desire, attachment and ill-will. That dart of craving has been got rid of by me, [**258**] drained off is the virus of ignorance, *I* am set on perfect nibbāna ' . . . (*as above*) . . . while his thought is assailed by attachment he may come to death or pain like unto death. For this, Sunakkhatta, is death in the discipline for an ariyan: when, disavowing the training, he returns to the secular life; and this, Sunakkhatta, is pain like unto death: when he falls into a grievous[2] offence.

But this situation exists, Sunakkhatta, when it may occur to some monk here: ' Craving has been called a dart by the Recluse; the virus of ignorance wracks (a man) with desire, attachment and ill-will. That dart of craving has been got rid of by me, drained off is the virus of ignorance, *I* am set on perfect nibbāna.' Precisely because he is set on perfect nibbāna he may not give himself up to those things which are deleterious to one set on perfect nibbāna: he may not give himself up to deleterious vision of material shapes through the eye, he may not give himself up to . . . deleterious mental states through the mind. Attachment may not assail the thought of one not given up to deleterious vision of material shapes through the eye . . . not given up to deleterious mental states through the mind; while his [**259**] thought is not assailed by attachment, he may not come to death or to pain like unto death. It is as if, Sunakkhatta, a man were pierced by an arrow that was thickly smeared with poison; his friends and acquaintances, his kith and kin might procure a physician and surgeon; that physician and surgeon might cut round the opening of the wound . . . and he might speak thus: ' My good man, the arrow has been extracted from you . . . (*as above*) . . . but if you, my good man, take care of the wound, the wound will heal.' It may occur to him: ' The arrow has been extracted, the virus drained off so that none remains, and there is no danger for me,' but he may eat only beneficial foods, and while doing so his wound may not discharge; and he may bathe the wound from time to time (and anoint the opening of the wound from time

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[1] *puṭhuttaṁ*. *MA*. iv. 55 explains by *mahantabhāvaṁ*, greatness.

[2] *saṅkiliṭṭha* usually means tarnished, soiled, corrupt. *MA*. iv. 55 gives *garuka*, serious, weighty.

to time[1]); since he bathes the wound from time to time and anoints the opening of the wound from time to time, the old blood will not cake on the opening of the wound; and if he is not anxious to go out into the wind and the heat of the sun, dust and dirt will not assail the opening of the wound; and if he should take care of the opening of the wound, the wound heals. Both because he does only the beneficial things and because the noisome virus is drained off with none remaining, the wound will close up; when the wound is closed by the skin he will not come to death or to pain like unto death— even so, Sunakkhatta, the situation exists when it might occur to some monk here: 'Craving has been called a dart by the Recluse; [260] . . . (*as above*) . . . He may not give himself up to such things as are deleterious to one set on perfect nibbāna: having seen a deleterious material shape with the eye, he may not give himself up to it; having heard a deleterious sound with the ear, he may not give himself up to it; he may not give himself up to a deleterious smell through the nose; he may not give himself up to a deleterious taste through the tongue; he may not give himself up to a deleterious touch through the body; he may not give himself up to a deleterious mental state through the mind. While he is not given up to deleterious vision of material shapes through the eye . . . while he is not given up to deleterious mental states through the mind, attachment may not assail his thought; with his thought not assailed by attachment he will come neither to death nor to pain like unto death. I have made this simile, Sunakkhatta, for the sake of clarifying the meaning.

Just this is the meaning here: 'The wound,' Sunakkhatta, is a synonym for the six inner (sense-) fields. 'The virus,' Sunakkhatta, is a synonym for ignorance. 'The arrow,' Sunakkhatta, is a synonym for craving. 'The (surgeon's) probe,' Sunakkhatta, is a synonym for mindfulness. 'The knife,' Sunakkhatta, is a synonym for the ariyan wisdom. 'The physician and surgeon,' Sunakkhatta, is a synonym for the Tathāgata, perfected one, fully Self-Awakened One. Indeed, Sunakkhatta, a monk who restrains himself among the six fields of (sensory) impingement, thinking: 'Clinging is the root of anguish,' and having understood it so, is without clinging, freed by the destruction of clinging.[2] That he should focus his body on clinging or devote his thought to it, this situation does not exist. It is as if, Sunakkhatta, there were a bronze goblet, fair and

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[1] This phrase is omitted in the text, probably in error.

[2] *Cf. M.* i. 454, *A.* ii. 24.

fragrant, but charged with poison; then a man might come along, anxious to live, anxious not to die, anxious for happiness, recoiling from pain. What do you think about this, Sunakkhatta ? Would that man drink out of this bronze goblet if he knew: ' Having drunk from this, I will come to death or to pain like unto death ' ?"

" No, revered sir."

[**261**] " Even so, Sunakkhatta, that monk who restrains himself among the six fields of (sensory) impingement, thinking: ' Clinging is the root of anguish,' having understood it so is without clinging, freed by the destruction of clinging. That he should focus his body on clinging or devote his thought to it—this situation does not exist. Sunakkhatta, it is like a deadly poisonous snake; and a man might come along anxious to live,[1] anxious not to die, anxious for happiness, recoiling from pain. What do you think about this, Sunakkhatta ? Would that man proffer[2] his hand or toe[3] to that deadly poisonous snake if he knew: ' If I am bitten by this, I will come to death or pain like unto death ' ?"

" No, revered sir."

" Even so, Sunakkhatta, that monk who restrains himself among the six fields of (sensory) impingement, thinking: ' Clinging is the root of anguish,' having understood it so is without clinging, freed by the destruction of clinging. That he should focus his body on clinging or devote his thought to it—this situation does not exist."

Thus spoke the Lord. Delighted, Sunakkhatta the son of a Licchavi rejoiced in what the Lord had said.

Discourse to Sunakkhatta:
The Fifth

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[1] *Cf. M.* i. 315.

[2] *dajjā.*

[3] *aṅguṭṭha* is more correctly " thumb," but this is included under *hattha*, hand.

106. DISCOURSE ON BENEFICIAL IMPERTURBABILITY

(Āṇañjasappāyasutta[1])

Thus have I heard: At one time the Lord was staying among the Kurus. A market town of the Kurus was called Kammassadhamma. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"Impermanent,[2] monks, are pleasures of the senses, hollow,[3] lying,[4] of the nature of falsehood;[5] this chatter of fools, monks, is made of illusion. Those pleasures of the senses that are here and now[6] and those pleasures of the senses that are hereafter,[7] and those [262] perceptions of pleasures of the senses that are here and now and those perceptions of pleasures of the senses that are hereafter—both[8] are of Māra's realm; this is Māra's sphere, this is Māra's crop,[9] this is Māra's pasturage.[10] Here these evil unskilled intentions[11] conduce to covetousness and ill-will and destruction, and these create a stumbling-block here in the training of an ariyan disciple. As to this, monks, an ariyan disciple reflects thus: 'Those pleasures of the senses that are here and now . . . create a stumbling-block here in the training of an ariyan disciple. Suppose I were to abide with thought that is far-reaching, wide-spread, with a determined[12] mind, having overcome the world.[13] For if I abide with my thought far-reaching, wide-spread, with my mind determined, having over-

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[1] This "peculiarity of . . . spelling" (*āṇañja*) with *v.ll.* is noticed in *PED*, s.v. *ānejja*; *cf.* *M*. ii. 229, 253.

[2] As at *A*. v. 84.

[3] *tuccha*, empty of the essence of permanence, of stability, of self, *MA*. iv. 56.

[4] *musa*, which *MA*. iv. 56 explains by *nassanaka*, perishable.

[5] *moghadhamma*, *v.l.* *mosadhamma*, which is also the reading at *A*. v. 84 and *MA*. iv. 56.

[6] The five strands of human sense-pleasures, *MA*. iv. 57.

[7] Referring to those that are not "here and now."

[8] The sense-pleasures and the perceptions of them, *MA*. iv. 57.

[9] *nivāpa*; *cf.* *Nivāpa-sutta*, *M*. Sta. No. 25.

[10] *Cf.* *S*. v. 218 and v. 148-149.

[11] *mānasā*; see *PED*.

[12] Having determined on *jhāna*.

[13] The world of the five senses, *MA*. iv. 58.

come the world, these that are unskilled evil intentions: covetousness, ill-will and destruction, will not come to be; and by my getting rid of these my thought[1] will not be limited[2] (but) immeasurable,[3] well-developed.'[4] While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere;[5] if he is serene either he comes to imperturbability now or he is intent on wisdom.[6] At the breaking up of the body after dying this situation exists that that evolving consciousness[7] may accordingly[8] reach imperturbability. This, monks, is pointed to as the first course in beneficial imperturbability.

And again, monks, an ariyan disciple reflects thus:[9] 'There are those pleasures of the senses that are here and now and those pleasures of the senses that are hereafter, and there are those perceptions of pleasures of the senses that are here and now and those perceptions of pleasures of the senses that are hereafter, and whatever is material shape is material shape (consisting of) the four great elementals and derived from them.' While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere; if he is serene either he comes to imperturbability now[10] or he is intent on wisdom. At the breaking up of the body after dying this situation exists, that that evolving consciousness may accordingly reach imperturbability. This, monks, is pointed to as the second course in beneficial imperturbability.

[**263**] And again, monks, an ariyan disciple reflects thus:[11] 'There

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[1] In *jhāna*.

[2] *aparitta*. The mind that is small, limited, *pamāṇa* or *paritta*, has to do with pleasures of the senses. *Cf. A*. i. 249, *paritto appātumo appadukkhavihārī . . . aparitto mahattā appamāṇavihārī*.

[3] Having to do with the spheres of form (or fine-materiality) and formlessness (or immateriality).

[4] *subhāvita*, having to do with what is transcendental, supermundane.

[5] *āyatana*, which is arahantship or the vision of arahantship or the fourth *jhāna* or access to it, *MA*. iv. 59. *Āyatana* can also mean performance, doing, *kārana*.

[6] This may lead to arahantship or cultivating the way to it or to the fourth or third *jhāna*. If he fails to win arahantship, then the next sentence applies.

[7] *saṁvattanika viññāṇa*, or conducive consciousness. *MA*. iv. 61 says "that monk tends, arises, because of that consciousness of (good) result."

[8] *yaṁ*. *MA*. iv. 61 gives *yena kāraṇena*, for this reason.

[9] *I.e.* when he has attained the fourth *jhāna*, *MA*. iv. 62.

[10] The imperturbability of the plane of infinite *ākāsa*, *MA*. iv. 62.

[11] *I.e.* when he has attained the plane of infinite *ākāsa*, *MA*. iv. 63. He has greater wisdom than have the two former monks.

are those pleasures of the senses that are here and now and those pleasures of the senses that are hereafter, and there are those perceptions of pleasures of the senses that are here and now and those perception of pleasures of the senses that are hereafter, and there are those material shapes that are here and now and those material shapes that are hereafter, and there are those perceptions of material shapes that are here and now [and those material shapes that are hereafter and those perceptions of material shapes that are here and now[1]] and those perceptions of material shapes that are hereafter—both are impermanent. What is impermanent is not worth rejoicing over nor worth approval nor worth cleaving to.' While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere; if he is serene either he comes to imperturbability now[2] or he is intent on wisdom. At the breaking up of the body after dying this situation exists, that that evolving consciousness may accordingly reach imperturbability. This, monks, is pointed to as the third course in beneficial imperturbability.

And again, monks, an ariyan disciple reflects thus:[3] 'There are those pleasures of the senses that are here and now . . . and those perceptions of material shapes that are hereafter, and there are those perceptions of imperturbability—where all those perceptions are stopped without remainder, that is the real, that the excellent,[4] that is to say the plane of no-thing.' While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere; if he is serene either he comes to the plane of no-thing now or he is intent on wisdom. At the breaking up of the body after dying this situation exists, that that evolving consciousness may accordingly reach the plane of no-thing. This, monks, is pointed to as the first course for the beneficial plane of no-thing.

And again, monks, an ariyan disciple, forest-gone or gone to the root of a tree, reflects thus:[5] 'Empty[6] is this of self or of what belongs to self.'[7] While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere; if he is serene either he comes to the plane of no-thing now or he is intent on wisdom. At the break-

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[1] These two clauses are in Chalmers's text.
[2] In the plane of infinite consciousness.
[3] *I.e.* when he has attained the plane of infinite consciousness, *MA.* iv. 63.
[4] As at *M.* i. 436, ii. 235, *A.* iv. 423, v. 8, 110, 320, etc.
[5] While he is still at the plane of infinite consciousness.
[6] The text's *saññaṁ* should be corrected to *suññaṁ*.
[7] Of thoughts of "I" and "mine," thus the emptiness is twofold, *MA.* iv. 64.

ing up of the body after dying this situation exists, that that evolving consciousness may accordingly reach the plane of no-thing. This, monks, is pointed to as the second course for the beneficial plane of no-thing.

And again, monks, an ariyan disciple reflects thus:[1] 'I am naught of anyone anywhere [**264**] nor is there anywhere aught of mine.'[2] While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere; if he is serene either he comes to the plane of no-thing now or he is intent on wisdom. At the breaking up of the body after dying this situation exists, that that evolving consciousness may accordingly reach the plane of no-thing. This, monks, is pointed to as the third course for the beneficial plane of no-thing.

And again, monks, an ariyan disciple reflects thus:[3] 'There are those pleasures of the senses that are here and now . . . and those perceptions of material shapes that are hereafter, and there are those perceptions of imperturbability, and there are those perceptions of the plane of no-thing—where all those perceptions are stopped without remainder, that is the real, that the excellent, that is to say the plane of neither-perception-nor-non-perception.' While he is faring along thus, abiding given over to this, his thought is peaceful in its sphere; if he is serene either he comes to the plane of neither-perception-nor-non-perception now or he is intent on wisdom. At the breaking up of the body after dying this situation exists, that that evolving consciousness may accordingly reach the plane of neither-perception-nor-non-perception. This, monks, is pointed to as the course for the beneficial plane of neither-perception-nor-non-perception."

When this had been said the venerable Ānanda spoke thus to the Lord: "Revered sir, if a monk is here faring along thus and thinks: 'Had it not been it would not be mine; if it be not it will not be mine;[4] I am getting rid of what is, of what has come to be'—he is

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[1] While he is still at the plane of infinite consciousness. But he is wiser than the five monks already referred to.

[2] This is the fourth "brahman truth" made known by Gotama at *A*. ii. 177. See also *A*. i. 206 and *cf*. *Ud*. 79, *Dhp*. 421. The emptiness is here fourfold, *MA*. iv. 64-65.

[3] *I.e.* when he has attained the plane of no-thing.

[4] As at *S*. iii. 55, 99, 183. *MA*. iv. 65 explains: had it not been for my past fivefold circle of deeds (referring to the *khandhā*) this present fivefold circle of results would not be for me; if this present fivefold circle of effects did not come to be, there would therefore be no fivefold circle of results for me in the future.

thus acquiring equanimity.[1] Has not this monk, revered sir, attained final nibbāna ?"

"It may be, Ānanda, that some monk here attains final nibbāna. It may be that another monk here does not attain final nibbāna."

"What is the cause, revered sir, what the reason that some monk here may attain final nibbāna, but that some other monk here may not attain final nibbāna ?"[2]

"As to this, Ānanda, if a monk is here faring along thus and thinks: 'Had it not been it would not be mine; if it be not it will not be mine; I am getting rid of what is, [**265**] of what has come to be'—he is thus acquiring equanimity. He rejoices in this equanimity, approves of it and cleaves to it. While he rejoices in this equanimity, approves of it and cleaves to it, consciousness is dependent on it, grasping after it. A monk who has grasping, Ānanda, does not attain final nibbāna."[3]

"But where,[4] revered sir, does a monk grasp who is grasping ?"[5]

"The plane of neither-perception-nor-non-perception, Ānanda."

"Indeed, revered sir, the monk who is grasping grasps after the best of graspings."[6]

"That monk who is grasping grasps after the best of graspings, Ānanda. For this is the best of graspings, Ānanda, that is to say the plane of neither-perception-nor-non-perception. Ānanda, if a monk is here faring along thus[7] and thinks: 'Had it not been it would not be mine; if it be not it will not be mine; I am getting rid of what is, of what has come to be'—he is thus acquiring equanimity. He does not rejoice in that equanimity, does not approve of it or cleave to it. Not rejoicing in that equanimity, not approving of it or cleaving to it, consciousness is not dependent on it, not grasping after it. A monk who is without grasping, Ānanda, attains final nibbāna."

"It is wonderful, revered sir, it is marvellous, revered sir. Indeed it is by means of this and that,[8] revered sir, that the crossing of the

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[1] Due to insight, *vipassanā*. [2] *Cf. M.* iii. 4-6.

[3] *Cf. S.* iv. 168, *anupādiyaṁ . . . parinibbāyati.*

[4] *kahaṁ*, explained by *kattha* at *MA.* iv. 66, both meaning where, where to, where unto, whither.

[5] Grasping after *paṭisandhi*, re-linking, re-instatement, *MA.* iv. 67.

[6] He tries for re-instatement in the best state.

[7] Now speaking of a monk's arahantship.

[8] *nissāya nissāya*, on account of this attainment and that, *MA.* iv. 67.

flood has been pointed out to us by the Lord[1] But which, revered sir, is the ariyan Deliverance ?"

" As to this, Ānanda, an ariyan disciple[2] reflects thus: ' There are those pleasures of the senses that are here and now and those pleasures of the senses that are hereafter, and there are those perceptions of pleasures of the senses that are here and now and those perceptions of pleasures of the senses that are hereafter, and there are those material shapes that are here and now and those material shapes that are hereafter, and there are those perceptions of material shapes that are here and now and those perceptions of material shapes that are hereafter, and there are those perceptions of imperturbability, and there are those perceptions of the plane of no-thing, and there are those perceptions of the plane of neither-perception-nor-non-perception—whatever is ' own body ' this is ' own-body.'[3] But this is deathlessness,[4] that is to say the deliverance of thought without grasping.[5] So, Ānanda, taught by me has been the course for beneficial imperturbability, taught the course for the beneficial plane of no-thing, taught the course for the beneficial plane of neither-perception-nor-non-perception, taught by means of this and that has been the crossing of the flood, taught the ariyan Deliverance. Whatever, Ānanda, is to be done from compassion by a Teacher seeking the welfare of disciples, [**266**] this has been done by me out of compassion for you. These, Ānanda, are the roots of trees, these are empty places. Meditate, Ānanda, be not slothful, be not remorseful later. This is our instruction to you."[6]

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on Beneficial Imperturbability:
The Sixth[7]

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[1] *MA.* iv. 67, 68 makes the point that in this Sta. " dry-visioned arahantship " is being spoken of.

[2] Again, a " dry-visioned " ariyan disciple.

[3] In the three spheres of *kāma, rūpa, arūpa*; beyond these there is no " own-body," *MA.* iv. 67.

[4] *MA.* iv. 67, " this is the real, this the excellent."

[5] Elsewhere called nibbāna (*e.g. Vin.* v. 164, *Pṭs.* ii. 45; *cf. A.* v. 64). But here the arahantship of the " dry-visioned " one is meant, *MA.* iv. 68.

[6] As at *M.* i. 46, etc.

[7] Here ends Chalmers's *Majjhima-Nikāya*, vol. II.

107. DISCOURSE TO GAṆAKA-MOGGALLĀNA

(Gaṇakamoggallānasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the palace of Migāra's mother[1] in the Eastern Monastery. Then the brahman Gaṇaka-Moggallāna approached the Lord; having approached he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, Gaṇaka-Moggallāna the brahman spoke thus to the Lord: "Just as, good Gotama, in this palace of Migāra's mother there can be seen a gradual training, a gradual doing, a gradual practice,[2] that is to say as far as the last flight of stairs;[3] so too, good Gotama, for these brahmans there can be seen a gradual training, a gradual doing, a gradual practice, that is to say in the study (of the Vedas[4]); so too, good Gotama, for these archers there can be seen a gradual . . . practice, that is to say in archery; to too, good Gotama, for us whose livelihood is calculation[5] there can be seen a gradual training, a gradual doing, a gradual practice, that is to say in accountancy. For when we get a pupil, good Gotama, we first of all make him calculate: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens,' and we, good Gotama, also make him calculate a hundred. Is it not possible, good Gotama, to lay down a similar gradual training, gradual doing, gradual practice in respect of this *dhamma* and discipline ?"

[2] "It is possible, brahman, to lay down a gradual training, a gradual doing, a gradual practice in respect of this *dhamma* and discipline. Brahman, even as a skilled trainer of horses,[6] having taken on a beautiful thoroughbred, first of all gets it used to the training in respect of wearing the bit, then gets it used to further training—even so, brahman, the Tathāgata, having taken on a man

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[1] A seven-storied palace is not to be built in one day, *MA*. iv. 69.

[2] *Cf. M*. i. 479.

[3] *yāva pacchimā sopānakaḷebarā; cf. M*. ii. 92, *Vin*. ii. 128.

[4] *ajjhena; cf. M*. ii. 199. "It is not possible to learn the three Vedas by heart in one day," *MA*. iv. 69; *cf. Jā*. v. 10.

[5] *gaṇanā*, see *B.D*. ii. 176, *n*. 5. Above spelt *gaṇānā*. [6] *Cf. M*. i. 446.

to be tamed, first of all disciplines him thus: 'Come you, monk, be of moral habit, live controlled by the control of the Obligations, endowed with (right) behaviour and pasture, seeing peril in the slightest faults and, undertaking them, train yourself in the rules of training.' As soon, brahman, as the monk is of moral habit, controlled by the control of the Obligations, endowed with (right) behaviour and pasture, seeing peril in the slightest faults and, undertaking them, trains himself in the rules of training, the Tathāgata disciplines him further, saying: 'Come you, monk, be guarded as to the doors of the sense-organs;[1] having seen a material shape with the eye do not be entranced with the general appearance, do not be entranced with the detail. For if one dwells with the organ of sight uncontrolled, covetousness and dejection, evil unskilled states of mind, may flow in. So fare along controlling it, guard the organ of sight, achieve control over the organ of sight. Having heard a sound with the ear . . . Having smelt a smell with the nose . . . Having savoured a taste with the tongue . . . Having felt a touch with the body . . . Having cognised a mental state with the mind, do not be entranced with the general appearance, do not be entranced with the detail. For if one dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskilled states of mind, may flow in. So fare along controlling it, guard the organ of mind, achieve control over the organ of mind.'

As soon, brahman, as a monk is guarded as to the doors of the sense-organs, the Tathāgata disciplines him further, saying: 'Come you, monk, be moderate in eating; you should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but taking just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, with the thought: Thus will I crush out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'

As soon, [3] brahman, as a monk is moderate in eating, the Tathāgata disciplines him further, saying: 'Come you, monk, dwell intent on vigilance; during the day while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the first watch of the night, pacing up and down, sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night, lie down on the right side in the lion posture,

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[1] *Cf. M.* i. 355 *ff.* for the following.

foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night, when you have risen, while pacing up and down, while sitting down, cleanse the mind of obstructive mental states.'

As soon, brahman, as a monk is intent on vigilance, the Tathāgata disciplines him further, saying:[1] 'Come you, monk, be possessed of mindfulness and clear consciousness,[2] acting with clear consciousness whether you are approaching or departing, acting with clear consciousness whether you are looking ahead or looking round, acting with clear consciousness whether you are bending in or stretching out (the arms), acting with clear consciousness whether you are carrying the outer cloak, the bowl or robe, acting with clear consciousness whether you are eating, drinking, munching, savouring, acting with clear consciousness whether you are obeying the calls of nature, acting with clear consciousness whether you are walking, standing, sitting, asleep, awake, talking or being silent.'

As soon, brahman, as he is possessed of mindfulness and clear consciousness, the Tathāgata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest,[3] at the root of a tree, on a mountain slope, in a glen, a hill cave, a cemetery, a woodland grove, in the open, or on a heap of straw.' On returning from alms-gathering after the meal, the monk sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him. He, getting rid of covetousness for the world, dwells with a mind devoid of covetousness, he cleanses the mind of covetousness. Getting rid of the taint of ill-will, he dwells benevolent in mind; compassionate and merciful towards all creatures and beings, he cleanses the mind of the taint of ill-will. Getting rid of sloth and torpor, he dwells without sloth or torpor; perceiving the light, mindful and clearly conscious he cleanses the mind of sloth and torpor. Getting rid of restlessness and worry, he dwells calmly; the mind inwardly tranquil, he cleanses the mind of restlessness and worry. Getting rid of doubt, he dwells doubt-crossed; unperplexed as to the states that are skilled, he cleanses his mind of doubt.

[4] He, by getting rid of these five hindrances, which are defilements of the mind and deleterious to intuitive wisdom, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial

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[1] *M*. iii. 3 now goes on differently from *M*. i. 355-356.

[2] *Cf*. *M*. iii. 90, 135; *D*. i. 70; *A*. ii. 210.

[3] *Cf*. *M*. i. 181, etc.

thought and discursive thought, is born of aloofness and is rapturous and joyful. By allaying initial thought and discursive thought, his mind subjectively tranquillised and fixed on one point, he enters and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. Brahman, such is my instruction for those monks who are learners who, perfection being not yet attained,[1] dwell longing for the incomparable security from the bonds. But as for those monks who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, shed the burden, attained their own goal, the fetters of becoming utterly destroyed, and who are freed by perfect profound knowledge—these things conduce both to their abiding in ease here and now as well as to their mindfulness and clear consciousness."

When this had been said, the brahman Gaṇaka-Moggallāna spoke thus to the Lord:

"Now, on being exhorted thus and instructed thus by the good Gotaṃa, do all the good Gotama's disciples attain the unchanging goal[2]—nibbāna, or do some not attain it?"

"Some of my disciples, brahman, on being exhorted and instructed thus by me, attain the unchanging goal—nibbāna; some do not attain it."

"What is the cause, good Gotama, what the reason that, since nibbāna does exist,[3] since the way leading to nibbāna exists, since the good Gotama exists as adviser, some of the good Gotama's disciples on being exhorted thus and instructed thus by the good Gotama, attain the unchanging goal—nibbāna, but some do not attain it?"

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[1] *appattamānasā*, as at *S*. i. 121. "Those who have not attained the fruits," *MA*. iv. 70; who "have not attained arahantship," *SA*. i. 183. Referring to the *sekhā*, learners, or those still undergoing training.

[2] *accantaniṭṭhā*. *Accanta* can also mean utmost, culminating, supreme.

[3] *tiṭṭhat' eva nibbānaṁ;* but it possibly means "granted that there is indeed nibbāna." This however is unnecessary since the brahman already assumes there is nibbāna, and is here only emphasising (*eva*) his belief.

" Well then, brahman, I will question you on this point in reply. As it is pleasing to you, so you may answer me. What do [**5**] you think about this, brahman ? Are you skilled in the way leading to Rājagaha ?"

" Yes, sir; skilled am I in the way leading to Rājagaha."

" What do you think about this, brahman ? A man might come along here wanting to go to Rājagaha; having approached you, he might speak thus: ' I want to go to Rājagaha, sir; show me the way to this Rājagaha.' You might speak thus to him: ' Yes, my good man, this road goes to Rājagaha; go along it for a while. When you have gone along it for a while you will see a village; go along for a while; when you have gone along for a while you will see a market town; go along for a while. When you have gone along for a while you will see Rājagaha with its delightful parks, delightful forests, delightful fields, delightful ponds.' But although he has been exhorted and instructed thus by you, he might take the wrong road and go westwards. Then a second man might come along wanting to go to Rājagaha . . .(*as above*) . . . ' . . . you will see Rājagaha with its delightful . . . ponds.' Exhorted and instructed thus by you he might get to Rājagaha safely. What is the cause, brahman, what the reason that, since Rājagaha does exist, since the way leading to Rājagaha exists, since you exist as adviser, the one man, although being exhorted and instructed thus by you, may take the wrong road and go westwards while the other may get to Rājagaha safely ?"

[**6**] " What can I, good Gotama, do in this matter ? A shower of the way, good Gotama, am I."

" Even so, brahman, nibbāna does exist, the way leading to nibbāna exists and I exist as adviser. But while some of my disciples, on being exhorted and instructed thus by me attain the unchanging goal—nibbāna, some do not attain it. What can I, brahman, do in this matter ? A shower of the Way, brahman, is a Tathāgata."

When this had been said, the brahman Gaṇaka-Moggallāna spoke thus to the Lord:

" Good Gotama, as for those persons[1] who, in want of a way of living, have gone forth from home into homelessness without faith, who are crafty, fraudulent, deceitful, who are unbalanced and puffed up, who are shifty, scurrilous and of loose talk, the doors of whose sense-organs are not guarded, who do not know moderation in eating, who are not intent on vigilance, indifferent to recluseship, not of

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[1] From here as far as the beginning of the simile, *cf. M.* i. 32.

keen respect for the training, who are ones for abundance, lax, taking the lead in backsliding, shirking the burden of seclusion, who are indolent, of feeble energy, of confused mindfulness, not clearly conscious, not concentrated but of wandering minds, who are weak in wisdom, drivellers—the good Gotama is not in communion with *them*. But as for those young men of respectable families who have gone forth from home into homelessness from faith, who are not crafty, fraudulent or deceitful, who are not unbalanced or puffed up, who are not shifty, scurrilous or of loose talk, the doors of whose sense-organs are guarded, who know moderation in eating, who are intent on vigilance, longing for recluseship, of keen respect for the training, who are not ones for abundance, not lax, shirking backsliding, taking the lead in seclusion, who are of stirred up energy, self-resolute, with mindfulness aroused, clearly conscious, concentrated, their minds one-pointed, who have wisdom, are not drivellers—the good Gotama is in communion with *them*. As, good Gotama, black gum is pointed to as chief of root-scents,[1] as red sandal-wood is pointed to as chief of pith-scents, as [7] jasmine is pointed to as chief of flower-scents—even so is the exhortation of the good Gotama highest among the teachings of today.[2] Excellent, good Gotama, excellent, good Gotama. As, good Gotama, one might set upright what had been upset, or disclose what was covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes—even so in many a figure is *dhamma* made clear by the good Gotama. I am going to the revered Gotama for refuge and to *dhamma* and to the Order of monks. May the good Gotama accept me as a lay-follower going for refuge from today forth for as long as life lasts."

Discourse to Gaṇaka-Moggallāna:
The Seventh

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[1] *Cf. S.* iii. 156, v. 44, *A.* v. 22 and see *G.S.* v. 17, *n.* 1.

[2] *paramajjadhammesu. Dhammā* are things taught (among other meanings). *MA.* iv. 70 says: the teachings of today, *ajjadhammā*, mean the teachings of the six (heretical ?) teachers; among these the word of Gotama is the supreme, the utmost.

108. DISCOURSE TO GOPAKA-MOGGALLĀNA

(Gopakamoggallānasutta)

THUS have I heard: At one time, not long after the Lord's *parinibbāna*, the venerable Ānanda[1] was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time King Ajātasattu of Magadha, the son of the lady of Videha, distrusting King Pajjota,[2] was having Rājagaha strengthened. Then the venerable Ānanda, dressing early in the morning, taking his bowl and robe, entered Rājagaha for almsfood. Then it occurred to the venerable Ānanda: "It is still too early to walk for alms in Rājagaha. Suppose that I were to approach the brahman Gopaka-Moggallāna and his place of work?"[3] Then the venerable Ānanda approached the brahman Gopaka-Moggallāna and his place of work. The brahman Gopaka-Moggallāna saw the venerable Ānanda coming in the distance; seeing him he spoke thus to him: "Let the good Ānanda come, there is a welcome for the good Ānanda. It is long since the good Ānanda made this opportunity, that is for coming here. Let the good Ānanda sit down, this seat is made ready." And the venerable Ānanda sat down on the appointed seat. [8] The brahman Gopaka-Moggallāna, taking a low seat, sat down at a respectful distance. As he was sitting down at a respectful distance the brahman Gopaka-Moggallāna spoke thus to the venerable Ānanda:

"Is there even one monk, Ānanda, who is possessed in every way and in every part of all those things of which the good Gotama, perfected one, fully Self-Awakened One, was possessed?"

"There is not even one monk, brahman, who is possessed in every way and in every part of all those things of which the Lord was possessed, perfected one, fully Self-Awakened One. For, brahman, this Lord was one to make arise a Way that had not arisen (before),

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[1] *āyasmā*, venerable, omitted in the text, no doubt in error. After the distribution of the relics Ānanda was at Rājagaha to go through the recital of *dhamma*, *MA*. iv. 70.

[2] This king was a friend of Bimbisāra who was killed by his son Ajātasattu. At *Vin*. i. 276 *ff*. (referred to at *MA*. iv. 71) Bimbisāra sent his physician, Jīvaka, to tend Pajjota once when he was ill.

[3] Outside the city, *MA*. iv. 71.

to bring about a Way not brought about (before), to show a Way not shown (before); he was a knower of the Way, an understander of the Way, skilled in the Way. But the disciples are now Way-followers following after him."[1]

But this conversation between the venerable Ānanda and the brahman Gopaka-Moggallāna was interrupted, for the brahman Vassakāra,[2] the chief minister in Magadha, while inspecting the works near Rājagaha, approached the venerable Ānanda at the brahman Gopaka-Moggallāna's place of work; having approached, he exchanged greetings with the venerable Ānanda; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance the brahman Vassakāra, the chief minister in Magadha, spoke thus to the venerable Ānanda: "What now, Ānanda, was the talk for which you were sitting here? And what was that talk of yours that was interrupted?"

"As to this, brahman, the brahman Gopaka-Moggallāna said this to me: 'Is there even one monk, Ānanda, who is possessed in every way and in every part of all those things of which the good Gotama, perfected one, fully Self-Awakened One, was possessed?' When this had been said, I, brahman, spoke thus to the brahman Gopaka-Moggallāna: 'There is not even one monk . . . [9] . . . But the disciples are now Way-followers following after him.' This, brahman, was the conversation that was interrupted between the brahman Gopaka-Moggallāna and myself. For then you arrived."

"Is there, good Ānanda, even one monk who was designated by the good Gotama saying: 'After my passing this one will be your support,[3] and to whom you might have recourse now?"

"There is not even one monk, brahman, who was designated by the Lord who knew and saw, perfected one, fully Self-Awakened One, saying: 'After my passing this one will be your support,' and to whom we might have recourse now."

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[1] *Cf. S.* i. 191, iii. 66. The words *pacchā samannāgatā* are not commented on by *MA.* here. *SA.* i. 277 however explains: *paṭhama-gatassa Bhagavato pacchā samanugatā*, they are following after (*sam-anugatā* from *sam-anugacchati*) the Lord who has gone first. *Samannāgata* is therefore here in its sense of "followed" or "following" rather than in its more usual sense of "possessed of, endowed with." Both these meanings of the word are noted by *P.E.D.*

[2] *Cf. Vin.* iii. 43, and see *B.D.* i. 68, *n.* 1.

[3] *paṭisaraṇa*, called *avassaya* at *MA.* iv. 72. I also recommend the word "mainstay" which J. J. Jones uses in his translation of the *Mhvu.*, vol. iii.

"But is there even one monk, Ānanda, who is agreed upon by the Order and designated by a number of monks who are elders, saying: 'After the Lord's passing this one will be our support,' and to whom you might have recourse now ?"

"There is not even one monk, brahman, who is agreed upon by the Order . . . and to whom we might have recourse now."

"But as you are thus without a support, good Ānanda, what is the cause of your unity ?"

"We, brahman, are not without support; we have a support, brahman. *Dhamma* is the support."[1]

"When you were asked: 'Is there even one monk, good Ānanda, who was designated by the good Gotama, saying: After my passing this one will be your support, and to whom you might have recourse now ?' you said: 'There is not even one monk . . . to whom we might have recourse now.' When you were asked: 'Is there even one monk, good Ānanda, agreed upon by the Order and designated by a number of monks who are elders, saying: After the Lord's passing this one will be our support,' and to whom you might have recourse now ?' you said: 'There is not even one monk . . . [**10**] to whom we might have recourse now.' When you were asked: 'But as you are thus without support, good Ānanda, what is the cause of your unity ?' you said: 'We, brahman, are not without a support; we have a support, brahman. *Dhamma* is the support.' Good Ānanda, what meaning is to be ascribed to what has been said ?"

"There is, brahman, a rule of training laid down, an Obligation appointed for monks by that Lord who knows and sees, perfected one, fully Self-Awakened One. On every Observance Day we who live depending on the same field and village each and all gather together on the same day, and when we have gathered together we inquire what has happened to each one. While this is being told if there was an offence, a transgression on the part of a monk, we have him dealt with according to the rule,[2] according to the instruction. Indeed the revered ones do not deal with us, it is the rule[3] that deals with us."

"Now is there, good Ānanda, even one monk whom you revere,

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[1] *Cf. D.* ii. 154.

[2] *yathādhamma.* For examples see s.v. "Rule, according to the" in Indexes to *B.D.* iv, v.

[3] *dhamma.* The context here seems to require "rule" in translation, which only shows the close inner bond of *dhamma* as teaching and *dhamma* as rule.

reverence, esteem and honour and on whom, revering and reverencing him, you live in dependence ?"

" There is, brahman, even one monk whom we revere . . . and honour and on whom, revering and reverencing him, we live in dependence."[1]

" When you were asked: ' Is there even one monk, good Ānanda, who was designated by the good Gotama . . . (*as above*) [**11**] . . . ' you said: ' There is not even one monk, brahman, who is agreed upon by the Order and designated by a number of monks who are Elders, saying: After the Lord's passing this one will be our arbiter, and to whom we might have recourse now.' When you were asked: ' Now is there, good Ānanda, even one monk whom you revere, reverence, esteem, honour and on whom, revering and reverencing him, you live in dependence ?' you said: ' There is, brahman, even one monk whom we revere . . . and honour and on whom, revering and reverencing him, we live in dependence.' Good Ānanda, what meaning is to be ascribed to what has been said ?"

" There are, brahman, ten satisfying things[2] that have been pointed out by the Lord who knows and sees, perfected one, fully Self-Awakened One. In whomsoever of us these things exist, him do we revere, reverence, esteem and honour and on him, revering and reverencing him, do we live in dependence. What are the ten ? Herein, brahman, a monk is moral,[3] he lives controlled by the control of the Obligations, endowed with (right) behaviour and pasture, seeing peril in the slightest faults and, undertaking them, he trains himself in the rules of training. He is one who has heard much, remembers what he has heard, stores up what he has heard; those things which are lovely at the beginning, lovely in the middle and lovely at the ending and which, with the meaning and the spirit, declare the Brahma-faring wholly fulfilled, perfectly purified, such things are much heard by him, borne in mind, familiarised by speech, pondered over in the mind, well penetrated by right view. He is content with the requisites of robe-material, almsfood, lodgings and medicines for the sick. He is one who acquires at will, without trouble, without difficulty the four meditations which are of the purest mentality, abidings in ease here and now. He experiences the various forms of psychic power; having been one he becomes manifold, having been manifold he becomes one; manifest or in-

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[1] *Cf. M.* ii. 5.

[2] *Cf. A.* ii. 22-23 for four things which make an Elder, *thera*.

[3] *Cf. M.* i. 355.

visible he goes unhindered through a wall, a rampart or a mountain as if through air; he plunges into the ground and shoots up again as if in water; he walks upon the water without parting it as if on the ground; [12] sitting cross-legged he travels through the air like a bird on the wing; with his hand he rubs and strokes this moon and sun although they are of such mighty power and majesty; and even as far as the Brahma-world he has power in respect of his person. With the purified *deva*-like hearing surpassing that of men he hears both (kinds of) sounds—*deva*-like ones and human ones, whether they be far or near. He knows intuitively by mind the minds of other beings, of other individuals so that he comprehends of a mind that is full of attachment . . . aversion . . . confusion that it is full of attachment . . . aversion . . . confusion; or of a mind that is without attachment . . . without aversion . . . without confusion that it is without attachment . . . aversion . . . confusion; or he comprehends of a mind that is contracted that it is contracted; or he comprehends of a mind that is distracted that it is distracted; or he comprehends of a mind that has become great that it has become great; or he comprehends of a mind that has not become great that it has not become great; or he comprehends of a mind that has (some other mental state) superior to it that it has (some other mental state) superior to it; or he comprehends of a mind that has no (other mental state) superior to it that it has no (other mental state) superior to it; or he comprehends of a mind that is composed that it is composed; or he comprehends of a mind that is not composed that it is not composed; or he comprehends of a mind that is freed that it is freed; or he comprehends of a mind that is not freed that it is not freed. He recollects a variety of former habitations, that is to say one birth, two births . . . he recollects a variety of former habitations. With the purified *deva*-vision surpassing that of men he sees beings as they pass hence and come to be and he comprehends that the beings are mean, excellent, fair, foul, in a good bourn, in a bad bourn according to the consequences of deeds. By the destruction of the cankers, having realised by his own super-knowledge here and now the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering thereon he abides therein.

These, brahman, are the ten satisfying things that have been pointed out by the Lord who knows and sees, perfected one, fully Self-Awakened One. In whomsoever of us these things exist, him do we revere, reverence, esteem and honour and on him, revering and reverencing him, do we live in dependence."

[**13**] When this had been said, the brahman Vassakāra, the chief minister in Magadha, spoke thus to General Upananda:[1] "What do you think about this? If it is thus, General, that these good sirs revere what should be revered, reverence what should be reverenced, esteem what should be esteemed, honour what should be honoured, then these good sirs most certainly revere what should be revered ... honour what should be honoured. For if these good sirs were not to revere, reverence, esteem or honour this (monk), then who on earth could these good sirs revere ... and honour and on whom, revering and reverencing him, could they live in dependence?"

Then Vassakāra, the chief minister in Magadha, spoke thus to the venerable Ānanda: "But where is the good Ānanda staying at present?"

"I, brahman, am at present staying in the Bamboo Grove."

"I hope, good Ānanda, that the Bamboo Grove is pleasant, with little sound, little noise, sheltered from the winds, secluded from the haunts of men and suitable for solitary meditation?"

"Most certainly, brahman, the Bamboo Grove is pleasant, with little sound, little noise, sheltered from the winds, secluded from the haunts of men, suitable for solitary meditation as befits a guardian and warden like yourself."

"Most certainly, good Ānanda, the Bamboo Grove is pleasant, with little sound, little noise, sheltered from the winds, secluded from the haunts of men, suitable for solitary meditation as befits meditators and those disposed to meditation like the revered ones. The revered ones are both meditators and disposed to meditation. At one time, good Ānanda, the revered Gotama was staying near Vesālī in the Great Wood in the hall of the Gabled House. Then I, good Ānanda, approached the revered Gotama in the Great Wood in the hall of the Gabled House. While he was there the revered Gotama in many a figure talked a talk on meditation. A meditator was the revered Gotama and he was disposed to meditation; and the revered Gotama praised every (form of) meditation."

"No, brahman, the Lord did not praise every (form of) meditation, nor did the Lord not praise every (form of) meditation. What kind [**14**] of meditation, brahman, did the Lord not praise? As to this, brahman, someone dwells with his thought obsessed by attachment to pleasures of the senses, overcome by attachment to pleasures

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[1] This may be the sole reference to him in the Pali Canon. He was "commander-in-chief of the Magadha kingdom," *D.P.P.N.*

of the senses, and he does not comprehend as it really is the escape from the attachment to the pleasures of the senses that has arisen; he, having made attachment to the pleasures of the senses the main thing,[1] meditates on it, meditates absorbed, meditates more absorbed, meditates quite absorbed.[2] He dwells with his thought obsessed by ill-will, overcome by ill-will, and he does not comprehend as it really is the escape from the ill-will that has arisen; he, having made ill-will the main thing, meditates on it, meditates absorbed, meditates more absorbed, meditates quite absorbed. He dwells with his thought obsessed by sloth and torpor . . . by restlessness and worry . . . by doubt, overcome by doubt, and he does not comprehend as it really is the escape from the doubt that has arisen; he, having made doubt the main thing, meditates on it, meditates absorbed, meditates more absorbed, meditates quite absorbed. The Lord does not praise this kind of meditation, brahman.

And what kind of meditation, brahman, does the Lord praise? As to this, brahman, a monk, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. By allaying initial and discursive thought, with the mind subjectively tranquillised and fixed on one point, he enters and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration, and is rapturous and joyful . . . he enters and abides in the third meditation and the fourth meditation. The Lord praises this kind of meditation, brahman."

"Indeed, good Ānanda, the good Gotama contemned the meditation that is contemptible, commended that which is commendable. But now, if you please, good Ānanda, we must be going. We are very busy, there is much to be done."

"You, brahman, do that for which you deem it is now the right time."

[**15**] Then Vassakāra, the chief minister in Magadha, rejoicing in what the venerable Ānanda had said, giving thanks, rising from his seat departed. Then soon after the brahman Vassakāra, the chief minister in Magadha, had departed, the brahman Gopaka-Moggallāna spoke thus to the venerable Ānanda: "The good Ānanda has explained to us what we asked him."

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[1] *antaraṁ karitvā*; *MA*. iv. 73: *abbhantaraṁ karitvā*. See *C.P.D.*, and *cf*. *M*. iii. 38.

[2] As at *M*. i. 334.

"Did we not say to you, brahman: 'There is not even one monk, brahman, who is possessed in every way and in every part of all those things of which the Lord was possessed, perfected one, fully Self-Awakened One.' For, brahman, this Lord was one to make arise a Way that had not arisen (before), to bring about a Way not brought about (before), to show a Way not shown (before); he was a knower of the Way, an understander of the Way, skilled in the Way. But the disciples are now Way-followers following after him'?"

Discourse to Gopaka-Moggallāna:
The Eighth

109. GREATER DISCOURSE (AT THE TIME) OF A FULL MOON[1]

(Mahāpuṇṇamasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the palace of Migāra's mother in the Eastern Monastery. Now at that time the Lord was sitting down in the open air on the night of a full moon on an Observance day, the fifteenth,[2] surrounded by an Order of monks. Then a certain monk, rising from his seat, arranging his upper robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord: "I, revered sir, would ask the Lord about a particular matter if the Lord grants me the opportunity[3] to set forth a question."

"Well then, monk, you, having sat down on your own seat,[4] ask what you desire." Then that monk, having sat down on his own seat, spoke thus to the Lord:

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[1] As at *S.* iii. 100 *ff.*

[2] The fifteenth day of the lunar month. *Cf. S.* iii. 100, *Vin.* i. 104.

[3] *okāsaṁ karoti*; *cf. Vin.* i. 114, iv. 344.

[4] *MA.* iv. 75 *f.* explains that this monk was the Elder in an Order of sixty who were staying in a forest. If he stood, they would stand, thereby showing disrespect to the Tathāgata; but if they sat while their teacher was speaking they would be showing disrespect to him. But if the teacher sat they too would sit and so, all being tranquil, they would be able to receive the teaching on *dhamma*.

" Are there not, revered sir, these five groups of grasping, [**16**] that is to say, the group of grasping after material shape, the group of grasping after feeling, the group of grasping after perception, the group of grasping after the habitual tendencies, the group of grasping after consciousness ?"

" These, monk, are the five groups of grasping, that is to say the group of grasping after material shape . . . the group of grasping after consciousness."

" It is good, revered sir," and this monk, having rejoiced in what the Lord had said, having given thanks, asked the Lord a further question: " But what, revered sir, is the root of these five groups of grasping ?"

" These five groups of grasping, monk, have desire for root."

" Are just these five groups of grasping the whole of grasping, revered sir ? Or is there grasping apart from these five groups of grasping ?"

" Indeed, monk, these five groups of grasping are not the whole of grasping, and yet there is no grasping apart from the five groups of grasping. Whatever, monks, is attachment to and desire for the five groups of grasping, then that is grasping."

" Might it be, revered sir, that there is diversity in the attachment to and desire for the five groups of grasping ?"

" It might be, monk," the Lord said. " It occurs to someone here, monk: ' May material shape be thus in the distant future, may feeling . . . perception . . . the habitual tendencies . . . may consciousness be such in the distant future.' Even so, monk, is there diversity in the attachment to and desire for the five groups of grasping."

" But to what extent, revered sir, is there a group-designation for the groups ?"

" Whatever, monk, is material shape, past, future or present, internal or external, gross or subtle, mean or excellent, or whatever is far or near, this is the group of material shape. [**17**] Whatever is feeling, past, future or present . . . Whatever is perception . . . Whatever are the habitual tendencies . . . Whatever is consciousness, past, future or present . . . far or near, this is the group of consciousness. To this extent, monk, is there a group-designation for the groups."

" What is the cause, revered sir, what the reason enabling a definition to be made of a group of material shape? What is the cause, what the reason enabling a definition to be made of the group

of feeling . . . the group of perception . . . the group of the habitual tendencies . . . the group of consciousness ?"

" The four great elementals, monk, are the cause, the four great elementals are the reason enabling a definition to be made of the group of material shape. (Sensory) impingement[1] is the cause, (sensory) impingement is the reason enabling a definition to be made of the group of feeling . . . the group of perception . . . the group of the habitual tendencies. Name-and-shape is the cause, name-and-shape is the reason enabling a definition to be made of the group of consciousness."[2]

" But how, revered sir, is there (wrong) view as to ' own body "[3] ?"

" As to this, monk, an uninstructed average person, taking no count of the pure ones, unskilled in the *dhamma* of the pure ones, untrained in the *dhamma* of the pure ones, taking no count of the true men, unskilled in the *dhamma* of the true men, untrained in the *dhamma* of the true men, regards material shape as self, or self as having material shape, or material shape as in self, or self as in material shape. He regards feeling as self . . . perception as self . . . the habitual tendencies as self . . . He regards consciousness as self, or self as having consciousness, [18] or consciousness as in self, or self as in consciousness. Thus, monk, is there (wrong) view as to ' own body.' "

" But how, revered sir, is there not (wrong) view as to ' own body ' ?"

" As to this, monk, an instructed disciple of the pure ones, taking count of the pure ones, skilled in the *dhamma* of the pure ones, well trained in the *dhamma* of the pure ones, taking count of the true men, skilled in the *dhamma* of the true men, well trained in the *dhamma* of the true men, does not regard material shape as self. . . . He does not regard consciousness as self, nor self as having consciousness, nor consciousness as in self, nor self as in consciousness. Thus, monk, is there not (wrong) view as to ' own body.' "

" And what, revered sir, is the satisfaction in material shape, what the peril, what is the escape from it ? What is the satisfaction in feeling . . . in perception . . . in the habitual tendencies . . . in consciousness, what the peril, what is the escape from it ?"

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[1] *phassa*. *MA*. iv. 78 says that if one is impinged upon then one feels, perceives, wills.

[2] *Cf*. *D*. ii. 62-63 where name-and-shape and consciousness are mutually dependent. Here re-linking consciousness is meant, *MA*. iv. 78.

[3] *Cf*. *M*. i. 300.

"Monk, whatever happiness and bliss arise on account of material shape, this constitutes the satisfaction in material shape. Whatever impermanence, suffering, liability to change are in material shape, this constitutes the peril in material shape. Whatever the control of attachment to and desire for material shape, the getting rid of the attachment and desire, this constitutes the escape from material shape. Monk, whatever happiness and bliss arise on account of feeling . . . perception . . . the habitual tendencies . . . consciousness, this constitutes the satisfaction in consciousness. Whatever impermanence, suffering, liability to change are in consciousness, this constitutes the peril in consciousness. Whatever the control of attachment to and desire for consciousness, the getting rid of the attachment and desire, this constitutes the escape from consciousness."

"But, revered sir, (for a man) knowing what, seeing what, are there no latent conceits that 'I am the doer, mine is the doer' in regard to this consciousness-informed body and all the phenomena external to it?"

"Whatever, monk, is material shape, past, future or present, internal or external, gross or subtle, mean [**19**] or excellent, or whatever is far or near, he, thinking of all this material shape as 'This is not mine, this am I not, this is not my self,' sees it thus as it really is by means of perfect wisdom. Whatever is feeling[1] . . . perception . . . the habitual tendencies . . . whatever is consciousness, past, future or present . . . he, thinking of all this consciousness as 'This is not mine, this am I not, this is not my self,' sees it thus as it really is by means of perfect wisdom. Monk, (for a man) knowing thus, seeing thus, there are no latent conceits that 'I am the doer, mine is the doer' in regard to this consciousness-informed body."

Then a reasoning arose in the mind of a certain monk thus: "It is said, sir,[2] that material shape is not self, feeling is not self, perception is not self, the habitual tendencies are not self, consciousness is not self. Then what self do deeds affect that are done by not-self?"[3]

Then the Lord, knowing by mind the reasoning in the mind of this monk, addressed the monks, saying: "This situation exists, monks,

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[1] *vedanā*, feeling, is omitted in the text, no doubt in error.

[2] *iti kira bho*. This looks like a case where a monk, in thought, applies *bho* to himself. Or else he is thinking (as translated at *KS*. iii. 88) "so then you say."

[3] "In what self do these results appear? Speaking thus, he fell into the view of eternalism," *MA*. iv. 79.

when some foolish man here, not knowing, ignorant, with his mind in the grip of craving, may deem to go beyond[1] the Teacher's instruction thus: 'It is said, sir, that material shape is not self . . . consciousness is not self. Then what self do deeds affect that are done by not-self?' You, monks, have been trained by me (to look for) conditions[2] now here, now there, in these things and in those. What do you think about this, monks? Is material shape permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent, suffering, liable to change, as, 'This is mine, this am I, this is my self'?"

"No, revered sir."

"What do you think about this, monks? Is feeling . . . perception . . . are the habitual tendencies . . . is consciousness permanent or impermanent?"

"Impermanent, revered sir."

[**20**] "But is what is impermanent painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent, suffering, liable to change, as 'This is mine, this am I, this is my self'?"

"No, revered sir."

"Wherefore, monks, whatever is material shape, past, future or present, internal . . . thinking of all this material shape as 'This is not mine, this am I not, this is not my self,' he should see it thus as it really is by means of perfect wisdom. Whatever is feeling . . . whatever is perception . . . whatever are the habitual tendencies . . . whatever is consciousness, past, future or present, internal . . . thinking of all this consciousness as 'This is not mine, this am I not, this is not my self,' he should see it thus as it really is by means of perfect wisdom. Seeing it thus, monks, the instructed disciple of the pure ones turns away from material shape, he turns away from feeling, turns away from perception, turns away from the habitual tendencies, turns away from consciousness; turning away he is detached; by his detachment he is freed; in freedom there is the knowledge that he is freed and he comprehends: Destroyed is birth, brought to a close

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[1] *atidhāvati*; *cf. M.* iii. 230, *S.* iii. 103, iv. 230, *Iti.* p. 43, *Ud.* 64. Explained at *UdA.* 352. It means to by-pass, deviate from, outstrip, run ahead of, "go one better than," "improve upon."

[2] *paṭicca-vinītā*, trained in conditions. *S.* iii. 104 reads *paṭipucchā vinītā*.

the Brahma-faring, done is what was to be done, there is no more of being such or so."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

And while this exposition was being spoken the minds of as many as sixty monks[1] were freed from the cankers with no grasping (remaining).

Greater Discourse (at the Time) of a Full Moon:
The Ninth

110. LESSER DISCOURSE (AT THE TIME) OF A FULL MOON

(Cūḷapuṇṇamasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the palace of Migāra's mother in the Eastern Monastery. Now at that time the Lord [21] was sitting down in the open air on the night of a full moon on an Observance day, the fifteenth, surrounded by an Order of monks. Then the Lord, having looked round the Order of monks which, as he did so, became quite silent, addressed the monks, saying:

"Now, monks, could a bad man[2] know of a bad man: 'This worthy is a bad man'?"

"No, revered sir."

"It is good, monks. This is impossible, monks, it cannot come to pass that a bad man could know of a bad man: 'This worthy is a bad

[1] Those referred to in *MA.* on this Sta. as having lived in the forest learning meditation under a teacher who, not satisfied with their progress, brought them to the Lord and himself questioned Him. *MA.* iv. 79 says that they had meditated on the usual subjects of meditation but now, mastering a new one and not moving from their cross-legged positions, they attained arahantship on the very seats on which they were sitting.

[2] *asappurisa*, called *pāpapurisa* at *MA.* iv. 79; not a "true" man, not following "our" *dhamma* and discipline. See *A.* ii. 179 where the brahman Vassakāra (mentioned in *M.* Sta. 108) put some of these same questions to the Lord.

man.' But, monks, could a bad man know of a good man: 'This worthy is a good man'?"

"No, revered sir."

"It is good, monks. This too is impossible, monks, it cannot come to pass that a bad man could know of a good man: 'This worthy is a good man.' A bad man, monks, is possessed of bad states of mind, he consorts with bad men, he thinks as do bad men, he advises as do bad men, he speaks as do bad men, he acts as do bad men, he has the views of bad men, he gives a gift as do bad men. And how, monks, is a bad man possessed of bad states of mind? As to this, monks, a bad man is lacking in faith, he has no shame, no fear of blame, he has heard little, he is lazy, he is of muddled mindfulness, he is weak in wisdom—it is thus, monks, that a bad man is possessed of bad states of mind.

And how, monks, does a bad man consort with bad men? As to this, monks, those recluses and brahmans who are lacking in faith, have no shame, no fear of blame, who have heard little, who are lazy, of muddled mindfulness, weak in wisdom—these are the friends and companions of that bad man. It is thus, monks, that a bad man consorts with bad men.

And how, monks, does a bad man think as do bad men? As to this, monks, a bad man is set on self-torment, he is set on the torment of others, he is set on the torment of both—it is thus, monks, that a bad man thinks as do bad men.

And how, monks, does a bad man advise as do bad men? As to this, monks, a bad man advises the torment of self and he advises the torment of others [**22**] and he advises the torment of both—it is thus, monks, that a bad man advises as do bad men.

And how, monks, does a bad man speak as do bad men? As to this, monks, a bad man is of lying speech, slanderous speech, harsh speech, a gossip—it is thus, monks, that a bad man speaks as do bad men.

And how, monks, does a bad man act as do bad men? As to this, monks, a bad man is one to make onslaught on creatures, to take what has not been given, to enjoy himself wrongly among the sense-pleasures—it is thus, monks that a bad man acts as do bad men.

And how, monks, does a bad man have the views of bad men? As to this, monks, a bad man is of these views: 'There is no (result of) gift, there is no (result of) offering, there is no (result of) sacrifice; there is no fruit or ripening of deeds well done or ill done; there is not this world, there is not a world beyond; there is no (benefit from

serving) mother, no (benefit from serving) father; there are no spontaneously arising beings; there are not in the world recluses and brahmans who are faring rightly, proceeding rightly, and who proclaim this world and the world beyond, having realised them by their own super-knowledge.' It is thus, monks, that a bad man has the views of bad men.

And how, monks, does a bad man give a gift as do bad men ? As to this, monks, a bad man gives a gift disrespectfully,[1] he gives a gift not with his own hand, he gives a gift without due consideration,[2] he gives a gift of what is not wanted,[3] he gives a gift regardless of the future.[4] It is thus, monks, that a bad man gives a gift as do bad men.

Monks, that bad man, thus possessed of bad states of mind, who thus consorts with bad men, thinks thus as do bad men, advises thus as do bad men, speaks thus as do bad men, acts thus as do bad men, who thus has the views of bad men, who thus gives a gift as do bad men, on the breaking up of the body after dying arises in some bourn of bad men. And what, monks, is a bourn of bad men ? It is Niraya hell or animal birth.

Now, monks, could a good man know of a good man: ' This worthy is a good man ' ?"

[23] " Yes, revered sir."

" It is good, monks. This situation occurs, monks, that a good man could know of a good man: ' This worthy is a good man.' But, monks, could a good man know of a bad man: ' This worthy is a bad man ' ?"

" Yes, revered sir."

" It is good, monks. This situation also occurs, monks, that a good man could know of a bad man: ' This worthy is a bad man.' A good man, monks, is possessed of good states of mind, he consorts with good men, he thinks as do good men, he advises as do good men, he speaks as do good men, he acts as do good men, he has the views of good men, he gives a gift as do good men. And how, monks, is a

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[1] *Cf. D.* ii. 356, *A.* iii. 171 for these improper ways of giving a gift. Disrespectfully means both towards the gift and the recipient.

[2] *I.e.* either of the gift or the recipient; *acittikatvā dānaṁ deti.*

[3] *apaviddha*, not wanted, neglected, rejected (as useless). *MA.* iv. 81 says that wanting to throw it away, he gives it as though he were flinging a snake on to an ant-hill.

[4] *anāgamanadiṭṭhika*, *i.e.* not thinking to whom will the fruit of the gift return (*AA.* iii. 291); or, hoping it will return to himself (*MA.* iv. 81).

good man possessed of good states of mind ? As to this, monks, a good man has faith, he has shame and fear of blame, he has heard much, he is of stirred up energy, he has mindfulness aroused, he has wisdom—it is thus, monks, that a good man is possessed of good states of mind.

And how, monks, does a good man consort with good men ? As to this, monks, those recluses and brahmans who have faith, shame, fear of blame, who have heard much, are of stirred up energy, whose mindfulness is aroused, who have wisdom—these are the friends and companions of that good man. It is thus, monks, that a good man consorts with good men.

And how, monks, does a good man think as do good men ? As to this, monks, a good man is neither set on self-torment, nor on the torment of others nor on the torment of both—it is thus, monks, that a good man thinks as do good men.

And how, monks, does a good man advise as do good men ? As to this, monks, a good man advises neither self-torment nor the torment of others nor the torment of both—it is thus, monks, that a good man advises as do good men.

And how, monks, does a good man speak as do good men ? As to this, monks, a good man refrains from lying speech, from slanderous speech, from harsh speech, he refrains from gossiping—it is thus, monks, that a good man speaks as do good men.

And how, monks, does a good man act as do good men ? As to this, monks, a good man refrains from onslaught on creatures, from taking what has not been given, [**24**] from enjoying himself wrongly among the sense-pleasures—it is thus, monks, that a good man acts as do good men.

And how, monks, does a good man have the views of good men ? As to this, monks, a good man is of these views: ‘ There is (result of) gift, there is (result of) offering, there is (result of) sacrifice; there is fruit and ripening of deeds well done or ill done; there is this world, there is a world beyond; there is (benefit from serving) mother, there is (benefit from serving) father; there are spontaneously arising beings; there are in the world recluses and brahmans who are faring rightly, proceeding rightly and who proclaim this world and the world beyond having realised them by their own super-knowledge. It is thus, monks, that a good man has the views of good men.

And how, monks, does a good man give a gift as do good men ? As to this, monks, a good man gives a gift respectfully, he gives a

gift with his own hand,[1] he gives a gift with due consideration, he gives a gift that is pure, he gives a gift with regard to the future.[2] It is thus, monks, that a good man gives a gift as do good men.

Monks, that good man, thus possessed of good states of mind, who thus consorts with good men, thinks thus as do good men, advises thus as do good men, speaks thus as do good men, acts thus as do good men, who thus has the views of good men, who thus gives a gift as do good men, on the breaking up of the body after dying arises in some bourn of good men. And what, monks, is a bourn of good men ? It is *deva*-greatness[3] or human greatness."[4]

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Lesser Discourse (at the time) of a Full Moon:
The Tenth

Devadaha Division:
The First

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[1] This clause is omitted in the text, probably in error.

[2] He gives having faith in the deed and its ripening, *AA*. iii. 291.

[3] *mahattatā*; *MA*. iv. 81 says that this means the devas of the six sensuous realms (for these *cf. Vbh*. 417).

[4] *MA*. iv. 81, success in (or, attainment of), *sampatti*, the three skills, *kusalāni*, perhaps referring to skill in the three ways of body, speech and thought; or to skill due to the absence of attachment, hatred and confusion (?).

II. THE DIVISION OF THE UNINTERRUPTED

(Anupadavagga)

111. DISCOURSE ON THE UNINTERRUPTED

(Anupadasutta[1])

[25] THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"Proficient,[2] monks, is Sāriputta; of great wisdom,[3] monks, is Sāriputta; of wide wisdom,[4] monks, is Sāriputta; of bright wisdom,[5] monks, is Sāriputta; of swift wisdom,[6] monks, is Sāriputta; of acute wisdom,[7] monks, is Sāriputta; of piercing wisdom,[8] monks, is Sāriputta. For half a month, monks, Sāriputta had uninterrupted

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[1] *anupada* is continuous, or uninterrupted, "the next step following."

[2] *paṇḍita*, clever or wise. For this and the following words for wisdom (spoken to Sāriputta) see *S.* i. 191. *MA.* iv. 82 says he was skilled in the *dhātu*, the *āyatana*, dependent origination and in causal occasion and what is not causal occasion (*ṭhānāṭhāna*, or, the possible and the impossible), with which *cf. M.* iii. 62.

[3] *mahāpaññā*. *Cf. Pṭs.* ii. 190, *MA.* iv. 83 which enumerate various kinds of "great wisdom," such as in the moral habits, concentration, freedom, the knowledge and vision of freedom, the causal occasion and what is not, attainments in the great abidings, the ariyan truths, the 37 things helpful to enlightenment, the fruits of recluseship, the super-knowledges and the great incomparable nibbāna. See also *A.* ii. 67.

[4] *puthupaññā*. *Cf. Pṭs.* ii. 191, *MA.* iv. 83, the same as *mahāpaññā* but with some additions. See also *A.* i. 131, ii. 67.

[5] *hāsupaññā*. *Cf. S.* v. 376, *Pṭs.* ii. 199. The word *hāsu* would appear from *MA.* iv. 84 and *Pṭs.* to be connected with contentment and rapture in fulfilling the *sīla*, the control of the sense-organs, moderation in eating, vigilance, and the body of moral habits, concentration, wisdom and freedom. *Cf. hasati*, to be glad. *Hāsa* also found in *Dhs.*, *e.g.* §9, 86, etc., in definition of *pīti*, rapture.

[6] *javanapaññā*. *Cf. S.* v. 376-377, *Pṭs.* ii. 200. *MA.* iv. 84: he hastens quickly (in knowing) that all the *khandhā* are impermanent, suffering, not-self.

[7] *tikkhapaññā*. *Cf. M.* i. 11, *D.* iii. 126 and also see *A.* i. 45. *MA.* iv. 85: he quickly cuts through the defilements, and gets rid of evil unskilled states of mind, attachment, aversion and confusion, etc., that have arisen.

[8] *nibbedhikapaññā*; *cf. Pṭs.* ii. 201 *ff.*, and for references see *P.E.D.* All these forms of wisdom are mentioned at *S.* i. 63 (again of Sāriputta) and at *Jā.* iv. 136. See *K.S.* i. 88, *n.* 1.

insight into things.[1] This, monks, is due to Sāriputta's uninterrupted insight into things: as to this, monks, Sāriputta, aloof from pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. And those things which belong to the first meditation: initial thought[2] and sustained thought[2] and rapture[2] and joy[2] and one-pointedness of mind,[2] impingement,[3] feeling,[3] perception,[3] will,[3] thought,[3] desire, determination, energy,[4] mindfulness,[5] equanimity,[6] attention,[7] are uninterruptedly set up[8] by him; known to him these things arise, known they persist, known they disappear. He comprehends thus: 'Thus indeed things that have not been in me come to be; having been they pass away.' He, not feeling attracted[9] by these things, not feeling repelled,[10] independent,[11] not infatuated,[12] freed,[13] released,[14] dwells with a mind that is unconfined.[15] He comprehends: 'There is a further escape.'[16] There is zealous practice for him concerning that.

And again, monks, Sāriputta, by allaying initial and discursive thought, with his mind subjectively tranquillised and fixed on one point, [**26**] enters on and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration, and is rapturous and joyful. And those things which belong to the second meditation: inward tranquillity and rapture and joy and one-pointedness of mind, impingement, feeling . . . equanimity, attention, are uninterruptedly set up by him; known to him these

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[1] Sāriputta then gained arahantship in a fortnight, *MA*. iv. 86; also *MA*. iii. 203, *DA*. 418, *DhA*. i. 97.

[2] See *Dhs*. 7-11, 84-88, 283-287, 371-375. For an extremely valuable discussion of these and many of the following terms see *Bud. Psych. Ethics*, especially the notes on p. 5-18.

[3] See *Dhs*. 2-6, 278-282, 366-370.

[4] See *Dhs*. 13.

[5] *Dhs*. 332.

[6] *Dhs*. 153.

[7] *Dhs*. 1334.

[8] *anupadavavatthitā*.

[9] *anupāya*. The following sequence of terms occurs also at *M*. iii. 30.

[10] *anapāya*.

[11] *anissita*, *i.e.* of craving and wrong views, *MA*. iv. 89.

[12] *apaṭibaddha*, *i.e.* by attachment and desire.

[13] *vippamutta*, *i.e.* from attachment to sense-pleasures.

[14] *visaṁyutta*, *i.e.* from the four yokes or all the defilements, *MA*. iv. 89.

[15] *vimariyādikatena cetasā*; *cf*. *S*. iii. 31. Unconfined because of what it has eliminated.

[16] *Cf*. *M*. i. 38, and see *M.L.S*. i. 48, *n*. 7. But here it means, not nibbāna, but the next excellent attainment.

things . . . disappear. He comprehends . . . 'There is a further escape.' There is zealous practice for him concerning that.

And again, monks, Sāriputta, by the fading out of rapture, dwells with equanimity, is mindful and clearly conscious, and he experiences in his person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' and he enters on and abides in the third meditation. And those things which belong to the third meditation: equanimity and joy and mindfulness and clear consciousness . . . equanimity, attention, are uninterruptedly set up by him; known to him these things . . . disappear. He comprehends . . . 'There is a further escape.' There is zealous practice for him concerning that.

And again, monks, Sāriputta, by getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, enters on and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. And those things which belong to the fourth meditation: equanimity, feeling that is neither painful nor pleasant . . .[1] impassivity of mind,[2] purification by mindfulness, one-pointedness of mind, and impingement, feeling, perception, will, thought, desire, determination, energy, mindfulness, equanimity, attention, are uninterruptedly set up by him; known to him these things arise, known they persist, [**27**] known they disappear. He comprehends . . . 'There is a further escape.' There is zealous practice for him concerning that.

And again, monks, Sāriputta, by passing quite beyond perceptions of material shapes, by the going down of perceptions of sensory reactions, by not attending to perceptions of variety, thinking: 'Ether is unending,' enters on and abides in the plane of infinite ether. And those things which belong to the plane of infinite ether: perception in the plane of infinite ether and one-pointedness of mind and impingement, feeling . . . equanimity, attention, are uninterruptedly set up by him; known to him these things . . . disappear.

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[1] The textual reading, *passi vedanā*, is unintelligible to me. Neumann appears to give "Reinheit." The Comy. is silent.

[2] *cetaso anābhogo*, impassivity of thought, lack of mental interest, lack of ideation, lack of inclination. See *Pts. Contr.*, p. 221, *n.* 4 on *ābhoga*; and see *Vism.* 164, quoted at *MA.* iv. 90 to show that *cetaso ābhogo*, which was present in the third *jhāna*, is absent in the fourth. *Cf.* also *Vbh.* 307, quoted *Kvu.* 425, *pañca viññāṇā anābhogā*; and *MA.* ii. 63 *anāvaṭṭano anābhogo*. *B.H.S.D.* under *anābhoga* suggests "effortless" (adj.) and "Non-effort, impassivity" (subst.); see also s.v. *ābhoga*.

He comprehends . . . ‘ There is a further escape.’ There is zealous practice for him concerning that.

And again, monks, Sāriputta, by passing quite beyond the plane of infinite ether, thinking, ‘ Consciousness is unending,’ enters on and abides in the plane of infinite consciousness. And those things which belong to the plane of infinite consciousness: perception in the plane of infinite consciousness and one-pointedness of mind and impingement, feeling . . . equanimity, attention, are uninterruptedly set up by him; known to him these things . . . disappear. He comprehends . . . ‘ There is a further escape.’ There is zealous practice for him concerning that.

[28] And again, monks, Sāriputta, by passing quite beyond the plane of infinite consciousness, thinking: ‘ There is not anything,’ enters on and abides in the plane of no-thing. And those things which belong to the plane of no-thing: perception in the plane of no-thing and one-pointedness of mind and impingement, feeling . . . equanimity, attention, are uninterruptedly set up by him; known to him these things . . . disappear. He comprehends . . . ‘ There is a further escape.’ There is zealous practice for him concerning that.

And again, monks, Sāriputta, by passing quite beyond the plane of no-thing, enters on and abides in the plane of neither-perception-nor-non-perception. Mindful, he emerges from that attainment. When he has emerged, mindful, from that attainment he regards those things that are past, stopped, changed as: ‘ Thus indeed things that have not been in me come to be; having been they pass away.’ He, not feeling attracted by these things, not feeling repelled, independent, not infatuated, freed, released, dwells with a mind that is unconfined. He comprehends: ‘ There is a further escape.’ There is zealous practice for him concerning that.

And again, monks, Sāriputta, by passing quite beyond the plane of neither-perception-nor-non-perception, enters on and abides in the stopping of perception and feeling. And having seen by means of intuitive wisdom, his cankers are utterly destroyed. Mindful, he emerges from that attainment. When he has emerged, mindful, from that attainment he regards those things that are past, stopped, changed as: ‘ Thus indeed things that have not been in me come to be; having been they pass away.’ He, not feeling attracted by these things, not feeling repelled, independent, not infatuated, freed, released, dwells with a mind that is unconfined. He comprehends: ‘ There is no further escape.’ There is no zealous practice for him concerning that.

Monks, if anyone speaking rightly could say of a man: 'He has attained to mastery, he has attained to going beyond[1] in the ariyan moral habit; he has attained to mastery, [**29**] he has attained to going beyond in the ariyan concentration; he has attained to mastery, he has attained to going beyond in the ariyan wisdom; he has attained to mastery, he has attained to going beyond in the ariyan freedom' —speaking rightly he could say of Sāriputta: 'He has attained to mastery, he has attained to going beyond in the ariyan moral habit; he has attained to mastery, he has attained to going beyond in . . . the ariyan freedom.'

Monks, if anyone speaking rightly could say of a man: 'He is the Lord's own son, born of his mouth, born of *dhamma*, formed by *dhamma*, an heir to *dhamma*, not an heir to material things'— speaking rightly he could say of Sāriputta: 'He is the Lord's own son, born of his mouth, born of *dhamma*, formed by *dhamma*, an heir to *dhamma*, not an heir to material things.'

Sāriputta, monks, rolls on rightly the incomparable wheel of *dhamma* set rolling by the Tathāgata."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Uninterrupted:
The First

112. DISCOURSE ON THE SIXFOLD CLEANSING

(Chabbisodhanasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"Monks, a monk here declares profound knowledge, saying: 'Destroyed is birth, brought to a close the Brahma-faring, done is

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[1] *pāramippatta*. *Pāramī*, excellence, perfection, accomplishment, going beyond. *MA*. iv. 91 gives *nipphattipatta*, attained accomplishment, completion, perfection.

what was to be done, there is no more of being such or so.' Monks, the words of this monk are to be neither rejoiced in nor protested against.[1] Without (your) rejoicing or protesting, the question might be asked: " Your reverence, these four modes of statement[2] have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. What four ? That which when seen is spoken of as seen, that which when heard is spoken of as heard, that which when sensed is spoken of as sensed, [**30**] that which when cognised is spoken of as cognised.[3] Your reverence, these four modes of statement have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. But knowing what, seeing what in respect of these four modes of statement can your reverence say that his mind is freed from the cankers with no grasping (remaining) ?' Monks, the explanation of the monk in whom the cankers are destroyed, who has lived the life, done what was to be done, laid down the burden, attained his own welfare, in whom the fetters of becoming are utterly destroyed and who is freed by right profound knowledge, would be in accordance with *dhamma* were he to say: 'I, your reverences, not feeling attracted[4] to things seen . . . heard . . . sensed . . . cognised, not feeling repelled by them, independent, not infatuated, freed, released, dwell with a mind that is unconfined. So, your reverences, as I know thus, see thus in respect of these four modes of statement, I can say that my mind is freed from the cankers with no grasping (remaining).' Monks, that monk's words should be rejoiced in and approved of by the monks, saying: 'It is good.' When they have rejoiced in and approved of his words, saying, 'It is good,' a further question might be asked:[5]

'Your reverence, these five groups of grasping have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. What five ? That is to say, the group of grasping after material shape, the group of grasping after feeling, the group of grasping after perception, the group of grasping after the habitual tendencies, the group of grasping after consciousness. Your reverence, these five groups of grasping have been rightly

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[1] Or, " neither approved of nor scorned." *Cf. M.* iii. 207, *D.* ii. 124.

[2] *vohāra.*

[3] On *diṭṭha suta muta viññāta* see *B.D.* ii. 166, *n.* 3; and *cf. Vin.* iv. 2, *A.* ii. 246, iv. 307, *D.* iii. 232, *Vbh.* 376.

[4] " Attracted, repelled, independent," etc., as at *M.* iii. 25.

[5] That is, if the monks are not satisfied with his explanation.

pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. But knowing what, seeing what in respect of these five groups of grasping can your reverence say that his mind is freed from the cankers with no grasping (remaining) ?' Monks, the explanation of the monk in whom the cankers are destroyed, who has lived the life . . . and who is freed by right profound knowledge, would be in accordance with *dhamma* were he to say: 'I, your reverences, having known that material shape . . . feeling . . . perception . . . the habitual tendencies . . . consciousness is of little strength, fading away,[1] comfortless; [**31**] by the destruction, fading away, stopping, giving up and casting out of grasping after and hankering after[2] material shape . . . feeling . . . perception . . . the habitual tendencies . . . consciousness which are mental dogmas, biases and tendencies,[3] I comprehend that my mind is freed. So, your reverences, as I know thus, see thus in respect of these five groups of grasping, I can say that my mind is freed from the cankers with no grasping (remaining).' Monks, that monk's words should be rejoiced in and approved of by the monks, saying: 'It is good.' When they have rejoiced in and approved of his words, saying: 'It is good,' a further question might be asked:

'Your reverence, these six elements have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. What six ? The element of extension, the element of cohesion, the element of radiation, the element of motion,[4] the element of space,[5] the element of consciousness.[6] Your reverence, these six

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[1] *virāga*, explained at *MA*. iv. 92 as *vigacchanasabhāva*, "of the nature to disappear."

[2] *upāyupādāna*, a synonym for wrong views and craving, *MA*. iv. 92.

[3] *Cf. S*. ii. 17, iii. 10.

[4] The first four as in *M*. Sta. 1. On the five see *M*. i. 423 *f*.; and on the six see *M*. iii. 62, 240, *D*. iii. 247, *S*. ii. 248, *A*. i. 176, *Vbh*. 82 *ff*., and *cf*. *VbhA*. 55.

[5] *ākāsadhātu*, or possibly the element of the intangible. *Ākāsa* is explained as *asamphuṭṭha*, not filled with, not contacted (or untouched). *C.P.D*., s.v. *a-samphuṭa*, gives "not filled (with: instr.)"; *cf*. *Asl*. 325-326 which says it is impossible to plough, cut or break *ākāsa*, sky, space, ether. See *Dhs*. 638: *ākāso . . . asamphuṭṭhaṁ catūhi mahābhūtehi*, not filled with the four great elementals. *Bud. Psych. Ethics*, p. 194, notes 1, 2, refers to *M*. i. 423 and points out that *ākāsadhātu* appears to occur as a fifth element there. See *Miln*. 271 where of *ākāsa* and *nibbāna* it is said that neither is born of deeds, cause or the creative power of nature. The question of "space" is discussed by A. B. Keith in *Bud. Philosophy*, pp. 168-169.

[6] *viññāṇadhātu*, called at *MA*. iv. 93=*VbhA*. 55 *vijānadhātu*, element of discrimination.

elements have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. But knowing what, seeing what in respect of these six elements can your reverence say that his mind is freed from the cankers with no grasping (remaining)?' Monks, the explanation of that monk in whom the cankers are destroyed, who has lived the life . . . and who is freed by right profound knowledge would be in accordance with *dhamma* were he to say: 'I, your reverences, went to the element of extension as not-self and to self as not dependent on the element of extension . . . went to the element of cohesion . . . radiation . . . motion . . . space . . . consciousness as not-self and to self as not dependent on the element of consciousness; by the destruction, fading away, stopping, giving up and casting out of grasping after and hankering after these things which are dependent on the element of extension . . . cohesion . . . radiation . . . motion . . . space . . . consciousness which are mental dogmas, biases and tendencies, I comprehend that my mind is freed. So, your reverences, as I know thus, see thus in respect of these six elements, I can say that my mind is freed from the cankers with no grasping (remaining).' Monks, that monk's words [**32**] should be rejoiced in and approved of by the monks, saying: 'It is good.' When they have rejoiced in and approved of his words, saying: 'It is good,' a further question might be asked:

'Your reverence, these six internal and external (sense-)fields have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. What six? The eye as well as material shapes, the ear as well as sounds, the nose as well as smells, the tongue as well as tastes, the body as well as tactile objects, the mind as well as mental states. Your reverence, these six internal and external (sense-)fields have been rightly pointed out by that Lord who knows and sees, perfected one, fully Self-Awakened One. But knowing what, seeing what in respect of these six internal and external (sense-)fields can your reverence say that his mind is freed from the cankers with no grasping (remaining)?' Monks, the explanation of that monk in whom the cankers are destroyed, who has lived the life, done what was to be done, laid down the burden, attained his own welfare, in whom the fetters of becoming are utterly destroyed and who is freed by right profound knowledge, would be in accordance with *dhamma* were he to say: 'Your reverences, whatever is desire, whatever is attachment, whatever is delight, whatever is craving for eye, material shape, visual con-

sciousness and for things cognisable through visual consciousness,[1] by the destruction, fading away, stopping, giving up and casting out of grasping after and hankering after these things which are mental dogmas, biases and tendencies, I comprehend that my mind is freed. Your reverences, so it is with the ear, sounds, auditory consciousness . . . the nose, smells, olfactory consciousness . . . the tongue, tastes, gustatory consciousness . . . the body, tactile objects, bodily consciousness . . . the mind, mental states, mental consciousness, with mental states cognisable through mental consciousness. So, your reverences, as I know thus, see thus in respect of these six internal-external (sense-)fields, I can say that my mind is freed from the cankers with no grasping (remaining).' Monks, that monk's words should be rejoiced in and approved of by the monks, saying: 'It is good.' When they have rejoiced in and approved of his words, saying: 'It is good,' a further question might be asked:

'But knowing what, seeing what in respect of this consciousness-informed body and all external phenomena can your reverence say that his tendency to pride that "I am the doer, mine is the doer" is properly extirpated?' [**33**] Monks, the explanation of that monk in whom the cankers are destroyed, who has lived the life, done what was to be done, laid down the burden, attained his own welfare, in whom the fetters of becoming are utterly destroyed and who is freed by right profound knowledge, would be in accordance with *dhamma* were he to say: 'Formerly, your reverences, when I was a householder, I was ignorant. The Tathāgata or a disciple of the Tathāgata taught me *dhamma*. When I had heard that *dhamma* I gained faith in the Tathāgata; being possessed of that faith I had gained in him, I reflected thus: "The household life is confined and dusty,[2] going forth is in the open; it is not easy for one who lives in a house to fare the Brahma-faring wholly fulfilled, wholly pure, polished like a conch-shell. Suppose now that I, having cut off my hair and beard, having put on saffron robes, should go forth from home into homelessness?" So I, your reverences, after a time, getting rid of my wealth, whether small or great, getting rid of my circle of relations, whether small or great, having cut off my hair and beard, having put on saffron robes, went forth from home into homelessness. I, being gone forth thus, endowed with the training and the way of living of monks, abandoning onslaught on creatures,

[1] Whether past, future or present, *MA*. iv. 93 *ff*. where reference is also made to the *Channovādasutta* (*M*. Sta. 144).

[2] For the following passage *cf*. *M*. i. 179 *ff*. (*M.L.S*. i. 224 *ff*.).

abstained from onslaught on creatures; the stick laid aside, the sword laid aside, I lived scrupulous, kindly, friendly and compassionate towards all living things and creatures. Abandoning the taking of what had not been given, I abstained from taking what had not been given; taking (only) what was given, waiting for what was given, without stealing I lived with self become pure. Abandoning unchastity, I was one that was chaste, keeping remote (from unchastity), refraining from dealings with women. Abandoning lying speech, I was one who abstained from lying speech, I was a truth-speaker, a bondsman to truth, trustworthy, dependable, no deceiver of the world. Abandoning slanderous speech, I abstained from slanderous speech; having heard something here I was not one to repeat it elsewhere for causing variance among these (people); or, having heard something elsewhere I was not one to repeat it here for causing variance among these (people). In this way I was a reconciler of those who were at variance and one who combined those who were friends. Concord was my pleasure, concord my delight, concord my joy, concord the motive of my speech. Abandoning harsh speech, I abstained from harsh speech. Whatever speech was gentle, pleasing to the ear, [**34**] affectionate, going to the heart, urbane, pleasant to the manyfolk, agreeable to the many folk —I was one who uttered speech like that. Abandoning frivolous chatter, I abstained from frivolous chatter. I was a speaker at the right time, a speaker of fact, a speaker on the goal, a speaker on *dhamma*, a speaker on discipline, I spoke words that were worth treasuring, with opportune similes, purposeful, connected with the goal. I abstained from destruction to seed-growth and vegetable-growth. I was one who ate one meal a day, desisting at night, refraining from eating at a wrong time. I abstained from watching shows of dancing, singing and music. I abstained from using garlands, scents, unguents, adornments, finery. I abstained from using high beds, large beds . . . from accepting gold and silver . . . from accepting raw grain . . . raw meat . . . women and girls . . . women slaves and men slaves . . . goats and sheep . . . fowl and swine . . . elephants, cows, horses, mares . . . fields and sites . . . I was one that abstained from the practice of sending or going on messages. I abstained from buying and selling . . . from cheating with weights, bronzes and measures. I abstained from the crooked ways of bribery, fraud and deceit . . . from maiming, murdering, manacling, highway robbery. I was contented with the robes for protecting my body, with the almsfood for sustaining my stomach. Wherever

I went I took these things with me as I went. As a bird on the wing takes its wings with it wherever it flies, even so did I, your reverences, contented with the robes for protecting my body and with the alms-food for sustaining my stomach, take these things with me wherever I went. I, possessed of this body of ariyan moral habit, inwardly experienced the bliss of blamelessness.

If I saw a material shape with the eye I was not entranced by the general appearance, I was not entranced by the detail. If I dwelt with this organ of sight uncontrolled, covetousness and dejection, evil unskilled states, might flow in. So I fared along controlling it, **[35]** I guarded the organ of sight, I achieved control over the organ of sight. If I heard a sound with the ear . . . If I smelt a smell with the nose . . . If I savoured a taste with the tongue . . . If I felt a touch with the body . . . If I cognised a mental state with the mind I was not entranced by the general appearance, I was not entranced by the detail . . . I achieved control over the organ of mind. I, possessed of this ariyan control over the sense-organs, inwardly experienced the bliss of being " unaffected."[1]

Whether I was setting out or returning, I was one who comported myself properly; whether I was looking down or looking round . . . bending back or stretching out (my arm) . . . carrying my outer cloak, bowl or robe . . . munching, drinking, eating, savouring . . . obeying the calls of nature . . . walking, standing, sitting, asleep, awake, talking or silent, I was one who comported myself properly.

Possessed of this ariyan body of moral habit and possessed of this ariyan control over the sense-organs and possessed of this ariyan mindfulness and clear consciousness, I chose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, a hill-cave, a cemetery, a forest haunt, in the open or on a heap of straw. Returning from alms-gathering after the meal, I sat down cross-legged, holding the back erect, having made mindfulness rise up in front of me. By getting rid of covetousness for the world, I dwelt with a mind devoid of coveting, I purified the mind of coveting. By getting rid of the taint of ill-will, I dwelt benevolent in mind; and compassionate for the welfare of all creatures and beings, I purified the mind of the taint of ill-will. By getting rid of sloth and torpor, I dwelt devoid of sloth and torpor; perceiving the light, mindful and clearly conscious, I purified the mind of sloth and torpor. By getting rid of restlessness and worry, I dwelt calmly,

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[1] See note at *M.L.S.* ii. 11 (on *M.* i. 346).

the mind subjectively tranquillised, I purified the mind of restlessness and worry. By getting rid of doubt, I dwelt doubt-crossed, unperplexed as to the states that are skilled, I purified the mind of doubt.

[**36**] By getting rid of these five hindrances—defilements of the mind and weakening to intuitive wisdom—aloof from pleasures of the senses, aloof from unskilled states of mind, I entered on and abided in the first meditation which is . . . joyful. By allaying initial thought and discursive thought . . . I entered on and abided in the second meditation which is . . . joyful. By the fading out of rapture, I dwelt with equanimity . . . and I entered on and abided in the third meditation. By getting rid of joy and by getting rid of anguish . . . I entered on and abided in the fourth meditation which . . . is entirely purified by equanimity and mindfulness.

Thus with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, stable, immovable, I directed my mind to the knowledge of the destruction of the cankers.[1] I understood as it really is: This is anguish . . . this the arising of anguish . . . this the stopping of anguish . . . this the course leading to the stopping of anguish. I understood as it really is: These are the cankers . . . this is the arising of the cankers . . . this the stopping of the cankers . . . this the course leading to the stopping of the cankers. When I knew and saw this thus, my mind was freed from the canker of the sense-pleasures and my mind was freed from the canker of becoming and my mind was freed from the canker of ignorance. In freedom the knowledge came to be that I was freed and I comprehended: Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so. So, your reverences, as I know

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[1] Bu. at *MA*. iv. 94 is rather hard put to it to explain the six ways of cleansing, and says the name of this Discourse is also *Ekavisajjakasutta*, the Discourse on Adhering to one (thing). Here the six to be purified are the four statements, the five groups, the six elements, the six internal-external sense-fields, one's own consciousness-informed body, and that of others. But *Theras* living overseas reduce the consciousness-informed body of oneself and of others to one (category) and speak of the six parts together with the four kinds of nutriment. But these six parts: Of what, how then, when, where have you possession, which defilements have you destroyed, how many things have you acquired ?—should be corrected by the *Vinaya* exegesis.

Bu. also says, *loc. cit.*, that former habitations and *deva*-like vision were not spoken of because monks do not ask about a mundane state but only about a supermundane one.

thus, see thus, in respect of this consciousness-informed body and all external phenomena, I can say that my tendency to pride that "I am the doer, mine is the doer" has been properly extirpated.' Monks, that monk's words should be rejoiced in and approved of by the monks, saying: 'It is good,' When they have rejoiced in and approved of his words, saying: 'It is good,' he should be informed thus: 'It is a gain for you, your reverence, [**37**] it is well gotten by you, your reverence, that we see a Brahma-farer in one such as is the venerable one.' "

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Sixfold Cleansing:
The Second

113. DISCOURSE ON THE GOOD MAN
(Sappurisasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, *dhamma* of good men and *dhamma* of bad men. Listen to it, pay careful attention and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"And what, monks, is *dhamma* of good men? As to this, monks, a bad man has gone forth from a high family.[1] He reflects thus: 'I have gone forth from this high family; but these other monks have not gone forth from a high family.' Because he belongs to a high family he exalts himself, disparages the others. This, monks, is *dhamma* of a bad man. But a good man, monks, reflects thus: 'It is not because of one's belonging to a high family that things of

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[1] *MA.* iv. 98, a khattiya (noble warrior) family or a brahman family. *Cf. Vin.* iv. 6 where distinguished birth, *ukkaṭṭhā jāti*, is assigned to these two.

greed, things of aversion, things of confusion go to destruction. For even if one be not gone forth from a high family, one may still fare along in complete accordance with *dhamma*, may fare along correctly, [**38**] may be a farer according to *dhamma*, and therefore be one to be honoured and commended.' He, having made the course itself the main thing,[1] neither exalts himself for belonging to a high family nor disparages others. This, monks, is *dhamma* of a good man.

And again, monks, a bad man has gone forth from a great family[2] . . . (to be set out at length in the way given below[3]) . . . has gone forth from a very rich family . . . has gone forth from an eminent family. He reflects thus: ' I have gone forth from an eminent family; but these other monks have not gone forth from an eminent family.' Because of his eminence he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man, monks, reflects thus: ' It is not because of one's eminence that things of greed, things of aversion, things of confusion go to destruction. For even if one be not gone forth from an eminent family, one may still fare along in complete accordance with *dhamma*, may fare along correctly, may be a farer according to *dhamma*, and therefore be one to be honoured and commended.' He, having made the course itself the main thing, neither exalts himself for his eminence nor disparages others. This too, monks, is *dhamma* of a good man.

And again, monks, a bad man is well-known, famous. He reflects thus: ' I am well-known, famous, but these other monks are little known, of no esteem.'[4] Because of his being well-known he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: ' It is not because of one's being well-known that things of greed, aversion, confusion go to destruction. For even if one be not well-known, famous, one may still fare along in complete accordance with *dhamma* . . . honoured and commended.' He, having made the course itself the main thing, neither exalts himself for being well-known nor disparages others. This too, monks, is *dhamma* of a good man.

[**39**] And again, monks, a bad man acquires the requisites of robe-material, almsfood, lodgings and medicines for the sick. He reflects

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[1] *so paṭipadaṁ yeva antaraṁ karitvā, cf. M.* iii. 14.

[2] A noble, brahman or merchant family, *MA.* iv. 98.

[3] *I.e.* " above " to us who use a printed book instead of a palm-leaf MS.

[4] *Cf. M.* i. 192.

thus: 'I am an acquirer of the requisites of . . . medicines for the sick, but these other monks are not acquirers of the requisites of . . . medicines for the sick.' Because of these acquisitions he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: 'It is not through one's acquisition that things of greed, aversion, confusion go to destruction. For even if one be not an acquirer of the requisites of . . . medicines for the sick, one may still fare along in complete accordance with *dhamma* . . . honoured and commended.' . . . This too, monks, is *dhamma* of a good man.

And again, monks, a bad man is one who has heard much. He reflects thus: 'I am one who has heard much, but these other monks have not heard much.' Because of his having heard much he exalts himself and disparages the others. This too monks, is *dhamma* of a bad man. But a good man reflects thus: 'It is not through one's hearing much that things of greed . . . go to destruction. For even if one has not heard much, one may still fare along . . . commended.' . . . This too, monks, is *dhamma* of a good man.

And again monks a bad man is expert in Vinaya. He reflects thus: 'I am expert in Vinaya, but these other monks are not expert in Vinaya.' Because of his being expert in Vinaya he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: 'It is not through one's being expert in Vinaya that things of greed . . . [**40**] . . . go to destruction. For even if one be not expert in Vinaya, one may still fare along . . . commended.' . . . This too, monks, is *dhamma* of a good man.

And again, monks, a bad man is a speaker on *dhamma* . . . he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: 'It is not through one's being a speaker on *dhamma* . . . even if one is not a speaker on *dhamma*, one may still fare along . . . commended.' . . . This too, monks is *dhamma* of a good man.

And again, monks, a bad man is a forest-dweller[1] . . . a wearer of robes taken from the dust-heap [**41**] . . . a beggar for alms . . . one who stays at the root of a tree . . . [**42**] . . . in a cemetery . . . in the open air . . . one who remains in a sitting posture . . . who sits on the seat offered . . . who eats once (a day). He reflects thus: 'I eat once (a day only), but these other monks eat not once (a day only).'

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[1] Here are mentioned nine out of the thirteen *dhūtaṅga*, or ascetic practices, for which see *Vism.* 61 *ff.*

Because of his eating once (a day only) he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: ' It is not through one's eating once (a day only) that things of greed go to destruction, that things of aversion go to destruction, that things of confusion go to destruction. For even if one be not one that eats once (a day only), one may still fare along in complete accordance with *dhamma*, may fare along correctly, may be a farer according to *dhamma*, and therefore be one to be honoured and commended.' He, having made the course itself the main thing, neither exalts himself for eating once (a day only) nor disparages others. This too, monks, is *dhamma* of a good man.

And again, monks, a bad man, aloof from pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. He reflects thus: ' I am an acquirer of the attainment of the first meditation, but these other monks are not acquirers of the attainment of the first meditation.' He exalts himself for that attainment of the first meditation, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man, monks, reflects thus: ' Lack of desire[1] even for the attainment of the first meditation has been spoken of by the Lord; for whatever they imagine it to be, it is otherwise.' He, [**43**] having made lack of desire itself the main thing, neither exalts himself on account of that attainment of the first meditation nor disparages others. This too, monks, is *dhamma* of a good man.

And again, monks, a bad man, by allaying initial thought and discursive thought, with the mind subjectively tranquillised and fixed on one point, enters on and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration, and is rapturous and joyful . . . enters on and abides in the third meditation . . . the fourth meditation. He reflects thus . . . He exalts himself for that attainment of the fourth meditation, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: ' Lack of desire even for the attainment of the fourth meditation has been spoken of by the Lord; for whatever they imagine it to be, it is otherwise.' He, having

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[1] *atammayatā*. This is *nittaṇhatā*, while *tammayatā* is *taṇhā*, *MA*. iv. 99. *Cf*. *M*. i. 319, iii. 220, *A*. i. 150, iii. 444.

made lack of desire itself the main thing, neither exalts himself on account of that attainment of the fourth meditation nor disparages others. This too, monks, is *dhamma* of a good man.

And again, monks, a bad man, by passing quite beyond perceptions of material shape, by the going down of perceptions of sensory reactions, by not paying attention to perceptions of variety, thinking: 'Ether is unending,' enters on and abides in the plane of infinite ether . . . He exalts himself for this attainment of the plane of infinite ether, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus: 'Lack of desire even for the plane of infinite ether has been spoken of by the Lord; for whatever they imagine it to be, it is otherwise.' He, having made lack of desire itself the main thing, neither exalts himself on account of that attainment of the plane of infinite ether nor disparages others. This too, monks, is *dhamma* of a good man.

And again, monks, a bad man, by passing quite beyond the plane of infinite ether, thinking: 'Consciousness is unending,' enters on and abides in the plane of infinite consciousness . . . [**44**] . . . by passing quite beyond the plane of infinite consciousness, thinking: 'There is not anything,' enters on and abides in the plane of no-thing . . . by passing quite beyond the plane of no-thing, enters on and abides in the plane of neither-perception-nor-non-perception. He reflects thus: 'I am an acquirer of the plane of neither-perception-nor-non-perception, but these other monks are not acquirers of the plane of neither-perception-nor-non-perception.' Because of this attainment of the plane of neither-perception-nor-non-perception he exalts himself, disparages the others. This too, monks, is *dhamma* of a bad man. But a good man reflects thus, monks: 'Lack of desire even for the plane of neither-perception-nor-non-perception has been spoken of by the Lord; for whatever they imagine it to be, it is otherwise.' He, having made lack of desire itself the main thing, neither exalts himself on account of that attainment of the plane of neither-perception-nor-non-perception nor disparages others. This too, monks, is *dhamma* of a good man.

[**45**] And again, monks, a good man, by passing quite beyond the plane of neither-perception-nor-non-perception, enters on and abides in the stopping of perception and feeling; and when he has seen by means of wisdom his cankers are caused to be destroyed.[1] And,

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[1] *parikkhayāpenti* instead of the more usual *parikkhīṇā honti*. *MA*. iv. 99 speaks of this person as a non-returner. This attainment of stopping is not for the ordinary person, *puthujjanassa sā n'atthi*.

monks, this monk does not imagine he[1] is aught or anywhere or in anything.'[2]

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Good Man:
The Third

114. DISCOURSE ON WHAT IS TO BE FOLLOWED AND WHAT IS NOT TO BE FOLLOWED

(Sevitabba-asevitabbasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there, the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you a disquisition on *dhamma* regarding what is to be followed and what is not to be followed. Listen to it, pay careful attention, and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"I, monks, say that bodily conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in bodily conduct. And I, monks, say that vocal conduct . . . mental conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in vocal conduct . . . mental conduct. And I, monks, say that the arising of thought is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity [**46**] in the arising of thought. And I, monks, say that the assumption of perception . . . the assumption of views . . . the assumption of individuality[3] is of two kinds, one of which is to be

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[1] *puggala* supplied by *MA*. iv. 99-100.

[2] *ma kiñci na kuhiñci na kenaci maññati*. *Cf*. *M*. iii. 103, *na katthaci na kuhiñci*.

[3] *attabhāvapaṭilābha*, as at *S*. ii. 256, iii. 144; *A*. ii. 159; *Vin*. ii. 185; see *P.T.C*. for further references.

followed and the other which is not to be followed; and there is this disparity in the assumption of perception . . . the assumption of views . . . the assumption of individuality."

When this had been said, the venerable Sāriputta spoke thus to the Lord: "I, revered sir, thus understand this to be the meaning in full of what was spoken of by the Lord in brief, but of which the meaning was not explained in full: 'I, monks, say that bodily conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in bodily conduct.' This was said by the Lord. In reference to what was it said? Revered sir, if a certain kind of bodily conduct is followed and unskilled states of mind grow much, skilled states of mind decrease, this kind of bodily conduct is not to be followed. Revered sir, if a certain kind of bodily conduct is followed and unskilled states of mind decrease, skilled states of mind grow much, this kind of bodily conduct is to be followed.

And what kind of bodily conduct, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease? As to this,[1] revered sir, someone makes onslaught on creatures, he is cruel, bloody-handed, intent on injuring and killing, without mercy to living creatures. He is a taker of what is not given; whatever property of another in village or jungle is not given to him he takes by theft. He is a wrong-goer in regard to pleasures of the senses; he has intercourse with (girls) protected by the mother, protected by the father . . . the parents . . . a brother . . . a sister . . . relations, (girls) who have a husband, and whose use involves punishments, and even with those adorned with the garlands of betrothal. If this kind of [**47**] bodily conduct is followed, revered sir, unskilled states of mind grow much, skilled states of mind decrease.

And what kind of bodily conduct, revered sir, does a man follow that unskilled states of mind decrease in him, skilled states of mind grow much? As to this, revered sir, someone, abandoning onslaught on creatures, is restrained from onslaught on creatures; the stick laid aside, the sword laid aside, he lives scrupulous, merciful, kindly and compassionate to all living creatures. Abandoning taking what is not given, he is restrained from taking what is not given; he does not take by theft any property of another in village or jungle that is not given to him. Abandoning wrong-going in

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[1] For a great deal of the following *cf.* *M*. i. 286 *ff*.

regard to pleasures of the senses, he is restrained from wrong-doing in regard to pleasures of the senses; he does not have intercourse with (girls) who are protected by the mother . . . nor even with those adorned with the garlands of betrothal. If this kind of bodily conduct is followed, revered sir, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that bodily conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in bodily conduct,' it was said in reference to this.

'I, monks, say that vocal conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in vocal conduct.' This was said by the Lord. In reference to what was it said ? Revered sir, if a certain kind of vocal conduct is followed and unskilled states of mind grow much, skilled states of mind decrease, this kind of vocal conduct is not to be followed. Revered sir, if a certain kind of vocal conduct is followed and unskilled states of mind decrease, skilled states of mind grow much, this kind of vocal conduct is to be followed.

And what kind of vocal conduct, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease ? As to this, revered sir, someone is of lying speech; [48] when he is cited and questioned as a witness before a council or a company or amid his relations or amid a guild or a royal family, and is told: 'Now, my good man, say what you know,' although he does not know, he says, 'I know,' and although he knows, he says, 'I do not know'; although he has not seen, he says, 'I saw,' and although he has seen, he says, 'I did not see.' Thus his speech becomes intentional lying either for his own sake or for that of another or for the sake of some material gain or other. And he is a slanderer; having heard something at one place, he makes it known elsewhere for causing variance among those people; or having heard something elsewhere he makes it known among these people for causing variance among them. In this way he sows discord among those who were in harmony or foments those who are at variance. Discord is his pleasure, his delight, his joy, the motive of his speech. And he is one of harsh speech. Whatever speech is rough, hard, severe on others, abusive of others, bordering on wrath, not conducive to concentration, such speech does he utter. And he is a frivolous chatterer, one who speaks at a wrong time, not in accordance with fact, one who speaks about what is not the goal, about non-*dhamma*, about non-discipline. He utters speech that is not

worth treasuring; owing to its being at the wrong time it is incongruous, has no purpose, is not connected with the goal. If this kind of vocal conduct is followed, revered sir, unskilled states of mind grow much, skilled states of mind decrease.

And what kind of vocal conduct, revered sir, does a man follow that unskilled states of mind decrease in him, skilled states of mind grow much ? As to this, revered sir, someone, abandoning lying speech is restrained from lying speech. When he is cited and questioned as a witness before a council or company or amid his relations or amid a guild or a royal family, and is told: 'Now, my good man, say what you know,' if he does not know he says, 'I do not know,' and if he knows he says, 'I know'; if he has not seen, he says, 'I did not see,' and if he has seen, he says, [**49**] 'I saw.' Thus his speech is not intentional lying either for his own sake or for that of another or for the sake of some material gain or other. Abandoning slanderous speech, he is restrained from slanderous speech. Having heard something at one place, he is not one to repeat it elsewhere for causing variance among those people; or having heard something elsewhere he is not one to repeat it among these people for causing variance among them. In this way he is a reconciler of those who are at variance and one who combines those who are friends. Concord is his pleasure, his delight, his joy, the motive of his speech. Abandoning harsh speech, he is restrained from harsh speech. Whatever speech is gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the manyfolk, agreeable to the manyfolk—such speech does he utter. Abandoning frivolous chatter, he is restrained from frivolous chatter. He is one that speaks at a right time, in accordance with fact, about the goal, about *dhamma*, about discipline. He utters speech that is worth treasuring, with opportune similes, purposeful, connected with the goal. If this kind of vocal conduct is followed, revered sir, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that vocal conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in vocal conduct,' it was said in reference to this.

'I, monks, say that mental conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in mental conduct.' This was said by the Lord. In reference to what was it said ? Revered sir, if a certain kind of mental conduct is followed and unskilled states of mind grow much,

skilled states of mind decrease, this kind of mental conduct is not to be followed. Revered sir, if a certain kind of mental conduct is followed and unskilled states of mind decrease, skilled states of mind grow much, this kind of mental conduct is to be followed.

And what kind of mental conduct, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease ? As to this, revered sir, someone is covetous; he covets that which is the property of another, thinking: 'O might that which is the other's be mine'; he is malevolent in thought, corrupt [**50**] in mind and purpose, and thinks: 'Let these beings be killed or slaughtered or annihilated or destroyed, or may they not exist at all.' If this kind of mental conduct is followed, revered sir, unskilled states of mind grow much, skilled states of mind decrease.

And what kind of mental conduct, revered sir, does a man follow that unskilled states of mind decrease in him, skilled states of mind grow much ? As to this, revered sir, someone is not covetous; he does not covet that which is the property of another, thinking: 'O might that which is the other's be mine'; he is not malevolent in thought, not corrupt in mind and purpose, but thinks: 'Let these beings, free from enmity, peaceable, secure and happy, look after self.' If this kind of mental conduct is followed, revered sir, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that mental conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in mental conduct,' it was said in reference to this.

'I, monks, say that the arising of thought is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the arising of thought.' This was said by the Lord. In reference to what was it said ? Revered sir, if a certain kind of arising of thought is followed and . . . unskilled states of mind decrease, skilled states of mind grow much, this kind of arising of thought is to be followed.

And what kind of arising of thought, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease ? As to this, revered sir, someone is covetous and lives with his thought given over to covetousness; he is malevolent and lives with his thought given over to malevolence; he is harmful and lives with his thought given over to harmfulness. If this kind of arising of thought is followed, revered sir, unskilled states of mind grow much, skilled states of mind decrease.

And what kind of arising of thought, revered sir, does a man follow that unskilled states of mind decrease in him, [**51**] skilled states of mind grow much ? As to this, revered sir, someone is not covetous and does not live with his thought given over to covetousness; he is not malevolent . . . he is not harmful and does not live with his thought given over to harmfulness. If this kind of arising of thought is followed, revered sir, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that the arising of thought is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the arising of thought,' it was said in reference to this.

'I, monks, say that the assumption of perception is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the assumption of perception.' This was said by the Lord. In reference to what was it said ? Revered sir, if a certain kind of assumption of perception is followed and . . . unskilled states of mind decrease, skilled states of mind grow much, this kind of assumption of perception is to be followed.

And what kind of assumption of perception, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease ? As to this, revered sir, someone is covetous and lives with his perception given over to covetousness; he is malevolent and lives with his perception given over to malevolence; he is harmful and lives with his perception given over to harmfulness. If this kind of assumption of perception is followed, revered sir, unskilled states of mind grow much, skilled states of mind decrease.

And what kind of assumption of perception, revered sir, does a man follow that unskilled states of mind decrease in him, skilled stated of mind grow much ? As to this, revered sir, someone is not covetous and does not live with his perception given over to covetousness; he is not malevolent . . . he is not harmful and does not live with his perception given over to harmfulness. If this kind of assumption of perception is followed, revered sir, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that the assumption of perception is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the assumption of perception,' it was said in reference to this.

[**52**] 'I, monks, say that the assumption of views is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the assumption of views.'

This was said by the Lord. In reference to what was it said? Revered sir, if a certain kind of assumption of views is followed and . . . unskilled states of mind decrease, skilled states of mind grow much, this kind of assumption of views is to be followed.

And what kind of assumption of views, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease? As to this, revered sir, someone is of this view: 'There is no (result of) gift,[1] there is no (result of) offering, there is no (result of) sacrifice; there is no fruit or ripening of deeds well done or ill done; there is not this world, there is not a world beyond; there is no (benefit from serving) mother, no (benefit from serving) father; there are no spontaneously arising beings; there are not in the world recluses and brahmans who are faring rightly, proceeding rightly, and who proclaim this world and the world beyond, having realised them by their own super-knowledge.' If this kind of assumption of views is followed, revered sir, unskilled states of mind grow much, skilled states of mind decrease.

And what kind of assumption of views, revered sir, does a man follow that unskilled states of mind decrease in him, skilled states of mind grow much? As to this, revered sir, someone is of this view: 'There is (result of) gift . . . there are in the world recluses and brahmans . . . who proclaim this world and the world beyond, having realised them by their own super-knowledge.' If this kind of assumption of views is followed, revered sir, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that the assumption of views is of two kinds . . . and there is this disparity in the assumption of views,' it was said in reference to this.

'I, monks, say that the assumption of individuality is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the assumption of individuality.' This was said by the Lord. In reference to what was it said? Revered sir, if a certain kind of [**53**] assumption of individuality is followed and . . . unskilled states of mind decrease, skilled states of mind grow much, this kind of assumption of individuality is to be followed.

And what kind of assumption of individuality, revered sir, does a man follow that unskilled states of mind grow much in him, skilled states of mind decrease? If there is assumption of an individuality

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[1] As at *M*. iii. 22, etc.

that is harmful,[1] revered sir, because of the uncompleted state of production,[2] unskilled states of mind grow much, skilled states of mind decrease.

And what kind of assumption of individuality, revered sir, does a man follow that unskilled states of mind decrease in him, skilled states of mind grow much ? If there is assumption of an individuality that is harmless,[3] revered sir, because of the completed state of production, unskilled states of mind decrease, skilled states of mind grow much. When the Lord said: 'I, monks, say that the assumption of individuality is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the assumption of individuality,' it was said in reference to this. I, revered sir, thus understand this to be the meaning in full of what was spoken of by the Lord in brief, but of which the meaning was not explained in full."

"It is good, Sāriputta, it is good. It is good that you, Sāriputta, thus understand this to be the meaning in full of what was spoken of by me in brief, but of which the meaning was not explained in full.

'I, monks, say that bodily conduct is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in bodily conduct.' This was said by me. In reference to what was it said ? Sāriputta, if a certain kind of bodily conduct is followed and unskilled states of mind grow much, skilled states of mind decrease, this kind of bodily conduct is not to be followed . . . (*as above, from* bodily conduct *to* assumption of individuality, *with the necessary changes of* Sāriputta *for* revered one *and* said by me *for* said by the Lord . . . [**54**] . . . [**55**] . . . When I said: 'I, monks, say that the assumption of individuality is of two kinds, one of which is to be followed and the other which is not to be followed; and there is this disparity in the assumption of individuality,' it was said in reference to this. Thus, Sāriputta, should be understood in full the meaning of what was spoken of by me in brief.

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[1] *MA.* iv. 100 equates *savyāpajjha* with *sadukkha*, and *avyāpajjha* with *adukkha*.

[2] *abhinibbattayato* (*v.l. abhinibbattassa yato*) *apariniṭṭhitabhāvāya*. *MA.* iv. 100 says that in this individuality an average man is unable to bring becoming to completion; so, from the time of his re-linking, *paṭisandhi*, unskilled states grow, skilled ones decline, and he produces, *abhinibbatteti*, an individuality attended by *dukkha*.

[3] Said of the four types of persons: stream-attainers and so on.

And I, Sāriputta, say that material shape cognisable through the eye is of two kinds, one of which is to be followed and the other which is not to be followed. And I, Sāriputta, say that sound cognisable through the ear . . . smell cognisable through the nose . . . taste cognisable through the tongue . . . tactile objects cognisable through the body . . . mental states cognisable through the mind are of two kinds, one of which is to be followed and the other which is not to be followed."

When this had been said, the venerable Sāriputta spoke thus to the Lord: " I, revered sir, thus understand this to be the meaning in full of what was spoken of by the Lord in brief, but of which the meaning was not explained in full: ' I, Sāriputta, say that material shape cognisable through the eye is of two kinds, [**56**] one of which is to be followed and the other which is not to be followed.' This was said by the Lord. In reference to what was it said ? Revered sir, if a certain material shape cognisable through the eye is followed and unskilled states of mind grow much, skilled states of mind decrease, this kind of material shape cognisable through the eye is not to be followed. But if, revered sir, a certain kind of material shape cognisable through the eye is followed and unskilled states of mind decrease, skilled states of mind grow much, this kind of material shape cognisable through the eye is to be followed. When the Lord said: ' I, Sāriputta, say that material shape cognisable through the eye is of two kinds, one of which is to be followed and the other which is not to be followed,' it was said in reference to this.

(*Repeat for* sound . . . smell . . . [**57**] . . . taste . . . tactile objects states of mind) . . . [**58**] . . . When the Lord said: ' And I, Sāriputta, say that mental states cognisable through the mind are of two kinds, one of which is to be followed and the other which is not to be followed,' it was said in reference to this. I, revered sir, thus understand this to be the meaning in full of what was spoken of by the Lord in brief, but of which the meaning was not explained in full."

" It is good, Sāriputta, it is good. It is good that you, Sāriputta, thus understand this to be the meaning in full of what was spoken of by me in brief, but of which the meaning was not explained in full . . . (*Repeat the above from* material shape *to* mental states cognisable through the mind) . . . When I said: ' I, Sāriputta, say that mental states cognisable through the mind are of two kinds, one of which is to be followed and the other which is not to be followed,' it was said in reference to this. Thus, Sāriputta, should

be understood in full the meaning of what was spoken of by me in brief.

And I, Sāriputta, say that robe-material is of two kinds, one of which is to be followed and the other which is not to be followed. And I, Sāriputta, say that almsfood . . . lodgings . . . a village . . . a market town . . . a town . . . a country district . . . a person is of two kinds, one of which is to be followed and the other which is not to be followed."

[59] When this had been said, the venerable Sāriputta spoke thus to the Lord: "I, revered sir, thus understand this to be the meaning in full of what was spoken of by the Lord in brief, but of which the meaning was not explained in full: 'And I, Sāriputta, say that robe-material . . . almsfood . . . lodgings . . . a village . . . a market town . . . a town . . . a country district . . . a person is of two kinds, one of which is to be followed and the other which is not to be followed.' This was said by the Lord. In reference to what was it said? Revered sir, if a certain kind of robe-material . . . almsfood . . . lodgings . . . village . . . market town . . . town . . . country district . . . person is followed and unskilled states of mind grow much, skilled states of mind decrease, that almsfood . . . person is not to be followed. But if, revered sir, a certain kind of robe-material . . . person is followed and unskilled states of mind decrease, skilled states of mind grow much, that almsfood . . . person is to be followed. When the Lord said: 'And I, Sāriputta, say that robe-material . . . a person is of two kinds, one of which is to be followed and the other which is not to be followed,' it was said in reference to this. I, revered sir, thus understand this to be the meaning in full of what was spoken of by the Lord in brief, but of which the meaning was not explained in full."

"It is good, Sāriputta, it is good. It is good that you, Sāriputta, thus understand this to be the meaning in full of what was spoken of by me in brief, but of which the meaning was not explained in full.

'And I, Sāriputta say that robe-material . . . **[60]** . . . almsfood . . . lodgings . . . a village . . . market town . . . town . . . country district . . . a person is of two kinds, one of which is to be followed and the other which is not to be followed.' This was said by me. In reference to what was it said? Sāriputta, if a certain kind of robe-material . . . person is followed and unskilled states of mind grow much, skilled states of mind decrease, that kind of robe-material . . . person is not to be followed. But if, Sāriputta, a certain kind of robe-material . . . person is followed and unskilled states of

mind decrease, skilled states of mind grow much, that robe-material . . . person is to be followed. This that was said by me, Sāriputta, was said in reference to this. Thus, Sāriputta, should be understood in full the meaning of what was spoken of by me in brief.

And, Sāriputta, if all nobles . . . all brahmans . . . all merchants . . . all workers could thus understand the meaning in full of this that was spoken of by me in brief, for a long time it would be for their welfare and happiness. And, Sāriputta, if the world with the *devas*, with the Māras and Brahmās, and if the generations of recluses and brahmans, *devas* and men could thus understand the meaning in full of this that was spoken of by me in brief, for a long time it would be for their welfare and happiness."

[**61**] Thus spoke the Lord. Delighted, the venerable Sāriputta rejoiced in what the Lord had said.

Discourse on What is To Be Followed
and What is Not To Be Followed:
The Fourth

115. DISCOURSE ON THE MANIFOLD ELEMENTS

(Bahudhātukasutta)

THUS have I heard:[1] At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying, "Monks." "Revered One," those monks answered the Lord in assent. The Lord spoke thus:

"Whatever fears arise, monks, all arise for the fool, not the wise man. Whatever troubles[2] arise, all arise for the fool, not the wise man. Whatever misfortunes arise, all arise for the fool, not the wise man. Monks, as a spark of fire[3] from a house thatched with rushes or a house thatched with grass sets fire to gabled houses that

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[1] As at *A*. i. 101 to "Wherefore" at end of next paragraph.

[2] *upaddavā*, distresses; "states of absent-mindedness," *C.P.D.*; *MA*. iv. 102, *anekaggatākāra*.

[3] *aggimukka* above and at *A*. i. 101; *v.l. -mutta*.

are smeared inside and out, protected from the wind, with bolts that are fastened, windows that are closed,[1] even so, monks, whatever fears . . . troubles . . . misfortunes arise, all arise for the fool, not the wise man. Thus, monks, it is the fool who is beset by fear, the wise man is not beset by fear; the fool has trouble, the wise man does not have trouble; the fool has misfortune, the wise man does not have misfortune. Monks, there is not fear, trouble, misfortune for the wise man. Wherefore, monks, thinking, ' Investigating, we will become wise,' this is how you must train yourselves, monks."

[**62**] When this had been said, the venerable Ānanda spoke thus to the Lord: " What is the stage at which it suffices to say, revered sir: ' Investigating, the monk is wise ' ?"

" Ānanda, as soon as a monk is skilled in the elements and skilled in the (sense-)fields and skilled in conditioned genesis and skilled in the possible and the impossible,[2] it is at this stage, Ānanda, that it suffices to say, ' Investigating, the monk is wise.' "

" But, revered sir, at what stage does it suffice to say, ' The monk is skilled in the elements ' ?"

" There are these eighteen elements,[3] Ānanda: the element of eye, the element of material shape, the element of visual consciousness; the element of ear, the element of sound, the element of auditory consciousness; the element of nose, the element of smell, the element of olfactory consciousness; the element of tongue, the element of taste, the element of gustatory consciousness; the element of body, the element of touch, the element of bodily consciousness; the element of mind, the element of mental states, the element of mental consciousness. When, Ānanda, he knows and sees these eighteen elements, it is at this stage that it suffices to say, ' The monk is skilled in the elements.' "

" Might there be another way also, revered sir, according to which it suffices to say, ' The monk is skilled in the elements ' ?"

" There might be, Ānanda. There are these six elements, Ānanda: the element of extension, the element of cohesion, the element of radiation, the element of mobility,[4] the element of space, the element of consciousness.[5] When, Ānanda, he knows and sees

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[1] See *M*. i. 76, ii. 8 for this description.

[2] *ṭhānāṭṭhāna*, the causally possible and causally impossible.

[3] *Vbh*. 90. On the elements, *dhātu*, see *Vism*. 484 *ff*.

[4] In the text *vāyodhatu* stands before *tejodhātu*. I have transposed them above so as to secure the usual sequence.

[5] As at *M*. iii. 31.

these six elements, it is at this stage that it suffices to say, ‘ The monk is skilled in the elements.’ ”

“ Might there be another way also, revered sir, according to which it suffices to say, ‘ The monk is skilled in the elements ’ ?”

“ There might be, Ānanda. There are these six elements, Ānanda: the element of happiness, the element of anguish, the element of gladness, the element of sorrowing, the element of equanimity, the element of ignorance.[1] When, Ānanda, he knows and sees these six elements, it is at this stage that it suffices to say, ‘ The monk is skilled in the elements.’ ”

“ Might there be another way also, revered sir, according to which it suffices to say, ‘ The monk is skilled in the elements ’ ?”

“ There might be, Ānanda. There are these six elements, Ānanda: the element of sensuous pleasures, the element of renunciation, the element of malice, the element of non-malice, [**63**] the element of harming, the element of non-harming.[2] When, Ānanda, he knows and sees these six elements, it is at this stage that it suffices to say, ‘ The monk is skilled in the elements.’ ”

“ Might there be another way also, revered sir, according to which it suffices to say, ‘ The monk is skilled in the elements ’ ?”

“ There might be, Ānanda. There are these three elements, Ānanda: the element of sensuous pleasures, the element of fine-materiality, the element of non-materiality.[3] When, Ānanda, he knows and sees these three elements, it is at this stage that it suffices to say, ‘ The monk is skilled in the elements.’ ”

“ Might there be another way, revered sir, according to which it suffices to say, ‘ The monk is skilled in the elements ’ ?”

“ There might be, Ānanda. There are these two elements, Ānanda: the element that is constructed[4] and the element that is unconstructed. When, Ānanda, he knows and sees these two elements, it is at this stage that it suffices to say, ‘ The monk is skilled in the elements.’ ”

“ At what stage, revered sir, does it suffice to say, ‘ The monk is skilled in the (sense-)fields ’ ?”

“ These six (sense-)fields, Ānanda, are internal-external: the eye

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[1] *Vbh.* 85.

[2] *Cf.* these six at *D.* iii. 215, *A.* iii. 447, *S.* ii. 151, *Vbh.* 86.

[3] As at *D.* iii. 215, *Iti.* 45.

[4] This pair also at *D.* iii. 274. The “ constructed,” *saṁkhata*, is a synonym for the five *khandhā*; the “ unconstructed ” is a synonym for nibbāna, *MA.* iv. 106. See also *Vbh.* 72-73, 89, 421.

as well as material shape; the ear as well as sound; the nose as well as smell; the tongue as well as taste; the body as well as touch; the mind as well as mental states. When, Ānanda, he knows and sees these six internal-external (sense-)fields, it is at this stage that it suffices to say, ' The monk is skilled in the (sense-)fields.' "

" And at what stage, revered sir, does it suffice to say, ' The monk is skilled in conditioned genesis ' ?"

" As to this, Ānanda, a monk knows thus: ' If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped. That is to say: Conditioned by ignorance are the (karma-)formations;[1] conditioned by the (karma-)formations is consciousness; conditioned by consciousness is name-and-shape; conditioned by name-and-shape is the field of the six (senses); conditioned by the field of the six (senses) is (sensory) impingement; conditioned by (sensory) impingement is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping [**64**] is becoming; conditioned by becoming is birth; conditioned by birth there come into being old age and dying, grief, sorrow, suffering, lamentation and despair. Thus is the origin of this whole mass of anguish. But from the utter fading away and stopping of this very ignorance is the stopping of the (karma-)formations; from the stopping of the (karma-)formations is the stopping of consciousness; from the stopping of consciousness is the stopping of name-and-shape; from the stopping of name-and-shape is the stopping of the field of the six (senses); from the stopping of the field of the six (senses) is the stopping of (sensory) impingement; from the stopping of (sensory) impingement is the stopping of feeling; from the stopping of feeling is the stopping of craving; from the stopping of craving is the stopping of grasping; from the stopping of grasping is the stopping of becoming; from the stopping of becoming is the stopping of birth; from the stopping of birth, old age and dying, grief, sorrow, suffering, lamentation and despair are stopped. Thus is the stopping of this whole mass of anguish.' It is at that stage, Ānanda, that it suffices to say, ' The monk is skilled in conditioned genesis.' "

" And at what stage, revered sir, does it suffice to say, ' The monk is skilled in the possible and the impossible ' ?"

" As to this, Ānanda, a monk comprehends: ' It is impossible, it cannot come to pass[2] that a man possessed of (right) view should

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[1] See *M.L.S.* i. xxiv; and *cf. M.* i. 262-264.

[2] As at *A.* i. 26 *ff.*

go to any construction[1] as permanent—this situation does not occur.' He comprehends: 'But this situation occurs when an average man might go to some construction as permanent—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a man possessed of (right) view should go to any construction as happy—this situation does not occur. He comprehends: 'But this situation occurs when an average man might go to some construction as happy—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a man possessed of (right) view should go to any *dhamma* as self—this situation does not occur.' He comprehends: 'But this situation occurs when an average man might go to some *dhamma* as self—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a man possessed of (right) view should deprive his mother of life—this situation does not occur.' He comprehends: 'But this situation occurs when an average man might deprive his mother of life—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that [**65**] a man possessed of (right) view should deprive his father of life . . . should deprive one perfected of life . . . but this situation occurs when an average man might deprive his father . . . one perfected of life—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a man possessed of (right) view should, with murderous intent, draw a Tathāgata's blood—this situation does not occur.' He comprehends: 'But this situation occurs when an average man might, with murderous intent, draw a Tāthāgata's blood—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a man possessed of (right) view should cause a schism in the Order . . . should proclaim another Teacher—this situation does not occur.' He comprehends: 'But this situation occurs when an average man might cause a schism in the Order . . . might proclaim another Teacher—this situation occurs.' He com-

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[1] Perhaps meaning here a "construction," a "compounded thing" or a "conditioned thing." See above, p. 106; also *M.L.S.* i. Intr., p. xxiv *f.* *Saṅkhāra* and *dhamma* just below go together at *Dhp.* 277-279, the former with *anicca* and *dukkha* (*sabbe saṅkhārā aniccā . . . dukkhā*) and the latter with *anatta* (*sabbe dhammā anattā*). As a category, *dhamma* is wider than *saṅkhāra*, for it includes the uncompounded nibbāna. This is *anatta*, but it is neither impermanent nor painful; on the contrary it is permanent and blissful. Everything else is impermanent and painful as well as being *anatta*. The force of *dhamma* in this context and this sense is therefore to imply and include nibbāna.

prehends: 'It is impossible, it cannot come to pass that in one world-system two perfected ones who are Fully Self-Awakened Ones should arise simultaneously—this situation does not occur.' He comprehends: 'But this situation occurs when in one world-system one perfected one who is a Fully Self-Awakened One might arise—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that in one world-system two wheel-turning kings should arise simultaneously . . . but this situation occurs when in one world-system one wheel-turning king might arise—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a woman who is a perfected one could be a Fully Self-Awakened One . . . but the situation occurs when a man who is a perfected one could be a Fully Self-Awakened One—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a woman should be a wheel-turning king . . . but a man could be a wheel-turning king—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that a woman could be a Sakka **[66]** . . . a Māra . . . a Brahmā . . . but this situation occurs when a man might be a Sakka . . . a Māra . . . a Brahmā—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that from wrong conduct in body . . . speech . . . thought there could result a fruit that was agreeable, pleasant, liked . . . but the situation occurs when from wrong conduct in body . . . speech . . . thought there might result a fruit that was disagreeable, unpleasant, not liked—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that from right conduct in body . . . speech . . . thought there might result a fruit that was disagreeable, unpleasant, not liked . . . but the situation occurs when from right conduct in body . . . speech . . . thought there might result a fruit that was agreeable, pleasant, liked—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that one who is addicted to wrong conduct in body . . . **[67]** . . . speech . . . thought should, from that source, from that condition arise, on the breaking up of the body after dying, in a good bourn, a heaven world . . . but this situation occurs when one who is addicted to wrong conduct in body . . . speech . . . thought might, from that source, from that condition arise, on the breaking up of the body after dying, in the sorrowful ways, a bad bourn, the downfall, Niraya Hell—this situation occurs.' He comprehends: 'It is impossible, it cannot come to pass that one who is addicted to right conduct in body . . . speech . . . thought should, from that source, from that condition arise, on

the breaking up of the body after dying, in the sorrowful ways, a bad bourn, the downfall, Niraya Hell —this situation does not occur.' He comprehends: 'But this situation occurs when one who is addicted to right conduct in body . . . speech . . . thought might, from that source, from that condition arise, on the breaking up of the body after dying, in a good bourn, a heaven world—this situation occurs.' It is at this stage, Ānanda, that it suffices to say: 'The monk is skilled in the possible and the impossible.'"

When this had been said the venerable Ānanda spoke thus to the Lord: "It is wonderful, revered sir, it is marvellous, revered sir. What, revered sir, is the name of this disquisition on *dhamma* ?"

"Wherefore do you, Ānanda, remember this disquisition on *dhamma* as the Manifold Elements, and remember it as the Fourfold Circle,[1] and remember it as the Mirror of Dhamma, and remember it as the Drum of Deathlessness, and remember it as the Incomparable Victory in the Battle."[2]

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on the Manifold Elements:
The Fifth

116. DISCOURSE AT ISIGILI

(Isigilisutta)

[**68**] Thus have I heard: At one time the Lord was staying near Rājagaha on Isigili mountain. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"Do not you, monks, see this Vebhāra[3] mountain ?"

"Yes, revered sir."

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[1] Referring to the elements, (sense-)fields, conditioned genesis, and the possible and impossible, *MA*. iv. 126.

[2] *Cf. D*. i. 46 where Ānanda is also given five titles by which he might remember the disquisition on *dhamma* (the *Brahmajālasuttanta*), and where the fifth title is the same as the fifth given above: Anuttaro Saṁgāmavijayo.

[3] This and the four following names of mountains are the names of those surrounding Rājagaha; *cf. SnA*. 382.

"There was another designation, monks, of this Vebhāra mountain, another name. Do not you, monks, see this Paṇḍava mountain?"

"Yes, revered sir."

"There was another designation, monks, of this Paṇḍava mountain, another name. Do not you, monks, see this Vepulla mountain?"

"Yes, revered sir."

"There was another designation, monks, of this Vepulla mountain,[1] another name. Do not you, monks, see this Gijjhakūṭa mountain?"[2]

"Yes, revered sir."

"There was another designation, monks, of this Gijjhakūṭa mountain, another name. Do not you, monks, see this Isigili mountain?"

"Yes, revered sir."

"This has always been the designation, monks, this always the name of this Isigili mountain. Once upon a time, monks, five hundred paccekabuddhas[3] dwelt for a long time on this Isigili mountain. They were seen as they were entering this mountain, but once they had entered they were not seen. People seeing this, spoke thus: 'This mountain swallows these seers" (*isī gilati*);[4] so did Isigili receive the very designation Isigili. I will point out to you, monks, the names of the paccekabuddhas; I will relate, monks, the names of the paccekabuddhas; I will tell, [**69**] monks, the names of the paccekabuddhas. Listen, attend carefully and I will speak."

"Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"Ariṭṭha,[5] monks, was a paccekabuddha who lived in this Isigili mountain for a long time. Upariṭṭha[6] . . . Tagarasikhin[7] . . . Yasassin[8] . . . Sudassana[9] . . . Piyadassin . . . Gandhāra . . . Piṇḍola . . .

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[1] See *S.* ii. 190-193.

[2] This is "Mount Vulture-Peak."

[3] Those who win enlightenment by themselves without the aid of a teacher; but they cannot preach *dhamma* to others.

[4] *MA.* iv. 127 says that when these sages returned from their almsround the mountain would open like a huge pair of doors, and when they had entered it they stayed there and were to be seen no more.

[5] These thirteen names are to be found in *D.P.P.N.*, with legends when they exist. I therefore give only a few references.

[6] *Thag.* 910.

[7] *Ud.* 50; *UdA.* 291; *S.* i. 92; *Jā.* iii. 299.

[8] *Thag.* 910.

[9] *ThagA.* i. 93; *Ap.* ii. 451.

Upāsabha . . . Nītha . . . Tatha . . . Sutavā . . . Bhāvitatta, monks, was a paccekabuddha who lived in this Isigili mountain for a long time.

Those essences of beings,[1] unafflicted,[2] without longing, who individually have come to right enlightenment—
Listen to me as I am relating the names of these barbless[3] incomparable men:
Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin and Sudassana, Piyadassin the enlightened,
Gandhāra, Piṇḍola and Upāsabha, Nītha, Tatha, Sutavā, Bhāvitatta,
[70] Sumbha, Subha, Methula and Aṭṭhama, Athassumegha, Anigha, Sudāṭha
Are paccekabuddhas whose conduits for becoming are destroyed; Hiṅgū and Hiṅga of great majesty,
The two sages Jālin,[4] and Aṭṭhaka, then Kosala the awakened one, then Subāhu,
Upanemi, this Nemi, this Santacitta, truthful, real, stainless and wise;
Kāḷa, Upakāḷa, Vijita and Jita and Aṅga and Paṅga and Gutijjita;
Passin renounced cleaving to the root of anguish, Aparājita defeated Māra's might;
Satthā, Pavattā, Sarabhaṅga, Lomahaṁsa, Uccaṅgamāya, Asita, Ānāsava,
Manomaya, and Bandhumā the cutter away of pride, Tadādhimutta, and Ketumā the stainless;
Ketuṁbarāga and Mātaṅga, Ariya, then Accuta, Accutagāma, Byāmaka,
Sumaṅgala, Dabbila, Supatiṭṭhito, Asayha, Khemābhirata and Sorata,
Durannaya, Saṁgha, and then Ujjaya, and then the sage Sayha of sublime courage;[5]

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[1] *MA*. iv. 129, "having spoken the names of the thirteen paccèkabuddhas, now pointing out the names of those others who are the essences of beings . . ." *Sattasārā*, essences of beings, means: who have become the essences of beings, *sattānaṁ sārabhūtā*.

[2] *anigha=niddukkha*, *MA*. iv. 129.

[3] *visalla*; *cf*. *S*. i. 180; *Sn*. 17, 86, 367.

[4] Cūḷa- and Mahā-Jālin, *MA*. iv. 129.

[5] *anomanikkhama*; *D*. iii. 156, *MA*. iv. 129 read *-nikkama*, called *viriyattā* at *MA*.

Ānanda, Nanda, Upananda (making) twelve,[1] Bhāradvāja bearing his last body,
Bodhi, Mahānāma, then too the other Bhāradvāja, hair-crested, beautiful,
Tissa, Upatissa, Upasīdarin, the cutters away of the bonds of becoming, and Sīdarin, the cutter away of craving;
The buddha[2] called Maṅgala, attachment-gone, Usabha who cut away the ensnaring root of ill;
Upaṇīta who attained the peaceful path, Uposatha, Sundara, Saccanāma,
Jeta, Jayanta, Paduma, Uppala and Padumuttara, Rakkhita and Pabbata;
[71] Mānatthaddha, Sobhita, Vītarāga and the buddha[2] Kaṇha, well freed in mind—
These and others[3] are paccekabuddhas of great majesty, their conduits for becoming destroyed.
Praise all these immeasurable great seers who have attained final nibbāna."

Discourse at Isigili:
The Sixth

117. DISCOURSE PERTAINING TO THE GREAT FORTY

(Mahācattārīsakasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, the ariyan[4] right concentra-

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[1] Four Ānandas, four Nandas and four Upanandas, *MA*. iv. 129.

[2] *I.e.* paccekabuddha.

[3] Among the five hundred paccekabuddhas, two and three and ten and twelve have the same name such as Ānanda, etc.; these and others are not spoken of separately here, *MA*. iv. 130.

[4] *MA*. iv. 130 says that the meaning of ariyan is flawless, supermundane.

tion[1] with the causal associations,[2] with the accompaniments.[3] Listen to it, attend carefully and I will speak."

"Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"And what, monks, is the ariyan right concentration with the causal associations, with the accompaniments? It is right view, right purpose, right speech, right action, right mode of livelihood, right endeavour, right mindfulness. Whatever one-pointedness of mind, monks, is accompanied by these seven components, this, monks, is called the ariyan right concentration with the causal associations and the accompaniments.

As to this, monks, right view comes first.[4] And how, monks, does right view come first? If one comprehends that wrong view is wrong view and comprehends that right view is right view, that is his right view.[5] And what, monks, is wrong view? 'There is no (result of) gift,[6] no (result of) offering, no (result of) sacrifice; there is no fruit or ripening of deeds well done or ill done; there is not this world, there is not a world beyond; there is no (benefit from serving) mother or father; there are no beings of spontaneous uprising; [72] there are not in the world recluses and brahmans who are faring rightly, proceeding rightly, and who proclaim this world and the world beyond having realised them by their own super-knowledge.' This, monks, is a wrong view.

And what, monks, is right view? Now, I, monks, say that right view is twofold. There is, monks, the right view that has cankers, that is on the side of merit, that ripens unto cleaving (to new

[1] *Cf. D.* ii. 216 *f.* for the following. Right concentration is concentration on the Way, *MA.* iv. 130.

[2] *sa-upanisā*. *Cf. S.* ii. 29 *ff.* "The history of this word has yet to be written," *P.E.D.* s.v. *upanisā*. *MA.* iv. 130 gives it the meaning of *paccaya*, condition.

[3] *saparikkhāra*, with the requisites, called *sa-parivāra* at *MA.* iv. 130, "with the surroundings," concomitants.

[4] *pubbaṅgama*, it is the fore-goer, *purecārika*, *MA.* iv. 131. Right view is twofold: that of insight, *vipassanā*, and that of the Way. The former examines the three kinds of activities (*saṅkhāra*: of body, speech and thought) in respect of impermanence, etc. But the latter arises at the end of the examination while rooting out and allaying the stage that has been attained, *MA.* iv. 130. At *MA.* iv. 135 it is said, "In this Discourse there are five kinds of right view: through insight, of specific kamma (*cf. Dhs.* 1366, *Vbh.* 328, *MA.* v. 10), of the Way, of the fruits, through reflection on."

[5] This is right view through insight, *MA.* iv. 135.

[6] As at *M.* i. 287, etc.

birth).[1] There is, monks, the right view that is ariyan, cankerless, supermundane, a component of the Way. And what, monks, is the right view that has cankers, that is on the side of merit, that ripens unto cleaving (to new birth)? 'There is (result of) gift . . . offering . . . sacrifice; there is fruit and ripening of deeds well done or ill done; there is this world, there is a world beyond; there is (benefit from serving) mother and father; there are spontaneously arising beings; there are in the world recluses and brahmans . . . who proclaim this world and the world beyond having realised them by their own super-knowledge.'[2] This, monks, is a right view that has cankers, is on the side of merit, that ripens unto cleaving (to new birth).

And what, monks is the right view that is ariyan, cankerless, supermundane, a component of the Way? Whatever, monks, is wisdom, the cardinal faculty of wisdom,[3] the power of wisdom,[4] the component of enlightenment that is investigation into things,[5] the right view that is a component of the Way in one who, by developing the ariyan Way, is of ariyan thought, cankerless thought, conversant with the ariyan Way[6]—this, monks, is a right view that is ariyan, cankerless, supermundane, a component of the Way.

Whoever makes endeavour for the riddance of wrong view, for the attainment of right view, that is his right endeavour. Mindful, he gets rid of wrong view; mindful, entering on right view, he abides in it. This is his right mindfulness. Thus these three things circle round and follow after right view, that is to say: right view, right endeavour, right mindfulness.

As to this, monks, right view comes first. And how, monks, does right view come first? If one comprehends that wrong purpose is wrong purpose and comprehends that right purpose is right purpose, that is his [**73**] right view. And what, monks, is wrong purpose? Purpose for sense-pleasures, purpose for ill-will, purpose for harming. This, monks, is wrong purpose. And what, monks, is right purpose? Now I, monks, say that right purpose is twofold.

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[1] *upadhivepakka.*

[2] This is the right view of specific kamma (see p. 114, *n.* 4 above), *MA.* iv. 135, *Vbh.* 328, *VbhA.* 415.

[3] *paññindriya*, see *S.* v. 200.

[4] *Cf. MA.* iv. 131: one does not tremble on account of ignorance.

[5] *MA.* iv. 132 says that having attained the factor of enlightenment one investigates the four truths.

[6] *ariyamaggassa samaṅgino*, also at *M.* iii. 73. *C.P.D.* says this is a wrong reading. A variant here and the reading at *M.* iii. 74, 75 is *ariyamaggasamaṅgino*. *Cf. Pug.* p. 10, 73: *maggasamaṅgino*: those on the four Ways.

There is, monks, the right purpose that has cankers, is on the side of merit, and ripens unto cleaving (to new birth). There is, monks, the right purpose that is ariyan, cankerless, supermundane, a factor of the Way. And what, monks, is the right purpose that has cankers, is on the side of merit, and ripens unto cleaving ? Purpose for renunciation, purpose for non-ill-will, purpose for non-harming. This, monks, is right purpose that . . . ripens unto cleaving.

And what, monks, is the right purpose that is ariyan, cankerless, supermundane, a component of the Way ? Whatever, monks, is reasoning,[1] initial thought,[2] purpose, an activity of speech through the complete focussing[3] and application of the mind in one who, by developing the ariyan Way, is of ariyan thought, of cankerless thought, and is conversant with the ariyan Way—this, monks, is right purpose that is ariyan, cankerless, supermundane, a component of the Way.

Whoever makes endeavour for the riddance of wrong purpose, for the attainment of right purpose, that is his right endeavour. Mindful, he gets rid of wrong purpose; mindful, entering on right purpose he abides in it. That is his right mindfulness. Thus these three things circle round and follow after right purpose, that is to say: right view, right endeavour, right mindfulness.

As to this, monks, right view comes first. And how, monks, does right view come first ? If one comprehends that wrong speech is wrong speech and comprehends that right speech is right speech, that is his right view. And what, monks, is wrong speech ? Lying, slanderous speech, harsh speech, gossiping. This, monks, is wrong speech. And what, monks, is right speech ? Now, I, monks, say that right speech is twofold. There is, monks, the right speech that has cankers, is on the side of merit, that ripens unto cleaving (to new birth). There is, [74] monks, the right speech that is ariyan, cankerless, supermundane, a component of the Way. And what, monks, is the right speech that . . . ripens unto cleaving (to new birth) ? Abstaining from lying, abstaining from slanderous speech . . . harsh speech . . . gossiping. This, monks, is the right speech that has cankers, is on the side of merit, that ripens unto cleaving (to new birth).

And what, monks, is the right speech that is ariyan, cankerless, supermundane, a component of the Way ? Whatever, monks, is

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[1] *takka*.
[2] *vitakka*. *Cf. M*. i. 301, *vitakkavicārā vacīsaṁkhāro*.
[3] *Cf. Dhs*. 7.

abstention from, refraining from, avoidance of, restraint from[1] the four ways of bad conduct in speech[2] in one who, by developing the ariyan Way is of ariyan thought, of cankerless thought, and is conversant with the Way—this, monks, is right speech that is ariyan, cankerless, supermundane, a component of the Way.

Whoever makes endeavour for the riddance of wrong speech, for the attainment of right speech, that is his right endeavour. Mindful, he gets rid of wrong speech; mindful, entering on right speech, he abides in it. That is his right mindfulness. Thus these three things circle round and follow after right speech, that is to say: right view, right endeavour, right mindfulness.

As to this, monks, right view comes first. And how, monks, does right view come first? If one comprehends that wrong action is wrong action and comprehends that right action is right action, that is his right view. And what, monks, is wrong action? Onslaught on creatures, taking what has not been given, wrong enjoyment among the sense-pleasures.[2] This, monks, is wrong action. And what, monks, is right action? Now, I, monks, say that right action is twofold. There is, monks, the right action that has cankers, is on the side of merit, that ripens unto cleaving (to new birth). There is, monks, the right action that is ariyan, cankerless, supermundane, a component of the Way. And what, monks, is the right action that . . . ripens unto cleaving (to new birth)? It is, monks, abstaining from onslaught on creatures, abstaining from taking what has not been given, abstaining from wrong enjoyment among the sense-pleasures. This, monks, is the right action that has cankers, is on the side of merit, and ripens unto cleaving.

And what, monks, is the right action that is ariyan, cankerless, supermundane, a component of the way? Whatever, monks, is abstention from, refraining from, avoidance of, restraint from the three ways of bad conduct in body[2] in one who, by developing the ariyan Way is of ariyan thought, of cankerless thought, and is conversant with the Way—this, monks, is right action [**75**] that is ariyan, cankerless, supermundane, a component of the Way.

Whoever makes endeavour for the riddance of wrong action, for the attainment of right action, that is his right endeavour. Mindful, he gets rid of wrong action; mindful, entering on right action, he abides in it. That is his right mindfulness. Thus these three things

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[1] The four words of this sequence occur also at *Dhs.* 299, *Nd.* II. 462 in connection with right speech.

[2] See *M.* i. 286.

circle round and follow after right action, that is to say: right view, right endeavour, right mindfulness.

As to this, monks, right view comes first. And how, monks, does right view come first? If one comprehends that wrong mode of livelihood is wrong mode of livelihood and comprehends that right mode of livelihood is right mode of livelihood, that is his right view. And what, monks, is wrong mode of livelihood? Trickery,[1] cajolery,[2] insinuating,[3] dissembling,[4] rapacity for gain upon gain.[5] This, monks, is wrong mode of livelihood. And what, monks, is right mode of livelihood? Now, I, monks, say that right mode of livelihood is twofold. There is, monks, the right mode of livelihood that has cankers, is on the side of merit, that ripens unto cleaving (to new birth). There is, monks, the right mode of livelihood that is ariyan, cankerless, supermundane, a component of the Way. And what, monks, is the right mode of livelihood that . . . ripens unto cleaving (to new birth)? Herein, monks, an ariyan disciple, by getting rid of wrong mode of livelihood, earns his living by right mode of livelihood. This, monks, is right mode of livelihood that has cankers, is on the side of merit, and ripens unto cleaving.

And what, monks, is the right mode of livelihood that is ariyan,

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[1] *Cf. D.* i. 8, *Vism.* 6 *ff.* for these five words. The first, *kuhanā*, means according to *MA.* iv. 134, *DA.* 91, that these people trick (deceive or delude, *kuhayanti*) the world and astonish it with three kinds of tricks. These are referred to at *Jā.* iv. 297. These five words also occur at *A.* iii. 111, and the actions (trickery, etc.) are explained at *Vbh.* 352 *f.*, *Vism.* 23; *cf. VbhA.* 471. On *kuhanā* and *lapanā cf.* the phrases *janakuhanattha janalapanattha* at *M.* i. 465, *A.* ii. 26, *Iti.* pp. 28, 29.

[2] *lapanā*. *Cf. Vism.* 26 *f.*; also *Iti.* §99=*A.* i. 165, 168. *Lapakā*, translated at *Dial.* i. 15 "droners out (of holy words for pay)"; at *G.S.* iii. 88 "ranter"; at *Min.Anth.* ii. 186 (*lapita-lāpa*) "mere mutterings"; at *Path Purity* i. 27 "boasters." I follow *G.S.* ii. 28 and *Min.Anth.* ii. 136. *MA.* iv. 134: "they cajole for the sake of gains and honour."

[3] *nemittakatā*; *cf. nimittikatā* at *Vin.* i. 254 where, if a monk hints or insinuates that he wants *kaṭhina* cloth, then it cannot be said to be properly made. *Dial.* i. 16 translates *nemittikā* as diviners with note that these are interpreters of signs and omens. This it may easily mean. But in the above context the whole stress is on deceitful ways, unspecified, of obtaining gains and honours.

[4] *nippesikatā*. I follow translation at *G.S.* iii. 88. For *nippesika Dial.* i. 16 gives exorcists, and *P.E.D.* juggler. But I see no need to be so definite. *MA.* iv. 134 says: *nippeso sīlam etesan ti nippesikā, tesaṁ bhāvo nippesikatā. AA.* iii. 273 says: *nippesiko ti nippiṁsanakathāya samannāgato.*

[5] *Cf.* definition of *lābha* at *Vin.* iii. 266, iv. 154, 156: the requisites, even a lump of chunam, a toothpick and unwoven thread.

cankerless, supermundane, a component of the Way ? Whatever, monks, is abstention from, refraining from, avoidance of, restraint from wrong mode of livelihood in one who, by developing the ariyan Way is of ariyan thought, of cankerless thought, and is conversant with the Way[1]—this, monks, is right mode of livelihood that is ariyan, cankerless, supermundane, a component of the Way.

Whoever makes endeavour for the riddance of wrong mode of livelihood, for the attainment of right mode of livelihood, that is his right endeavour. Mindful, he gets rid of wrong mode of livelihood; mindful, entering on right mode of livelihood, he abides in it. This is his right mindfulness. Thus these three things circle round and follow after right mode of livelihood, that is to say: right view, right endeavour, right mindfulness.

As to this, monks, right view comes first. And how, monks, does right view come first ? [**76**] Right purpose, monks, proceeds[2] from right view;[3] right speech proceeds from right purpose; right action proceeds from right speech; right mode of livelihood proceeds from right action; right endeavour proceeds from right mode of livelihood; right mindfulness proceeds from right endeavour; right concentration proceeds from right mindfulness; right knowledge proceeds[4] from right concentration; right freedom proceeds from right knowledge. In this way, monks, the learner's course is possessed of eight components, the perfected one's of ten components.

As to this, monks, right view comes first. And how, monks, does right view come first ? Wrong view, monks, is worn away in one of right view;[5] and those various evil unskilled things that arise conditioned by wrong view are worn away in him; and various skilled things conditioned by right view come to development and fulfilment. Wrong purpose, monks, is worn away in one of right purpose; and those various evil unskilled things that arise conditioned

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[1] *Cf. Dhs.* 301.

[2] *pahoti, cf. D.* ii. 217.

[3] *sammāditṭhissa; MA.* iv. 134 explains this as meaning "of the man, *puggalassa*, who is established in the right view of the Way." So the meaning may be more literally: "proceeds for one of right view," etc. *MA.* iv. 135 says that here "right view of the Way and right view of the fruits" are both being spoken of; see above, p. 114, *n.* 4.

[4] *MA.* iv. 135 says here "right view through reflection on" is being spoken of.

[5] *MA.* iv. 135 says that the repeaters of the remaining Nikāyas say the "fruit" is being spoken of, but the *M.* repeaters say the "Way" is being spoken of in the ten items to be worn away.

by wrong purpose are worn away in him; and various skilled things conditioned by right purpose come to development and fulfilment. Wrong speech, monks, is worn away in one of right speech . . . Wrong action, monks, is worn away in one of right action . . . Wrong mode of livelihood, monks, is worn away in one of right mode of livelihood . . . [77] . . . Wrong endeavour, monks, is worn away in one of right endeavour . . . Wrong mindfulness, monks, is worn away in one of right mindfulness . . . Wrong concentration, monks, is worn away in one of right concentration . . . Wrong knowledge, monks, is worn away in one of right knowledge . . . Wrong freedom, monks, is worn away in one of right freedom; and those various evil unskilled things that arise conditioned by wrong freedom are worn away in him; and various skilled things conditioned by right freedom come to development and fulfilment. So, monks, there are twenty (components) on the side of skill,[1] twenty on the side of unskill. The disquisition on *dhamma* pertaining to the Great Forty that has been rolled on is not to be rolled back by a recluse or brahman or a *deva* or a Māra or a Brahmā or by anyone in the world. Monks, whatever recluse or brahman should think that this disquisition on *dhamma* pertaining to the Great Forty should be censured, should be scorned, ten ways of speaking from the standpoint of *dhamma*[2] give grounds for censuring him here and now:[3] if the worthy one censures right view then those recluses and brahmans who are of wrong view are the worthies to be honoured, the worthies to be extolled; if the worthy one censures right thought [78] then those recluses and brahmans who are of wrong thought are the worthies to be honoured, to be extolled; if the worthy one censures right speech . . . right action . . . right mode of livelihood . . . right endeavour . . . right mindfulness . . . right concentration . . . right knowledge . . . right freedom, then those recluses and brahmans who are of wrong speech . . . freedom are the worthies to be honoured, to be extolled. Monks, whatever recluse or brahman should think that this disquisition on *dhamma* pertaining to the Great Forty should be censured, should be scorned, these ten ways of speaking from the standpoint of *dhamma* give grounds for censuring him here and now. Monks, even those who were the people of Ukkala[4] and the Vassas

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[1] *MA.* iv. 135: ten beginning with right view and ten come under "various skilled things conditioned by right view."

[2] *vādānuvādā*; *cf. A.* iii. 4. Reading at *M.* ii. 127 is *vādānupātā*.

[3] *Cf. A.* iii. 4; also *A.* i. 161, *S.* ii. 33, 36, iii. 6, etc.

[4] *MA.* iv. 136, "dwellers in the country of Okkala." *Ukkala* at *Vin.* i. 4.

and Bhaññas,[1] deniers of cause, deniers of the effecting (by cause), affirmers of 'There is not'[2]—even these would think that the disquisition on *dhamma* pertaining to the Great Forty should not be censured, should not be scorned. What is the reason for this? The fear of blame, of attack and reproach."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse pertaining to the Great Forty:
The Seventh

118. DISCOURSE ON MINDFULNESS WHEN BREATHING IN AND OUT

(Ānāpānasatisutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Eastern Monastery in the palace of Migāra's mother, together with a number of well known elders and disciples: the venerable Sāriputta,[3] the venerable Moggallāna the Great, the venerable Kassapa the Great, the venerable Kaccāyana the Great, the venerable Koṭṭhita the Great, the venerable Kappina the Great,[4] the venerable Cunda the Great, the vernable [79] Anuruddha, the venerable Revata, the venerable Ānanda and with other well known elders and disciples. At that time the monks who were elders exhorted and instructed newly ordained monks. Some monks who were elders exhorted and instructed ten monks, and some monks who were elders exhorted and instructed twenty . . . thirty . . . forty monks. And these newly ordained monks, while being exhorted

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[1] *MA.* iv. 136, "two peoples."

[2] For these same three types of views attributed to these same three peoples, see *A.* ii. 31, *S.* iii. 73, *Kvu.* 141; also *K.S.* iii. 63, *n.* 3; *G.S.* ii. 10; *Pts. Contr.* p. 95, *n.* 2.

[3] *Cf.* other lists of theras at *Vin.* i. 354 *f.*, ii. 15 *f.*, iv. 66, and see *B.D.* ii. 245 for references.

[4] Mentioned also at *Vin.* i. 105.

and instructed by the monks who were elders, were aware of excellent successive attainment.[1]

Now at that time on an Observance day, the fifteenth, on the night of the full moon after the "Invitation"[2] the Lord was sitting down in the open air surrounded by an Order of monks. Then the Lord, having looked round at the Order of monks which had become quite silent, addressed the monks, saying: "I am satisfied,[3] monks, with this course, I am satisfied in mind, monks, with this course. Wherefore do you, monks, stir up energy to a still greater degree for attaining the unattained, for winning what is not yet won, for realising the unrealised. Now I will wait[4] here in Sāvatthī itself for Komudī, (the festival in) the fourth month."[5] Monks who lived in the country heard that the Lord had said that he would wait there in Sāvatthī itself for Komudī, (the festival in) the fourth month. And these monks who lived in the country resorted to Sāvatthī to see the Lord.[6] And those monks who were elders were exhorting and instructing the newly ordained monks still more. Some monks who were elders were exhorting and instructing ten newly ordained monks and some monks who were elders were exhorting and instructing twenty . . . thirty . . . forty newly ordained monks. And these newly ordained monks, while being exhorted and instructed by the monks who were elders, [**80**] were aware of excellent successive attainment.

Now at that time on an Observance day, the fifteenth, on the night of the full moon at (the time of) Komudī, (a festival in) the fourth month, the Lord was sitting down in the open air surrounded by an Order of monks. Then the Lord, having looked round at the Order of monks which had become quite silent, addressed the monks, saying:

"This assembly,[7] monks, is without idle words, this assembly, monks, has no idle words, it is established on the pure pith. Monks, an Order of monks such as this company is a company worthy of veneration, of honour, of gifts, of salutation with joined palms,

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[1] During meditation on the "devices," *MA.* iv. 137. *Cf. D.* i. 233, *A.* iv. 47, *S.* v. 154.

[2] A monastic ceremony held at the end of the rains. See *Vin.* i. 160, ii. 32; *B.D.* i. 283, 292, ii. 153, *n.* 2.

[3] *āraddha*, explained by *tuṭṭha* at *MA.* iv. 137.

[4] *MA.* iv. 137 reads *āgamessāmi*; text *āgamissāmi*.

[5] *Komudiṁ cātumāsiniṁ, cf. B.D.* ii. 157, *n.* 3. *MA.* iv. 137 says it is called *komudī* because of the existence of white lotuses, and *cātumāsinī* because it is at the conclusion of the four months of the rains.

[6] After the full moon of Kattika.

[7] *Cf. A.* ii. 183.

(with the thought): 'It is an incomparable field of merit for the world.' Monks, an Order of monks such as this company is a company to which if a little is given it becomes much, if much is given it becomes more. Monks, an Order of monks such as this company is a company that is hard to see in the world. Monks, in order to see an Order of monks such as is this company, it is fitting to go many a *yojana* with one's foodbag on one's shoulder.[1] Such, monks, is this Order of monks; such, monks, is this company.

Monks, there are monks in this Order of monks who are perfected ones, their cankers destroyed, who have lived the life, done what was to be done, laid down the burden, attained their own goal, whose fetters of becoming are utterly destroyed, and who are freed by right profound knowledge. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks in whom the five fetters binding to the lower (shore) are utterly destroyed, who are of spontaneous uprising, attainers of nibbāna there, not liable to return from that world. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks in whom the three fetters are utterly destroyed, in whom attachment, aversion and confusion are reduced; they are once-returners who, having come back once to this world, [**81**] will make an end of anguish. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks in whom the three fetters are utterly destroyed; they are stream-attainers, not liable to the downfall, but assured, bound for awakening. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks who live intent on the practice of the (mind-)development of the four applications of mindfulness. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks who live intent on the practice of the (mind-)development of the four right efforts . . . of the four bases of psychic power . . . of the five controlling faculties . . . of the five powers . . . of the seven links in awakening. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks who live intent on the practice of the (mind-)development of the ariyan eightfold Way. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks who live intent on the

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[1] *putosenāpi*. *MA*. iv. 139 also gives another reading, *putañsena*. See *G.S*. ii. 192, *n*. 1.

practice of the (mind-)development that is friendliness[1] . . . [82] . . . compassion . . . sympathetic joy . . . equanimity. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks who live intent on the practice of the (mind-) development that is on the foul[2] . . . intent on the practice of the (mind-)development that is perception of impermanence. There are, monks, such monks in this Order of monks. Monks, there are monks in this Order of monks who live intent on the practice of the (mind-)development that is mindfulness on in-breathing and out-breathing.

Mindfulness of in-breathing and out-breathing, monks, if developed and made much of, is of great fruit, of great advantage. Mindfulness of in-breathing and out-breathing, monks, if developed and made much of, brings to fulfilment the four applications of mindfulness; the four applications of mindfulness, if developed and made much of, bring to fulfilment the seven links in awakening; the seven links in awakening, if developed and made much of, bring to fulfilment freedom through knowledge.[3]

And how, monks, is mindfulness of in-breathing and out-breathing developed ? How is it made much of ? How is it of great fruit, of great advantage ? Herein, monks, a monk[4] who is forest-gone or gone to the root of a tree or gone to an empty place, sits down cross-legged, holding his back erect, arousing mindfulness in front of him. Mindful he breathes in, mindful he breathes out. Whether he is breathing in a long (breath) he comprehends, ' I am breathing in a long (breath) '; or whether he is breathing out a long (breath) he comprehends, ' I am breathing out a long (breath) '; or whether he is breathing in a short (breath) he comprehends, ' I am breathing in a short (breath) '; or whether he is breathing out a short (breath) he comprehends, ' I am breathing out a short (breath).' He trains himself, thinking, ' I will breathe in experiencing the whole body.'[5] He trains himself, thinking, ' I will breathe out experiencing the whole body.' He trains himself, thinking, ' I will breathe in tranquillising the activity of body.' He trains himself, thinking, ' I will breathe out tranquillising the activity of body.' He trains

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[1] For this and the following *cf. M.* i. 424 *f.*

[2] The reference is probably to the cemetery meditations.

[3] *vijjāvimutti*, as at *S.* v. 28, 335. See also *Pṭs.* ii. 243, *SA.* iii. 275.

[4] For the following see *M.* Sta. 10; also *M.* i. 425, *A.* v. 111, and *Ānāpānasaṁyutta* (*S.* v. 311).

[5] *I.e.* the breath-body.

himself, thinking, 'I will breathe in . . . breathe out experiencing rapture.' He trains himself, thinking, 'I will breathe in . . . breathe out experiencing joy.' [**83**] He trains himself, thinking, 'I will breathe in . . . breathe out experiencing the activity of thought . . . tranquillising the activity of thought . . . experiencing thought . . . rejoicing in thought . . . concentrating thought . . . freeing thought.' He trains himself, thinking, 'I will breathe in . . . breathe out beholding impermanence . . . beholding detachment . . . beholding stopping . . . beholding casting away.' Monks, mindfulness of in-breathing and out-breathing when developed thus, made much of thus, is of great fruit, of great advantage.

And how, monks, when mindfulness of in-breathing and out-breathing is developed, how when it is made much of, does it bring the four applications of mindfulness to fulfilment? At the time, monks, when a monk breathing in . . . breathing out a long (breath) . . . a short (breath) comprehends, 'I am breathing in . . . breathing out a long (breath) . . . a short (breath)'; when he trains himself, thinking, 'I will breathe in . . . breathe out experiencing the whole body . . . tranquillising the activity of body,' at that time, monks, the monk is faring along contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world. I say, monks, that of bodies[1] this is one, that is to say breathing-in and breathing-out.[2] Wherefore,[3] monks, at the time when a monk is faring along contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world, at that time, monks, [**84**] the monk trains himself, thinking, 'I will breathe in experiencing rapture[4] . . . I will breathe out experiencing rapture . . . I will breathe in . . . breathe out experiencing joy . . . I will breathe in . . . breathe out experiencing the activity of thought . . . I will breathe in . . . breathe out tranquillising the activity of thought'; at that time, monks, the monk is faring along contemplating the feelings in the feelings, ardent, clearly conscious

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[1] *kāyesu*. *MA*. iv. 140, among the four bodies of extension and so on, this is one (*aññatara*), I say it is the body of mobility (*vāyokāya*). Or, the body that is material shape consists of twenty-five classes of *rūpa* (mentioned at *Dhs*. §585): *rūpāyatanaṁ . . . pe . . . kabiḷiṅkāro āhāro*. Of these, breathing is a body because it is included in the field of touch.

[2] *assāsapassāsa* here.

[3] He either beholds that the body of mobility is one of the four bodies, or that breathing is one of the twenty-five classes of material shape.

[4] On the experience of rapture being two-fold see *Vism*. 287, and *Pṭs*. i. 187.

(of them), mindful (of them) so as to control the covetousness and dejection in the world. I say, monks, that of feelings this is one,[1] that is to say proper attention to breathing-in and breathing-out. Wherefore, monks, at the time when a monk is faring along contemplating the feelings in the feelings, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world, at that time, monks, the monk trains himself, thinking, 'I will breathe in . . . breathe out experiencing thought . . . breathe in . . . breathe out rejoicing in thought . . . breathe in . . . breathe out concentrating thought . . . breathe in . . . breathe out freeing thought'; at that time, monks, the monk is faring along contemplating the mind in the mind, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world. I, monks, say that the (mind-)development that is mindfulness of in-breathing and out-breathing is not for one of muddled mindfulness, not for one not clearly conscious. Wherefore, monks, when a monk is faring along contemplating the mind in the mind, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world, at that time, monks, the monk trains himself, thinking, 'I will breathe in . . . breathe out beholding impermanence . . . beholding detachment . . . beholding stopping . . . beholding casting away'; at that time, monks, the monk is faring along contemplating mental states in mental states, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world. He, by getting rid of[2] that which is covetousness and dejection,[3] [**85**] having seen it by means of wisdom,[4] is one who looks on with proper care.[5] Wherefore, monks, at this time a monk is faring along contemplating the mental states in the mental states, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world.

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[1] It is a certain feeling of pleasantness among the three kinds of feeling, *MA.* iv. 140.

[2] By contemplating impermanence, he gets rid of the perception of permanence; getting rid of is a form of knowledge, *ñāṇa*.

[3] The hindrance of sensual desire is covetousness; the hindrance of ill-will is shown by dejection.

[4] After the knowledge of getting rid of, there is insight into what constitutes impermanence, detachment, stopping and casting away.

[5] *ajjhupekkhitar*, perhaps meaning with mastery, so that he looks at the objects of thought or meditation, *ārammaṇa*, or at sense-impressions unmoved by them and indifferent to them, *MA.* iv. 142. *Cf. S.* v. 69, etc.

Monks, mindfulness of in-breathing and out-breathing when developed thus, made much of thus, brings to fulfilment the four applications of mindfulness.

And how, monks, when the four applications of mindfulness have been developed, how when they have been made much of, do they bring to fulfilment the seven links in awakening? At the time, monks, when a monk is faring along contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world, at that time unmuddled mindfulness is aroused in him. At the time, monks, when unmuddled mindfulness is aroused in the monk, at that time the link in awakening that is mindfulness is stirred up in the monk; at that time the monk develops the link in awakening that is mindfulness; at that time the link in awakening that is mindfulness comes to fulfilment of development in the monk. He, faring along mindful thus, examines, inquires into, brings this thing forward for investigation by means of wisdom. At the time, monks, when a monk, faring along mindful thus, examines, inquires into, brings this thing forward for investigation by means of wisdom, at that time the link in awakening that is investigation into things is stirred up in the monk; at that time the monk develops the link in awakening that is investigation into things; at that time the link in awakening that is investigation into things comes to fulfilment of development in the monk. While he is examining, inquiring into, bringing this thing forward for investigation by means of wisdom, unsluggish energy is stirred up in him. At the time, monks, when unsluggish energy is stirred up in a monk who is examining, inquiring into, bringing this thing forward for investigation by means of wisdom, at that time the link in awakening that is energy is stirred up in the monk; at that time the monk develops the link in awakening that is energy; at that time the link in awakening that is energy comes to fulfilment of development in that monk. When he has stirred up energy unsullied rapture arises. At the time, monks, when unsullied rapture arises in the monk of stirred up energy, [**86**] at that time the link in awakening that is rapture is stirred up in the monk; at that time the monk develops the link in awakening that is rapture; at that time the link in awakening that is rapture comes to fulfilment of development in the monk. The body of one whose mind is rapturous is tranquillised and thought is tranquillised. At the time, monks, when both the body of a monk whose mind is rapturous is tranquillised and thought is tranquillised, at that time the link in awakening

that is tranquillity is stirred up in the monk; at that time the monk develops the link in awakening that is tranquillity; at that time the link in awakening that is tranquillity comes to fulfilment of development in the monk. The thought of one whose body is tranquil and at ease is concentrated. At the time, monks, when thought is concentrated in a monk whose body is tranquil and at ease, at that time the link in awakening that is concentration is stirred up in the monk; at that time the monk develops the link in awakening that is concentration; at that time the link in awakening that is concentration comes to fulfilment of development in the monk. He is one who looks on with proper care at the thought concentrated thus. At the time, monks, when a monk looks on with proper care at the thought concentrated thus, at that time the link in awakening that is equanimity is stirred up in the monk; at that time the monk develops the link in awakening that is equanimity; at that time the link in awakening that is equanimity comes to fulfilment of development in the monk.

At the time, monks, when a monk is faring along contemplating the feelings in the feelings . . . the mind in the mind . . . mental states in mental states, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world, at that time unmuddled mindfulness is aroused in him . . . (*as above*) . . . [**87**] . . . at that time the link in awakening that is equanimity comes to fulfilment of development in the monk.

Monks, the four applications of mindfulness, when developed thus, made much of thus, bring to fulfilment the seven links in awakening.

[**88**] And how, monks, when the seven links in awakening are developed, how when they are made much of, do they bring to fulfilment freedom through knowledge? Herein,[1] monks, a monk develops the link in awakening that is mindfulness and is dependent on aloofness,[2] dependent on detachment, dependent on cessation, ending in abandoning;[3] he develops the link in awakening that is investigation into things . . . the link in awakening that is energy

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[1] *Cf. M.* iii. 275.

[2] *MA.* iv. 144 says that in this Discourse mindfulness on breathing, which is worldy, brings to fulfilment the applications of mindfulness which are worldly; these bring to fulfilment the seven links in awakening which are worldly; and these bring to fulfilment the supermundane nibbāna and fruit of freedom through knowledge.

[3] *vossaggapariṇāmi*, maturing (or, mature) (*pariṇāmin*) in relinquishing, letting go of, abandoning, ejecting (*vossagga*). This abandonment is two-fold: of the defilements and to the mind's leap into nibbāna, see *SA.* i. 159, *Pṭs.* i. 194.

. . . the link in awakening that is rapture . . . the link in awakening that is tranquillity . . . the link in awakening that is concentration . . . the link in awakening that is equanimity and is dependent on aloofness, dependent on detachment, dependent on cessation, ending in abandoning. Monks, when the seven links in awakening are developed thus, are made much of thus, they bring to fulfilment freedom through knowledge."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on Mindfulness when Breathing In and Out:
The Eighth

119. DISCOURSE ON MINDFULNESS OF BODY[1]

(Kāyagatāsatisutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then when a number of monks had returned from the alms-gathering after the meal and were sitting down gathered together in an assembly hall, there arose this conversation: "It is marvellous, revered sirs, it is wonderful, revered sirs, that mindfulness of body[2] when developed and made much of is of great fruit, of great advantage, as was said by the Lord who knows, who sees, the perfected one, the fully Self-Awakened One." But this conversation between these monks was interrupted. For the Lord, emerging from solitary meditation towards evening, approached the assembly hall; having approached, he sat down on the seat made ready. As he was sitting down, the Lord addressed the monks, saying: "What were you talking about here, monks, as you were sitting down? And what was your conversation that was interrupted?"

[89] "As to this, revered sir, when we had returned from the alms-gathering after our meal and were sitting down gathered together

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[1] Like Discourse No. 118, No. 119 is again only a sectional presentation of the *Satipaṭṭhāna Sutta* (*M*. Sta. 10). See also *A*. i. 43 and *Vbh*. 226.

[2] This includes both *samatha* and *vipassanā*, *MA*. iv. 144.

in the assembly hall this conversation arose: 'It is marvellous, revered sirs, it is wonderful, revered sirs, that mindfulness of body when developed and made much of is of great fruit, of great advantage, as was said by the Lord . . . fully Self-Awakened One.' This, revered sir, was our conversation that was interrupted, for then the Lord arrived."

"And how, monks, when mindfulness of body has been developed, how when it has been made much of, is it of great fruit, of great advantage? As to this, monks, a monk[1] who is forest-gone or gone to the root of a tree or gone to an empty place, sits down cross-legged, holding his back erect, arousing mindfulness in front of him. Mindful he breathes in, mindful he breathes out. Whether he is breathing in . . . breathing out a long (breath) . . . a short (breath), he comprehends, 'I am breathing in . . . out a long (breath) . . . a short (breath).' He trains himself thinking, 'I will breathe in . . . out experiencing the whole body.' He trains himself, thinking, 'I will breathe in . . . out tranquillising the activity of body.' While he is thus diligent, ardent, self-resolute, those memories and aspirations[2] that are worldly[3] are got rid of; by getting rid of them the mind itself is inwardly settled, calmed, focussed, concentrated. Thus, monks, does a monk develop mindfulness of body.

And again, monks, when a monk is walking[4] he comprehends, 'I am walking'; or when he is standing still he comprehends, 'I am standing still'; or when he is sitting down he comprehends, 'I am sitting down'; or when he is lying down he comprehends, 'I am lying down.' So that however his body is disposed he comprehends that it is like that. While he is thus diligent, ardent, self-resolute . . . the mind itself is inwardly settled, calmed, focussed, concentrated. Thus too, monks, does a monk develop mindfulness of body.

[**90**] And again, monks, a monk, when he is setting out or returning is one acting in a clearly conscious way; when he is looking in front or looking around . . . when he has bent in or stretched out (his arm) . . . when he is carrying his outer cloak, bowl and robe . . . when he is eating, drinking, chewing, tasting . . . when he is obeying the calls of nature . . . when he is walking, standing, sitting, asleep, awake, talking, silent, he is one acting in a clearly conscious way. While he

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[1] *Cf.* the following with *M.* i. 56 *ff.*

[2] *sarasaṁkappā*, as at *M.* i. 453, iii. 132, *S.* iv. 76, 190.

[3] *gehasitā*, belonging to a householder, thus thoughts, etc., belonging to the five kinds of sensual pleasures.

[4] *Cf. M.* i. 56.

is thus diligent, ardent, self-resolute . . . Thus too, monks, does a monk develop mindfulness of body.

And again, monks, a monk reflects precisely on this body itself, encased as it is in skin and full of various impurities, from the soles of the feet up and from the crown of the head down, that: 'There is connected with this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovic fluid, urine.'

Monks, it is as if there were a double mouthed provision bag that was full of various kinds of grain such as hill-paddy, paddy, kidney beans, peas, sesamum, rice; and a keen-eyed man, pouring them out, might reflect: 'That's hill-paddy, that's paddy, that's kidney beans, that's peas, that's sesamum, that's rice.' Even so, monks, does a monk reflect precisely on this body itself, encased as it is in skin and full of various impurities, from the soles of the feet up and from the crown of the head down, that: 'There is connected with this body hair of the head . . . urine.' While he is thus diligent, ardent, self-resolute . . . Thus too, monks, does a monk develop mindfulness of body.

[**91**] And again, monks, a monk reflects on this body itself according to how it is placed or disposed in respect of the elements, thinking: 'In this body there is the element of extension . . . of cohesion . . . of radiation . . . of motion.' Monks, it is as if a skilled cattle-butcher or his apprentice, having slaughtered a cow, might sit at the cross-roads displaying its carcase. Even so, monks, does a monk reflect on this body itself according to how it is placed or disposed in respect of the elements, thinking: 'In this body there is the element of extension . . . of cohesion . . . of radiation . . . of motion.' While he is thus diligent, ardent, self-resolute . . . Thus too, monks, does a monk develop mindfulness of body.

And again, monks, it is as if a monk might see, thrown aside in a cemetery a body that had been dead for one day or for two days or for three days, swollen, discoloured, decomposing; so he focuses on this body itself, thinking: 'This body too is of a similar nature, a similar constitution, it has not got past that (state of things).' While he is thus diligent, ardent, self-resolute . . . Thus too, monks, does a monk develop mindfulness of body.

And again, monks, it is as if a monk might see thrown aside in a cemetery a body which was being devoured by crows or ravens or

vultures or wild dogs or jackals or by various small creatures; so he focusses on this body itself, thinking: 'This body too is of a similar nature, a similar constitution, it has not got past that (state of things).' While he is thus diligent, ardent, self-resolute . . . Thus too, monks, does a monk develop mindfulness of body.

[**92**] And again, monks, it is as if a monk might see thrown aside in a cemetery a body which was a skeleton but with (some) flesh and blood, sinew-bound . . . a skeleton, which was fleshless but blood-bespattered, sinew-bound . . . a skeleton which was without flesh or blood, sinew-bound; or the bones scattered here and there, no longer held together: here a bone of the hand, there a foot-bone, here a leg-bone, there a rib, here a hip-bone, there a back-bone, here the skull; so he focusses on this body itself, thinking: 'This body too is of a similar nature, a similar constitution, it has not got past this (state of things).' While he is thus diligent, ardent, self-resolute . . . Thus too, monks, does a monk develop mindfulness of body.

And again, monks, it is as if a monk might see thrown aside in a cemetery a body the bones of which were white and something like sea-shells . . . a heap of dried up bones more than a year old . . . the bones gone rotten and reduced to powder; so he focusses on this body itself, thinking: 'This body too is of a similar nature, a similar constitution, it has not got past this (state of things).' While he is thus diligent, ardent, self-resolute, those memories and aspirations that are worldly are got rid of; by getting rid of them the mind is inwardly settled, calmed, focussed, concentrated. Thus too, monks, does a monk develop mindfulness of body.

And again, monks, a monk, aloof from pleasures of the senses,[1] aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. He drenches, saturates, permeates, suffuses this very body with the rapture and joy that are born of aloofness; there is no part of his whole body that is not suffused with the rapture and joy that are born of aloofness. Monks, as a skilled bath-attendant or his apprentice, having sprinkled bath-powder into a bronze vessel, might knead it while repeatedly sprinkling[2] it with water until the ball of lather had taken up moisture, was drenched with moisture, suffused with moisture inside and out, but without any oozing.

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[1] As at *M*. i. 276-278.

[2] *paripphosakaṁ paripphosakaṁ*, as at *M*. i. 276, ii. 15, iii. 140, *D*. i. 74 See *P.E.D.*

Even so, monks, does a monk drench, saturate, permeate, suffuse this very body with the rapture and joy that are born of aloofness; [**93**] there is no part of his whole body that is not suffused with the rapture and joy that are born of aloofness. While he is thus diligent, ardent, self-resolute . . . Thus too does a monk develop mindfulness of body.

And again, monks, a monk, by allaying initial thought and discursive thought, with the mind subjectively tranquillised and fixed on one point, enters on and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. He drenches, saturates, permeates, suffuses this very body with the rapture and joy that are born of concentration; there is no part of his whole body that is not suffused with the rapture and joy that are born of concentration. Monks, it is like a pool of water with water welling up within it, but which has no inlet for water from the eastern . . . western . . . northern . . . or southern side, and even if the god does not send down showers upon it from time to time, yet the current of cool water having welled up from that pool will drench, saturate, permeate, suffuse that pool with cool water. Even so, monks, does a monk drench, saturate, permeate, suffuse this very body with the rapture and joy that are born of concentration; there is no part of his whole body that is not suffused with the rapture and joy that are born of concentration. While he is thus diligent, ardent, self-resolute . . . Thus too does a monk develop mindfulness of body.

And again, monks, a monk, by the fading out of rapture, dwells with equanimity, attentive and clearly conscious and experiences in his person that joy of which the ariyans say: ' Joyful lives he who has equanimity and is mindful,' and he enters on and abides in the third meditation. He drenches, saturates, permeates, suffuses this very body with the joy that has no rapture; there is no part of his whole body that is not suffused with the joy that has no rapture. As in a pond of white . . . or red . . . or blue lotuses, some white . . . or red . . . or blue lotuses are born in the water, grow up in the water, never rising above the surface but flourishing beneath it [**94**] and from their roots to their tips are drenched, saturated, permeated, suffused by cool water; even so, monks, does a monk drench, saturate, permeate, suffuse this very body with the joy that has no rapture; there is no part of his whole body that is not suffused with the joy that has no rapture. While he is thus diligent, ardent, self-resolute . . . Thus too does a monk develop mindfulness of body.

And again, monks, a monk, by getting rid of joy and by getting

rid of anguish, by the going down of his former pleasures and sorrows, enters on and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. He, having suffused this very body with a mind that is utterly pure, utterly clean, comes to be sitting down; there is no part of his whole body that is not suffused by a mind that is utterly pure, utterly clean. Monks, it is as if a man might be sitting down who had clothed himself including his head with a white cloth; there would be no part of his whole body not covered by the white cloth. Even so, monks, a monk, having suffused this very body with a mind that is utterly pure, utterly clean, comes to be sitting down; there is no part of this whole body that is not suffused by a mind that is utterly pure, utterly clean. While he is thus diligent, ardent, self-resolute, those memories and aspirations that are worldly are got rid of; by getting rid of them the mind itself is inwardly settled, calmed, focussed, concentrated. Thus too, monks, does a monk develop mindfulness of body.[1]

Monks, those skilled states that are connected with knowledge[2] are in anyone in whom mindfulness of body has been developed and made much of. As, monks, those streams that flow down to the ocean are in anyone in whom the great ocean has been suffused by thought,[3] even so, monks, those skilled states that are connected with knowledge are in anyone in whom mindfulness of body has been developed and made much of. Monks, Māra gains access to whatever monk there is in whom mindfulness of body has not been developed, not been made much of. Monks, it is as though a man were to throw a heavy round stone into a mound of moist clay. What do you think, monks ? Would that heavy round stone gain access to[4] that mound of moist clay ?"

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[1] The parallel passage at *M*. i. 276-278 ends here.

[2] For this passage *cf. A*. i. 43. The " skilled states that are connected with knowledge," *dhammā vijjābhāgiyā*, are given as six at *A*. iii. 334: perception of impermanence, perception of the anguish in impermanence, perception of non-self in anguish, perception of getting rid of, perception of detachment, perception of stopping. But *MA*. iv. 145 says that here the knowledge of insight, psychic power made by mind, the six super-knowledges are connected with knowledge.

[3] By *deva*-vision, *MA*. iv. 145.

[4] Although the English may suffer from the use of this strange expression, and although some such phrase as " makes an impression on " would sound more natural here, it yet seems that by translating *labhati otāraṁ* all through this passage by " gains access to " (and this is precisely what is meant in the

" Yes, revered sir."

[**95**] " Even so, monks, Māra gains access to, Māra gets a chance over anyone in whom mindfulness of body has not been developed, not made much of. Monks, it is as though there were a dry sapless stick,[1] and a man were to come along bringing an upper piece of fire-stick, thinking: ' I will light a fire, I will get heat.' What do you think, monks ? Could that man, bringing an upper piece of fire-stick and rubbing that dry sapless stick (with it), light a fire, could he get heat ?"

" Yes, revered sir."

" Even so, monks, Māra gains access to, Māra gets a chance over anyone in whom mindfulness of body has not been developed, not been made much of. Monks, it is as though a water-pot were standing void and empty on its support, and a man were to come along bringing a load of water. What do you think, monks ? Would that man get a chance to unload the water ?"

" Yes, revered sir."

" Even so, monks, Māra gains access to, Māra gets a chance over anyone in whom mindfulness of body has not been developed, not been made much of. (But), monks, Māra does not gain access to, Māra does not get a chance over anyone in whom mindfulness of body has been developed and made much of. Monks, it is as though a man were to throw a light ball of thread against a door-panel[2] made entirely from heartwood. What do you think, monks ? Would that light ball of thread gain access to a door-panel made entirely from heartwood ?"

" No, revered sir."

" Even so, monks, Māra does not gain access to, Māra does not get a chance over anyone in whom mindfulness of body has been developed and made much of. It is as though, monks, there were a wet sappy stick,[3] and a man were to come along bringing an upper piece of fire-stick, thinking: ' I will light a fire, I will get heat.' What [**96**] do you think, monks ? Could that man, bringing an upper piece of fire-stick and rubbing that wet sappy stick (with it), light a fire, could he get heat ?"

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case of Māra), the Pali sequence of thought and argument is better preserved and conveyed.

[1] *Cf. M.* i. 242.

[2] *aggaḷaphalaka*, the board and bolt. *MA.* iv. 145 says *kavāṭa*, the panel of a door.

[3] *Cf. M.* i. 240.

" No, revered sir."

" Even so, monks, Māra does not gain access to, Māra does not get a chance over anyone in whom mindfulness of body has been developed and made much of. Monks, it is as though[1] a full water-pot, brimming with water so that a crow could drink from it, were placed in a support, and a man were to come along bringing a load of water. What do you think, monks ? Would that man get a chance to unload the water ?"

" No, revered sir."

" Even so, monks, Māra does not gain access to, Māra does not get a chance over anyone in whom mindfulness of body has been developed and made much of. Anyone, monks, in whom mindfulness of body has been developed and made much of, turns his mind to this or that realisation through super-knowledge of a thing that may be realised through super-knowledge and achieves ability as a witness now here, now there, whatever may be the plane.[2] Monks, it is as though a full water-pot, brimming with water so that a crow could drink from it, were placed in a support and a strong man were to rock it from side to side—would the water spill ?"

" Yes, revered sir."

" Even so, monks, anyone in whom mindfulness of body has been developed and made much of, turns his mind to this or that realisation through super-knowledge of a thing that may be realised through super-knowledge and achieves ability as a witness now here, now there, whatever may be the plane. Monks, it is as though[3] there were a tank on a level stretch of ground, its four sides strengthened with dykes, full and brimming with water so that a crow could drink from it, and a strong man were to loosen a dyke at this side or that—would the water spill ?"

[97] " Yes, revered sir."

" Even so, monks, anyone in whom mindfulness of body has been developed and made much of, turns his mind to this or that realisation through super-knowledge of a thing that may be realised through super-knowledge and achieves ability as a witness now here, now there, whatever may be the plane. Monks, it is as though[4]

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[1] *Cf. A.* iii. 27.

[2] *tatra tatr' eva sakkhibhavyataṁ pāpuṇāti sati sati āyatane. Cf. M.* i. 494, *A.* i. 255-258, iii. 17-19, 27; quoted at *Asl.* 141. At *MA.* iv. 146 *āyatana* is explained by *kāraṇa*, in its turn explained by *abhiññā*. Therefore now one, now another of the high meditative planes, *āyatana*, is suggested.

[3] As at *A.* iii. 28.

[4] As at *M.* i. 124, *A.* iii. 28, *S.* iv. 176.

at a cross-roads on level ground a chariot were standing harnessed with thoroughbreds, the goad hanging ready; and a skilled groom, a charioteer of horses to be tamed, having mounted it, having taken the reins in his left hand, the goad in his right, were to drive up and down as he liked; even so, monks, anyone whomsoever in whom mindfulness of body has been developed and made much of, turns his mind to this and that realisation through super-knowledge of a thing that may be realised through super-knowledge and achieves ability as a witness now here, now there, whatever may be the plane.

Monks, these ten advantages are to be expected from pursuing mindfulness of body, developing it, making much of it, making it a vehicle, making it a foundation, practising it, increasing it, and fully undertaking it.[1] What ten ? He is one who overcomes dislike and liking,[2] and dislike (and liking) do not overcome him; he fares along constantly conquering any dislike (and liking) that have arisen. He is one who overcomes fear and dread,[3] and fear and dread do not overcome him; and he fares along constantly conquering any fear and dread that have arisen. He is one who bears[4] cold, heat, hunger, thirst, the touch of gadfly, mosquito, wind and sun, creeping things, ways of speech that are irksome, unwelcome; he is of a character to bear bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. [**98**] He is one who at will,[5] without trouble, without difficulty, acquires the four meditations that are of the purest mentality, abidings in ease here and now. He experiences the various forms of psychic power: having been one he is manifold; having been manifold he is one; manifest or invisible he goes unhindered through a wall, a rampart, a mountain as if through air; he plunges into the ground and shoots up again as if in water; he walks upon the water without parting it as if on the ground; sitting cross-legged he travels through the air like a bird on the wing; with his hand he rubs and strokes this moon and sun

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[1] *Cf. S.* iv. 200; also *D.* ii. 103, *A.* iv. 290, *Ud.* 62.

[2] As at *M.* i. 33, *A.* v. 132. *Aratiratisaho*: Neumann, vol. iii, p. 214 proposes to read here *arati-r-atisaho*, because *M.* text proceeds: *na ca taṁ aratiṁ sahati, uppannaṁ aratim abhibhuyya.* But it would seem better to follow *A.* v. 132 which reads: *aratiratisaho assaṁ na ca mam aratirati saheyya uppannam aratiratim abhibhuyya.* Here " dislike and liking " are kept throughout, and moreover this pair balances the next: " fear and dread."

[3] As at *M.* i. 33, *A.* v. 132.

[4] *Cf. M.* i. 10 where these are cankers to be got rid of by endurance; *cf.* also *A.* iii. 389, v. 132.

[5] As at *M.* i. 33, which see also for the remainder of the above passage.

although they are of such mighty power and majesty; and even as far as the Brahma-world he has power in respect of his person. By the purified *deva*-like hearing which surpasses that of men he hears both (kinds of) sounds—*deva*-like ones and human ones, whether they be far or near. He comprehends by mind the minds of other beings, of other individuals, so that he comprehends of a mind that is full of attachment . . . aversion . . . confusion, that it is full of attachment . . . aversion . . . confusion; or of a mind that is without attachment . . . aversion . . . confusion, that it is without attachment . . . aversion . . . confusion; or he comprehends of a mind that is contracted that it is contracted, or of a mind that is distracted that it is distracted; or of a mind that has become great that it has become great, or of a mind that has not become great that it has not become great; or of a mind with (some other mental state) superior to it that it has (some other mental state) superior to it, or of a mind that has no (other mental state) superior to it that it has no (other mental state) superior to it; or of a mind that is composed that it is composed, or of a mind that is not composed that it is not composed; or of a mind that is freed that it is freed, or of a mind that is not freed that it is not freed. He recollects manifold former habitations, that is to say one [**99**] birth and two births and . . . Thus he recollects (his) former habitations in all their modes and detail. With the purified *deva*-vision surpassing that of men he beholds beings as they pass hence and come to be; he comprehends that beings are mean, excellent, fair, foul, in a good bourn, in a bad bourn according to the consequences of deeds. By the destruction of the cankers, having realised here and now by his own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering thereon, he abides therein. Monks, these ten advantages are to be expected from pursuing mindfulness of body, developing it, making much of it, making it a vehicle, making it a foundation, practising it, increasing it and fully undertaking it."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on Mindfulness of Body: The Ninth

120. DISCOURSE ON UPRISING BY MEANS OF ASPIRATION[1]

(Saṁkhāruppattisutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"I will teach you, monks, uprising through aspiration. Listen to it, pay careful attention and I will speak."

"Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"Herein, monks, a monk is endowed with faith, he is endowed with moral habit, he is endowed with learning, he is endowed with relinquishment, he is endowed with wisdom. It occurs to him: 'O that at the breaking up of the body after dying I might arise in companionship with rich nobles.' He fixes his mind on this, he resolves his mind on this, he develops his mind for this.[2] [**100**] These aspirations and abidings[3] of his, developed thus, made much of thus, conduce to uprising there. This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. It occurs to him: 'O that at the breaking up of the body after dying I might arise in companionship with rich brahmans . . . with rich householders.' He fixes his mind on this . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Four Great Regent Devas are long-lived, beautiful,

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[1] *Saṅkhāra* is not here carrying any of its more usual senses, but has the meaning of purposeful intellection; see *P.E.D.* s.v. *saṅkhāra*. This is recognised at *MA*. iv. 146 which explains by *patthanā*, aiming at, wishing, aspiration. This is one thing while "the five things beginning with faith" are another. Both are necessary to assure the bourn, *gati*.

[2] *Cf. A*. iv. 239 for this sequence and for the following passage; but it enumerates fewer classes of *devas* than does this Discourse.

[3] Reading *vihārā* with *MA*. iv. 146 and one textual *v.l.*, as against text's ***vihāro.***

abounding in happiness. It occurs to him: 'O that . . . I might arise in companionship with the Four Great Regent Devas.' He fixes his mind on this . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Devas of the Thirty-Three . . . the Yāma Devas . . . the Devas of Delight . . . the Devas who delight in creating . . . the Devas who have power over the creations of others are long-lived, beautiful, abounding in happiness. It occurs to him: 'O that . . . I might arise in companionship with the Devas who have power over the creations of others.' He fixes his mind on this . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith [**101**] . . . with wisdom. He hears that the Brahmā of a thousand-world-system is long-lived, beautiful, abounding in happiness. Monks, a Brahmā of a thousand-world-system dwells suffusing and pervading (in meditation)[1] the system of the thousand worlds;[2] and he dwells too suffusing and pervading (in meditation) those beings that have uprisen there. It is as though, monks, a man with vision had taken some emblic myrobalan[3] in his hand and were to gaze at it; even so, monks, does a Brahmā of a thousand-world-system dwell suffusing and pervading (in meditation) the system of the thousand worlds; and he dwells too suffusing and pervading (in meditation) those beings that have uprisen there. It occurs to him:[4] 'O that . . . I might arise in companionship with a Brahmā of a thousand-world-system.' He fixes his mind on this . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Brahmā of a two-thousand . . . three-thousand . . . four-thousand . . . five-thousand-world-system is long-lived, beautiful, abounding in happiness. Monks, a Brahmā of a five-thousand-world-system dwells suffusing and pervading (in meditation) the

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[1] On *pharitvā adhimuccitvā* see Intr., p. xx.

[2] *Cf. A.* i. 228; *D.* i. 46; *DA.* i. 301.

[3] *āmaṇḍa* (not in *P.E.D.*) explained by *āmalaka*, the usual word for emblic myrobalan, at *MA.* iv. 147. Childers and Monier-Williams give the castor-oil plant however for *āmaṇḍa*. In either case it seems likely that the seeds are being referred to rather than the plants themselves. Pali knows *eraṇḍa* (Skrt. also *eraṇḍa*) for castor-oil plant, *Ricinus communis*. Among the Indian vernacular names for this are *amanakkąm* and *amadam*, George Watt, *Commercial Products of India*, London, 1908, p. 915.

[4] *I.e.* the monk.

system of the five-thousand worlds. And he dwells too suffusing and pervading (in meditation) those beings that have uprisen there. It is as though, monks, a man with vision had taken five emblic myrobalans in his hand and were to gaze at them; even so, monks, does a Brahmā of a five-thousand-world-system dwell suffusing and pervading (in meditation) the system of the five-thousand worlds; and he dwells too suffusing and pervading (in meditation) those beings that have uprisen there. It occurs to him: 'O that . . . I might arise in companionship with a Brahmā of a five-thousand-world-system.' He fixes his mind on that . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Brahmā of a ten-thousand-world-system is long-lived, beautiful, abounding in happiness. Monks, a Brahmā of a ten-thousand-world-system [**102**] dwells suffusing and pervading (in meditation) the system of the ten-thousand worlds; and he dwells too suffusing and pervading (in meditation) those beings that have uprisen there. Monks, it is like a lovely beryl gem[1] of the finest water, superbly cut with eight facets, which shines and gleams when laid on a pale cloth; even so, monks, does a Brahmā of a ten-thousand-world-system dwell suffusing and pervading (in meditation) the system of the ten-thousand worlds; and he dwells too suffusing and pervading (in meditation) those beings that have uprisen there. It occurs to him: 'O that . . . I might arise in companionship with a Brahmā of a ten-thousand-world-system.' He fixes his mind on that . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Brahmā of a hundred-thousand-world-system is long-lived, beautiful, abounding in happiness. Monks, a Brahmā of a hundred-thousand-world-system dwells suffusing and pervading (in meditation) the system of the hundred-thousand worlds; and he dwells too suffusing and pervading (in meditation) the beings that have uprisen there. Monks, as an ornament[2] of river-gold,[3] most

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[1] As at *M*. ii. 17; *D*. i. 76, ii. 13; *S*. i. 65, etc.

[2] *nekkha*; with *v.l. nikkha*. *Cf. S*. i. 65; *A*. i. 181, ii. 8, 29; *Dhp*. 230; *DhA*. 239 and see *G.S*. ii. 8, *n*. 2. At *MA*. iv. 147 a *nikkha* is spoken of as worth five *suvaṇṇas*, and at *VvA*. 104 as fifteen *suvaṇṇas*. The value may have changed according to the locality.

[3] *jambonada*. According to *MA*. iv. 147 and *SA*. i. 125 this is produced by the leaves of great *jambu*-trees; they fall into the rivers on whose banks the trees grow and gradually reach the sea.

skilfully wrought in the crucible of a clever goldsmith, shines and glows and gleams when laid on a pale cloth; even so, monks, does a Brahmā of a hundred-thousand-world-system dwell suffusing and pervading (in meditation) the system of the hundred-thousand worlds; and he dwells too suffusing and pervading (in meditation) the beings that have uprisen there. It occurs to him: 'O that . . . I might arise in companionship with a Brahmā of a hundred-thousand-world-system.' He fixes his mind on that . . . This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Devas of Splendour . . . of limited Splendour . . . of boundless Splendour . . . of Light . . . of limited Light . . . of boundless Light . . . the Radiant Devas are long-lived, beautiful, abounding in happiness. It occurs to him . . . that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Devas of Lustre . . . of limited Lustre . . . of boundless Lustre . . . the Lustrous Devas are long-lived, beautiful, abounding in happiness. It occurs to him . . . that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . [**103**] . . . with wisdom. He hears that the Vehapphala Devas . . . the Aviha Devas . . . the Atappa Devas . . . the Sudassi Devas . . . the Akaniṭṭha Devas are long-lived, beautiful, abounding in happiness. It occurs to him . . . that conduces to uprising there.

And again, monks, a monk is endowed with faith . . . with wisdom. He hears that the Devas that have reached the plane of infinite *ākāsa* are long-lived, beautiful, abounding in happiness. It occurs to him . . . that conduces to uprising there.

And again, monks, a monk is endowed with faith, he is endowed with moral habit, he is endowed with learning, he is endowed with relinquishment, he is endowed with wisdom. He hears that the Devas that have reached the plane of infinite consciousness . . . the Devas that have reached the plane of no-thing . . . the Devas that have reached the plane of neither-perception-nor-non-perception are long-lived, beautiful, abounding in happiness. It occurs to him: 'O that at the breaking up of the body after dying I might arise in companionship with the Devas that have reached the plane of neither-perception-nor-non-perception.' He fixes his mind on this, he resolves his mind on this, he develops his mind for this. These aspirations and abidings of his, developed thus, made much of thus,

conduce to uprising there. This, monks, is the way, this the course that conduces to uprising there.

And again, monks, a monk is endowed with faith, moral habit, learning, relinquishment and wisdom. It occurs to him: 'O that by the destruction of the cankers, having realised here and now by my own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering thereon, I might abide therein.' He, by the destruction of the cankers, having here and now realised through his own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering thereon, abides therein. This monk uprises not anywhere, monks, he uprises nowhere."[1]

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on Uprising by means of Aspiration:
The Tenth

Division of the Uninterrupted:
The Second

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[1] *na katthaci uppajjati na kuhiñci uppajjati. Cf. M.* iii. 45 where it is also said of an arahant *na kiñci na kuhiñci na kenaci maññati.*

III. THE DIVISION ON EMPTINESS

(Suññatavagga)

121. LESSER DISCOURSE ON EMPTINESS

(Cūḷasuññatasutta)

[**104**] THUS have I heard: At one time the Lord was staying near Sāvatthī in the Eastern monastery in the palace of Migāra's mother. Then the venerable Ānanda, emerging from solitary meditation towards evening, approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord:

"At one time, revered sir, the Lord was staying among the Sakyans. Nagaraka is the name of a market town of the Sakyans. And while I was there, revered sir, face to face with the Lord I heard, face to face I learnt: 'I, Ānanda, through abiding in (the concept of) emptiness, am now abiding in the fulness thereof.'[1] I hope that I heard this properly, revered sir, learnt it properly, attended to it properly and understood it properly ?"

"Certainly, Ānanda, you heard this properly, learnt it properly, attended to it properly and understood it properly. Formerly I, Ānanda, as well as now, through abiding in (the concept of) emptiness, abide in the fulness thereof. As this palace of Migāra's mother is empty of elephants, cows, horses and mares, empty of gold and silver, empty of assemblages of men and women, and there is only this that is not emptiness, that is to say the solitude[2] grounded on the Order of monks;[3] even so, Ānanda, a monk, not attending to the perception of village, not attending to the perception of human beings, attends to solitude grounded on the perception of forest.[4] His mind is satisfied with,[5] pleased with, set on and freed in[6] the

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[1] *Cf. M.* iii. 294, *Vin.* ii. 304. See *Pts. Contr.*, p. 142, *n.* 4 and *Bud. Psych. Ethics*, p. 91, *n.* 2.

[2] *ekatta* is also unity, oneness. *MA.* iv. 151 explains by *ekabhāva.*

[3] *bhikkhusaṁghaṁ paṭicca ekattaṁ.*

[4] He attends to one (particular) forest, thinking, "this is the forest, this a tree, this an incline, this a thicket," *MA.* iv. 151. *Cf. A.* iii. 343, *araññasaññaṁ yeva manasikarissati ekattaṁ*; and *Thag.* 110, *araññasaññiṁ.*

[5] *pakkhandati*, perhaps "leaps forward," glossed at *MA.* iv. 151 by *otarati*, goes down into. *Cf. M.* i. 186 for this sequence of terms, also *Miln.* 326.

[6] *vimuccati* throughout the text, *adhimuccati* in the Comy.

perception of forest. He comprehends thus: 'The disturbances there might be resulting from the perception of village do not exist here; the disturbances there might be resulting from the perception of human beings do not exist here. There is only this degree of disturbance, that is to say solitude grounded on the perception of forest.' He comprehends, 'This perceiving is empty of the perception of village.' He comprehends, 'This perceiving is empty of the perception of human beings. And there is only this that is not emptiness, that is to say solitude grounded on the perception of forest.' He regards that which is not there as empty of it. [**105**] But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ānanda, this comes to be for him a true, not a mistaken, utterly purified realisation of (the concept of) emptiness.[1]

And again, Ānanda, a monk, not attending to the perception of human beings, not attending to the perception of forest, attends to solitude grounded on the perception of earth. Ānanda, it is like a bull's hide well stretched on a hundred pegs, its virtue gone. Even so, Ānanda, a monk, not attending to anything on this earth: dry land and swamps,[2] rivers and marshes,[3] (plants) bearing stakes and thorns, hills and plains, attends to solitude grounded on the perception of earth. His mind is satisfied with, pleased with, set on and freed in the perception of earth. He comprehends thus: 'The disturbances there might be resulting from the perception of human beings do not exist here; the disturbances there might be resulting from the perception of forest do not exist here. There is only this degree of disturbance, that is to say solitude grounded on the perception of earth.' He comprehends, 'This perceiving is empty of the perception of human beings; this perceiving is empty of the perception of forest. And there is only this that is not emptiness, that is to say solitude grounded on the perception of earth.' He regards that which is not there as empty of it. But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ānanda, this too comes to be for him a true, not mistaken, and utterly purified realisation of (the concept of) emptiness.

And again, Ānanda, a monk, not attending to the perception of forest, not attending to the perception of earth, attends to solitude grounded on the perception of the plane of infinite *ākāsa*. His mind is satisfied with, pleased with, set on and freed in the perception

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[1] *suññatāvakkanti*.

[2] *ukkūlavikūla* as at *A*. i. 35; *MA*. iv. 153 says the dry parts and the swamps.

[3] As at *A*. i. 35.

of the plane of infinite *ākāsa*. He comprehends thus: 'The disturbances there might be resulting from the perception of forest do not exist here; the disturbances there might be [**106**] resulting from the perception of earth do not exist here. There is only this degree of disturbance, that is to say solitude grounded on (the perception of[1]) the plane of infinite *ākāsa*.' He comprehends, 'This perceiving is empty of the perception of forest.' He comprehends, 'This perceiving is empty of the perception of earth. And there is only this that is not emptiness, that is to say the solitude grounded on the perception of the plane of infinite *ākāsa*.' He regards that which is not there as empty of it. But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ānanda, this too comes to be for him a true . . . realisation of (the concept of) emptiness.

And again, Ānanda, a monk, not attending to the perception of earth, not attending to the perception of the plane of infinite *ākāsa*, attends to solitude grounded on (the perception of[1]) the plane of infinite consciousness. His mind is satisfied with . . . and freed in the perception of the plane of infinite consciousness. He comprehends thus: 'The disturbances there might be resulting from the perception of earth . . . from the perception of the plane of infinite *ākāsa* do not exist here. There is only this degree of disturbance, that is to say solitude grounded on the perception of the plane of infinite consciousness.' He comprehends, 'This perceiving is empty of the perception of earth . . . empty of the perception of the plane of infinite *ākāsa*. And there is only this that is not emptiness, that is to say solitude grounded on the perception of the plane of infinite consciousness.' He regards that which is not there as empty of it. But in regard to what remains he comprehends, 'That being, this is.' Thus, Ānanda, this too comes to be for him a true . . . realisation of (the concept of) emptiness.

And again, Ānanda, a monk, not attending to the perception of the plane of infinite *ākāsa*, not attending to the perception of the plane of infinite consciousness, attends to solitude grounded on the perception of the plane of no-thing. His mind is satisfied with . . . and freed in the perception of the plane of no-thing. He comprehends thus: 'The disturbances there might be resulting from the perception of the plane of infinite *ākāsa* . . . from the perception of the plane of infinite consciousness do not exist here. There is only this degree of disturbance, that is to say solitude grounded on

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[1] Omitted in the text, but needed for the sake of consistency.

the perception of the plane of no-thing.' He comprehends, 'This perceiving is empty of the perception of the plane of infinite *ākāsa*.' [**107**] He comprehends, 'This perceiving is empty of the perception of the plane of infinite consciousness. And there is only this that is not emptiness, that is to say solitude grounded on the perception of the plane of no-thing.' He regards that which is not there as empty of it. But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ānanda, this too comes to be for him a true . . . realisation of (the concept of) emptiness.

And again, Ānanda, a monk, not attending to the perception of the plane of infinite consciousness, not attending to the perception of the plane of no-thing, attends to solitude grounded on the perception of the plane of neither-perception-nor-non-perception. His mind is pleased with . . . and freed in the perception of the plane of neither-perception-nor-non-perception. He comprehends thus: 'The disturbances there might be resulting from the perception of the plane of infinite consciousness . . . resulting from the perception of the plane of no-thing do not exist here. There is only this degree of disturbance, that is to say solitude grounded on the perception of the plane of neither-perception-nor-non-perception.' He comprehends, 'This perceiving is empty of the perception of the plane of infinite consciousness . . . of the perception of the plane of no-thing. And there is only this that is emptiness, that is to say solitude grounded on the perception of the plane of neither-perception-nor-non-perception.' He regards that which is not there as empty of it. But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ānanda, this too comes to be for him a true . . . realisation of (the concept of) emptiness.

And again, Ānanda, a monk, not attending to the perception of the plane of no-thing, not attending to the perception of the plane of neither-perception-nor-non-perception, attends to solitude grounded on the concentration of mind that is signless.[1] His mind is satisfied with . . . and freed in the concentration of mind that is signless. He comprehends thus: 'The disturbances there might be resulting from the perception of the plane of no-thing . . . from the perception of the plane of neither-perception-nor-non-perception do not exist here. There is only this degree of disturbance, that is to say the six sensory fields that, conditioned by life, are grounded on this

[1] The concentration of mind in insight, *vipassanācittasamādhi*, *MA*. iv. 153, which also says that as it is without a permanent sign it is called "signless," *animitta*.

body itself. [**108**] He comprehends: 'This perceiving is empty of the plane of no-thing . . . empty of the perception of the plane of neither-perception-nor-non-perception. And there is only this that is not emptiness, that is to say the six sensory fields that, conditioned by life, are grounded on this body itself.' He regards that which is not there as empty of it. But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ānanda, this too comes to be for him a true, not mistaken, utterly purified realisation of (the concept of) emptiness.

And again, Ānanda, a monk, not attending to the perception of the plane of no-thing, not attending to the perception of the plane of neither-perception-nor-non-perception, attends to solitude grounded on the concentration of mind that is signless.[1] His mind is satisfied with, pleased with, set on and freed in the concentration of mind that is signless. He comprehends thus, 'This concentration of mind that is signless is effected and thought out.[2] But whatever is effected and thought out, that is impermanent, it is liable to stopping.' When he knows this thus, sees this thus, his mind is freed from the canker of sense-pleasures and his mind is freed from the canker of becoming and his mind is freed from the canker of ignorance. In freedom is the knowledge that he is freed and he comprehends: 'Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so.' He comprehends thus: 'The disturbances there might be resulting from the canker of sense-pleasures do not exist here; the disturbances there might be resulting from the canker of becoming do not exist here; the disturbances there might be resulting from the canker of ignorance do not exist here. And there is only this degree of disturbance, that is to say the six sensory fields that, conditioned by life, are grounded on this body itself.' He comprehends: 'This perceiving is empty of the canker of sense-pleasures.' He comprehends: 'This perceiving is empty of the canker of becoming.' He comprehends: 'This perceiving is empty of the canker of ignorance. And there is only this that is not emptiness, that is to say the six sensory fields that, conditioned by life, are grounded on this body itself.' He regards that which is not there as empty of it. But in regard to what remains he comprehends: 'That being,

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[1] *MA*. iv. 154 says that *animitta* is spoken of again in order to show *vipassanāya paṭivipassanaṁ*, the insight that is complementary to (? *paṭi-*) insight, or a reflex of it.

[2] *Cf. M*. i. 350, iii. 244, *S*. ii. 65, *A*. v. 343.

this is.' Thus, Ānanda, this [**109**] comes to be for him a true, not mistaken, utterly purified and incomparably highest realisation of (the concept of) emptiness.

And those recluses or brahmans, Ānanda, who in the distant past, entering on the utterly purified and incomparably highest (concept of) emptiness, abided therein—all these, entering on precisely this utterly purified and incomparably highest (concept of) emptiness, abided therein. And those recluses or brahmans, Ānanda, who in the distant future, entering on the utterly purified and incomparably highest (concept of) emptiness, will abide therein—all these, entering on precisely this utterly purified and incomparably highest (concept of) emptiness, will abide therein. And those recluses or brahmans, Ānanda, who at present, entering on the utterly purified and incomparably highest (concept of) emptiness, are abiding in it—all these, entering on precisely this utterly purified and incomparably highest (concept of) emptiness, are abiding therein. Wherefore, Ānanda, thinking: 'Entering on the utterly purified and incomparably highest (concept of) emptiness, I will abide therein'—this is how you must train yourself, Ānanda."

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Lesser Discourse on Emptiness:
The First

122. GREATER DISCOURSE ON EMPTINESS

(Mahāsuññatasutta)

Thus have I heard: At one time the Lord was staying among the Sakyans near Kapilavatthu in Nigrodha's park.[1] Then the Lord, having dressed early in the morning, taking his bowl and robe entered Kapilavatthu for almsfood. When he had walked in Kapilavatthu for almsfood and was returning from the almsgathering after the meal, he approached the dwelling-place of the Sakyan Kāḷakhe-

[1] See *M.L.S.* i. 119.

maka[1] for the day-sojourn. Now at that time many lodgings[2] were prepared in the dwelling-place of Kāḷakhemaka the Sakyan. The Lord saw these many [**110**] lodgings prepared in the dwelling-place of Kāḷakhemaka the Sakyan, and when the Lord had seen them it occurred to him: "Many lodgings are prepared in the dwelling-place of Kāḷakhemaka the Sakyan. Are many monks staying here?"

Now at that time the venerable Ānanda together with many monks was making up robe-material in the dwelling-place of Ghaṭāya the Sakyan.[3] Then the Lord, emerging from solitary meditation towards evening, approached the dwelling-place of Ghaṭāya the Sakyan; having approached, he sat down on a seat that was ready. While he was sitting down the Lord addressed the venerable Ānanda, saying: "Many lodgings, Ānanda, are prepared in the dwelling-place of Kāḷakhemaka the Sakyan. Are many monks staying there?"

"Many lodgings, revered sir, are prepared in the dwelling-place of Kāḷakhemaka the Sakyan; many monks are staying there. It is our time, revered sir, for making up robe-material."

"Ānanda, a monk does not shine[4] who delights in his own group,[5] is delighted by his own group, is intent on delight in his own group,[6] who delights in some other group, is delighted by some other group, is rejoiced by some other group. Indeed, Ānanda, the situation does not exist when a monk, delighting in his own group, delighted by his own group, intent on delight in his own group, delighting in some other group, delighted by some other group, rejoicing in some other group, can be one who acquires at will, without trouble, without difficulty, that which is the happiness of renunciation,[7] the happiness of aloofness,[8] the happiness of calm,[9] the happiness of self-awakening.[10] But, Ānanda, the situation exists when it is

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[1] Khemaka was his name; his complexion was dark, *kāḷa*, *MA*. iv. 155.

[2] Of various kinds: beds, seats, mattresses, squatting mats, straw mats, strips of hide, grass, leaves, branches, all placed touching one another, for this is where groups of monks were staying, *MA*. iv. 155.

[3] Like the dwelling-place of Kāḷakhemaka, Ghaṭāya's was also built in Nigrodha's park (or, monastery), *MA*. iv. 157.

[4] In the Buddha's teaching, *MA*. iv. 158.

[5] *saṁgaṇika* is explained as a coming together of one's own company, while a group, *gaṇa*, is a coming together of various persons, *MA*. iv. 158. It is only the monk who delights in solitude who "shines."

[6] As at *D*. ii. 78.

[7] Of the sense-pleasures, *MA*. iv. 158.

[8] From the sense-pleasures.

[9] This conduces to allaying attachment, aversion and confusion.

[10] This conduces to the goal of awakening to the way(s).

expected of a monk who dwells alone, remote from a group, that he will be one who acquires at will, without trouble, without difficulty, that which is the happiness of renunciation, the happiness of aloofness, the happiness of calm, the happiness of self-awakėning.

Indeed, Ānanda, the situation does not exist when a monk, delighting in his own group . . . rejoicing in some other group, entering on the freedom of mind that is temporal and pleasing[1] or on that which is not temporal and is unshakable,[2] will abide in it. But, Ānanda, the situation exists when it is expected of a monk who dwells alone, remote from a group, that, entering on the freedom of mind that is temporal and pleasing [**111**] or on that which is not temporal and is unshakable, he will abide in it. I, Ānanda, do not behold one material shape[3] wherein is delight, wherein is content, but that from its changing and becoming otherwise there will not arise grief, sorrow, suffering, lamentation and despair.

But this abiding, Ānanda, has been fully awakened to by the Tathāgata, that is to say, by not attending to any signs,[4] the entering on and abiding[5] in an inward (concept of) emptiness.[6] And if, Ānanda, while the Tathāgata is abiding in this abiding there are monks, nuns, men and women lay followers, kings and kings' ministers, leaders and disciples of other sects who approach him, then, Ānanda, the Tathāgata with his whole mind tending to aloofness, leaning to aloofness, inclining to aloofness, remote, delighting in renunciation, bringing to an end all the things on which the cankers are founded, speaks there[7] as one intent only on inspiring them.[8] Wherefore, Ānanda, if a monk should desire: 'Entering on

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[1] *sāmāyikā kantā cetovimutti.* At the time the mind is concentrated there is freedom from the defilements. *MA.* iv. 158, quoting *Pṭs.* ii. 40 says that this temporal (or temporary) deliverance consists in the attainments of the four *jhānā* and the four planes of immateriality. See *M.* i. 196 *f.*, and *M.L.S.* i. 243.

[2] *asāmāyikā akuppā cetovimutti.* This is freedom from the defilements and has not to do with things of time. So it is freedom that is immovable, supermundane. It consists of the four ariyan Ways and the four fruits of recluseship. *MA.* iv. 159, quoting *Pṭs.* ii. 40 which adds nibbāna.

[3] *rūpa*, called *sarīra*, body, at *MA.* iv. 159.

[4] *nimitta*, signs of the phenomenal world.

[5] *viharituṁ*, with *v.ll. viharataṁ, viharati.*

[6] As though alone, even though sitting in the midst of a company.

[7] In the midst of that company, *MA.* iv. 160.

[8] *aññadatthu uyyojaniyapaṭisaṁyuttaṁ yeva kathaṁ kattā hoti*; also at *A.* iv. 233. This is a passage of great difficulty, partly because of the two meanings of *uyyojeti*: (1) to incite, instigate, (2) to dismiss. *MA.* iv. 160, reading *uyyojanikapaṭisaṁyuttaṁ*, says that, in saying, "Go away, you," the

an inward (concept of) emptiness, may I dwell therein,' that monk, Ānanda, should steady, calm, make one-pointed and concentrate[1] his mind precisely on what is inward.

And how, Ānanda, does a monk steady, calm, make one-pointed and concentrate his mind precisely on what is inward ? As to this, Ānanda, a monk, aloof from pleasures of the senses, aloof from unskilled states of kind, entering on it abides in the first mediation . . . the second . . . the third . . . the fourth meditation. Even so, Ānanda, does a monk steady, calm, make one-pointed and concentrate his mind precisely on what is inward.

[112] He attends to an inward (concept of) emptiness. While he is attending to the inward (concept of) emptiness, his mind is not satisfied with, not pleased with, not set on, not freed in the inward (concept of) emptiness. This being so, Ānanda, the monk comprehends thus: 'While I was attending to an inward (concept of) emptiness my mind was not satisfied with . . . not freed in the inward (concept of) emptiness.' So he is clearly conscious in regard to it. He attends to an external (concept of) emptiness.[2] He attends to an inward and to an external (concept of) emptiness.[3] He attends to imperturbability.[4] While he is attending to imperturbability his

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expression is thus connected with words of dismissal, *uyyojanikena vacanena*. And it proceeds: When the Lord had arisen after lying down after a meal . . . he attained the attainment of the fruit(s). At that time the company assembled to hear *dhamma*. The Lord . . . taught *dhamma*, and without letting pass the right time (to hear it), he *vivekaninnena cittena parisaṁ uyyojeti*. This could mean either: with his mind tending to aloofness he dismissed the company; or: with his mind tending to aloofness he inspired the company. E. M. Hare at *G.S.* iv. 158 renders the phrase as: " entirely confines his talk to the subject of going apart." It is possible that *uyyojeti* should be understood in both its meanings: that the Lord incited the company to seek aloofness for themselves and also dismissed them in order that they might do so. If we were to take *uyyojeti* only as " to dismiss," this would imply a certain selfishness on the Lord's part, and the *AA*. (iv. 122) is apparently against this: *tesaṁ upaṭṭhānagamanakaṁ yevā ti attho*, the meaning is going to their service (*i.e.* helping them).

[1] *Cf. M*. i. 116, *A*. ii. 94.

[2] To the five *khandhā* of another (person), *MA*. iv. 161.

[3] Sometimes to the one and sometimes to the other, *MA*. iv. 161. *Cf.* the internal and external contemplation of the body at *M*. i. 56 (*M.L.S*. i. 72 and see there *n*. 4).

[4] *ānañja*. *Cf. M*. ii. 229, *Vin*. iii. 4. " Thinking, I will become freed both ways," he attends to the attainment of immateriality and imperturbability, *āñaja-arūpasamāpatti*, *MA*. iv. 161. *VinA*. 157 glosses by *acala*, unshaking, steady.

mind is not satisfied with . . . not freed in imperturbability. This being so, Ānanda, the monk comprehends thus: 'While I was attending to imperturbability my mind was not satisfied with . . . not freed in imperturbability.' So he is clearly conscious in regard to it. Ānanda, that monk should steady, calm, make one-pointed and concentrate his mind precisely on what is inward in that earlier[1] sign of concentration itself. He attends to the inward (concept of) emptiness. While he is attending to the inward (concept of) emptiness, his mind is satisfied with, pleased with, set on and freed in the inward (concept of) emptiness. This being so, Ānanda, the monk comprehends thus: 'While I was attending to an inward (concept of) emptiness my mind was not satisfied with . . . not freed in the inward (concept of) emptiness.' So he is clearly conscious in regard to it. He attends to an external (concept of) emptiness. He attends to an inward and to an external (concept of) emptiness. He attends to imperturbability. While he is attending to imperturbability his mind is satisfied with, pleased with, set on and freed in imperturbability. This being so, Ānanda, the monk comprehends thus: 'While I was attending to imperturbability my mind was satisfied with, pleased with, set on and freed in imperturbability.' So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding,[2] he turns his mind to pacing up and down, then he paces up and down, thinking: 'While I am pacing up and down thus, no covetousness or dejection—evil unskilled states—[**113**] will flow in.' So he is clearly conscious in regard to it.[3] If, Ānanda, while this monk is abiding in this abiding, he turns his mind to standing . . . to sitting down . . . to lying down, then he lies down, thinking: 'While I am lying down, no covetousness or dejection—evil unskilled states—will flow in.' So he is clearly conscious in regard to it. If, Ānanda, while this monk is abiding in this abiding, he turns his mind to speaking, then he thinks: 'I will not talk that kind of talk which is low, of the village, of the ordinary folk, unariyan, not connected with the goal, which does not conduce to turning away from nor to detachment nor to stopping nor to calm nor to super-knowledge

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[1] The text reads *parimasmiṁ*. *P.E.D.* and Geiger, *Pali Lit. u. Sprache* §19, say that *parima* is equivalent to *parama*. But *MA*. iv. 161 reads *purimasmiṁ*, and I follow this. I think the meaning is that the monk should make another attempt to enter and abide in the inward concept of emptiness.

[2] An abiding in calm and insight, *MA*. iv. 162.

[3] That is, to this *kammaṭṭhāna*, or exercise in meditation, *MA*. iv. 162.

nor to self-awakening nor to nibbāna—that is to say talk of kings, talk of thieves, talk of great ministers, talk of armies, talk of fears, talk of battles, talk of food, talk of drink, talk of clothes, talk of beds, talk of garlands, talk of scents, talk of relations, talk of vehicles, talk of villages, talk of market towns, talk of towns, talk of the country, talk of women, talk of valiant men,[1] talk of streets, talk of wells, talk of those departed before, talk of diversity, speculation about the world, speculation about the sea, talk on becoming or not becoming such or so.' So he is clearly conscious in regard to it. But, Ānanda, in regard to that talk which is austere,[2] a help to opening up the mind and which conduces to complete turning away from, to detachment, stopping, calm, super-knowledge, self-awakening and nibbāna, that is to say talk about wanting little, talk about contentment, talk about aloofness, talk about ungregariousness, talk about putting forth energy, talk about moral habit, talk about concentration, talk about intuitive wisdom, talk about freedom, talk about the knowledge and vision of freedom—he thinks: 'I will talk talk like this.' So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding [**114**] he turns his mind to thought,[3] he thinks: 'I will not think those kinds of thought which are low, of the village, of the ordinary folk, unariyan, not connected with the goal and which do not conduce to turning away from nor to detachment nor to stopping nor to calm nor to super-knowledge nor to self-awakening nor to nibbāna, that is to say thoughts of sense-pleasures, thoughts of malevolence, thoughts of harming.' So he is clearly conscious in regard to it. But, Ānanda, in regard to those thoughts which are ariyan, leading forward, which lead forward the thinker (of them) to the complete destruction of anguish,[4] that is to say thoughts of renunciation, thoughts of non-malevolence, thoughts of harmlessness—he thinks: 'I will think thoughts like these.' So he is clearly conscious in regard to them.

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[1] Here reading *sūrakathā*. See notes on these kinds of talk at *B.D.* iii. 82.

[2] As at *Ud.* 36, *A.* iii. 117, iv. 352, v. 67; quoted at *MA.* i. 97.

[3] *vitakka.*

[4] *niyyanti* (*niyyāti*) *takkarassa sammādukkhakkhayāya* is stock, *e.g.* at *M.* i. 68, 81, 322. It is suggested that in the above passage *kara*, normally "doing" (*i.e.* in *takkarassa*, of one doing thus), would be better rendered as "thinker."

Ānanda, there are these five strands of sense-pleasures.[1] What five? Material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasure, alluring. Sounds cognisable by the ear . . . Smells cognisable by the nose . . . Tastes cognisable by the tongue . . . Touches cognisable by the body, agreeable, pleasant, liked, enticing, connected with sensual pleasure, alluring. These, Ānanda, are the five strands of sense-pleasures. Wherefore a monk should constantly reflect in his own mind: 'Does there arise in my mind any dealing with this or that field of the five strands of sense-pleasures?' If, Ānanda, while the monk is reflecting he comprehends thus: 'There does arise in my mind some dealing with this or that field of the five strands of sense-pleasures'—this being so, Ānanda, the monk comprehends thus: 'That which is my desire and attachment to the five strands of sense-pleasures has not been got rid of.' So he is clearly conscious in regard to it. But if, Ānanda, while the monk is reflecting he comprehends thus: 'No dealing arises in my mind with this or that field of the five strands of sense-pleasures'—this being so, Ānanda, the monk comprehends thus: 'That which was my desire and attachment to the five strands of sense-pleasures has been got rid of by me.'[2] So he is clearly conscious in regard to it.

And, Ānanda, there are these five groups of grasping. Wherefore they should be forsaken by a monk who realises (their) rise and fall, with the thought: 'This is material shape, this the arising of material shape, this the setting of material shape; this is feeling, this [**115**] the arising of feeling, this the setting of feeling; this is perception . . . these are the habitual tendencies . . . this is consciousness, this the arising of consciousness, this the setting of consciousness.' While he is abiding realising the rise and fall of these five groups of grasping, whatever among these five groups of grasping was his bias towards "I am," that is got rid of. This being so, Ānanda, the monk comprehends thus: 'Whatever among these five groups of grasping was my bias towards "I am," that has been got rid of by me.' So he is clearly conscious in regard to it. These states, Ānanda, concerned solely with what is skilled,[3] are ariyan, supermundane, beyond the range of the Malign One.

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[1] As at *M*. i. 85, etc.

[2] *me* is not in the text at the corresponding passage above.

[3] *kusalāyatikā*; *MA*. iv. 163 says *kusalato āgatā*, derived from what is skilled; but the sense of the exegesis and of the *v.ll.* seems to be "leading on (step by step) to what is skilled."

What do you think about this, Ānanda ? From his beholding what reason does a disciple regard it as fit that, even though he is being repulsed,[1] he should follow after a teacher ?"

" Things for us,[2] revered sir, are rooted in the Lord, have the Lord for conduit, the Lord for arbiter. It were good indeed, revered sir, if this speech of the Lord's were explained; having heard it from the Lord, the monks would remember it."

" Ānanda, it is not fit that a disciple should follow after a teacher if it is for the sake of an exposition of the Discourses that are in prose and in prose and verse.[3] What is the reason for this ? It is that for a long time, Ānanda, these things have been heard, borne in mind, repeated out loud, pondered over in the mind, well comprehended by (right) understanding.[4] But, Ānanda, that talk which is austere, a help to opening up the mind and which conduces to complete turning away from, to detachment, stopping, calm, superknowledge, self-awakening and nibbāna, that is to say talk about wanting little, talk about contentment, talk about aloofness, talk about ungregariousness, talk about putting forth energy, talk about moral habit, talk about concentration, talk about intuitive wisdom, talk about freedom, talk about the knowledge and vision of freedom—it is fit, Ānanda, that a disciple, even though being repulsed, should follow after a teacher for the sake of talk like this.

This being so,[5] Ānanda, there is affliction for teachers; this being so, there is affliction for pupils; this being so, there is affliction for Brahma-farers.

And how, Ānanda, is there affliction for teachers ? As to this, Ānanda, some teacher[6] chooses a secluded lodging in a forest, at the

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[1] The reading above, and again below, is *payujjamāno*, passive present participle of *payuñjati*, to harness, yoke, employ. I have taken it however as *panujjamāno* as at *M*. i. 108.

[2] *Cf*. *M*. i. 310.

[3] Of the nine divisions into which the Teaching was classified only the first two are mentioned here, *sutta* and *geyya*. The word *veyyākaraṇa*, " exposition," which also occurs in the above passage, is not being used there with the special sense of the third division of the Teaching, " the Expositions," but in a general and untechnical sense.

[4] As at *M*. i. 213.

[5] *evaṁ sante*. While some disciples are living alone, the matter (connected with the ten topics of talk) does not prosper; therefore, to show the peril, *ādīnava*, besetting solitude, he said *evaṁ sante*, which means: being in solitude thus, *evaṁ ekībhāve sante*, *MA*. iv. 164-165.

[6] *MA*. iv. 165, an outside teacher who is a ford-maker, *i.e.* the leader of an " heretical " sect.

root of a tree, on a mountain slope, in a wilderness, a hill-cave, a cemetery, [**116**] a forest-haunt, in the open air or on a heap of straw. While he is living remote like this brahman householders crowd in on him and townsfolk as well as countryfolk. When the brahman householders, the townsfolk and the countryfolk crowd in on him he becomes infatuated,[1] he falls in love,[1] he becomes envious, he reverts to abundance. This, Ānanda, is called the afflicted teacher. Because of the teacher's affliction evil unskilled states that are connected with the defilements, with again-becoming, that are fearful, and the results of which are anguish, leading to birth, ageing and dying in the future,[2] strike at him. In this way, Ānanda, is there affliction for teachers.

And how, Ānanda, is there affliction for pupils? As to this, Ānanda, a teacher's pupil, imitating[3] the teacher's aloofness, chooses a secluded lodging in a forest, at the root of a tree . . . in the open air or on a heap of straw. While he is living remote like this brahman householders crowd in on him . . . he reverts to abundance. This, Ānanda, is called the afflicted pupil. Because of the pupil's affliction evil unskilled states . . . leading to birth, ageing and dying in the future, strike at him. In this way, Ānanda, is there affliction for pupils.

And how, Ānanda, is there affliction for Brahma-farers? As to this, Ānanda, a Tathāgata arises in the world, perfected one, fully Self-Awakened One, endowed with knowledge and right conduct, well-farer, knower of the world(s), incomparable charioteer of men to be tamed, teacher of *devas* and men, an Awakened One, a Lord. He chooses a secluded lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, a hill-cave, a cemetery, a forest-haunt, in the open air or on a heap of straw. While he is living remote like this brahman householders crowd in on him and townsfolk as well as countryfolk. When the brahman householders, the townsfolk and the countryfolk crowd in on him he does not become infatuated, he does not fall in love, he does not become envious, he does not revert to abundance. [**117**] But a disciple of this Teacher, applying himself to this Teacher's aloofness, cultivating[4] it, chooses

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[1] Text reads *mucchati kāmayati*; but Siam. version and *MA*. iv. 165 read *mucchaṁ nikāmayati*. The latter explains: *mucchanataṇhaṁ pattheti pavatteti*, which seems to mean: he longs for and sets going the craving for infatuation, *i.e.* for falling in love, a meaning which *kāmeti* (*kāmayati*) bears at *e.g. M*. ii. 40.

[2] *Cf. M*. i. 280.

[3] *anubrūhayamāno*.

[4] *vivekam anuyutto brūhayamāno*. *Cf. M*. Sta. 6, "the cultivator of empty places."

a remote lodging in a forest . . . in the open air or on a heap of straw. While he is living remote like this brahman householders crowd in on him and townsfolk as well as countryfolk. When the brahman householders, the townsfolk and the countryfolk crowd in on him he becomes infatuated, falls in love, becomes envious and reverts to abundance. This, Ānanda, is called the afflicted Brahma-farer. Because of the Brahma-farer's affliction evil unskilled states connected with the defilements, with again-becoming, that are fearful and the results of which are anguish, leading to birth, ageing and dying in the future, strike at him. In this way, Ānanda, is there affliction for Brahma-farers. But, Ānanda, this affliction of Brahma-farers is more ill in result[1] more terrible in result that either the affliction of teachers or the affliction of pupils; and moreover it conduces to the Downfall.[2]

Wherefore, Ānanda, conduct yourselves towards me with friendliness, not with hostility; and for a long time that will be for your welfare and happiness. And how, Ānanda, do disciples conduct themselves towards a teacher with hostility, not with friendliness? As to this, Ānanda, the teacher, compassionate, teaches *dhamma* to disciples, seeking their welfare, out of compassion, saying: 'This is for your welfare, this is for your happiness.' But his disciples do not listen, do not lend ear, do not prepare their minds for profound knowledge but, turning aside, they move away from the teacher's instruction. Even so, Ānanda, do a teacher's disciples conduct themselves towards him with hostility, not with friendliness.

And how, Ānanda, do disciples conduct themselves towards a teacher with friendliness, not with hostility? As to this, Ānanda, the teacher, compassionate, teaches *dhamma* to disciples, seeking their welfare, out of compassion, saying: 'This is for your welfare, this is for your happiness.' And his disciples listen, lend ear,[3] prepare their minds for profound knowledge and, not turning aside, they do not[4] move away from the teacher's instruction. Even so, Ānanda, do a teacher's disciples conduct themselves towards him with friendliness, not with hostility. Wherefore, [**118**] Ananda, conduct yourselves towards me with friendliness, not with hostility;

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[1] Those who have gone forth in this Dispensation, *sāsana*, should be able to attain the four ways, the four fruits and nibbāna but, failing of the instruction, *sāsana*, they fail of these nine strands of the supermundane.

[2] *Cf. S.* ii. 128.

[3] The *na* of the text should be omitted as it is in some MSS.

[4] The *ca* should read *na ca* as in one MS. version.

for a long time that will be for your welfare and happiness. And I, Ānanda, will not proceed with you as does a potter with an unbaked (vessel), not fully dry.[1] I will speak, Ānanda, constantly reproving,[2] constantly cleansing.[3] That which is the pith will stand fast.'"[4]

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Greater Discourse on Emptiness: The Second

[1] *āmake āmakamatte*. *MA*. iv. 166 says *āmake* is *apakkhe*, and *āmakamatte ti āmake nātisukkhe bhājane*, "an unbaked vessel, not quite dry." "The potter gently takes these vessels in both hands, saying: 'Do not break'; but I will not proceed with you as the potter proceeds." I do not see the full force of this simile; therefore my translation must remain very tentative. But I believe it means that whereas the potter gives, and can give, his vessels one chance only, the Teacher is undefeated by any initial failure there may be, and proceeds undeterred with the expectation of final success on the part of his pupil.

[2] *niggayha niggayha*. *MA*. iv. 166 says, "having exhorted once, I will not be silent; constantly reproving (*niggahetvā niggahetvā*) again and again I will exhort, I will instruct." *Cf. niggayhavādin* at *Dhp*. 76; and see *DhA*. ii. 108 which quotes the above passage.

[3] *pavayha pavayha* as at *M*. i. 442, 443. From *pavāhati*, to cause to be carried away, to remove (stains), hence to cleanse: of faults or taints, *dosa*, as at *MA*. iv. 166 which also says: as a potter, having removed, *pavāhetvā* (*v.l. pajahitvā*) the cracked and broken vessels (reading with Siam. edn. *bhinnachinnabhājanāni*) from among those that have been baked, takes the well baked ones, tapping (*i.e.* testing) them again and again. So too I, having repeatedly removed (stains from you), will again and again exhort and instruct (you).

[4] *yo sāro so ṭhassati*: "while you are being exhorted thus by me that which is the pith of the ways and the fruits will persist," *MA*. iv. 167. *Sāra* is the heartwood, pith, core. It is no doubt meant that this will persist and endure (like well baked vessels) when all the mistakes and errors that dog a learner's path have been cleared away and removed (like the cracked and broken vessels from among those that have been well baked).

123. DISCOURSE ON WONDERFUL AND MARVELLOUS QUALITIES

(Acchariyabbhutadhammasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then this conversation arose among a number of monks who, having returned from the alms-gathering after the meal, were seated gathered together in an assembly hall: "Wonderful,[1] your reverences, marvellous, your reverences, are the great psychic power and the great majesty of the Tathāgata inasmuch as he should know[2] of former Awakened Ones[3] who have attained nibbāna with the impediments[4] cut off, the whirligig cut through,[5] the rolling on finished[6] and all anguish spent,[7] that these Lords were of such a family and that these Lords were of such a name and . . . such a clan and . . . such moral habit and . . . such mental habits[8] and . . . such intuitive wisdom and . . . such an abiding[9] and that these Lords were of such freedom."[10]

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[1] *Cf.* the whole of this Discourse with *D.* Sta. 14; and see *Dial.* ii. 8 *ff.* for notes.

[2] *jānissati. D.* ii. 8 reads *anussarissati*, (will), should recollect.

[3] *Cf. S.* iv. 52.

[4] *papañca, i.e.* to progress along the Way. Given at *MA.* iv. 167, *DA.* ii. 425 as "craving, pride, false views: these three defilements (*kilesa*)."

[5] *chinnavaṭuma. Vaṭuma*, from root *vṛt*, to revolve, turn round, referring to the cycle, circle, revolution (on, or of, the wheel of *saṁsāra*). *MA.* iv. 167, *DA.* ii. 425 say, "here the whirligig is called the rolling on of skilled and unskilled deeds."

[6] A synonym for the former phrase, *DA.* ii. 425 adding that the rolling on of all deeds is finished.

[7] As to results or effects in the future.

[8] Here *dhamma* is the middle term of the triad usually appearing as *sīla samādhi paññā. MA.* iv. 167-168 says that here *evaṁ-dhammā* means the mental states, *dhammā*, that are allied to *samādhi*, concentration, a concentration concerned (both) with what is worldly and what is supermundane. *DA.* ii. 426 adds that the meaning is concentration on the Way(s) and concentration on the fruits.

[9] *MA.* iv. 168 and *DA.* ii. 426 say that these Lords were abiders in the attainment of stopping, *i.e.* the stopping of knowing and feeling. This is the ninth and culminating plane of the meditative process.

[10] Five kinds of freedom given at *MA.* iv. 168, *DA.* ii. 426: freed by eliminat-

When this had been said, the venerable Ānanda spoke thus to these monks: "Indeed, your reverences, Tathāgatas are wonderful and possessed of wonderful qualities; indeed, your reverences, Tathāgatas are marvellous and possessed of marvellous qualities."

[**119**] And this was the conversation of these monks that was interrupted. Then the Lord, emerging from solitary meditation towards evening, approached the assembly hall; having approached, he sat down on the appointed seat. As he was sitting down, the Lord addressed the monks, saying: "What, monks, were you talking about just now? What was your conversation that was interrupted?"

"Revered sir, when we had returned from the alms-gathering after the meal and were seated gathered together in the assembly hall, this conversation arose among us: 'Wonderful, your reverences, marvellous, your reverences . . . and that these Lords were of such freedom.' When this had been said, revered sir, the venerable Ānanda spoke thus to us: 'Indeed, your reverences, Tathāgatas are wonderful . . . and possessed of marvellous qualities.' This was our conversation, revered sir, that was interrupted. And then the Lord arrived."

Then the Lord addressed the venerable Ānanda, saying: "Wherefore, Ānanda, deliver[1] at greater length the Tathāgata's wonderful and marvellous qualities."

"Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta arose in the Tusita group[2] mindful and clearly conscious, Ānanda.' And inasmuch, revered sir, as the Bodhisatta arose in the Tusita group mindful and clearly conscious, I regard this as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta remained in the Tusita group mindful and clearly conscious, Ānanda.' And inasmuch, revered sir, as the Bodhisatta remained in the Tusita group mindful and clearly conscious, I regard this too as a wonder, a marvellous quality of the Lord's.

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ing (the hindrances); freed for certain; freed by cutting off (the defilements); freed by the subsiding of the defilements; the freedom of escape (which is nibbāna). They are freed in respect of these five freedoms.

[1] *MA*. iv. 168, "Since you say that Tathāgatas are wonderful, so let there occur to you," *paṭibhantu*, *i.e.* deliver, speak forth, speak out.

[2] *I.e.* of *devas*.

Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta remained in the Tusita group for as long as his life-span lasted,[1] Ānanda.' And inasmuch, revered sir, as the Bodhisatta remained in the Tusita group for as long as his life-span lasted, I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta, deceasing from the Tusita group mindful and clearly conscious, entered his mother's womb, Ānanda.' And inasmuch, [**120**] revered sir, as the Bodhisatta, deceasing from the Tusita group mindful and clearly conscious, entered his mother's womb, I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I heard: 'When, Ānanda, the Bodhisatta, having deceased from the Tusita group, entered his mother's womb, then an illimitable glorious radiance, surpassing even the *deva*-majesty of *devas*, appeared in the world with its *devas*, its Māras, its Brahmās, among the generations with recluses and brahmans, *devas* and men. And even in those spaces between the worlds,[2] gloomy,[3] baseless,[4] regions of blackness plunged in blackness, where the moon and the sun, powerful and majestic though they are, cannot make their light prevail[5]—even there there appeared the illimitable glorious radiance, surpassing even the *deva*-majesty of *devas*. And those beings who had uprisen there[6] recognised one another by means of this radiance, and they thought: "Indeed there are other beings who are uprising here." And this ten-thousand-world-system quaked, trembled and shook, and there appeared there the illimitable glorious radiance

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[1] Owing to his having fulfilled all the *pārami*, excellences or "goings beyond," there being no gift he had not given, no *sīla* he had not observed, *MA*. iv. 170.

[2] *lokantarikā*, which appear to be Niraya Hells, see *MA*. iv. 177, *Jā*. i. 76, *VbhA*. 4. With this passage *cf*. *A*. ii. 130, *D*. ii. 12, *S*. v. 454, and *Mhvu*. i. 35, and see notes at *Mhvu*. Transln. (J. J. Jones), vol. i. p. 35 which I have largely followed.

[3] *aghā*, meaning dark. *MA*. iv. 177 explains by *niccavivaṭā*: perpetually concealed (*i.e.* from the light).

[4] *asaṁvutā*, explained at *MA*. iv. 177 as *heṭṭhāpi appatiṭṭhā*, "not supported from below."

[5] *ābhāya nānubhonti*. *MA*. iv. 178 says: *attano pabhāya nappahonti*, they are unable with their own light.

[6] In a great Niraya Hell, *MA*. iv. 178.

surpassing even the *deva*-majesty of *devas*.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ānanda, the Bodhisatta is entering his mother's womb, four *devas*[1] approach so as to guard the four quarters, saying: "Do not let a human being or a non-human being or anyone whatever annoy the Bodhisatta or the Bodhisatta's mother."' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ānanda, the Bodhisatta is entering his mother's womb, the Bodhisatta's mother is virtuous through her own nature, restrained from onslaught on creatures, restrained from taking what has not been given, restrained from wrong enjoyment of pleasures of the senses, restrained from lying speech, restrained from the occasions of slothfulness resulting from (drinking) strong intoxicants.'[2] And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

[**121**] Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ānanda, the Bodhisatta is entering his mother's womb, no desire connected with the strands of sensual pleasures arises in the Bodhisatta's mother towards men, and the Bodhisatta's mother is not to be transgressed against by any man of infatuated thoughts.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ānanda, the Bodhisatta is entering his mother's womb, the Bodhisatta's mother is enjoying the five strands of sensual pleasures and she diverts herself, endowed with and possessed of the five strands of sensual pleasures.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When the Bodhisatta is entering his mother's womb, no ailment whatever arises in the Bodhisatta's mother; the Bodhisatta's mother is at ease, her body not tired; and within her

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[1] *devaputta*: the four Great Kings (of the quarters), *MA*. iv. 179. They wanted to ward off pisācas and yakkhas and terrifying non-human beings in case they frightened the mother.

[2] *Cf*. *Mhvu*. i. 145.

womb the Bodhisatta's mother sees the Bodhisatta, complete in all his limbs, his sense-organs perfect.[1] As, Ānanda, an emerald jewel[2] of lovely water and well cut into eight facets might be strung on a thread—a deep green or yellow or red or white or an orange-coloured thread, and as a man with vision, having taken it in his hand, might reflect: " This is an emerald jewel of lovely water, it is well cut into eight facets and strung on a thread—a deep green . . . or an orange-coloured thread "; even so, Ānanda, when the Bodhisatta is entering his mother's womb . . . the Bodhisatta's mother sees the Bodhisatta, complete in all his limbs, his sense-organs perfect.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

[122] Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' Ānanda, the Bodhisatta's mother dies seven days after the Bodhisatta is born and arises in the Tusita group.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' While, Ānanda, other women carry the child in their womb for nine or ten months[3] before they give birth, the Bodhisatta's mother does not give birth to the Bodhisatta in this way. The Bodhisatta's mother carries the Bodhisatta in her womb for exactly ten months before she gives birth.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' While, Ānanda, other women give birth sitting or lying down, the Bodhisatta's mother does not give birth to the Bodhisatta in this way: the Bodhisatta's mother gives birth to the Bodhisatta while she is standing.'[4] And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face

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[1] *abhinindriya*, see *P.E.D.* He was sitting cross-legged, facing East, like a teacher of *dhamma* on a *dhamma*-seat, *MA.* iv. 181. But *cf. Mhvu.* i. 144 where Bodhisattas are said to stand in their mothers' womb. It is interesting to find the following simile occurring there too, but in rather a different form.

[2] See also *D.* ii. 13, *M.* ii. 17.

[3] *MA.* iv. 182 says this is to be understood as meaning children born after seven or eight or eleven or twelve months. All live except the eight months' child (reading at *MA.* iv. 182 should be *atthamāsajāto na jīvati* as at *DA.* ii. 437), but the seven months' child cannot stand heat or cold.

[4] *Cf. Mhvu.* i. 217.

have I learnt: ' When, Ānanda, the Bodhisatta is issuing from his mother's womb, *devas* receive him first, men afterwards.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' When, Ānanda, the Bodhisatta is issuing from his mother's womb, the Bodhisatta does not at once touch the earth; the four *devas*, having received him, place him in front of his mother, saying: " Rejoice, lady, mighty is the son that is born to you." '[1] And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' When, Ānanda, the Bodhisatta is issuing from his mother's womb, he issues quite stainless, undefiled by watery matter, undefiled by mucus, undefiled by blood, undefiled [**123**] by any impurity, pure and unstained. Ānanda, it is as when a jewel is laid on Benares muslin, neither does the jewel stain the Benares muslin nor does the Benares muslin stain the jewel. What is the reason for this ? It is due to the purity of both. Even so, Ānanda, when the Bodhisatta is issuing from his mother's womb, he issues quite stainless . . . pure and unstained.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' When, Ānanda, the Bodhisatta is issuing from his mother's womb, two streams of water appear from the sky,[2] the one cool, the other warm, wherewith they perform a water-libation for the Bodhisatta and his mother.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ' The moment, Ānanda, the Bodhisatta has come to birth, standing on even feet and facing north, he takes seven strides,[3] and while a white sunshade is being held over him, he scans all the quarters[4] and utters as with the voice of a bull:[5] " I am chief in the world, I am best in the world, I am eldest in the world. This is the last birth, there is not now again-becoming." ' And inasmuch,

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[1] *Cf. Mhvu.* i. 149-150.

[2] *Cf. Mhvu.* i. 220-222. According to *MA.* iv. 184=*DA.* ii. 438, as these streams of water were not needed to wash away any defilements, the warm one was for playing in and the cool one for drinking.

[3] *Cf. Mhvu.* i. 221. [4] See *Jā.* i. 53.

[5] *MA.* iv. 185, *DA.* ii. 439 say *āsabhin ti uttamaṁ.*

revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ānanda, the Bodhisatta was issuing from his mother's womb, then an illimitable glorious radiance, surpassing even the *deva*-majesty of *devas*, appeared in the world with its *devas*, its Māras, its Brahmās, among the generations with recluses and brahmans, *devas* and men. And even in those spaces between the worlds, gloomy, baseless, regions of blackness plunged in blackness, where the moon and the sun, powerful and majestic though they be, cannot make their light prevail—[**124**] even there there appeared the illimitable glorious radiance, surpassing even the *deva*-majesty of *devas*. And those beings who had uprisen there recognised one another by means of this radiance, and they thought: "Indeed there are other beings who are uprising here." And this ten-thousand-world-system quaked, trembled and shook, and there appeared there the illimitable glorious radiance surpassing even the *deva*-majesty of *devas*.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's."

"Wherefore do you, Ānanda, regard this too as a wonder, a marvellous quality of the Tathāgata's: As to this, Ānanda, the feelings that arise in the Tathāgata are known; known they persist; known they go to destruction; perceptions are known; the thoughts that arise are known; known they persist; known they go to destruction. So do you, Ānanda, regard this too as a wonder, a marvellous quality of the Tathāgata's."

"Inasmuch, revered sir, as the feelings that arise in the Lord are known; known they persist; known they go to destruction;[1] perceptions are known; thoughts that arise are known; known they persist; known they go to destruction—I regard this too, revered sir, as a wonder, a marvellous quality of the Lord's."

Thus spoke the venerable Ānanda. The Teacher approved. Delighted, these monks rejoiced in what the venerable Ānanda had said.

Discourse on Wonderful and Marvellous Qualities: The Third

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[1] Buddhas have nothing not capable of (being known by) insight, therefore knowing the three marks, *tilakkhaṇa*, they get rid of them, *MA*. iv. 190.

124. DISCOURSE BY BAKKULA

(Bakkulasutta)

THUS have I heard: At one time the venerable Bakkula[1] was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Then Kassapa the Unclothed[2] (wanderer)[3] who had formerly been a friend of the venerable Bakkula when he was a householder, [**125**] approached the venerable Bakkula; having approached and exchanged greetings of courtesy and friendliness with the venerable Bakkula he sat down at a respectful distance. As Kassapa the Unclothed was sitting down at a respectful distance, he spoke thus to the venerable Bakkula:

"How long is it since you, reverend Bakkula, went forth?"

"It must be eighty years, friend, since I went forth."

"And how many times during these eighty years have you, reverend Bakkula, indulged in sexual intercourse?"

"Friend Kassapa, you should not question me thus: 'And how many times during these eighty years have you, reverend Bakkula, indulged in sexual intercourse?' But you could question me thus, friend Kassapa: 'And how many times during these eighty years, reverend Bakkula, did perceptions of sensual pleasure rise in you?'"

"And how many times during these eighty years, reverend Bakkula, did perceptions of sensual pleasure rise in you?"

"During the eighty years that I have gone forth, friend Kassapa,

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[1] Bakkula means "two families," *dvakkula*, *dvikkula*, for according to *MA*. iv. 190 *ff*. the king judged him to belong to his own mother and to the councillor's wife who had cherished him after he had been found, unhurt, inside a fish that was caught in a river; *cf*. *ThagA*. ii. 87 *ff*., *AA*. i. 304 *ff*. See the explanation of *bakkula* (as a word, not a proper name) at *J.P.T.S.* 1886, pp. 94 *ff*. At *A*. i. 25 Bakkula is called the monk foremost in good health. This gives rise to a dilemma at *Miln*. 215 *f*. Verses are ascribed to him at *Thag*. 225-227.

[2] Acela-Kassapa, an ascetic. At the end of the *Kassapa-Sīhanāda-suttanta*, *D*. i. 161 *ff*., he is said to have undergone a four months' probation (usual for members of other sects joining the Buddhist Order of monks) and then to have gained arahantship.

[3] *DA*. ii. 349 calls him a *paribbājaka*.

I am not aware of (any) perception of sensual pleasure rising in me."

("Inasmuch as for eighty years the venerable Bakkula is not aware of (any) perception of sensual pleasure rising in him—we regard this as a wonder, a marvellous quality in the venerable Bakkula."[1])

"During the eighty years that I have gone forth, your reverence,[2] I am not aware of (any) perception of malevolence or (any) perception of harming rising in me."

("Inasmuch as for eighty years the venerable Bakkula is not aware of (any) perception of malevolence or (any) perception of harming rising in him—we regard this too as a wonder, a marvellous quality in the venerable Bakkula.")

"During the eighty years that I have gone forth, your reverence, I am not aware of (any) thought of sensual pleasure, (any) thought of malevolence or (any) thought of harming rising in me."

("Inasmuch as for eighty years . . . a marvellous quality in the venerable Bakkula.")

[**126**] "During the eighty years that I have gone forth, your reverence, I am not aware of having accepted householder's robe-material."[3]

("Inasmuch as that for eighty years . . .")

"During the eighty years that I have gone forth, your reverence, I am not aware of having cut out robe-material with a knife."[4]

("Inasmuch as for eighty years . . .")

"During the eighty years that I have gone forth, your reverence, I am not aware of having sewn robe-material with a needle."[5]

("Inasmuch as that for eighty years . . .")

"During the eighty years that I have gone forth, your reverence, I am not aware of having dyed robe-material with dye."[6]

("Inasmuch as for eighty years . . .")

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[1] According to *MA*. iv. 193 all these portions, beginning here were spoken by the Elders who made the recension of Dhamma.

[2] *āvuso*, whereas formerly (with one exception) he had said āvuso Kassapa.

[3] This layman's gift (of robe-material) is the easy way to obtain it, the difficult or ascetic way, *dhutaṅga*, being to collect rags from the refuse-heaps. *Cf*. *M*. i. 31, *A*. iii. 391 *f*., *Vin*. iii. 172. At *MA*. iv. 193 this kind of robe-material is said to be for the rains-residence.

[4] *MA*. iv. 193 explains *satthena* by *pipphalikena*, with scissors (?). *Cf*. *pipphalaka* at *DA*. i. 70.

[5] Needles allowed to be used by monks at *Vin*. ii. 115.

[6] Rules for dyeing by monks are given at *Vin*. i. 286.

"During the eighty years . . . I am not aware of having sewn robe-material on a *kaṭhina*-frame."[1]

("Inasmuch as that for eighty years . . .")

"During the eighty years . . . I am not aware of having been occupied with making up the robe-material of fellow Brahma-farers . . . of having accepted an invitation[2] . . . I am not aware of a thought having ever arisen such as this: 'O that someone might invite me.'"

("Inasmuch as that for eighty years . . .")

"During the eighty years . . . I am not aware of having sat down amid the houses[3] . . . of having eaten amid the houses . . . of having observed in detail the characteristics of women-kind . . . of having taught *dhamma* to women, even a verse of four feet[4] . . . of having approached nuns' quarters[5] . . . I am not aware of having taught *dhamma* to nuns . . . to probationers[6] . . . to female novices."

("Inasmuch as that for eighty years . . .")

"During the eighty years . . . I am not aware of having let (anyone) go forth . . . of having ordained (anyone) . . . of having given guidance[7] . . . of having had a novice to attend me[8] . . . of having bathed in a bathroom[9] . . . of having bathed with chunam[9] . . . of having had fellow Brahma-farers massage my limbs . . . I am not

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[1] Allowed at *Vin.* ii. 116 where regulations for the use of this *kaṭhina* are given. See *B.D.* v. 158 *ff.* *MA.* iv. 193 here asks how the thera got his robes if he did not accept material from householders and did not cut out or sew robe-material; and it answers that he was well known in two towns and that the people made and dyed the robe-material for him and then hung it out while he was bathing. He then clothed himself. So he got things as easily as did the thera Nigrodha from Asoka.

[2] *I.e.* to a meal.

[3] *MA.* iv. 194-195 says that in the *Mahāsakuludāyisutta* (*M.* Sta. 77, *MA.* iii. 240) "amid the houses" means from the village post, but here it means from the *nimbodakapatanaṭṭhāna.* The thera simply went up to the doors of the houses with his almsbowl and the people filled this with foods of various flavours.

[4] At *Vin.* iv. 21 monks are prohibited to teach *dhamma* to women in more than five or six sentences. *MA.* iv. 195 says that the thera did not do this even though it was allowable, and although practically all the theras who depended on families did so.

[5] Although it was allowable to go if asked by an ill nun (*Vin.* iv. 57, *Pāc.* 23), the thera did not do this.

[6] Always women; defined at *Vin.* iv. 332.

[7] *nissayaṁ detā*; rules for giving guidance are laid down at *Vin.* i. 60 *ff.*

[8] See *Vin.* i. 62 *ff.*

[9] Procedure for bathing in a bathroom and using chunam is laid down at *Vin.* i. 47.

aware that (any) [**127**] illness has ever arisen even for an instant[1] . . . of having carried medicine, even bits from the yellow myrobalan tree[2] . . . of having reclined against a reclining board[3] . . . of having lain down to sleep . . . of having gone for the rains to a lodging near a village.”[4]

(“ Inasmuch as that for eighty years the venerable Bakkula is not aware of having gone for the rains to a lodging near a village—we regard this too as a wonder, a marvellous quality in the venerable Bakkula.”)

“ For exactly seven days[5] I, your reverence, (still) having defilements,[6] ate the country’s almsfood;[7] then on the eighth day profound knowledge arose.”[8]

(“ Inasmuch as that for exactly seven days the venerable Bakkula, (still) having defilements, ate the country’s almsfood and then on the eighth day profound knowledge arose (in him)—we regard this too as a wonder, a marvellous quality in the venerable Bakkula.”)

“ May I, reverend Bakkula, receive the going forth in this *dhamma* and discipline, may I receive ordination.”

And Kassapa the Unclothed received the going forth in this *dhamma* and discipline, he received ordination.[9] Not long after he had been ordained, living alone, aloof, diligent, ardent, self-resolute, the venerable Kassapa having soon attained here and now

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[1] *gaddūhanamattaṁ*, explained at *MA*. iv. 195 and *SA*. ii. 224 as the time it would take to get one drop of milk by pulling a cow’s teat. The word occurs at *S*. ii. 264 but in another connection. That the thera was free from illness is said to be due to the deeds of healing done by him under the former Buddhas, Padumuttara and Kassapa.

[2] *harītakīkhaṇḍa*. Monks allowed to eat the fruits of this tree when they were ill, *Vin*. i. 201. *Cf*. also *Vin*. i. 206.

[3] When he was sleeping he therefore maintained the sitting posture (one of the *dhutaṅga* and called *nesajjika*), as the next also shows. Reclining boards allowed at *Vin*. ii. 175.

[4] *Cf*. *M*. i. 31.

[5] As at *S*. ii. 221.

[6] *sāṇa*. *MA*. iv. 196, reading *saraṇa* (=*sa*+*raṇa*, desire or fault), explains by *sa-kilesa*. *SA*. ii. 199 reads *sāṇo ti sakileso, sa-iṇo* (with a debt) *hutvā*. I think Bakkula means to point to the suddenness with which *aññā*, profound knowledge or gnosis, arises and thus wipes out the debt, to the past and to past *kamma*. He is now free of this, being an arahant. See *a-raṇa* in *M*. Sta. 139.

[7] The gifts of those with faith; *cf*. *Dhp*. 308.

[8] He was therefore no longer just a thera; he was also an arahant: *na thero ahan arahā ti āha*, *MA*. iv. 196.

[9] *MA*. iv. 196 explains that though the thera (Bakkula) did not himself let go forth or ordain, he got this done by other monks.

through his own super-knowledge that incomparable goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, entering on it, abided in it. And he knew: " Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so." And the venerable Kassapa was one of the perfected ones.

Then after a time the venerable Bakkula took his key and going from dwelling-place to dwelling-place, spoke thus: " Let the venerable ones come forward, let the venerable ones come forward, today I will attain final nibbāna."[1]

(" Inasmuch as the venerable Bakkula took nis key and going from dwelling-place to dwelling-place, spoke thus: ' Let the venerable ones come forward, let the venerable ones come forward, today I will attain final nibbāna '—we regard this too as a wonder, a marvellous quality in the venerable Bakkula.")

[**128**] Then the venerable Bakkula, as he was sitting in the midst of the Order of monks,[2] attained final nibbāna.

(" Inasmuch as that the venerable Bakkula, as he was sitting in the midst of the Order of monks, attained final nibbāna—we regard this too as a wonder, a marvellous quality in the venerable Bakkula.")

Discourse by Bakkula[3]
The Fourth

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[1] *ajja me parinibbānaṁ bhavissati.*

[2] He did not want his body to be a burden to any other monk after his *parinibbāna* so he entered into the condition of heat, *tejodhātu*; a flame sprang from his body, and his skin, flesh and blood burnt like ghee and were destroyed, *MA.* iv. 196.

[3] Also called *Bakkulatheracchariyabbhutasutta* and *Bakkulassa acchariyabbhutasuttanta. MA.* iv. 197 says *idaṁ pana suttaṁ dutiyasaṅgahe saṅgahītaṁ*, " this Discourse was included in the second collection (or recension)." It will be noted that there is no mention of the Buddha in this Discourse.

125. DISCOURSE ON THE "TAMED STAGE"

(Dantabhūmisutta)

THUS have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the novice[1] Aciravata was staying in the Forest Hut.[2] Then Prince Jayasena,[3] who was always pacing up and down, always roaming about on foot,[4] approached the novice Aciravata; having approached he exchanged greetings with the novice Aciravata; having exchanged greetings of friendliness and courtesy, he sat down at a respectful distance. While he was sitting down at a respectful distance, Prince Jayasena spoke thus to the novice Aciravata:

"I have heard, good Aggivessana,[5] that if a monk is abiding here diligent, ardent, self-resolute, he may attain one-pointedness of mind."

"That is so, prince; that is so, prince. A monk, abiding here diligent, ardent, self-resolute, may attain one-pointedness of mind."[6]

"It were good if the reverend Aggivessana were to teach me *dhamma* as he has heard it, as he has mastered it."

"I, prince, am not able to teach you *dhamma* as I have heard it, as I have mastered it. Now, if I were to teach you *dhamma* as I have heard it, as I have mastered it, and if you could not understand the meaning of what I said, that would be a weariness to me, that would be a vexation to me."[7]

[**129**] "Let the reverend Aggivessana teach me *dhamma* as he has heard it, as he has mastered it. Perhaps I could understand the meaning of what the good Aggivessana says."

"If I were to teach you *dhamma*, prince, as I have heard it, as I have mastered it, and if you were to understand the meaning of

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[1] *samaṇuddesa*, defined at *Vin.* iv. 139, 140 by *sāmaṇera*.

[2] A hut in a secluded part of the Bamboo Grove for the use of monks who wanted to practise striving, *padhāna*; *MA.* iv. 197.

[3] A son of Bimbisāra. [4] Stock phrase, as *e.g.* at *M.* i. 108.

[5] For note on this name, see *M.L.S.* i. 280, *n.* 6.

[6] "Faring along thus, he attains an attainment, *samāpatti*, he attains *jhāna*; I have heard this," *MA.* iv. 197.

[7] Aciravata here uses the words ascribed to Gotama when he was first hesitating whether to teach *dhamma*, *Vin.* i. 5.

what I say, that would be good; if you should not understand the meaning of what I say, you must remain as you are;[1] you must not question me further on the matter."

"Let the reverend Aggivessana teach me *dhamma* as he has heard it, as he has mastered it. If I understand the meaning of what the good Aggivessana says, that will be good; if I do not understand the meaning of what the good Aggivessana says, I will remain as I am; I will not question the revered[2] Aggivessana further on the matter."

Then the novice Aciravata taught *dhamma* to Prince Jayasena as he had heard it, as he had mastered it. When this had been said, Prince Jayasena spoke thus to the novice Aciravata:

"This is impossible, good Aggivessana, it cannot come to pass that a monk, abiding diligent, ardent, self-resolute should attain one-pointedness of mind." Then Prince Jayasena, having declared to the novice Aciravata that this was impossible and could not come to pass, rising from his seat, departed.

And soon after Prince Jayasena had departed, the novice Aciravata approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the novice Aciravata told the Lord the whole of the conversation he had had with Prince Jayasena as far as it had gone. When this had been said, the Lord spoke thus to the novice Aciravata:

"What is the good of that,[3] Aggivessana? That Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, burning with the fever of sense-pleasures, eager in the search for sense-pleasures, [**130**] should know or see[4] or attain or realise that which can be known by renunciation, seen by renunciation, attained by renunciation, realised by renunciation—such a situation does not exist. It is as if,[5] Aggivessana, among elephants or horses or oxen to be tamed, two elephants, two horses or two oxen are well tamed, well trained, and two are not tamed, not trained. What do you

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[1] "You must simply remain in your own state of not understanding," *MA*. iv. 197.

[2] Jayasena in addressing Aciravata uses the epithets *bho, bhavaṁ* and now *bhavantaṁ*.

[3] *Taṁ kut' ettha labbhā.*

[4] I suggest emending the Pali reading at *M*. iii. 130 from *dakkhati vā sacchi vā karissati* to *dakkhati vā pāpuṇissati vā sacchikarissati vā*, thus balancing the modes by which renunciation can be apprehended, given in the same sentence.

[5] As at *M*. ii. 129.

think about this, Aggivessana? Would those two elephants or horses or oxen that were to be tamed and that were well tamed, well trained—would these on being tamed reach tamed capacity, would they, being tamed, attain a tamed stage?"

"Yes, revered sir."

"But those two elephants or horses or oxen that were to be tamed but that were neither tamed nor trained—would these, not being tamed, reach tamed capacity, and would they, not being tamed, attain a tamed stage as do the two elephants or horses or oxen to be tamed that were well tamed, well trained?"

"No, revered sir."

"Even so, Aggivessana, that Prince Jayasena, living as he does in the midst of sense-pleasures . . . should know or see or attain or realise that which can be known . . . realised by renunciation—such a situation does not exist. It is as if, Aggivessana, there were a great mountain slope near a village or a market-town which two friends, coming hand in hand from that village or market-town might approach; having approached the mountain slope one friend might remain at the foot while the other might climb to the top. Then the friend standing at the foot of the mountain slope might speak thus to the one standing on the top: 'My dear, what do you see as you stand on the top of the mountain-slope?' He might reply: 'As I stand on the top of the mountain-slope I, my dear, see delightful parks, delightful woods, delightful stretches of level ground, delightful ponds.' But the other might speak thus: 'This is impossible, it [**131**] cannot come to pass, my dear, that, as you stand on the top of the mountain slope, you should see delightful . . . ponds.' Then the friend who had been standing on the top of the mountain slope, having come down to the foot and taken his friend by the arm, making his climb to the top of the mountain slope and giving him a moment in which to regain his breath, might speak to him thus: 'Now, my dear, what is it that you see as you stand on the top of the mountain slope?' He might speak thus: 'I, my dear, as I stand on the top of the mountain slope see delightful parks . . . delightful ponds.' He might speak thus: 'Just now, my dear, we understood you to say: This is impossible, it cannot come to pass that, as you stand on the top of the mountain slope, you should see delightful . . . ponds. But now we understand you to say: 'I, my dear, as I stand on the top of the mountain slope see delightful parks . . . delightful ponds.' He might speak thus: 'That was because I, my dear, hemmed in by this great mountain slope, could not see what was to be seen.'

Even so but to a still greater degree, Aggivessana, is Prince Jayasena hemmed in, blocked, obstructed, enveloped by this mass of ignorance. Indeed, that Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, burning with the fever of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realise that which can be known . . . seen . . . attained . . . realised by renunciation—such a situation does not exist. Had these two similes[1] occurred to you, Aggivessana, for Prince Jayasena, Prince Jayasena naturally[2] would have trusted you and, having trust, would have acted in the manner of one having trust in you."

"But how could these two similes for Prince Jayasena have occurred to me, revered sir, seeing that they are spontaneous, that is to say to the Lord, and had never been heard before ?"[3]

[**132**] "As, Aggivessana, a noble anointed king addresses an elephant hunter saying: 'You, good elephant hunter, mount the king's elephant and go into an elephant forest. When you see a forest elephant, tie him to the neck of the king's elephant.' And, Aggivessana, the elephant hunter, having answered, 'Yes, sire,' in assent to the noble anointed king, mounts the king's elephant . . . ties him to the neck of the king's elephant. So the king's elephant brings him out into the open; and to this extent, Aggivessana, the forest elephant gets out into the open. But, Aggivessana, the forest elephant has this longing, that is to say for the elephant forest. But in regard to him the elephant hunter tells the noble anointed king that the forest elephant has got out into the open. The noble anointed king then addresses an elephant tamer, saying: 'Come you, good elephant tamer, tame the forest elephant by subduing his forest ways, by subduing his forest memories and aspirations and by subduing his distress, his fretting and fever for the forest, by making him pleased with the villages and by accustoming him to human ways.'

And, Aggivessana, the elephant tamer, having answered 'Yes, sire,' in assent to the noble anointed king, driving a great post into the ground ties the forest elephant to it by his neck so as to subdue his forest ways . . . and accustom him to human ways. Then the elephant tamer addresses him with such words as are gentle, pleasing

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[1] *Cf.* the four similes for Jayasena at *M.* iii. 144.

[2] *anacchariyaṁ*, not wonderful, appearing naturally or spontaneously.

[3] On *anacchariyā pubbe assutapubbā seyyathāpi Bhagavantaṁ* see *C.P.D.*, s.v. *anacchariya*.

to the ear, affectionate, going to the heart, urbane, pleasant to the manyfolk, liked by the manyfolk. And, Aggivessana, the forest elephant, on being addressed with words that are gentle . . . liked by the manyfolk, [**133**] listens, lends ear and bends his mind to learning. Next the elephant tamer supplies him with grass-fodder and water. When, Aggivessana, the forest elephant has accepted the grass-fodder and water from the elephant tamer, it occurs to the elephant tamer: 'The king's elephant will now live.' Then the elephant tamer makes him do[1] a further task, saying: 'Take up,[2] put down.' When, Aggivessana, the king's elephant is obedient to the elephant tamer and acts on his instructions to take up and put down, then the elephant tamer makes him do a further task, saying: 'Advance, retreat' . . . a further task, saying: 'Get up, sit down.' When, Aggivessana, the king's elephant is obedient to the elephant tamer and acts on his instructions to get up and sit down, then the elephant tamer makes him do a further task, known as 'standing your ground,'[3]: he ties a shield to the great beast's trunk; a man holding a lance is sitting on his neck, and men holding lances are standing surrounding him on all sides; and the elephant tamer, holding a lance with a long shaft, is standing in front. While he is doing the task of 'standing your ground' he does not move a fore-leg nor does he move a hind-leg, nor does he move the forepart of his body, nor does he move the hindpart of his body, nor does he move his head, nor does he move an ear, nor does he move a tusk, nor does he move his tail, nor does he move his trunk. A king's elephant is one who endures[4] blows of sword, axe, arrow, hatchet,[5] and the resounding din of drum and kettle-drum, conch and tam-tam, he is (like) purified gold purged of all its dross and impurities,[6] fit for a king,[7] a royal possession and reckoned as a kingly attribute.

[**134**] Even so, Aggivessana, does a Tathāgata arise here in the

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[1] Reading with one MS. version *kāreti* instead of text's *karoti*.

[2] *ādissa*. See *P.E.D.* s.v. It is an imperative in some correspondence with *ādāna* of next line but one. Under *ādiyati P.E.D.* says "imper. *ādiya M.* iii. 133 (so read for *ādissa* ?)."

[3] *ānejja-kāraṇa*. *P.E.D.* says "trick of immovability, *i.e.* pretending to be dead (done by an elephant, but see differently Morris, *J.P.T.S.* 1886, p. 154)."

[4] See also definition of *raññho nāgo khamo* at *A.* ii. 117.

[5] *parasattuppahārānaṁ*, possibly a misreading for *parasuppahāra*; but *pharasu-* at *A.* ii. 117, and elsewhere, but *parasu* also at *S.* v. 441, *Jā.* iii. 179.

[6] *nihitaninnītakasāva*; *cf. A.* i. 254.

[7] *Cf. A.* i. 244, 284, ii. 113, 170.

world, perfected one, fully Self-Awakened One . . . (*as in vol. i. p.* 179, *ll.* 2-20=*M.L.S. vol. i, pp.* 223-224) . . . goes forth from home into homelessness. To this extent, Aggivessana, the ariyan disciple gets out into the open. But, Aggivessana, *devas* and mankind have this longing, that is to say for the five strands of sense-pleasures. The Tathāgata disciplines him further, saying: ' Come you, monk, be moral,[1] live controlled by the control of the Obligations, possessed of (right) behaviour and pasture, seeing danger in the slightest faults; undertaking them, train yourself in the rules of training.'

And when, Aggivessana, the ariyan disciple is moral, lives controlled by the control . . . undertaking them, trains himself in the rules of training, then the Tathāgata disciplines him further, saying: ' Come you, monk, be guarded as to the doors of the sense-organs. Having seen a material shape with the eye be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of sight uncontrolled, covetousness and dejection, evil unskilled states of mind, might flow in. So fare along for its control, guard the organ of sight, achieve control over the organ of sight. Having heard a sound with the ear . . . Having smelt a smell with the nose . . . Having savoured a taste with the tongue . . . Having felt a touch with the body . . . Having cognised a mental state with the mind, be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskilled states of mind, might flow in. So fare along for its control, guard the organ of mind, achieve control over the organ of mind.'

And when, Aggivessana, the ariyan disciple is guarded as to the doors of the sense-organs, then the Tathāgata disciplines him further, saying: ' Come you, monk, be moderate in eating. You should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, with the thought: Thus am I crushing out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'

When, [**135**] Aggivessana, the ariyan disciple is moderate in eating, then the Tathāgata disciplines him further, saying: ' Come you, monk, abide intent on vigilance. During the day, while pacing up and down, while sitting down, cleanse the mind of obstructive

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[1] For following passage see also *M.* i. 354-355 (*M.L.S.* ii. 20 *f.*).

mental states; during the first watch of the night while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night you should lie down on your right side in the lion-posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night when you have risen and are pacing up and down or sitting down, you should cleanse the mind of obstructive mental states.'

And when, Aggivessana, the ariyan disciple is intent on vigilance, then the Tathāgata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness. Be one who acts with clear consciousness whether you are setting out or returning[1] . . . looking down or looking around . . . bending back or stretching out (the arm) . . . carrying the outer cloak, the bowl, the robe . . . munching, drinking, eating, savouring . . . obeying the calls of nature . . . walking, standing, sitting, asleep, awake, talking, silent.'

And when, Aggivessana, the ariyan disciple is possessed of mindfulness and clear consciousness, then the Tathāgata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, a hill-cave, a cemetery, a forest haunt, in the open or on a heap of straw.' He chooses a remote lodging in a forest . . . or on a heap of straw. Returning from alms-gathering after the meal, he sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him. He, by getting rid of coveting for the world, dwells with a mind devoid of coveting, he purifies the mind of coveting. By getting rid of the taint of ill-will he dwells benevolent in mind, compassionate for the welfare of all creatures and beings, he purifies the mind of the taint of ill-will. By getting rid of sloth and torpor, he dwells devoid of sloth and torpor; perceiving the light, mindful, clearly conscious, he purifies the mind of sloth and torpor. By getting rid of restlessness and worry, he dwells calmly; the mind subjectively tranquillised, he purifies the mind of restlessness and worry. [**136**] By getting rid of doubt, he dwells doubt-crossed, unperplexed as to the states that are skilled, he purifies the mind of doubt. He, by getting rid of these five hindrances which are defilements of the mind and weakening to intuitive wisdom, dwells contemplating the body in the body, ardent, clearly

[1] As far as the simile *cf.* *M.* i. 274-275 (*M.L.S.* i. 328-329).

conscious (of it), mindful (of it) so as to control the covetousness and dejection in the world. He fares along contemplating the feelings . . . the mind . . . the mental states in mental states, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world.

As, Aggivessana, an elephant tamer, driving a great post into the ground, ties a forest elephant to it by his neck so as to subdue his forest ways, so as to subdue his forest aspirations, and so as to subdue his distress, his fretting and fever for the forest, so as to make him pleased with villages and accustom him to human ways—even so, Aggivessana, these four applications of mindfulness are ties of the mind so as to subdue the ways of householders and to subdue the aspirations of householders and to subdue the distress, the fretting and fever of householders; they are for leading to the right path, for realising nibbāna.[1]

The Tathāgata then disciplines him further, saying: 'Come you, monk, fare along contemplating the body in the body, but do not apply yourself to a train of thought connected with the body; fare along contemplating the feelings in the feelings . . . the mind in the mind . . . mental states in mental states, but do not apply yourself to a train of thought connected with mental states.' He, by allaying initial thought and discursive thought, with the mind subjectively tranquillised and fixed on one point, enters on and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful; he enters on and abides in the third meditation.

Then with the mind composed thus . . . (*as in vol. i.* 22-23=*M.L.S. i.* 28-29. *Also vol. i.* 347-348=*M.L.S. ii.* 12 *ff.*) . . . done is what was to be done, there is no more or being such or so.

That monk is able to endure heat, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech; he has grown to bear bodily feelings which as they arise [**137**] are painful, acute, sharp, severe, wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion, he is worthy of oblations, offerings, respect and homage, an unsurpassed field for merit in the world.

If, Aggivessana, a king's elephant dies in old age, untamed, untrained, the king's old elephant that has died is reckoned as one

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[1] *Cf. M.* i. 56, and see notes at *M.L.S.* i. 71.

that has died untamed. And so, Aggivessana, of a king's elephant that is middle aged. And too, Aggivessana, if a king's elephant dies young, untamed, untrained, the king's young elephant that has died is reckoned as one that has died untamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers not destroyed, the monk who is an elder that has died is reckoned as one that has died untamed. And so, Aggivessana, of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with the cankers not destroyed, the newly ordained monk that has died is reckoned as one that has died untamed. If, Aggivessana, a king's elephant dies in old age, well tamed, well trained, the king's old elephant that has died is reckoned as one that has died tamed. And so, Aggivessana, of a king's elephant that is middle aged. And too, Aggivessana, if a king's elephant dies young, well tamed, well trained, the king's young elephant that has died is reckoned as one that has died tamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers destroyed, the monk who is an elder that has died is reckoned as one that has died tamed. And so, Aggivessana, of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with the cankers destroyed, the newly ordained monk that has died is reckoned as one that has died tamed."

Thus spoke the Lord. Delighted, the novice Aciravata rejoiced in what the Lord had said.

Discourse on the "Tamed Stage":
The Fifth

126. DISCOURSE TO BHŪMIJA

(Bhūmijasutta)

[**138**] THUS have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Then the venerable Bhūmija,[1] having dressed early in the morning, taking his bowl and robe, approached Prince Jayasena's abode;

[1] Uncle of Jayasena, *MA*. iv. 199. He entered the Order with his friends Sambhūta (Sītavaniya), Jeyyasena and Abhirādhana, *ThagA*. i. 47.

having approached, he sat down on the appointed seat. And Prince Jayasena approached the venerable Bhūmija; having approached, he exchanged greetings with the venerable Bhūmija; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, Prince Jayasena spoke thus to the venerable Bhūmija:

"There are, good Bhūmija, some recluses and brahmans who speak thus and are of these views: 'If one fares the Brahma-faring with an expectation,[1] one is incapable of obtaining the fruit. And if one fares the Brahma-faring without an expectation, one is incapable of obtaining the fruit. And if one fares the Brahma-faring both with an expectation and without,[2] one is incapable of obtaining the fruit. And if one fares the Brahma-faring neither with an expectation nor without, one is incapable of obtaining the fruit.' What does the good Bhūmija's teacher say about this, what does he point out ?"

"I have not heard this face to face with the Lord, Prince, nor have I learnt it face to face. But the situation exists that the Lord might explain it thus: If, with an expectation, one fares the Brahma-faring inattentively, one is incapable of obtaining the fruit. And if, without an expectation . . . both with an expectation and without . . . neither with an expectation nor without, one fares the Brahma-faring inattentively, one is incapable of obtaining the fruit. But if, with an expectation, one fares the Brahma-faring attentively . . . [**139**] . . . without an expectation . . . both with an expectation and without . . . neither with an expectation nor without, one fares the Brahma-faring attentively, one is capable of obtaining the fruit. I have not heard this face to face with the Lord, Prince, I have not learnt it face to face. But the situation exists that the Lord might explain it thus."

"If the good Bhūmija's teacher speaks thus, points out thus, it seems to me that the good Bhūmija's teacher stands head and shoulders above[3] all ordinary recluses and brahmans." Then Prince Jayasena offered the venerable Bhūmija his own (dish of) rice cooked in milk.

Then the venerable Bhūmija, returning from alms-gathering after

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[1] *āsañ ce pi karitvā*, having made a longing, hope or expectation. The word *āsā* occurs at e.g. *Vin.* i. 260.

[2] At times the one, at times the other, *MA.* iv. 199.

[3] *muddhānam āhacca tiṭṭhati*, stands striking the head, or pressing it down, therefore above it.

the meal, approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Bhūmija spoke thus to the Lord:

"Now, revered sir, I, having dressed early in the morning[1] . . . '. . . stands head and shoulders above all ordinary recluses and brahmans.' I hope, revered sir, that when questioned thus and answering thus, I was asserting (fairly) what the Lord affirms, that I was not misrepresenting the Lord with what is not fact, but was explaining a *dhamma* that conforms to *dhamma* and that no fellow *dhamma*-man, a holder of (my) views, comes to a position incurring blame ?"[2]

[**140**] "Indeed, Bhūmija, when questioned thus and answering thus, you were asserting (fairly) what I[3] affirm, you were not misrepresenting me with what is not fact, you were explaining a *dhamma* that conforms to *dhamma* and no fellow *dhamma*-man, a holder of (your) views, comes to a position incurring blame.

If, Bhūmija, those recluses or brahmans who are of wrong view, wrong aspiration, wrong speech, wrong action, wrong mode of livelihood, wrong endeavour, wrong mindfulness, wrong concentration, fare the Brahma-faring with an expectation, they are incapable of obtaining the fruit. And if they fare the Brahma-faring without an expectation they are incapable of obtaining the fruit. And if they fare the Brahma-faring both with an expectation and without . . . neither with an expectation nor without, they are incapable of obtaining the fruit. What is the reason for this ? This is not the method,[4] Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of oil, seeking for oil, looking about for oil who, having heaped sand into a trough, should press it while sprinkling it continuously with water. Even though he had an expectation, he would be incapable of obtaining oil by heaping sand into a trough and pressing it while sprinkling it continuously with water. And even though he were without an expectation . . . were both with an expectation and without . . . were neither with an expectation nor without, he would be incapable of obtaining oil by heaping sand into a trough and pressing it while sprinkling it continuously with water. What is the reason for this ?

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[1] Bhūmija repeats the whole of his conversation with Jayasena.

[2] As at *Vin.* i. 234.

[3] I follow the *v.l. me* instead of text's *Bhagavato.*

[4] *ayoni h'esā. Cf. S.* i. 203, *ayoniṁ paṭinissajja.*

This is not the method, Bhūmija, for obtaining oil. In the same way, Bhūmija, if those recluses or brahmans who are of wrong view . . . wrong concentration, fare the Brahma-faring with an expectation . . . without an expectation . . . both with an expectation and without . . . neither with an expectation nor without, they are incapable of obtaining the fruit. [**141**] What is the reason for this ? This is not the method, Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of milk, seeking for milk, looking about for milk, who should pull a young cow by the horn. Even though he had an expectation, he would be incapable of obtaining milk by pulling the young cow by the horn. And even though he were without an expectation . . . were both with an expectation and without . . . were neither with an expectation nor without, he would be incapable of obtaining milk by pulling a young cow by the horn. What is the reason for this ? This is not the method, Bhūmija, for obtaining milk. In the same way, Bhūmija, if those recluses or brahmans who are of wrong view . . . they are incapable of obtaining the fruit. What is the reason for this ? This is not the method, Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of butter, seeking for butter, looking about for butter who, having sprinkled water into a jar, should swirl it round with a churning-stick.[1] Even though he had an expectation, he would be incapable of obtaining butter by sprinkling water into a jar and swirling it round with a churning-stick. And even though he were without an expectation . . . were both with an expectation and without, were neither with an expectation nor without, he would be incapable of obtaining butter by sprinkling water into a jar and swirling it round with a churning-stick. What is the reason for this ? This is not the method, Bhūmija, for obtaining butter. In the same way, Bhūmija, if those recluses or brahmans who are of wrong view . . . they are incapable of obtaining the fruit. What is the reason for this ? This is not the method, Bhūmija, for obtaining the fruit.

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[1] *matthena āviñjeyya*. In the simile of pulling the young cow by the horn we get *visāṇato āviñjeyya*. But the precise meaning of *āviñjati* in these similes is obscure. In this one it seems to mean to twirl, to churn. *Matthena* should perhaps read *matthakena*, top, summit. Or has some confusion with the verb *mathati*, to stir, crept in (*cf. abhimattheyya* in the next simile) ? Or should the reading be *manthena*, with a churning-stick? I have adopted tentatively this last alternative as it makes here, and in the "favourable" simile below, the greater amount of sense.

Bhūmija, it is like a man walking about in need of fire, seeking for fire, looking about for fire who, bringing an upper piece of fire-stick, should rub a wet sappy stick (with it).[1] [**142**] Even though he had an expectation, he would be incapable of obtaining fire by bringing an upper piece of fire-stick and rubbing a wet sappy stick (with it). And even though he were without an expectation . . . were both with an expectation and without . . . were neither with an expectation nor without, he would be incapable of obtaining a fire by bringing an upper piece of fire-stick and rubbing a wet sappy stick (with it). What is the reason for this? This is not the method, Bhūmija, for obtaining fire. In the same way, Bhūmija, if those recluses or brahmans who are of wrong view . . . are incapable of obtaining the fruit. What is the reason for this? This is not the method, Bhūmija, for obtaining the fruit.

But if, Bhūmija, those recluses or brahmans who are of right view, right aspiration, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, right concentration, fare the Brahma-faring with an expectation, they are capable of obtaining the fruit. And if they fare the Brahma-faring without an expectation, they are capable of obtaining the fruit. And if they fare the Brahma-faring both with an expectation and without . . . neither with an expectation nor without, they are capable of obtaining the fruit. What is the reason for this? This is the method, Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of oil, seeking for oil, looking about for oil who, having heaped oil-seeds into a trough, should press them while sprinkling them continuously with water. If he had an expectation, he would be capable of obtaining oil by heaping oil-seeds into a trough and pressing them while sprinkling them continuously with water. What is the reason for this? This is the method, Bhūmija, for obtaining oil. And if he were without an expectation . . . were both with an expectation and without . . . were neither with an expectation nor without, he would be capable of obtaining oil by heaping oil-seeds into a trough and pressing them while sprinkling them continuously with water. What is the reason for this? This is the method, Bhūmija, for obtaining oil. In the same way, Bhūmjia, if those recluses or brahmans who are of right view . . . right concentration, fare the Brahma-faring with an expectation, [**143**] they are capable of

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[1] *Cf. M.* i. 240.

obtaining the fruit. And if they fare the Brahma-faring without an expectation . . . both with an expectation and without . . . neither with an expectation nor without, they are capable of obtaining the fruit. What is the reason for this ? This is the method, Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of milk, seeking for milk, looking about for milk, who should pull a young cow by the teat. If he had an expectation he would be capable of obtaining milk by pulling the young cow by the teat. And if he were without an expectation . . . were both with an expectation and without . . . were neither with an expectation nor without he would be capable of obtaining milk by pulling the young cow by the teat. What is the reason for this ? This is the method, Bhūmija, for obtaining milk. In the same way, Bhūmija, if those recluses or brahmans who are of right view . . . fare the Brahma-faring with an expectation . . . without an expectation . . . both with an expectation and without . . . neither with an expectation nor without, they are capable of obtaining the fruit. What is the reason for this ? This is the method, Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of butter, seeking for butter, looking about for butter who, having sprinkled curds into a jar, should swirl them around with a churning-stick. If he had an expectation he would be capable of obtaining butter by sprinkling curds into a jar and swirling them around with a churning-stick. And if he were without an expectation . . . were both with an expectation and without . . . were neither with an expectation nor without, he would be capable of obtaining butter by sprinkling curds into a jar and swirling them around with a churning-stick. What is the reason for this ? This is the method, Bhūmija, for obtaining butter. In the same way, Bhūmija, if those recluses or brahmans who are of right view . . . fare the Brahma-faring without an expectation . . . both with an expectation and without . . . neither with an expectation nor without, they are capable of obtaining the fruit. What is the reason for this ? This is the method, Bhūmija, for obtaining the fruit.

Bhūmija, it is like a man walking about in need of fire, seeking for fire, looking about for fire who, bringing an upper piece of fire-stick, should rub a dry sapless stick (with it).[1] And if he had an expectation he would be capable of obtaining fire by bringing an upper piece

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[1] *Cf. M.* i. 242.

of fire-stick and rubbing a dry sapless stick (with it).[1] And if he were without an expectation, he would be capable of obtaining fire by bringing an upper piece of fire-stick and rubbing a dry sapless stick (with it). [**144**] And if he were both with an expectation and without . . . were neither with an expectation nor without, he would be capable of obtaining fire by bringing an upper piece of fire-stick and rubbing a dry sapless stick (with it). What is the reason for this? This is the method, Bhūmija, for obtaining fire. In the same way, Bhūmija, if those recluses or brahmans who are of right view . . . right concentration fare the Brahma-faring with an expectation, they are capable of obtaining the fruit. And if they fare the Brahma-faring without an expectation, they are capable of obtaining the fruit. And if they fare the Brahma-faring both with an expectation and without, they are capable of obtaining the fruit. And if they fare the Brahma-faring neither with an expectation nor without, they are capable of obtaining the fruit. What is the reason for this ? This is the method, Bhūmija, for obtaining the fruit.

If, Bhūmija, these four similes[2] had occurred to you for Prince Jayasena, Prince Jayasena would naturally have trusted you and, having trust, would have acted in the manner of one having trust in you."

"But how could these four similes for Prince Jayasena have occurred to me, revered sir, seeing that they are spontaneous, that is to say to the Lord, and had never been heard before ?"[3]

Thus spoke the Lord. Delighted, the venerable Bhūmija rejoiced in what the Lord had said.

Discourse to Bhūmija:
The Sixth

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[1] This phrase, from "And if," missed out in the text, is needed both for the balance of these expectation clauses and for that of this favourable fire-simile with the unfavourable one, no less than for that of the construction of all the simile-paragraphs.

[2] *Cf. M.* iii. 131 (two similes).

[3] This is a very curious ending to a Discourse, and seems little more than an absent-minded repetition of *M.* iii. 131.

127. DISCOURSE WITH ANURUDDHA

(Anuruddhasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the carpenter Fivetools[1] addressed a certain man, saying: "Come you, my good man, approach the venerable Anuruddha; having approached him, in my name [**145**] salute the venerable Anuruddha's feet with your head and speak thus: 'Fivetools the carpenter, revered sir, salutes the venerable Anuruddha's feet with his head and speaks thus: Revered sir, may the venerable Anuruddha and three others[2] consent to a meal with Fivetools the carpenter on the morrow; and, revered sir, may the venerable Anuruddha arrive punctually as Fivetools the carpenter is very busy and has much to do that is to be done for the king.'"

And the man, having answered "Yes, sir," in assent to Fivetools the carpenter, approached the venerable Anuruddha; having approached and greeted the venerable Anuruddha, he sat down at a respectful distance. As he was sitting down at a respectful distance this man spoke thus to the venerable Anuruddha:

"Fivetools the carpenter salutes the venerable Anuruddha's feet with his head and speaks thus:

'Revered sir, may the venerable Anuruddha and three others consent to a meal with Fivetools the carpenter on the morrow; and, revered sir, may the venerable Anuruddha arrive punctually as Fivetools the carpenter is very busy and has much to do that is to be done for the king.'" The venerable Anuruddha consented by becoming silent.

Then the venerable Anuruddha, towards the end of that night, having dressed in the early morning, taking his bowl and robe approached the abode of Fivetools the carpenter; having approached, he sat down on the appointed seat. Then Fivetools the carpenter with his own hand served and satisfied the venerable Anuruddha with sumptuous food, solid and soft. And when the venerable Anuruddha had eaten and had withdrawn his hand from the bowl,

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[1] *Pañcakaṅga*. See *M*. i. 386.

[2] *attacatuttho* as at *M*. i. 383.

Fivetools the carpenter, taking a low seat, sat down at a respectful distance. As Fivetools the carpenter was sitting down at a respectful distance, he spoke thus to the venerable Anuruddha:

"Now, revered sir, monks who are elders, have approached me and spoken thus: 'Householder, develop boundless[1] freedom of mind.' Some elders spoke thus: 'Householder, develop widespread[2] freedom of mind.' Revered sir, as to boundless freedom of mind and widespread freedom of mind—are these states different in connotation as well as [**146**] different in denotation, or are they identical in connotation and different only in denotation?"[3]

"Well then, householder, speak forth what occurs to you about this; from doing so it will become clear to you."

"Revered sir, it occurs to me thus: That which is boundless freedom of mind and that which is widespread freedom of mind—these states are identical in connotation, differing only in denotation."

"Householder, as to that which is boundless freedom of mind and that which is wisespread freedom of mind—these states are different in connotation as well as different in denotation. Wherefore, householder, this should be understood according to the method whereby these states are different in connotation as well as different in denotation.

And what, householder, is boundless freedom of mind? As to this, householder, a monk abides, having suffused the first quarter with a mind of friendliness, likewise the second, likewise the third, likewise the fourth; just so above, below, across; he abides, having suffused the whole world everywhere and in every way with a mind of friendliness that is far-reaching, widespread, immeasurable, without enmity, without malevolence. He abides, having suffused the first quarter with a mind of compassion . . . with a mind of sympathetic joy . . . with a mind of equanimity . . . far-reaching, widespread, immeasurable, without enmity, without malevolence. This, householder, is called boundless freedom of mind.

And what, householder, is widespread freedom of mind? As to this, householder, a monk, thinking (meditation) is widespread like as a single root of a tree, dwells suffusing and pervading (that size in meditation).[4] This, householder, is called the freedom of mind

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[1] Defined at *M.* i. 297. *Appamāṇa* is "boundless" or "immeasurable."

[2] *Mahaggata.* This and *appamāṇa* are two words regularly connected with the *brahmavihāra.*

[3] *Cf. M.* i. 297.

[4] On *pharitvā adhimuccitvā* see Intr., p. xx.

that is widespread. As to this, householder, a monk, thinking (meditation) is widespread like as two or three roots of a tree . . . like as one village-field . . . [**147**] . . . like as two or three village-fields . . . like as one kingdom . . . like as two or three kingdoms, dwells suffusing and pervading (that size in meditation). This, householder, is called the freedom of mind that is widespread. As to this, householder, a monk, thinking (meditation) is widespread like as the sea-girt earth, abides suffusing and pervading (that size in meditation). This, householder, is called the freedom of mind that is widespread. Wherefore, householder, this should be understood according to the method whereby these states are different in connotation as well as different in denotation.

These, householder, are four uprisings into a (new) becoming. What four ? As to this, householder, someone, thinking of limited light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of limited Light. As to this, householder, someone, thinking of boundless light,[1] abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of boundless Light. As to this, householder, someone, thinking of tarnished Light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of tarnished Light. As to this, householder, someone, thinking of pure light, abides suffusing and pervading (it in meditation); at the breaking up of the body after dying he arises in companionship with the Devas of pure Light. These, householder, are four uprisings into a (new) becoming.

There is a time, householder, when those that are *devatās* gather together; when they are gathered together a difference in colour[2] can be seen but not a difference in light. It is as though, householder, a man should take several oil-lamps into a house; when they are being taken into the house a difference in flame would be discernible but not a difference in light. Even so, householder, at the time when those that are *devatās* gather together, [**148**] when they are gathering together a difference in colour can be seen but not a difference in light. There is a time, householder, when those that are

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[1] Text's reading *appamāṇā ti* should be *appamāṇābhā ti*, for which there is commentarial support as well as the gaining of the necessary textual consistency.

[2] Of their bodies, *sarīra*, *MA*. iv. 201.

devatās go away from there; when they are going away from there not only can a difference in colour be seen but also a difference in light. It is as though, householder, a man should take out those several oil-lamps from that house; when these are being taken out from there not only would a difference in flame be discernible but also a difference in light. Even so, householder, there is a time when those that are *devatās* go away from there; when they are going away from there not only can a difference in colour be seen but also a difference in light. Householder, this does not occur to those *devatās*: 'This is permanent or steadfast or eternal for us.' Moreover, wherever it may be that these *devatās* are dwelling it is there that these *devatās* enjoy themselves. As, householder, it does not occur to flies as they are being borne along on a pingo[1] or basket: 'This is permanent or steadfast or eternal for us,' and as, moreover, wherever it may be that those flies are living it is there that these flies enjoy themselves; in the same way, householder, it does not occur to those *devatās*: 'This is permanent or steadfast or eternal for us,' and, moreover, wherever it may be that those *devatās* are dwelling it is there that these *devatās* enjoy themselves."

When this had been said, the venerable Abhiya Kaccāna[2] spoke thus to the venerable Anuruddha: "It is good, revered Anuruddha, but I have something further to ask on this matter. Are those that are Devas of Light, revered sir, all of limited Light or are there some *devatās* of boundless Light ?"

"According to circumstances,[3] reverend Kaccāna, some *devatās* there are of limited Light but other *devatās* there are of boundless Light."

"What is the cause, revered Anuruddha, what the reason that, although these *dcvatās* have uprisen into a single class of *devatās*, there are [**149**] some *devatās* there of limited Light and other *devatās* there of boundless Light ?"

"Well then, reverend Kaccāna, on this matter I will ask you a question in return. As it pleases you so you may answer it. What do you think about this, reverend Kaccāna ? This that the monk, when thinking (meditation) is widespread like as a single root of

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[1] For carrying conjey, rice, oil, butter, fish, meat, *MA*. iv. 202.

[2] A variant reading calls him Sabhiya Kaccāna; this is adopted by *D.P.P.N.* (s.v. Sabhiya 3). There is a Sabhiya Kaccāna at *S*. iv. 401 *f*. See also *K.S*. iv. p. 292, *n*. 3.

[3] *tadaṅgena*; explained at *MA*. iv. 202 as *tassā bhavupapattiyā aṅgena*, according to the character of their uprising in a (new) becoming.

a tree, abides suffusing and pervading (that size in meditation); and this that the monk, when thinking (meditation) is widespread like as two or three roots of a tree, abides suffusing and pervading (that size)—of these two developments of mind[1] which is the more widespread ?"

" This that the monk, revered sir, when thinking (meditation) is widespread like as two or three roots of a tree, abides suffusing and pervading (that size)—this of these two developments of mind is the more widespread."

" What do you think about this, reverend Kaccāna ? This that the monk, when thinking (meditation) is widespread like as two or three roots of a tree, abides suffusing and pervading (that size in meditation); and this that the monk, when thinking (meditation) is widespread like as a single village-field, abides suffusing and pervading (that size)—of these two developments of mind which is the more widespread ?"

" This that the monk, revered sir, when thinking (meditation) is widespread like as a single village-field, abides suffusing and pervading (that size)—this of these two developments of mind is the more widespread."

" What do you think about this, reverend Kaccāna ? This that the monk, when thinking (meditation) is widespread like as a single village-field, abides suffusing and pervading (that size in meditation); and this that the monk, when thinking (meditation) is widespread like as two or three village-fields, abides suffusing and pervading (that size)—of these two developments of mind which is the more widespread ?"

" This that the monk, revered sir, when thinking (meditation) is widespread like as two or three village-fields, abides suffusing and pervading (that size in meditation)—this of these two developments of mind is the more widespread."

" What do you think about this, reverend Kaccāna ? This that the monk, when thinking (meditation) is widespread like as two or three village-fields, [**150**] abides suffusing and pervading (that size

widespread like as a single kingdom, abides suffusing and pervading (that size)—this of these two developments of mind is the more widespread."

"What do you think about this, reverend Kaccāna? This that the monk, when thinking (meditation) is widespread like as a single kingdom, abides suffusing and pervading (that size in meditation); and this that the monk, when thinking (meditation) is widespread like as two or three kingdoms, abides suffusing and pervading (that size in meditation)—of these two developments of mind which is the more widespread?"

"This that the monk, revered sir, when thinking (meditation) is widespread like as two or three kingdoms, abides suffusing and pervading (that size)—this of these two developments of mind is the more widespread."

"What do you think about this, reverend Kaccāna? This that the monk, when thinking (meditation) is widespread like as two or three kingdoms, abides suffusing and pervading (that size in meditation); and this that the monk, when thinking (meditation) is widespread like as the sea-girt earth, abides suffusing and pervading (that size in meditation)—of these two developments of mind which is the more widespread?"

"This that the monk, revered sir, when thinking (meditation) is widespread like as the sea-girt earth, abides suffusing and pervading (that size)—this of these two developments of mind is the more widespread."

"This is the cause, reverend Kaccāna, this is the reason that, although these *devatās* have uprisen into a single class of *devatās*, there are some *devatās* there of limited Light and other *devatās* there of boundless Light."

"It is good, revered Anuruddha, but I have something further to ask on this matter. Are those that[1] are Devas of Light, revered sir, all of tarnished Light, or are there some *devatās* there of pure Light?"

[151] "According to circumstances, revered Kaccāna, some *devatās* there are of tarnished Light but other *devatās* there are of pure Light."

"What is the cause, revered Anuruddha, what the reason that, although these *devatās* have uprisen into a single class of *devatās*, there are some *devatās* there of tarnished Light and other *devatās* there of pure Light?"

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[1] The *yāvatā* of the text should read *yā tā* as on text p. 148.

" Well then, reverend Kaccāna, I will make a simile for you. For it is by a simile that some intelligent man here understands the meaning of what is said. It is as though, reverend Kaccāna, the oil of a burning oil-lamp is foul and the wick is foul. Because of the foulness of the oil and the foulness of the wick, (the lamp) burns but dimly. Even so, reverend Kaccāna, some monk here, thinking of tarnished light, abides suffusing and pervading (it in meditation); his bodily unchastity[1] is not properly suppressed, his sloth and torpor are not properly removed, and his restlessness and worry are not properly disciplined.[2] Because his bodily unchastity is not properly suppressed, and because his sloth and torpor are not properly removed, and because his restlessness and worry are not properly disciplined, he burns[3] but dimly. At the breaking up of the body after dying he arises in companionship with the Devas of tarnished light. It is as though, reverend Kaccāna, the oil of a burning oil-lamp is pure and the wick is pure. Because of the purity of the oil and the purity of the wick, (the lamp) does not burn but dimly. Even so, reverend Kaccāna, some monk here, thinking of pure light, abides suffusing and pervading (it in meditation); his bodily unchastity is properly suppressed, and his sloth and torpor are properly removed, and his restlessness and worry are properly disciplined. Because his bodily unchastity is properly suppressed, and because his sloth and torpor are properly removed, and because his restlessness and worry are properly disciplined, he does not burn but dimly. At the breaking up of the body after dying he arises in companionship with the Devas of pure light. This, reverend Kaccāna, is the cause, this the reason that, although these *devatās* have uprisen into a single class of *devatās*, there are some *devatās* there of tarnished light, and other *devatās* there of pure light."

When this had been said, the venerable Ākiñcañña Kaccāna spoke thus to the venerable Anuruddha: " It is good, reverend Anuruddha,

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[1] *Iriyaṇūpatha*; called *kāyālasiyathīna* at *MA*. iv. 202, " physical laziness."

[2] Restlessness and worry, and sloth and torpor are two of the five hindrances barring a man's attainment of the *jhāna*. I suspect that *kāyaduṭṭhulla* is here in place of the more usual *kāmacchanda*, desire for sense-pleasures, the first of those five hindrances.

[3] The verb *jhāyati* means both to burn and to meditate; but the former is from the Skt. *kṣāyati* and the latter from *dhyāyati*. It seems however that *MA*. iv. 202 interprets *jhāyati* (the monk's " burning " or meditation) by *jalati*, to burn, to shine. This only shows that meditation, *jhāna*, is a state of mental incandescence, a burning up of what is to be got rid of, a consuming of it, so that the pure light can shine forth.

Revered sir, the venerable Anuruddha did not speak thus: 'Thus have I heard' or 'It ought to be so.'[1] On the contrary, revered sir, the venerable Anuruddha merely said that these *devatās* are such and those *devatās* are thus. Revered sir, it occurs to me thus: The venerable Anuruddha must certainly have lived previously and talked previously and held converse previously with these *devatās*."

"This speech of yours, reverend Kaccāna, comes close and challenges me to a statement;[2] and I, moreover, will answer you. For a long time have I, reverend Kaccāna, lived previously with these *devatās* and talked previously to them and held converse previously with them."[3]

When this had been said, the venerable Abhiya Kaccāna spoke thus to Fivetools the carpenter: "It is a gain for you, householder, it is well gotten by you, householder, that you got rid of the doubt you had and also obtained a chance to hear this disquisition on *dhamma*."

Discourse with Anuruddha:
The Seventh

128. DISCOURSE ON DEFILEMENTS

(Upakkilesasutta)

THUS have I heard:[4] At one time the Lord was staying near Kosambī in Ghosita's monastery. Now at that time the monks of Kosambī, who were disputatious, quarrelsome and contentious, lived wounding one another with the weapons of the tongue.[5] Then a certain monk approached the Lord; [**153**] having approached and greeted the Lord, he stood at a respectful distance. As he was standing at a respectful

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[1] *evaṁ arahati bhavituṁ.*

[2] *āsajja upanīyavācā bhāsitā*, as at *A*. i. 172; see note at *G.S.* i. 156.

[3] *MA*. iv. 202 says that, fulfilling the excellences (*pāramiyo*), having gone forth in the going forth of sages, having practised the attainments, after 300 existences, he attained the Brahma-world.

[4] *Cf. Vin.* i. 341, 349 *ff.*, and see notes at *B.D.* iv. 488 *f.* and 498 *ff.*

[5] This is the same as the opening of the *Kosambiyasutta* (*M*. Sta. 48).

distance, this monk spoke thus to the Lord: "Revered sir, the monks of Kosambī, who are disputatious, quarrelsome and contentious, live wounding one another with the weapons of the tongue. It would be good, revered sir, if the Lord out of compassion were to approach these monks." The Lord consented by becoming silent. Then the Lord approached those monks and having approached, he spoke thus to those monks: "Enough, monks; no disputes, no quarrels, no contention, no argument."

When this had been said, a certain monk[1] spoke thus to the Lord: "Revered sir, let the Lord, the Dhamma-master, wait; revered sir, let the Lord, untroubled, abide intent on abiding in ease here and now,[2] for it is we who will be (held) accountable for this dispute, quarrel, contention and argument." And a second time . . . And a third time the Lord spoke thus to those monks: "Enough, monks; no . . . argument." And a third time did that monk speak thus to the Lord: "Revered sir, let the Lord, the Dhamma-master wait . . . for it is we who will be (held) accountable for this dispute, quarrel, contention and argument."

Then the Lord,[3] having dressed early in the morning, taking his bowl and robe, entered Kosambī for almsfood. Having walked in Kosambī for almsfood and returning from the alms-gathering after the meal, he packed away his lodging and, taking his bowl and robe, spoke these verses as he was standing:

[**154**] "When all in chorus bawl, none feels a fool,
nor though the Order is divided, thinks otherwise.

With wandering wits the wiseacres range all the field of talk;
with mouths agape to full extent, what leads them on they
know not.

They who (in thought) belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in these wrath's not allayed.

They who do not belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in them is wrath allayed.

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[1] Called at *Vin.* i. 341 "one who spoke what was not-*dhamma*."
[2] See *M.L.S.* ii. Intr., p. xxvii *ff.*
[3] As at *Vin.* i. 349 *ff.* See *B.D.* iv. 498 *ff.* for notes.

Nay, not by wrath are wrathful moods allayed here (and) at
any time,
but by not-wrath are they allayed: this is an (ageless) endless
rule.

Some others don't discern that here we straitened are (in life,
in time),
but those who do discern, thereby their quarrels are allayed.

Ruffians who maim and kill, steal cattle, steeds,
and wealth, who plunder realms—for these is concord.
Why should there not be for you ?

If one find friend with whom to fare
Rapt in the well-abiding, apt,
surmounting dangers one and all,
with joy fare with him mindfully.

Finding none apt with whom to fare,
none in the well-abiding rapt,
as rajah quits the conquered realm,
fare lonely as bull-elephant in elephant-jungle.

Better the faring of one alone
than companionship with the foolish;
fare lonely, unconcerned, working no evil,
as bull-elephant in elephant-jungle."

Then the Lord, having spoken these verses as he was standing, approached Bālakaloṇakāra village. Now at that [**155**] time the venerable Bhagu was staying in Bālakaloṇakāra village. Then the venerable Bhagu saw the Lord coming from afar; seeing him, he made ready a seat and water for the feet. The Lord sat down on the seat made ready, and as he was sitting down he bathed his feet. Then the venerable Bhagu, having greeted the Lord, sat down at a respectful distance. The Lord spoke thus to the venerable Bhagu as he was sitting down at a respectful distance: "I hope, monk, things are going well with you, I hope you are keeping going, I hope you are not short of almsfood."

"Things are going well with me, Lord, I am keeping going, Lord, and I, revered sir, am not short of almsfood." Then the Lord,

having delighted, rejoiced, roused, gladdened the venerable Bhagu with talk on *dhamma*, rising from his seat, approached the Eastern Bamboo Grove.

Now at that time[1] the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila were staying in the Eastern Bamboo Grove. The keeper of the grove saw the Lord coming in the distance, and seeing him he spoke thus to the Lord: "Do not, recluse, enter this grove; there are three young men of family staying here desiring Self; do not cause them discomfort." But the venerable Anuruddha heard the keeper of the grove conferring with the Lord; on hearing him, he spoke thus to the keeper of the grove: "Do not, good grove-keeper, impede the Lord. It is our Teacher, the Lord, who is arriving." Then the venerable Anuruddha approached the venerable Nandiya and the venerable Kimbila, and having approached he spoke thus to the venerable Nandiya and the venerable Kimbila: "Go forward, venerable ones, go forward, venerable ones, our Teacher, the Lord, is arriving."

Then the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila, went out to meet the Lord. One received his bowl and robe, one made ready a seat, one set out water for the feet. Then the Lord sat down on the seat made ready; as he was sitting down the Lord bathed his feet. Then these venerable ones, having greeted the Lord, sat down at a respectful distance. As the venerable Anuruddha was sitting down at a respectful distance, the Lord spoke thus:

"I hope things are going well with you, Anuruddhas,[2] I hope you are keeping going, I hope you are not short of almsfood ?"

[**156**] "Things are going well with us, Lord, we are keeping going, Lord, and, revered sir, we are not short of almsfood."

"I hope that you, Anuruddhas, are living all together on friendly terms and harmoniously, as milk and water blend, regarding one another with the eye of affection ?"

"Yes, certainly, revered sir, we are living all together on friendly terms and harmoniously, as milk and water blend, regarding one another with the eye of affection."

"And how is it that you, Anuruddhas, are living all together . . . regarding one another with the eye of affection ?"

"As to this, revered sir, it occurred to me: 'Indeed it is a gain for

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[1] From here also at *M*. i. 205 *ff*. See *M.L.S*. i. 257 *ff*. for notes.

[2] The plural, Anuruddhā, is used in place of the names of the three separate monks.

me, indeed it is well gotten by me, that I am living with such fellow Brahma-farers.' On account of this, revered sir, for these venerable ones friendliness as to acts of body . . . acts of speech . . . acts of thought, whether openly or in private, has risen up in me. Because of this, revered sir, it occurred to me: ' Now, suppose that I, having surrendered my own mind, should live only according to the mind of these venerable ones ?' So I, revered sir, having surrendered my own mind, am living only according to the mind of these venerable ones. Revered sir, we have divers bodies, but assuredly only one mind."

And the venerable Nandiya and the venerable Kimbila too spoke thus to the Lord: " As to this, revered sir . . . Revered sir, we have divers bodies, but assuredly only one mind."

" Thus it is that we, revered sir, are living all together on friendly terms and harmoniously, as milk and water blend, regarding one another with the eye of affection."

" Good, it is good, Anuruddhas. But I hope that you, Anuruddhas, are living diligent, ardent, self-resolute ?"

[157] " Yes, certainly, revered sir, we are living diligent, ardent, self-resolute."

" And how is it that you, Anuruddhas, are living diligent, ardent, self-resolute ?"

" As to this, revered sir, whoever of us returns first from (going to) a village for almsfood makes ready a seat, sets out water for drinking and water for washing (the feet), and sets out a refuse-bowl. Whoever returns last from (going to) a village for almsfood, if there are the remains of a meal and if he so desires, he eats them; if he does not desire to do so, he throws them out where there are no crops, or he drops them into water where there are no living creatures; he puts up the seat, he puts away the water for drinking and the water for washing, he puts away the refuse-bowl, he sweeps the refectory. Whoever sees a vessel for drinking-water or a vessel for washing-water or a vessel (for water) for rinsing after evacuation, void and empty, he sets out (water). If it is impossible for him (to do this) by a movement of his hand, having invited a companion to help us by signalling (to him) with the hand, we set out (the water); but we do not, revered sir, for such a reason, break into speech. And then we, revered sir, once in every five nights sit down together for talk on *dhamma*. It is thus, revered sir, that we are living diligent, ardent, self-resolute."[1]

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[1] *Vin.* i. 352 goes on differently from here.

"Good, it is good, Anuruddhas. But have you, Anuruddhas, while living thus diligent, ardent, self-resolute, attained states of further-men, the excellent knowledge and insight befitting the ariyans, an abiding in comfort ?"[1]

"As to this, we, revered sir, while living diligent, ardent, self-resolute, perceive the light-manifestation[2] as well as the appearance[3] of material shapes.[4] But soon the light-manifestation vanishes for us as well as the appearance of material shapes; and we do not understand the reason."[5]

"But the reason should be understood by you, Anuruddhas. I, too, Anuruddhas, before the Self-Awakening while I was yet the Bodhisatta, not fully awakened, perceived the light-manifestation as well as the appearance of material shapes. But soon the light-manifestation [**158**] vanished for me as well as the appearance of material shapes. Anuruddhas, this occurred to me: 'Now what is the cause, what the reason that the light-manifestation vanishes for me as well as the appearance of material shapes ?' Anuruddhas, this occurred to me: 'Doubt has arisen in me; and because there was

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[1] *M*. i. 207 goes on differently from here.

[2] *obhāsa*. See Intr., p. xxi; *P.T.C.* s.v. *obhāsa* for further references; and also *A*. iv. 302 where *obhāsa* occurs and is translated at *G.S.* iv. 201 by E. M. Hare as "auras," and he quotes the Comy.: "rays known to the clairvoyant." The "clairvoyant" must be understood as one who, in meditation, has won the knowledge of *deva*-vision; it is with this that he "sees," *cf*. *MA*. iv. 207: *dibbacakkhunā rūpadassanañ ca sañjānāma*. Nyanatiloka, in *Bud. Dicty.*, says, s.v. *obhāsa*, "Effulgence of light, Aura appearing at times during deep Insight (*vipassanā*) may become a 'defilement of insight,' *vipassanūpakkilesa*." *Obhāsa* is a difficult word for a translator and its meaning or meanings, for these seem to vary from context to context, need further investigation. "Effulgence of light" is perhaps rather too strong, and "aura" can hardly be accepted as the right rendering. Nor will "light" do for, though light is implied, there is the definite and important word *āloka*. This and *obhāsa* occur in the same passage at *D*. i. 220 and certainly appear to have different meanings. At *M*. iii. 120 I have translated *obhāsa* in a context that has nothing to do with meditation as "radiance," that is "effulgence of light," and for the above I tentatively suggest light-manifestation or light-radiation; see under *avabhāsa* in the Skrt. lexicons. According to *MA*. iv. 207 the *obhāsa* in this passage is preparatory, *parikammobhāsa*.

[3] *dassana*, appearance, showing.

[4] This appears to mean they are perceived extra-sensibly for *MA*. iv. 207 says "We perceive the appearance of material shapes through *deva*-vision . . . seeing a variety of material shapes through *deva*-vision," and the whole passage points to processes in meditation.

[5] *nimitta*.

doubt, concentration fell away from[1] me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again.' So I, Anuruddhas, living diligent, ardent, self-resolute, perceived the light-manifestation as well as the appearance of material shapes. But soon the light-manifestation vanished for me as well as the appearance of material shapes. Anuruddhas, this occurred to me: 'Now, what is the cause, what the reason that the light-manifestation vanishes for me as well as the appearance of material shapes?' Anuruddhas, this occurred to me: 'Lack of proper attention[2] has arisen in me; and because there was lack of proper attention, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again nor lack of proper attention.' So I, Anuruddhas . . . material shapes. Anuruddhas, this occurred to me: 'Sloth and torpor has arisen in me; and because there was sloth and torpor, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again, nor lack or proper attention nor sloth and torpor.' So I, Anuruddhas . . . material shapes. Anuruddhas, this occurred to me: 'Consternation has arisen in me; and because there was consternation, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes.' Anuruddhas, it is as though a man were going along a high road and murderers should jump out at him from both sides; consternation would arise in him from such a source.[3] Even so, Anuruddhas, did consternation arise in me; and because there was consternation, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So I thought: 'I will act [**159**] in such a way that doubt will not arise in me again, nor lack of

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[1] According to *MA.* iv. 207 this is *parikammasamādhi*, preparatory concentration. *Cavi*, which I have here rendered as " fell away," is the aorist of *cavati*, a verb used regularly for the passing, deceasing or falling from one existence (to be reborn in another). Above however it is clearly not being used in this special sense.

[2] *amanasikāra.*

[3] I follow the v.l.'s *tato nidānaṁ* in preference to the text's *ubhatonidānaṁ*, from both sources, perhaps thinking of the two murderers.

proper attention nor sloth and torpor nor consternation.' So I, Anuruddhas . . . material shapes. Anuruddhas, this occurred to me: 'Elation[1] has arisen in me; and because there was elation . . . the light-manifestation vanishes as well as the appearance of material shapes.' Anuruddhas, it is as though a man who was seeking for one opening to (some hidden) treasure were to come at one and the same time on five openings to the treasure;[2] from that source elation would arise in him. Even so, Anuruddhas, elation arose in me; and because there was elation, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So I thought: 'I will act in such a way that doubt will not arise in me again, nor lack of proper attention nor sloth and torpor nor consternation nor elation.' So I, Anuruddhas, . . . material shapes. Anuruddhas, this occurred to me: 'Distress has arisen in me; and because there was distress . . . the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again, nor lack of proper attention nor sloth and torpor nor consternation nor elation nor distress.' So I, Anuruddhas, . . . material shapes. Anuruddhas, this occurred to me: 'Too much energy[3] has arisen in me; and because there was too much energy, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes.' Anuruddhas, it is as though a man were to take such a tight grip of a quail that it died then and there. Even so, Anuruddhas, did too much energy arise in me; and because there was too much energy . . . the light-manifestation vanishes as well as the appearance of material shapes. So I thought: 'I will act in such a way that doubt will not arise in me again, nor lack of proper attention nor sloth and torpor nor consternation nor elation nor distress nor too much energy.' So I, Anuruddhas, . . . material shapes. Anuruddhas, this occurred to me: 'Too feeble an energy [**160**] has arisen in me; and because there was too feeble an energy . . . the light-manifestation vanishes as well as the appearance of material shapes . . .' Anuruddhas, it is as though a man were to take such a loose

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[1] *ubbilla*, pleasurable excitement. The word appears to occur only here in the Pali canon, although *ubbillāvitatta* occurs at *M*. i. 140 and a few other passages.

[2] *Cf*. *M*. i. 352.

[3] On too much and too little energy, see the Parable of the Lute, *Vin*. i. 182, *A*. iii. 375.

grip of a quail that it could fly up out of his hand. Even so, Anuruddhas, did too feeble an energy arise in me; and . . . the light-manifestation vanishes as well as the appearance of material shapes. So I thought: 'I will act in such a way that doubt will not arise in me again, nor . . . too much energy nor too feeble an energy.' So I, Anuruddhas, . . . material shapes. Anuruddhas, this occurred to me: 'Longing[1] has arisen in me; and because there was longing . . . the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again, nor . . . too feeble an energy nor longing.' So I, Anuruddhas . . . material shapes. Anuruddhas, this occurred to me: 'Perception of diversity has arisen in me; and because there was perception of diversity . . . the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again, nor . . . longing nor perception of diversity.' So I, Anuruddhas, living diligent, ardent, self-resolute, perceived the light-manifestation as well as the appearance of material shapes. But soon the light-manifestation vanished for me as well as the appearance of material shapes. Anuruddhas, this occurred to me: 'Now, what is the cause, what the reason that the light-manifestation vanishes for me as well as the appearance of material shapes?' Anuruddhas, this occurred to me: 'A state of being too intent on material shapes has arisen in me; and because there was a state of being too intent on material shapes, concentration fell away from me; when concentration falls away, the light-manifestation vanishes as well as the appearance of material shapes. So I will act in such a way that doubt will not arise in me again, nor . . . perception of diversity nor the state of being too intent on material shapes.'

So I, Anuruddhas, knowing that doubt is a defilement of the mind,[2] got rid of the defilement of the mind that is doubt. Knowing that lack of proper attention is a defilement of the mind, I got rid of the defilement of the mind that is lack of proper attention. Knowing that sloth and torpor is a defilement of the mind . . . that consternation is a defilement of the mind . . . that elation is a defilement of the mind . . . that distress is a defilement of the mind . . . that too much

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[1] *abhijappā*, explained at *MA*. iv. 208 by *taṇhā*, arising when one has made the light, *āloka*, increase as far as the confines of the *deva*-world and has seen a company of *devas*. The word also occurs at *Dhs*. 1059, *Vbh*. 361.

[2] None of these states appears as a defilement of the mind, *cittassa upakkilesa*, at *M*. i. 36.

energy is a defilement of the mind . . . that too feeble an energy is a defilement of the mind . . . that longing is a defilement of the mind . . . that perception of diversity is a defilement of the mind, I got rid of the defilement of the mind that is perception of diversity. Knowing that the state of being too intent on material shapes [**161**] is a defilement of the mind, I got rid of the defilement of the mind that is the state of being too intent on material shapes.

So I, Anuruddhas, living diligent, ardent, self-resolute, perceived the light-manifestation but did not see material shapes; then for a whole night and a whole day and a whole night and day I saw material shapes but did not perceive the light-manifestation. Concerning this, Anuruddhas, it occurred to me: 'Now, what is the cause, what the reason that I perceived the light-manifestation but did not see material shapes; and then for a whole night and a whole day and a whole night and day I saw material shapes but did not perceive the light-manifestation?' Concerning this, Anuruddhas, it occurred to me: 'It was at the time when I, not paying proper attention to the reflex-image of material shapes,[1] was paying attention to the reflex-image of the light-manifestation that I perceived the light-manifestation but did not see material shapes. But it was at the time when I, not paying proper attention to the reflex-image of the light-manifestation, was paying attention to the reflex-image of material shapes that, for a whole night and a whole day and a whole night and day, I saw material shapes but did not perceive the light-manifestation.'

So I, Anuruddhas, living diligent, ardent, self-resolute, both perceived a limited light-manifestation[2] and saw a limited (number of) material shapes; and for a whole night and a whole day and a whole night and day I perceived a boundless light-manifestation and saw a boundless (number of) material shapes. Concerning this, it occurred to me, Anuruddhas: 'Now, what is the cause, what the reason that I both perceive a limited light-manifestation and see a limited (number of) material shapes as well as for a whole night and a whole day and a whole night and day perceive a boundless light-manifestation and see a boundless (number of) material shapes?' Concerning this, it occurred to me, Anuruddhas: 'At the time when concentration is limited my vision is limited, so with limited vision

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[1] *rūpanimitta*. Probably *nimitta* is here the reflex-image which, by means of certain exercises in concentration, appears as if seen by the eye.

[2] *paritta obhāsa*, explained at *MA*. iv. 209 as *parittakammaṭṭhāne obhāsaṁ*, light-manifestation in regard to a limited object of meditational exercise.

I both perceive a limited light-manifestation and see a limited (number of) material shapes. But at the time when my concentration is not limited my vision is boundless, so with boundless vision for a whole night and a whole day and a whole night and day I both perceive a boundless light-manifestation and see a boundless (number of) material shapes.'

When [**162**] I knew, Anuruddhas, that doubt was a defilement of the mind, the defilement of the mind that is doubt was got rid of. When I knew that lack of proper attention was a defilement of the mind, the defilement of the mind that is lack of proper attention was got rid of. When I knew that sloth and torpor . . . consternation . . . elation . . . distress . . . too much energy . . . too feeble an energy . . . longing . . . perception of diversity was a defilement of the mind, the defilement of the mind that is perception of diversity was got rid of. When I knew that the state of being too intent on material shapes was a defilement of the mind, the defilement of the mind that is the state of being too intent on material shapes was got rid of. Concerning this, it occurred to me, Anuruddhas: 'Those that were defilements of my mind are got rid of by me. Truly now I am developing concentration by three modes.[1] So I, Anuruddhas, developed the concentration that has initial thought and discursive thought; and I developed the concentration that is without initial thought and has only discursive thought;[2] and I developed the concentration that is without initial thought and without discursive thought. And I developed the concentration that has rapture;[3] and

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[1] These are usually taken to be the first three of the following modes of concentration, *samādhi*. At *Kvu*. 413 it is agreed that these three (forms of) *samādhi* were spoken of by the Lord: *e.g.* at *D*. iii. 219, above (*M*. iii. 162), *S*. iv. 360, *A*. iv. 300 which last is identical with *M*. iii. 162 and appears to speak of seven forms of *samādhi*. At *S*. iv. 360, 362-363 the three forms, among a number of other attainments, are called the Way leading to the Uncompounded. See also *A*. iv. 440 *ff*., *Miln*. 337, *Vism*. 95; and *Pts. Contr*. p. 239, *n*. 1, *Bud. Psych. Ethics*, p. 52, *n*. 1, *Comp*. p. 85; and also *A*. i. 299, *n*. 2.

[2] This has reference to the fivefold system of *jhāna*, obtained by successive instead of simultaneous elimination of *vitakka* and *vicāra*. This happens in the second *jhāna*, but the " three (forms of) *samādhi* in *jhāna* occur both in the (more usual) fourfold system of *jhāna* as well as in the fivefold," *MA*. iv. 209.

[3] *sappītika*. This belongs to the second and third *jhānas*, *MA*. iv. 209, but according to *AA*. ii. 153 it is the happiness, *sukha*, of the first and second *jhānas*. This, and the three succeeding forms of concentration are also mentioned at *A*. iv. 300 *f*., while at *A*. i. 91 they form two of the various forms of happiness, *dve sukhāni*: the happiness without rapture being chief over that with rapture, and the happiness of even-mindedness or equanimity being chief over the happiness of delight, *sāta*.

I developed the concentration that is without rapture;[1] and I developed the concentration that is accompanied by delight;[2] and I developed the concentration that is accompanied by equanimity.[3] When, Anuruddhas, there was developed in me the concentration that has initial and discursive thought, when there was developed the concentration that is without initial thought and has only discursive thought, when there was developed the concentration that is without initial thought and without discursive thought, and when there was developed the concentration that has rapture, and when there was developed the concentration that is without rapture, and when there was developed the concentration that is accompanied by delight, and when there was developed the concentration that is accompanied by equanimity, then the knowledge and vision arose in me: Unshakable is freedom of mind for me, this is the last birth, there is not now again-becoming."

Thus spoke the Lord. Delighted, the venerable Anuruddha rejoiced in what the Lord had said.

Discourse on Defilements:
The Eighth

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[1] The *samādhi* of the third and fourth *jhānas*, *MA*. iv. 209; the *sukha* of these at *AA*. ii. 153.

[2] *sāta*; again belonging to the third and fourth *jhānas*, *MA*. iv. 209; but *AA*. ii. 153 discriminates, saying *sātasukha* is happiness among the three *jhānas*, while *upekhāsukha* is the happiness of the fourth *jhāna*. At *Vism*. 85 *sukha* takes the place of *sāta*.

[3] *upekhā*. *MA*. iv. 209 says " this belongs to the fourth *jhāna* in the fourfold system, and to the fifth in the fivefold system. But when did the Lord develop this threefold *samādhi* ? During the last watch (of the night) when he was sitting at the root of the great Bo-tree. His first Way is connected with the first *jhāna*, his second, third and fourth Ways with the second, third and fourth *jhānas*. In the fivefold system there is no way of the fifth *jhāna*." Are the three modes of *samādhi* really (1) that connected with initial and discursive thought, (2) that connected with rapture, (3) that connected with delight and equanimity ? (Or are they taken to be so in this Discourse ?) On this point see the numbered classification of *samādhi* at *Vism*. 85. See also above, Intr., p. xxii.

129. DISCOURSE ON FOOLS AND THE WISE

(Bālapaṇḍitasutta)

[163] THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"Monks, these are the three marks of a fool,[1] signs of a fool, stamps of a fool. What three? As to this, monks, a fool is one thinking wrong thoughts,[2] speaking wrong words,[3] a doer of deeds wrongly done.[4] If, monks, a fool were not one thinking wrong thoughts, speaking wrong words, and a doer of deeds wrongly done, how could the wise know of him: This fine fellow is a fool, not a true man? It is because, monks, a fool is one thinking wrong thoughts . . . and a doer of deeds wrongly done, that the wise know of him: This fine fellow is a fool, not a true man.

Monks, he who is a fool experiences a threefold anguish and dejection here and now. If, monks, a fool is sitting down in an assembly room or by a carriage-road or at a cross-roads and if the people there held appropriate suitable talk about him and if, monks, the fool were one who made onslaught on creatures, were a taker of what had not been given, one who behaved wrongly in regard to sense-pleasures, a liar, and one given up to occasions for sloth consequent upon (drinking) arrack, toddy and strong liquor, and if, monks, it then occurs to that fool: 'These people are holding an appropriate suitable talk about me, for these states exist in me and I engage in[5] these states,' this, monks, is the first (kind of) anguish and dejection that the fool experiences here and now.

And again, monks, a fool sees kings who, having arrested a thief, an evil-doer, are meting out various punishments:[6] **[164]** they lash

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[1] This description of a fool also occurs at *A*. i. 102.

[2] Thoughts connected with covetousness, malevolence and wrong views, *MA*. iv. 210.

[3] Lying words and so on. [4] Making onslaught on creatures and so on.

[5] *sandissāmi*, or to agree to, live conformably with, connive at.

[6] As at *M*. i. 87. See *M.L.S*. i. 115 for further references.

him with whips and they lash him with canes and they lash him with (birch) rods, and they cut off his hand . . . his foot . . . his hand and foot . . . his ear . . . his nose . . . his ear and nose, and they give him the ' gruel-pot ' punishment . . . the ' shell-tonsure ' punishment . . . ' Rāhu's mouth ' . . . the ' fire-garland ' . . . the ' flaming hand ' . . . the ' hay-twist ' . . . the ' bark-dress ' . . . the ' antelope ' . . . ' flesh-hooking ' . . . the ' disc-slice ' . . . the ' pickling process ' . . . ' circling the pin ' . . . and they give him the ' straw-mattress,' and they spray him with burning oil, give him as food to the dogs, impale him alive on stakes, and they decapitate him with a sword. Thereupon, monks, it occurs to the fool: ' Because of such and such evil deeds kings, having arrested a thief, an evil-doer, mete out various punishments: they lash him with whips . . . and they decapitate him with a sword. But these states exist in me and I engage in these states. So if kings should know about me, they might have me arrested too, and mete out various punishments: they might lash me with whips and they might lash me with canes . . . and they might decapitate (me) with a sword.' This, monks, is the second (kind of) anguish and dejection that the fool experiences here and now.

And again, monks, while a fool is on a chair or bed or lying on the ground, at such a time those evil deeds that he has formerly wrongly done by body, speech and thought rest on him, lie on him, settle on him.[1] Monks, as at eventide the shadows of the great mountain peaks rest, lie and settle on the earth, so, monks, do these evil deeds that the fool has formerly wrongly done by body, speech and thought rest, lie and settle on him as he is on a chair or bed or lying on the ground. [**165**] Thereupon, monks, it occurs thus to the fool: ' Indeed what is lovely has not been done by me,[2] what is skilled has not been done, no refuge against fearful (consequences)[3] has been made, evil has been done, cruelty has been done, violence has been done. Insofar as there is a bourn for those who have not done what is lovely, have not done what is skilled, have not made a refuge against fearful (consequences), who have done evil, cruelty and violence, to that bourn I am going hereafter.' He grieves, mourns, laments, beats his breast, wails and falls into disillusionment. This,

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[1] *olambanti ajjholambanti abhippalambanti.* The second of these words occurs at *S.* iii. 137 and is translated at *K.S.* iii. 116 by " overhangs " which suits the context there.

[2] With this passage *cf. A.* ii. 174, *Iti.* p. 25.

[3] *bhīruttāṇa*; *cf. Iti.* p. 25, *Vin.* iii. 72. See *B.D.* i. 124, *n.* 1; *VinA.* 436, *AA.* iii. 161.

monks, is the third (kind of) anguish and dejection that the fool experiences here and now.

He, monks,[1] who is a fool, having fared wrongly in body, having fared wrongly in speech, having fared wrongly in thought, at the breaking up of the body after dying arises in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell. Anyone, monks, speaking rightly of him would say he is thoroughly undesirable, thoroughly disagreeable, thoroughly unpleasant, as in speaking rightly of Niraya Hell he would say it is thoroughly undesirable, thoroughly disagreeable, thoroughly unpleasant. As to this, monks, even a simile is not easy, so many are the anguishes of Niraya Hell."

When this had been said, a certain monk spoke thus to the Lord: " But is it possible to make a simile for me, revered sir ?"

" It is possible, monk," the Lord said. " It is as though, monk, men should arrest a thief, an evil-doer, and bring him before the king, with the words: ' This, sire, is a thief, an evil-doer to you. Decree for him whatever punishment you wish,' and the king should speak thus concerning him: ' Go along, good sirs, stab[2] this man early in the morning with a hundred spears.' And early in the morning they would stab him with a hundred spears. Then at midday the king would speak thus: ' My good fellows, how is that man ?' ' He is still alive, sire.' Then the king would speak thus concerning him: ' Go along, good sirs, stab this man at midday with a hundred spears.' And at midday they would stab him with a hundred spears. Then towards evening the king would speak thus: ' My good fellows, how is that man ?' ' He is still alive, sire.' Then the king would speak thus concerning him: ' Go along, good sirs, stab this man towards evening with a hundred spears.' And towards evening **[166]** they would stab him with a hundred spears. What do you think about this, monks, would not that man, while he was being stabbed with three hundred spears, from that source experience anguish and dejection ?"

" That man, revered sir, being stabbed with only one spear from that source would experience anguish and dejection. How much more then[3] with three hundred spears ?"

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[1] I think *bhikkhu* here should read *bhikkhave* as on text p. 171.

[2] *hanatha* cannot mean kill or destroy here, as in what follows, although they might stab or strike, *haneyyuṁ*, the thief, they do not manage to kill him at once. The idea of to stab or to thrust at is borne out at *MA*. iv. 211 which explains as " having pierced (where the spear) comes out, so that on each occasion two blows fall."

[3] *ko pana vādo*, who (can) say ?

Then the Lord, having picked up a small stone, the size of his hand, addressed the monks, saying: " What do you think about this, monks ? Now, which is the greater, this small stone, the size of my hand, that I have picked up, or the Himalaya,[1] lord of mountains ?"

" This small stone, revered sir, that the Lord picked up, the size of his hand, is insignificant; compared with the Himalaya, lord of mountains, it does not count, it does not amount even to an infinitesimal fraction (of it), it cannot even be compared (with it)."[2]

" Even so, monks, that anguish and dejection that that man experiences while he is being stabbed with three hundred spears, compared with the anguish of Niraya Hell does not count, it does not amount even to an infinitesimal fraction (of it), it cannot even be compared (with it). Monks, the guardians of Niraya Hell subject him to what is called the fivefold pinion.[3] They drive a red-hot iron stake through each hand and each foot and a red-hot iron stake through the middle of his breast. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time[4] until he makes an end of that evil deed.

Then the guardians of Niraya Hell lay him down and plane him with adzes. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell place him feet up and head down and plane him with razors. Thereat . . .

Then, monks, the guardians of Niraya Hell bind him to a chariot and drive him up and down over ground that is burning, aflame, ablaze. [**167**] Thereat . . .

Then, monks, the guardians of Niraya Hell push him up and down a great mountain slope of glowing cinders, burning, aflame, ablaze. Thereat . . .

Then, monks, the guardians of Niraya Hell take him, feet up and head down, and plunge him into a glowing brazen cauldron, burning, aflame, ablaze. There he is boiled and rises to the surface with the

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[1] Himavā.

[2] *Cf. S.* ii. 263, v. 457; *Ud.* 23.

[3] Mentioned at *Jā.* i. 174. The following description of Niraya is also found at *M.* iii. 183, *A.* i. 141-142.

[4] *na ca tāva kālaṁ karoti yāva na taṁ pāpaṁ kammaṁ byantihoti.* The meaning is that he must do enough karmic time to work off the evil effects of evil deeds. So long as *kālaṁ karoti* is translated as " dies " a wrong impression is created. One may die and die again and again (*marati*) before one finishes one's karmic time for the effects of a deed may still be active in the next or subsequent " births."

scum. Boiling there and rising to the surface with the scum, he comes up once and goes down once and once he goes across. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell toss him into the Great Niraya Hell. Now, monks, this Great Niraya Hell[1] (is so described):

> Four-cornered and with four gates,[2]
> It is divided into equal portions,
> Encircled by an iron wall, with a roof of iron above;
> Its incandescent floor is made of glowing iron;
> All round it stands a hundred *yojanas* square.[3]

In many a disquisition could I, monks, talk a talk about Niraya Hell, but it is not easy to describe in full,[4] monks, so many are the anguishes of Niraya Hell.

There are, monks, animals, breathing creatures that are grass-eaters. These eat moist and dry grasses, chewing them with their teeth. And which, monks, are the animals, the breathing creatures, that are grass-eaters? Horses, cattle, asses, sheep, deer, and whatever other animals, breathing creatures there are that are grass-eaters. Monks, that fool who formerly enjoyed tastes here, having done evil deeds here, at the breaking up of the body after dying arises in companionship with those beings that are grass-eaters.

There are, monks, animals, breathing creatures that are dung-eaters. Having smelt the smell of dung from afar they run up, thinking: 'We will eat here, we will eat here.' Monks, it is like brahmans who run up at the smell of a sacrifice, thinking: 'We will eat here, we will eat here'—even so, monks, there are animals, breathing creatures that are dung-eaters. These having smelt [**168**] the smell of dung from afar run up, thinking: 'We will eat here, we will eat here.' And which, monks are the animals, the breathing creatures that are dung-eaters? Cocks, swine, dogs, jackals, and whatever other animals, breathing creatures there are that are dung-eaters. Monks, that fool who formerly enjoyed tastes here,

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[1] At *MA.* iv. 234, *AA.* ii. 232 Mahāniraya is called Avīci.

[2] *Cf. Vin.* ii. 203: *avīciniraya catudvāra.*

[3] *MA.* iv. 234 says this Avīci is 100 *yojanas* in length and 100 in width. The ground and the roof are bronze, and each wall is 99 *yojanas.* *Cf. Mhvu.* i. 9. The last line is quoted at *DhA.* i. 127.

[4] Even if one talked for a hundred or a thousand years, *MA.* iv. 213.

having done evil deeds here, at the breaking up of the body after dying arises in companionship with those beings that are dung-eaters.

There are, monks, animals, breathing creatures that are born in the dark, grow old in the dark and die in the dark. And which, monks, are the animals, the breathing creatures that are born, grow old and die in the dark ? Beetles, maggots, earth-worms and whatever other animals, breathing creatures there are that are born, grow old and die in the dark. Monks, that fool who formerly enjoyed tastes here . . . after dying arises in companionship with those beings that are born, grow old and die in the dark.

There are, monks, animals, breathing creatures that are born in water, grow old in water, die in water. And which, monks, are the animals, the breathing creatures that are born, grow old and die in water ? Fishes, turtles, crocodiles and whatever other animals, breathing creatures there are that are born, grow old and die in water. Monks, that fool who formerly enjoyed tastes here . . . after dying arises in companionship with those beings that are born, grow old and die in water.

There are, monks, animals, breathing creatures that are born in filth, grow old in filth, die in filth. And which, monks, are the animals, the breathing creatures that are born, grow old and die in filth ? Those beings, monks, that are born in rotting fish or that grow old in rotting fish or that die in rotting fish; or in rotting carcases; or in rotting rice; or in a pool at the entrance to a village; or that are born in a dirty pool near a village . . . or that die in a dirty pool near a village. Monks, that [**169**] fool who formerly enjoyed tastes here, having done evil deeds here, at the breaking up of the body after dying arises in companionship with those beings that are born in filth, grow old in filth, die in filth.

In many a disquisition could I, monks, talk a talk about animal birth, but it is not easy to describe in full, monks, so many are the anguishes of animal birth.

Monks, it is like a man who might throw a yoke with one hole[1] into the sea. An easterly wind might take it westwards, a westerly wind might take it eastwards, a northerly wind might take it southwards, a southerly wind might take it northwards. There might be

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[1] *ekacchigaḷa yuga*. This simile is referred to at *Thīg*. 500, where the device is called *yugacchida*. It is also to be found at *S*. v. 455 where the wording is not quite the same as above. Also referred to at *Miln*. 204, *Asl*. 60. *Chiggaḷa* is a perforated device for archers to shoot their arrows through. *Cf*. *tāḷachiggaḷa* at *S*. v. 453.

a blind turtle there who came to the surface once in a hundred years. What do you think about this, monks? Could that blind turtle push his neck through that one hole in the yoke?"

"If at all,[1] revered sir, then only once in a very long while."

"Sooner or later, monks, could the blind turtle push his neck through the one hole in the yoke; more difficult than that, do I say, monks, is human status once again for the fool who has gone to the Downfall. What is the cause of that? Monks, there is no *dhamma*-faring there, no even-faring, no doing of what is skilled, no doing of what is good. Monks, there is devouring of one another there and feeding on the weak.[2] Monks, if some time or other once in a very long while that fool came to human status (again), he would be born into those families that are low:[3] a family of low caste or a family of hunters or a family of bamboo-plaiters or a family of cartwrights or a family of refuse-scavengers,[4] in such a family as is needy, without enough to drink or to eat, where a covering for the back is with difficulty obtained. Moreover, he would be ill-favoured, ugly, dwarfish, sickly, blind or deformed or lame or paralysed; he would be unable to get food, drink, [**170**] clothes, vehicles, garlands, scents and perfumes, bed, dwelling, and lights; he would fare wrongly in body, wrongly in speech, wrongly in thought. Because he had fared wrongly in body, speech and thought, at the breaking up of the body after dying he would arise in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell.

Monks, it is as though a gambler at the very first losing throw (at dice) were to lose his son, his wife and all his property and, further, were to undergo imprisonment himself. Insignificant, monks, is that losing throw by which the gambler at the very first losing throw were to lose his son, his wife and all his property and, further, were to undergo imprisonment himself. Greater than this is the losing throw by which the fool, having fared wrongly in body, wrongly in speech, wrongly in thought, at the breaking up of the body after dying arises in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell. This, monks, is the fool's condition, completed in its entirety.[5]

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[1] *yadi nūna.* [2] *dubbalamārikā*, with v.l. *dubbalakhādikā.*

[3] *Cf. A.* i. 107.

[4] These five kinds of low birth occur at *M.* ii. 152, 183, *Vin.* iv. 6, *S.* i. 93, *A.* i. 107, ii. 85, *Pug.* 51.

[5] *MA.* iv. 214: the fool, having completed the three wrong ways (of acting, speaking and thinking), is reborn in Niraya. Because of "maturing" there

These, monks, are the three marks of a wise man, signs of a wise man, stamps of a wise man. What three ? As to this, monks, a wise man is one thinking right thoughts, speaking right words, and a doer of deeds rightly done. If, monks, a wise man were not one thinking right thoughts, speaking right words, a doer of deeds rightly done, how could the wise know of him: This worthy man is a wise man, a true man ? It is because, monks, a wise man is one thinking right thoughts . . . and a doer of deeds rightly done that the wise know of him: This worthy man is a wise man, a true man.

Monks, he who is a wise man experiences a threefold happiness and joy here and now. If, monks, the wise man is sitting down in an assembly room or by a carriage road or at a cross-roads and the people there held appropriate suitable talk about him, and if, monks, the wise man abstained from onslaught on creatures, from taking what had not been given, from wrong behaviour in regard to the sense-pleasures, [**171**] from lying, from occasions for sloth consequent upon (drinking) arrack, toddy and strong liquor, and if, monks, it thereupon occurred to the wise man: ' These people are holding an appropriate suitable talk about me; these states exist in me and I engage in these states '—this, monks, is the first (kind of) happiness and joy that the wise man experiences here and now.

And again, monks, a wise man sees kings who having arrested a thief, an evil-doer, are meting out various punishments: they lash him with whips . . . (*as on p.* 164 *of vol. iii*) . . . and they decapitate him with a sword. Thereupon, monks, it occurs to the wise man: ' Because of such and such evil deeds kings, having arrested a thief, an evil-doer, mete out various punishments: they lash him with whips . . . they decapitate him with a sword. But these states do not exist in me and I do not engage in these states.' This, monks, is the second (kind of) happiness and joy that the wise man experiences here and now.

And again, monks, while a wise man is on a chair or bed or lying on the ground, at such a time those lovely deeds that he has formerly rightly done by body, speech and thought rest on him, lie on him, settle on him. Monks, as at eventide the shadows of the great mountain peaks rest, lie and settle on the earth, so, monks, do those lovely deeds that the wise man has formerly rightly done by body,

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he comes to human status, being reborn in one of the five low families; then having again completed the three wrong ways of behaving he is reborn in Niraya. This is the whole complete *bālabhūmi*, stage, level, condition, position or situation of a fool.

speech and thought rest, lie and settle on him as he is on a chair or bed or lying on the ground. Thereupon, monks, it occurs to the wise man: 'Indeed what is evil has not been done by me, cruelty has not been done, violence has not been done, what is lovely has been done, what is skilled has been done, a refuge against fearful (consequences) has been found. Insofar as there is a bourn for those who have not done evil, cruelty or violence, who have done what is lovely, what is skilled, and who have found a refuge against fearful (consequences), to that bourn I am going hereafter.' He does not grieve, mourn, lament, beat his breast, wail or fall into disillusionment. This, monks, is the third (kind of) happiness and joy that the wise man experiences here and now.

He, monks, who is a wise man, having fared rightly in body, speech and thought, [**172**] at the breaking up of the body after dying arises in a good bourn, a heaven world. Anyone, monks, speaking rightly of him would say: 'Thoroughly desirable, thoroughly agreeable, thoroughly pleasant,' as in speaking rightly of heaven he would say: 'Thoroughly desirable, thoroughly agreeable, thoroughly pleasant.' As to this, monks, even a simile is not easy, so many are the happinesses of heaven."

When this had been said, a certain monk spoke thus to the Lord: "But is it possible, revered sir, to make a simile ?"[1]

"It is possible, monk," the Lord said. "It is as though, monk, a wheel-rolling king,[2] endowed with seven Treasures and four efficacies,[3] should experience happiness and joy from that source. From what seven ?

As to this, monk, when a noble anointed king has bathed his head on an Observance day, the fifteenth, and has gone for the Observance to an upper storey of his palace, there then appears the *deva*-like Treasure of the Wheel with its nave, its tyres and all its thousand spokes complete. On seeing it, this occurs to the noble anointed king: 'I have heard this, that if a noble anointed king has bathed his head on an Observance day, the fifteenth, and has gone for the Observance to an upper storey of his palace, and there then appears

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[1] *me*, for me, as on text p. 165 is omitted here.

[2] From here to the top of text p. 177 occurs also at *D.* ii. 174-178. See notes at *Dial.* ii. pp. 202 *ff.*

[3] *iddhi.* As will be seen in the context below "there is nothing supernatural about these Iddhis" (*Dial.* ii. 208, *n.* 2). They are attributes or endowments, capabilities, competences or prerogatives adding to the efficacy, potency or dignity of a king.

the *deva*-like Treasure of the Wheel with its nave, its tyres, and all its thousand spokes complete, he becomes a wheel-rolling king. May I then be a wheel-rolling king.' Then, monks,[1] the noble anointed king rising from his seat, taking a ceremonial water jar in his left hand, with his right sprinkles (water) over[2] the Treasure of the Wheel, saying: 'May the honoured Treasure of the Wheel roll on, may the honoured Treasure of the Wheel be all-conquering.' Then, monks, the Treasure of the Wheel rolls on towards the eastern quarter and after it (goes) the wheel-rolling king together with a fourfold army. And wherever, monks, the Treasure of the Wheel stops, there the wheel-rolling king settles down together with the fourfold army. And, [**173**] monks, rival kings in the eastern quarter, having approached the wheel-rolling king, speak thus: 'Come, sire, you are welcome, sire, (all is) yours, sire, instruct (us), sire.' The wheel-rolling king speaks thus: 'Breathing things should not be killed, what has not been given should not be taken, wrong enjoyment of sense-pleasures should not be indulged in, lies should not be told, strong drink should not be drunk, and you should eat in moderation.'[3] And, monks, those rival kings of the eastern quarter become vassals of the wheel-rolling king. And then, monks, the Treasure of the Wheel, plunging into the eastern sea and rising out (of it again), rolls on to the southern quarter . . . plunging into the southern sea and rising out (of it again), rolls on to the western quarter . . . plunging into the western sea and rising out (of it again), rolls on to the northern quarter and after it (goes) the wheel-rolling king together with the fourfold army. And wherever, monks, the Treasure of the Wheel stops, there the wheel-rolling king settles down together with the fourfold army. And, monks, rival kings in the northern quarter, having approached the wheel-rolling king, speak thus: 'Come, sire, you are welcome, sire, (all is) yours, sire, instruct (us), sire.' The wheel-rolling king speaks thus: 'Breathing things should not be killed . . . and you should eat in moderation.' And, monks, those rival kings of the northern quarter become vassals of the wheel-rolling king. And then, monks, when the Treasure of the Wheel has conquered all the sea-girt earth, returning to that royal city itself, it stands as if fixed by the axle[4] to the gateway of the wheel-

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[1] Notice the change from *bhikkhu* to *bhikkhave*.
[2] *abbhukkirati*. See *P.E.D.* s.v.
[3] *yathābhuttañ ca bhuñjatha*; see *P.E.D.* s.v. *bhutta*.
[4] *Cf. A.* i. 112.

rolling king's palace. So, monks, does the Treasure of the Wheel appear to the wheel-rolling king.

And again, monks, the Treasure of the Elephant appears to the wheel-rolling king; it is all white, seven-fold firm, going through the sky by psychic potency, an elephant-king named Uposatha.[1] On seeing him the wheel-rolling king is pleased at heart and thinks: 'Glorious indeed is an elephant-vehicle, if he will submit to taming.' Then, monks, [**174**] that Treasure of an Elephant, like a fine thoroughbred elephant long since well tamed, submits to taming then and there. Once upon a time, monks, the wheel-rolling king, while testing that very Treasure of an Elephant, mounted it early one morning and it passed over the sea-girt earth and returned to that royal city itself in time for the morning meal. So, monks, does the Treasure of the Elephant appear to the wheel-rolling king.

And again, monks, the Treasure of the Horse appears to the wheel-rolling king; it is all white, with a head (as black as) a crow's, a dark mane, going through the sky by psychic potency, a king of horses named Valāha.[2] On seeing him the wheel-rolling king is pleased at heart and thinks: 'Glorious indeed is a horse-vehicle, if he will submit to taming.' Then, monks, . . . (*as above, reading* horse *for* elephant) . . . So, monks, does the Treasure of the Horse appear to the wheel-rolling king.

And again, monks, the Treasure of the Jewel[3] appears to the wheel-rolling king. It is an emerald jewel, of purest water, well cut into eight facets. And the light of that Treasure of the Jewel, monks, is shed all round for a *yojana*. Once upon a time, monks, the wheel-rolling king, in order to test that very Treasure of the Jewel, arrayed the fourfold army, raised aloft the jewel on the top of a standard and went out into the dense darkness of the night. And, monks, the villagers all around set about their daily work by its effulgence, thinking it to be day. So, monks, does the Treasure of the Jewel appear to the wheel-rolling king.

And again, monks, the Treasure of the Woman appears to the wheel-rolling king. She is lovely, good to look upon, charming, endowed with the greatest beauty of complexion; not too tall, not too short, [**175**] not too thin, not too stout, not too dark, not too

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[1] *Cf. Jā.* iv. 232. The Comys. name two tribes of elephants from which the Elephant Treasure comes to a wheel-rolling king; if from the Uposatha tribe he is the eldest of the tribe, if from the Chaddanta the youngest. See *D.P.P.N.*

[2] See *Jā.* iv. 232. [3] This comes from Vepulla Mountain, *Jā.* iv. 232, etc.

fair; surpassing human beauty, though she has not attained *deva*-like beauty. And the touch of the body of this Treasure of the Woman is such, monks, that it is like that of a tuft of cotton or a tuft of thistle-down. And, monks, the limbs of this Treasure of the Woman are warm when (the weather) is cool and cool when it is warm. The perfume of sandal-wood is wafted from the body of this Treasure of the Woman, monks; from her mouth is wafted the perfume of lotuses. And this Treasure of the Woman, monks, is one to get up earlier than the wheel-rolling king and retire later to rest, an obedient servant carrying out his pleasure, speaking affably.[1] And, monks, that Treasure of the Woman is never unfaithful to the wheel-rolling king even in thought, how then could she be physically? So, monks, does the Treasure of the Woman appear to the wheel-rolling king.

And again, monks, the Treasure of the Householder[2] appears to the wheel-rolling king. As a result of *kamma* he has *deva*-like vision by which he sees treasure whether it has an owner or not. Approaching the wheel-rolling king, he speaks thus: 'Be you untroubled, sire, I will deal with your wealth as wealth should be dealt with.' Once upon a time, monks, the wheel-rolling king, in order to test this Treasure of the Householder, embarked in a boat, pushed out into the middle of the stream of the river Ganges, and spoke thus to the Treasure of the Householder: 'I have need, householder, of gold coins and gold.' 'Well then, your majesty, let the boat come in to one of the banks.' 'It is just here, householder, that I have need of gold coins and gold.' Then, monks, that Treasure of the Householder, touching the water with both his hands, drew up a jar full of gold coins and gold and spoke thus to the wheel-rolling king: 'Is this enough, your majesty, have I done enough, your majesty, is the service enough, your majesty?' The wheel-rolling king spoke thus: 'It is enough, householder, you have done enough, householder, the service is enough, householder.' So, monks, does the Treasure of the Householder appear to the wheel-rolling king.

And again, monks, the Treasure of the Adviser[3] appears to the wheel-rolling king. [**176**] He is clever, experienced, wise; he is pro-

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[1] As at *M*. ii. 84.

[2] *Dial*. ii. 206, *n*. 3 gives interesting reasons for translating *gahapati* here as Treasurer but, while hoping I will not "convey a wrong impression" of his functions, I incline more to the usual rendering of "householder."

[3] He is as the king's eldest son, *MA*. iv. 229.

ficient in procuring what should be procured for the wheel-rolling king, in removing what should be removed, in retaining what should be retained.[1] Having approached the wheel-rolling king, he speaks thus: 'Be you untroubled, sire, I will instruct (you).' So, monks, does the Treasure of the Adviser appear to the wheel-rolling king.

The wheel-rolling king, monks, is endowed with these seven Treasures.

And with what four efficacies ?[2] As to this, monks, a wheel-rolling king is lovely, good to look upon, charming, endowed with the greatest beauty of complexion surpassing other men's. Monks, a wheel-rolling king is endowed with this first efficacy.

And again, monks, a wheel-rolling king is of long life, living long, surpassing other men. Monks, a wheel-rolling king is endowed with this second efficacy.

And again, monks, a wheel-rolling king has little illness, does not ail, is possessed of a good digestion that is neither too cold nor too hot,[3] surpassing other men's. Monks, a wheel-rolling king is endowed with this third efficacy.

And again, monks, a wheel-rolling king is dear to brahmans and householders and beloved by them. As, monks, fathers are dear to and beloved by their children, so, monks, is a wheel-rolling king dear to and beloved by brahmans and householders. And, monks, brahmans and householders are dear to and beloved by the wheel-rolling king. As, monks, children are dear to and beloved by their father, so, monks, are brahmans and householders dear to and beloved by the wheel-rolling king. Once upon a time, monks, a wheel-rolling king went out to a pleasure ground with a fourfold army. Then, monks, brahmans and householders, approaching the wheel-rolling king, spoke thus: 'Go on slowly, sire, that we may look on you for longer.' And, monks, the wheel-rolling king addressed the charioteer, saying: [177] 'Drive on slowly, charioteer, that I may look on the brahmans and householders for longer.' Monks, a wheel-rolling king is endowed with this fourth efficacy.

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[1] The meaning of these three words in this passage: *upaṭṭhapetuṁ* (*D.* ii. 177 *upayāpetuṁ*), *apayāpetuṁ* and *ṭhapetuṁ*, is doubtful. In the absence of help from the Comys., they might also be rendered to appoint, dismiss and retain such a person as should be appointed to, dismissed from or retained in the king's service.

[2] There seems to be a sentence missing here, the equivalent of which occurs at *D.* ii. 177.

[3] Said of Raṭṭhapāla at *M.* ii. 67.

Monks, a wheel-rolling king is endowed with these four efficacies.

What do you think about this, monks ? Does not a wheel-rolling king, endowed with these seven Treasures and these four efficacies, experience happiness and joy from that source ?"

" A wheel-rolling king, revered sir, if possessed of only one Treasure would experience happiness and joy from that source. How much more then from seven Treasures and four efficacies ?"

Then the Lord, having picked up a small stone the size of his hand, addressed the monks, saying: " What do you think about this, monks ? Now which is the greater, this small stone, the size of my hand, that I have picked up, or the Himalaya, lord of mountains ?"

" This small stone, revered sir, that the Lord has picked up, the size of his hand, is insignificant; compared with the Himalaya, lord of mountains, it does not count, it does not amount even to an infinitesimal fraction (of it), it cannot even be compared (with it)."

" Even so, monks, that happiness and joy that the wheel-rolling king experiences from the seven Treasures and the four efficacies, compared with *deva*-like happiness does not count, it does not amount to an infinitesimal fraction (of it), it cannot even be compared (with it). Monks, if sometime or other once in a very long while that wise man came to human status, he would be born into one of those families that are high: a family of rich nobles or a family of rich brahmans or a family of rich householders, in such a family as is well-to-do, of great possessions, of great resources, with abundant gold and silver, abundant means, abundant wealth in grains. Moreover, he would be lovely, good to look upon, charming, endowed with the greatest beauty of complexion; he would be able to get food, drink, clothes, vehicles, garlands, scents and perfumes, bed, dwelling and lights; he would fare rightly in body, rightly in speech, rightly in thought. Because [178] he had fared rightly in body, speech and thought, at the breaking up of the body after dying he would arise in a good bourn, a heaven world.

Monks, it is as though a gambler at the very first winning throw (at dice) were to win a great mass of possessions. Insignificant, monks is that winning throw by which the gambler at the very first winning throw were to win a great mass of possessions. Greater than this is the winning throw by which the wise man, having fared rightly in body, rightly in speech, rightly in thought, at the breaking up of the body after dying arises in a good bourn, the

heaven world. This, monks, is the wise man's condition completed in its entirety."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on Fools and the Wise: The Ninth

130. DISCOURSE ON THE DEVA-MESSENGERS[1]

(Devadūtasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"Monks, it is as if there were two houses with doors[2] and a man with vision standing there between them might see people entering a house and leaving it and going back and forth and walking across. Even so do I, monks, with the purified *deva*-vision surpassing that of men see beings as they are passing hence, as they are coming to be, and see[3] that beings are mean, excellent, comely, ugly, well-going, ill-going according to the consequences of deeds, (and I think): 'Indeed these worthy beings, who are endowed with right conduct in body, speech and thought, who are not scoffers at the ariyans, are of right view, incurring kamma consequent on right view, at the breaking up of the body after dying are arising in a good bourn, a heaven world. Or these worthy beings, who are endowed with right conduct in body, speech and thought, [179] who are not scoffers at the ariyans, are of right view, incurring kamma consequent on right view, at the breaking up of the body after dying are arising among men. Indeed these worthy beings, who are endowed with

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[1] Referred to at *MA*. ii. 422 with special reference to the explanation of Niraya.

[2] Simile as at *M*. i. 279, ii. 21.

[3] Again *passāmi*, but other contexts mostly read *pajānāmi*.

wrong conduct in body, speech and thought, who are scoffers at the ariyans, are of false view, incurring kamma consequent on wrong view, at the breaking up of the body after dying are arising in the realm of the departed. Or these worthy beings, who are endowed with wrong conduct . . . incurring kamma consequent on wrong view, at the breaking up of the body after dying are arising in an animal womb. Or these worthy beings, endowed with wrong conduct . . . are arising in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell.'

Monks,[1] the guardians of Niraya Hell, having seized that person by both arms, present him to King Yama, saying: 'This man, sire, has no respect for his mother, no respect for his father,[2] he does not honour recluses, he does not honour brahmans, he does not pay due respect to the elders of the family. Let your majesty decree a punishment for him.'

Then, monks, King Yama cross-questions him, questions him closely and speaks to him concerning the first *deva*-messenger, saying: 'My good man, did you not see the first *deva*-messenger who appeared among men?' He speaks thus: 'I did not see him, revered sir.' So, monks, King Yama speaks to him thus: 'My good man, did you not see among men a young baby boy lying on his back, fallen prostrate among his own excrements?' He speaks thus: 'I saw him, revered sir.' King Yama, monks, speaks thus to him: 'My good man, although you are sensible and grown up, did it not occur to you: I too am liable to birth, I have not outstripped birth; come, I (shall) do what is lovely in body, speech and thought'? He speaks thus: 'I was not able to, revered sir, I was indolent,[3] revered sir.' King Yama, monks, speaks to him thus: 'If it was because of indolence, my good man, that you did not do what was lovely in body, speech and thought, they will undoubtedly do unto you, my good man, in accordance with that indolence. For this that is an evil deed is yours; it was not done by mother, it was not done by father, [**180**] it was not done by brother, it was not done by sister, it was not done by friends and acquaintances, it was not done by kith and kin, it was not done by recluses and brahmans, it was not done by *devatās*. This evil deed was done by you; it is you yourself that will experience its ripening.'

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[1] From here onwards *cf*. *A*. i. 138 *ff*., where however there are only three *deva*-messengers.

[2] Omitted in Chalmers' *M*. text, but found at *A*. i. 138, *D*. iii. 72.

[3] Or, heedless.

King Yama, monks, having cross-questioned him, questioned him closely and spoken to him concerning the first *deva*-messenger, then cross-questions him, questions him closely and speaks to him concerning the second *deva*-messenger, saying: 'My good man, did you not see the second *deva*-messenger who appeared among men?' He speaks thus: 'I did not see him, revered sir.' King Yama, monks, speaks thus to him: 'My good man, did you not see among men a woman or a man eighty or ninety or a hundred years old, aged, crooked as a rafter, bent, leaning on a stick, going along palsied, miserable, youth gone, teeth broken, hair thinned, skin wrinkled, stumbling along, the limbs discoloured?' He speaks thus: 'I saw this, revered sir.' King Yama, monks, speaks thus: 'My good man, although you are sensible and grown up, did it not occur to you: I too am liable to old age, I have not outstripped old age; come, I (shall) do what is lovely in body, speech and thought'? He speaks thus: 'I was not able to, revered sir, I was indolent, revered sir.' King Yama, monks, speaks to him thus: 'If it was because of indolence, my good man, that you did not do what was lovely in body, speech and thought . . . This evil deed was done by you; it is you yourself that will experience its ripening.'

King Yama, monks, having cross-questioned him, questioned him closely and spoken to him concerning the second *deva*-messenger, then cross-questions him, questions him closely and speaks to him concerning the third *deva*-messenger, saying: [**181**] 'My good man, did you not see the third *deva*-messenger who appeared among men?' He speaks thus: 'I did not see him, revered sir.' King Yama, monks, speaks to him thus: 'My good man, did you not see among men a woman or a man afflicted with illness, suffering, grievously ill, fallen prostrate among his own excrements, (only) rising with (the help of) others, (only) getting to bed with (the help of) others?' He speaks thus: 'I saw this, revered sir.' King Yama, monks, speaks to him thus: 'My good man, although you are sensible and grown up, did it not occur to you: I too am liable to illness, I have not outstripped illness; come, I (shall) do what is lovely in body, speech and thought'? He speaks thus: 'I was not able to, revered sir, I was indolent, revered sir.' King Yama, monks, speaks to thim thus: 'If it was because of indolence, my good man, that you did not do what was lovely in body, speech and thought . . . This evil deed was done by you; it is you yourself that will experience its ripening.'

King Yama, monks, having cross-questioned him, questioned him

closely and spoken to him concerning the third *deva*-messenger, then cross-questions him, questions him closely and speaks to him concerning the fourth *deva*-messenger, saying: ‘ My good man, did you not see the fourth *deva*-messenger who appeared among men ?’ He speaks thus: ‘ I did not see him, revered sir.’ King Yama, monks, speaks to him thus: ‘ My good man, did you not see among men kings who, having arrested a thief, an evil-doer, were subjecting him to various punishments: they lashed him with whips and they lashed him with canes and they lashed him with (birch) rods . . . (*as at text vol. iii. p.* 164) . . . and they decapitated him with a sword ?’ He speaks thus: ‘ I saw this, revered sir.’ King Yama, monks, speaks to him thus: ‘ My good man, although you are sensible and grown up, did it not occur to you: Indeed those who do evil deeds are subjected to various punishments like these here and now, and what about [**182**] hereafter ? Come, I (shall) do what is lovely in body, speech and thought ’? He speaks thus: ‘ I was not able to, revered sir, I was indolent, revered sir.’ King Yama, monks, speaks to him thus: ‘ If it was because of indolence, my good man, that you did not do what was lovely in body, speech and thought . . . This evil deed was done by you; it is you yourself that will experience its ripening.’

King Yama, monks, having cross-questioned him, questioned him closely and spoken to him concerning the fourth *deva*-messenger, then cross-questions him, questions him closely and speaks to him concerning the fifth *deva*-messenger, saying: ‘ My good man, did you not see the fifth *deva*-messenger who appeared among men ?’ He speaks thus: ‘ I did not see him, revered sir.’ King Yama, monks, speaks to him thus: ‘ My good man, did you not see among men a woman or a man dead for one, two or three days, swollen, discoloured, decomposing ?’ He speaks thus: ‘ I saw this, revered sir.’ King Yama, monks, speaks to him thus: ‘ My good man, although you are sensible and grown up, did it not occur to you: I too am liable to death, I have not outstripped death; come, I (shall) do what is lovely in body, speech and thought ’? He speaks thus: ‘ I was not able to, revered sir, I was indolent, revered sir.’ King Yama, monks, speaks to him thus: ‘ If it was because of indolence, my good man, that you did not do what is lovely in body, speech and thought, they will undoubtedly do unto you, my good man, in accordance with that indolence. For this that is an evil deed is yours; it was not done by mother, it was not done by father, it was not done by brother, it was not done by sister, it was not done by friends and acquaintances, it was not done by kith and kin, it was not done by

recluses and brahmans, it was not done by *devatās*. This evil deed was done by you; it is you yourself that will experience its ripening.'

King Yama, monks, having cross-questioned him, questioned him closely and spoken to him concerning the fifth *deva*-messenger, was silent.

Monks, the guardians of Niraya Hell [**183**] subject him to what is called the fivefold pinion:[1] they drive a red-hot iron stake through each hand and foot and a red-hot iron stake through the middle of his breast . . .

> Four-cornered and with four gates,
> It is divided into equal portions,
> Encircled by an iron wall, with a roof of iron above;
> Its incandescent floor is made of glowing iron;
> All round it stands a hundred *yojanas* square.

The flames that leap up by the eastern wall of this Great Niraya Hell, monks, are hurled against the western wall; the flames that leap up by the western wall [**184**] are hurled against the eastern wall; the flames that leap up by the northern wall are hurled against the southern wall; the flames that leap up by the southern wall are hurled against the northern wall; the flames that leap up from below are hurled above; the flames that leap up from above are hurled below. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.[2]

Monks, there comes a time once in a very long while when the eastern gateway of this Great Niraya Hell is opened. He rushes there swiftly and speedily; while he is rushing swiftly and speedily his skin burns and his hide burns and his flesh burns and his tendons burn and his eyes[3] are filled with smoke—such is his plight.[4] And though he has attained much,[5] the gateway is nevertheless closed

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[1] This description of Niraya Hell, down to the end of the verse, occurs also at *M*. iii. 166-167.

[2] See above, p. 212, *n*. 4.

[3] I propose reading *akkhīni* instead of text's *aṭṭhīni*; *cf*. *DhA*. i. 425, *akkhīni me dhūmāyanti*.

[4] *ubbhataṁ tādisaṁ eva hoti*, such is his pulling out (or pulling back). But as yet he is unable to pull out quickly enough. The next time the eastern gateway is opened he goes out by it.

[5] *bahusampatta*. *MA*. iv. 235, after saying that he has attained many hundred thousand years in Avīci but that it takes him all this time to work off the ripening of his evil deed, then describes the crucifixion of Devadatta in the midst of the six fires of Avīci, a name that appears to mean there is no interval in (or suspension of) anguish.

against him. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

Monks, there comes a time once in a very long while when the western gateway . . . the northern gateway . . . the southern gateway of this Great Niraya Hell is opened. He rushes there swiftly and speedily; while he is rushing swiftly and speedily his skin burns . . . the gateway is nevertheless closed against him. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes and end of that evil deed.

Monks, there comes a time once in a very long while when the eastern gateway of this Great Niraya Hell is opened. He rushes there swiftly and speedily . . . such is his plight. He issues forth by this gateway.

But, monks, adjacent to this Great Niraya Hell [**185**] is the Great Filth Hell.[1] He falls into it. And, monks, in that Filth Hell needle-mouthed creatures cut away his skin; having cut away his skin they cut away his hide; having cut away his hide they cut away his flesh; having cut away his flesh they cut away his tendons; having cut away his tendons they cut away his bones; having cut away his bones they devour the marrow of the bones. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

And, monks, adjacent to this Filth Hell is the great Ember Hell.[2] He falls into it. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

And, monks, adjacent to that Ember Hell is the great Forest of Silk-Cotton Trees[3] towering a *yojana* high with prickles a finger-breadth long, burning, aflame, ablaze. They make him climb up and they make him climb down. Thereat he feels feelings . . . But he does not do his time until he makes an end of that evil deed.

And, monks, adjacent to that Forest of Silk-Cotton Trees is the great Sword-leafed Forest.[4] He enters it. Its leaves, stirred by the wind, cut off his hands and cut off his feet and cut off his hands and feet . . . ears . . . nose and cut off his ears and nose. Thereat

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[1] Gūthaniraya, mentioned also at *VvA*. 226. See *D.P.P.N*. for all these Hells.

[2] Kukkuḷaniraya. At *Mhvu*. i. 6 it is said that the people here run about in flames.

[3] Simbalavana.

[4] Asipattavana.

he feels feelings that are painful, sharp, severe. But he does not do his time until he makes and end of that evil deed.

And, monks, adjacent to that Sword-leafed Forest is the great River of Caustic Water.[1] He falls into it. There he is carried with the steam and he is carried against the stream and he is carried with and against the stream.[2] Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

Monks, the guardians of Niraya Hell haul him out[3] with a fish-hook, **[186]** set him on dry ground and speak thus to him: 'My good man, what do you want?' He speaks thus: 'I am hungry, revered sirs.' Monks, the guardians of Niraya Hell, opening his mouth with a glowing iron spike, burning, aflame, ablaze, then push into his mouth a glowing copper pellet, burning, aflame, ablaze. It burns his lips and it burns his mouth and it burns his throat and it burns his chest and it passes out below taking with it his bowels and intestines. Thereat he feels feelings . . . But he does not do his time until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell speak thus to him: 'My good man, what do you want?' He speaks thus: 'I am thirsty, revered sirs.' Monks, the guardians of Niraya Hell, opening his mouth with a glowing iron spike, burning, aflame, ablaze, sprinkle glowing copper and bronze into his mouth, burning, aflame, ablaze. It burns his lips and it burns his mouth and it burns his throat and it burns his chest and it passes out below taking with it his bowels and intestines. Thereat he feels feelings that are painful, sharp, severe. But he does not do his time until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell push him back again into the Great Niraya Hell.

Once upon a time, monks, it occurred to King Yama: 'Those that do evil deeds in the world are subjected to a variety of punishments like these. O that I might acquire human status and that a

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[1] Khārodakā nadī. Called at *MA.* iv. 237 the river Vetaraṇī. *Mhvu.* i. 7 also implies that this river, Vaitaraṇī, is near the Sword-leafed Forest, Asipatravana, which there is apparently a "secondary hell" (the meaning of which may more properly be Kumbha). For *utsada-niraya* as meaning "secondary hell" (sixteen attached to each of the eight hells), see *Mhvu. Trans.*, vol. i, p. 6, *n.* 1.

[2] He does not get across—to the safety of the Further Shore.

[3] *Cf. Mhvu.* i. 7-8.

Tathāgata might arise in the world, a perfected one, a fully Self-Awakened One, and that I might wait on that Lord, and that that Lord might teach me *dhamma*, and that I might understand that Lord's *dhamma*.'

What I am talking about, monks, I have heard from no other recluse or brahman; and moreover what I am talking about is known only by me myself, seen by myself, discerned by myself."

[187] Thus spoke the Lord. When the Well-farer had said this, the Teacher further spoke thus:

" If young men, warned by *deva*-messengers, are indolent,
For a long time they grieve—men going to lowly assemblies.
But those who here are truly men, when warned by *deva*-messengers
Are never indolent in the ariyan *dhamma*;
Seeing peril in grasping, in the origin of birth and dying,
They are freed without grasping through the destruction of birth and dying.
These, attaining security, happy, here and now perfectly allayed,[1]
Outstripping all hatred and fear, pass beyond all anguish."

Discourse on the Deva-Messengers:
The Tenth

Division on Emptiness:
The Third

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[1] *abhinibbutā*. This verse also occurs at *A*. i. 142, and the last four lines at *A*. iii. 311.

IV. THE DIVISION ON ANALYSIS

(Vibhaṅgavagga)

131. DISCOURSE ON THE AUSPICIOUS[1]

(Bhaddekarattasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, the exposition and the analysis of the Auspicious. Listen to it, pay careful attention and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"The past[2] should not be followed after,[3] the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision[4] now here, now there, of a present thing,[5]
Knowing that it is immovable, unshakable,[6] let him cultivate it.
Swelter at the task[7] this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

[188] And how, monks, does one follow after the past? He

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[1] This title is hard to translate. *MA.* v. 1 connects the word *bhaddekaratta* with being endowed with intentness on *vipassanā*, insight gained in meditation. See Intr., p. xxvi. This is the Vagga that has 12 Discourses. If it were thought desirable to reduce them to the normal 10, this Discourse, spoken by the Lord, would rank as one, and the next three, spoken by disciples, would have to be counted together as another single Discourse.

[2] The five *khandhas* in the past, *MA.* v. 1. These verses are also at *Netti.* 149, *Ap.* p. 506.

[3] *nānvāgameyya*, which *MA.* v. 1 explains as *nānugaccheyya*, to follow after. The meaning of *anvāgameti* appears to be to cause to come back, *i.e.* to recall, because of craving and wrong view.

[4] *vipassati*, that is, in meditation.

[5] Realising that it is impermanent and so on.

[6] By attachment and so on.

[7] *ajj' eva kiccaṁ ātappaṁ*; *cf. Dhp.* 276. This line and the next are quoted at *UdA.* 89, *DhA.* iii. 430.

thinks: ' Such was my material shape in the distant past ' and finds[1] delight therein. He thinks: ' Such was my feeling . . . my perception . . . such were my habitual tendencies . . . such was my consciousness in the distant past ' and finds delight therein. Even so, monks, does one follow after the past.

And how, monks, does one not follow after the past ? He thinks: ' Such was my material shape in the distant past ' but does not find delight therein. He thinks: ' Such was my feeling . . . my perception . . . my habitual tendencies . . . my consciousness in the distant past ' but does not find delight therein. Even so, monks, does one not follow after the past.

And how, monks, does one desire the future ? He thinks: ' May my material shape . . . feeling . . . perception . . . habitual tendencies . . . consciousness be thus in the distant future ' and finds delight therein. Even so, monks, does one desire the future.

And how, monks, does one not desire the future ? He thinks: ' May my material shape . . . feeling . . . perception . . . habitual tendencies . . . consciousness be thus in the distant future ' but does not find delight therein. Even so, monks, does one not desire the future.

And how, monks, is one drawn away among present things ?[2] As to this, monks, an uninstructed ordinary person, taking no count of the pure ones, unskilled in the *dhamma* of the pure ones, untrained in the *dhamma* of the pure ones, taking no count of the true men, unskilled in the *dhamma* of the true men, untrained in the *dhamma* of the true men, regards material shape as self or self as having material shape or material shape as in self or self as in material shape; or he regards feeling . . . perception . . . the habitual tendencies . . . consciousness [**189**] as self or self as having consciousness or consciousness as in self or self as in consciousness. Even so, monks, is one drawn away among present things.

And how, monks, is one not drawn away among present things ? As to this, monks, an instructed disciple of the pure ones, taking count of the pure ones, skilled in the *dhamma* of the pure ones, trained in the *dhamma* of the pure ones, taking count of the true men, skilled in the *dhamma* of the true men, trained in the *dhamma*

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[1] *samanvāneti*, continues to take, explained by *anupavatteti*, to keep moving on after, at *MA*. v. 3.

[2] *paccuppannesu dhammesu saṁhīrati*. *Saṁhīrati* is to be drawn into or to be caught; also to be drawn away by craving and false view from developing insight or vision, *vipassanā*, *MA*. v. 2.

of the true men, does not regard material shape as self or self as having material shape or material shape as in self or self as in material shape; and he does not regard feeling . . . perception . . . the habitual tendencies . . . consciousness as self or self as having consciousness or consciousness as in self or self as in consciousness. Even so, monks, is one not drawn away among present things.

The past should not be followed after, the future not desired.
(. . . *as above* . . .)
He indeed is 'Auspicious' called, described as a sage at peace.

When I said: 'I will teach you, monks, the exposition and the analysis of the Auspicious,' it was said in reference to this."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Auspicious:
The First

132. ĀNANDA'S DISCOURSE ON THE AUSPICIOUS

(Ānandabhaddekarattasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Ānanda gladdened, roused, incited and delighted the monks with talk on *dhamma* in an assembly hall; [**190**] and he spoke the exposition and the analysis of the Auspicious. Then the Lord, emerging from solitary meditation towards evening, approached that assembly hall; having approached, he sat down on the seat made ready. As he was sitting down, the Lord addressed the monks, saying: " Now, who, monks, gladdened, roused, incited, and delighted the monks with talk on *dhamma* in the assembly hall ? And did he speak the exposition and the analysis of the Auspicious ?"

" The venerable Ānanda, revered sir, gladdened . . . delighted the monks with talk on *dhamma* in the assembly hall; and he spoke the exposition and the analysis of the Auspicious."

Then the Lord addressed the venerable Ānanda, saying: "But how is it that you, Ānanda, gladdened, roused, incited and delighted the monks with talk on *dhamma* ?[1] Did you speak the exposition and the analysis of the Auspicious ?"

"I, revered sir, gladdened . . . delighted the monks with talk on *dhamma* thus. I spoke the exposition and the analysis of the Auspicious:

'The past should not be followed after, the future not desired.
. . . (*as in the foregoing Discourse*) . . .
He indeed is "Auspicious" called, described as a sage at peace.'

And how, your reverences, does one follow after the past ? He thinks that he was of such a material shape . . . such feeling . . . such perception . . . such habitual tendencies . . . such consciousness in the distant past, and finds delight therein . . . (*as in the foregoing Discourse*) . . . Even so, your reverences, is one not drawn away among present things.

[**191**] 'The past should not be followed after, the future not desired.
. . . (*as in the foregoing Discourse*) . . .
He indeed is "Auspicious" called, described as a sage at peace.'

It was thus, revered sir, that I gladdened, roused, incited, delighted the monks with talk on *dhamma* and spoke the exposition and analysis of the Auspicious."

"It is good, Ānanda, it is good; it is good that you, Ānanda, gladdened . . . delighted the monks with talk on *dhamma* and spoke the exposition and analysis of the Auspicious:

'The past should not be followed after, the future not desired.[2]
. . . . . .
He indeed is "Auspicious" called, described as a sage at peace.'

And how, Ānanda, does one follow after the past ? . . . Even so, Ānanda, does one follow after the past. And how, Ānanda, does one not follow after the past ? . . . Even so, Ānanda, does one not follow after the past. And how, Ānanda, does one desire the future ? . . . Even so, Ānanda, does one desire the future. And how, Ānanda, does one not desire the future ? . . . Even so, Ānanda, does one not desire the future. And how, Ānanda, is one drawn

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[1] See p. 245, *n.* 3 below.

[2] The whole of Discourse No. 131 from the first line of the verse to the last line of its second occurrence is here supposed to be repeated.

away among present things ? . . . Even so, Ānanda, is one drawn away among present things. And how, Ānanda, is one not drawn away among present things ? . . . Even so, Ānanda, is one not drawn away among present things.

'The past should not be followed after, the future not desired.
. . . (*as in the foregoing Discourse*) . . .
He indeed is "Auspicious" called, described as a sage at peace.'"

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Ānanda's Discourse on the Auspicious:
The Second

133. MAHĀKACCĀNA'S DISCOURSE ON THE AUSPICIOUS

(Mahākaccānabhaddekarattasutta)

[192] THUS have I heard: At one time the Lord was staying near Rājagaha in the Tapoda monastery.[1] Then the venerable Samiddhi,[2] getting up when the night was waning, went to the Tapoda (lake) to bathe his limbs. When he had bathed his limbs in the Tapoda (lake) and had come out (of the water), he stood in one robe drying his limbs. Then, when the night was far spent,[3] a certain *deva* illumining with his radiant beauty the whole of the Tapoda,[4] approached the venerable Samiddhi and, having approached, stood at one side. While he was standing at one side, this *deva* spoke thus to the venerable Samiddhi:

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[1] So called because it faced the Tapoda lake. At *MA.* v. 4 this is called "hot," *tatta*. *Cf. SA.* i. 38, *VinA.* ii. 512 and see *B.D.* i. 188, *n.* 1, 274, *n.* 6, *K.S.* i. 14, *n.* 5. See also *S.* i. 8 where likewise a *devatā* spoke to Samiddhi at this place.

[2] See *M.* Sta. 136. At *Thag.* 46 a versė is ascribed to him. See *Pss. Breth.*, p. 51, *n.* 3.

[3] For notes on words in this passage see *M.L.S.* i. 183.

[4] Probably both the lake and the monastery.

"Do you, monk, remember the exposition and the analysis of the Auspicious ?"

"I, friend,[1] do not remember the exposition and the analysis of the Auspicious. But do you, friend, remember the exposition and the analysis of the Auspicious ?"

"I too, monk, do not remember either the exposition or the analysis of the Auspicious. But do you, monk, remember the verses of the Auspicious ?"

"I, friend, do not remember the verses of the Auspicious. But do you, friend, remember the verses of the Auspicious ?"

"I too, monk, do not remember the verses of the Auspicious. But do you, monk, learn the exposition and the analysis of the Auspicious; do you, monk, master the exposition and the analysis of the Auspicious; do you, monk, remember the exposition and the analysis of the Auspicious. For the exposition and the analysis of the Auspicious, monk, are connected with the goal, they are fundamental to the Brahma-faring."

Thus spoke this *deva*; having said this, he disappeared then and there. Then the venerable Samiddhi towards the end of that night approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Samiddhi spoke thus to the Lord:

"Now I, revered sir, when the night was waning went to the Tapoda (lake) to bathe my limbs. [**193**] When I had bathed my limbs in the Tapoda (lake) and had come out (of the water), I stood in one robe while drying my limbs. Then, revered sir, when the night was far spent a certain *deva* . . . (*as above*) ' . . . fundamental to the Brahma-faring.' Thus spoke this *deva*, revered sir. Having said this, he disappeared then and there. It were good, revered sir, if the Lord would teach me the exposition and the analysis of the Auspicious."

"Well then, monk, listen and attend carefully and I will speak."

"Yes, revered sir," the venerable Samiddhi answered the Lord in assent. The Lord spoke thus:

"The past should not be followed after, the future not desired.
. . . (*as in Discourse No.* 131) . . .
He indeed is ' Auspicious ' called, described as a sage at peace."

Thus spoke the Lord. When he had said this,[2] the Well-farer rose

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[1] *āvuso.*

[2] *Cf. M.* i. 110 *ff.*

from his seat and entered a dwelling-place. Soon after the Lord had gone, it occurred to those monks: "Your reverences, the Lord, having recited this exposition to us in brief, but not having explained the meaning in full, rose from his seat and entered a dwelling-place:

'The past should not be followed after, the future not desired.
. . . (*as in Discourse No.* 131) . . .
He indeed is "Auspicious" called, described as a sage at peace.'

Now, who can explain the meaning in full of this exposition that was recited in brief by the Lord but the meaning of which was not explained in full?" [**194**] Then it occurred to these monks: "Now the venerable Kaccāna the Great is both praised by the Teacher and revered by intelligent fellow-Brahma-farers; and the venerable Kaccāna the Great is able to explain in full the meaning of this exposition that was recited in brief by the Lord but the meaning of which was not explained in full. Suppose we were to approach the venerable Kaccāna the Great, and having approached, were to question him on this meaning?"

Then these monks approached the venerable Kaccāna the Great; having approached, they exchanged greetings with him, and when they had conversed in a friendly and courteous way, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the venerable Kaccāna the Great:

"Reverend Kaccāna, the Lord, having recited this exposition to us in brief but not having explained its meaning in full, rose from his seat and entered a dwelling-place:

'The past should not be followed after, the future not desired.
. . . (*as in Discourse No.* 131) . . .
He indeed is "Auspicious" called, described as a sage at peace.'

Soon after the Lord had departed, it occurred to us, reverend Kaccāna: 'Your reverences, the Lord, having recited this exposition to us in brief, but not having explained the meaning in full, rose from his seat and entered a dwelling-place:

The past should not be followed after, the future not desired.
. . . (*as in Discourse No.* 131) . . .
He indeed is "Auspicious" called, described as a sage at peace.

Now, who can explain the meaning in full of this exposition that was recited in brief by the Lord but the meaning of which was not ex-

plained in full ?' Then, reverend Kaccāna, it occurred to us: 'Now the venerable Kaccāna the Great is both praised by the Teacher . . . Suppose we were . . . to question him on this meaning.' May the venerable Kaccāna the Great explain it."

"Your reverences, as a man walking about aiming at the pith, searching for the pith, looking about for the pith of a great, stable and pithy tree, [**195**] might pass by the root, pass by the trunk, thinking that the pith was to be looked for in the branches and foliage—even so is this performance of the venerable ones, for (although) you had the Teacher face to face, yet you have ignored that Lord and judge that it is I who should be questioned on this meaning. But, your reverences, the Lord knows what should be known, sees what should be seen, he has become vision, become knowledge, become *dhamma*, become Brahma, he is the propounder, the expounder, the bringer of the goal, the giver of the Deathless, *dhamma*-lord, Tathāgata. This was the time when you should have questioned the Lord on this meaning so that you might have understood what the Lord explained to you."

"Undoubtedly, reverend Kaccāna, the Lord knows what should be known . . . This was the time when we should have questioned the Lord on this meaning so that we might have understood what the Lord explained to us. But the venerable Kaccāna the Great is both praised by the Teacher and revered by intelligent fellow Brahma-farers; and the venerable Kaccāna the Great is able to explain in full the meaning of this exposition that was recited in brief by the Lord but the meaning of which was not explained in full. May the venerable Kaccāna explain it, without finding it troublesome."

"Well then, your reverences, listen, pay careful attention and I will speak."

"Yes, your reverence," these monks answered the venerable Kaccāna the Great in assent. The venerable Kaccāna the Great spoke thus:

"In regard to that exposition, your reverences, that the Lord recited in brief but the meaning of which he had not explained in full when he rose from his seat and entered a dwelling-place:

'The past should not be followed after, the future not desired.

. . . . . .

He indeed is "Auspicious" called, described as a sage at peace.'

Of this exposition that was recited by the Lord in brief but the

meaning of which he did not explain in full, I, your reverences, understand the meaning in full thus:

And how, your reverences, does one follow after the past? He thinks: [**196**] 'Such was my vision[1] in the distant past, such were material shapes,' and his consciousness[2] is bound fast there by desire and attachment; because his consciousness is bound fast by desire and attachment, he delights in it;[3] delighting in it he follows after the past. He thinks: 'Such was my ear in the distant past, such were sounds . . . Such was my nose in the distant past, such were smells . . . Such was my tongue in the distant past, such were flavours . . . Such was my body in the distant past, such were tactile objects . . . Such was my mind in the distant past, such were mental states,' and his consciousness is bound fast there by desire and attachment; because his consciousness is bound fast by desire and attachment, he delights in it; delighting in it, he follows after the past. It is thus, your reverences, that one follows after the past.

And how, your reverences, does one not follow after the past? He thinks: 'Such was my vision in the distant past, such were material shapes' but without his consciousness being bound fast there by desire and attachment; because his consciousness is not bound fast by desire and attachment, he does not delight in it; not delighting in it, he does not follow after the past. He thinks: 'Such was my ear in the distant past, such were sounds . . . Such was my nose in the distant past, such were smells . . . Such was my tongue in the distant past, such were flavours . . . Such was my body in the distant past, such were tactile objects . . . Such was my mind in the distant past, such were mental states' but without his consciousness being bound fast there by desire and attachment; because his consciousness is not bound fast by desire and attachment, he does not delight in it; not delighting in it, he does not follow after the past. It is thus, your reverences, that one does not follow after the past.

And how, your reverences, does one desire the future? He thinks: 'May my vision be such in the distant future, material

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[1] *MA.* v. 5-6 explains that in the two preceding Discourses and in the following one the headings (*mātikā*) and the analysis were made in respect of the five *khandhā*; but here the headings refer to the 12 (sense-)fields (*āyatana*), i.e. the six sensory organs and their six (appropriate) sense-data.

[2] *MA.* v. 6 reads with a Burmese edn. *nikanti viññāṇa*, consciousness that is desire, craving, longing for.

[3] *I.e.* in "vision," etc. *Cf. S.* iv. 13 *f.*, where one rejoices in the six sense-fields.

shapes such ' and bends his thought to the acquisition of what is not (yet) acquired; because he so bends his thought, he delights in that; delighting in that, he desires the future. He thinks: ' May my ear . . . sounds . . . nose . . . smells . . . tongue . . . flavours . . . body . . . tactile objects . . . May my mind be such in the distant future, [**197**] mental states such ' and bends his thought to the acquisition of what is not (yet) acquired; because he so bends his thought, he delights in that; delighting in that, he desires the future. It is thus, your reverences, that one desires the future.

And how, your reverences, does one not desire the future ? He thinks: ' May my vision be such in the distant future, material shapes such ' but does not bend his thought to the acquisition of what is not (yet) acquired; because he does not so bend his thought, he does not delight in that; not delighting in that, he does not desire the future. He thinks: ' May my ear . . . may my mind be such in the distant future, mental states such ' but does not bend his thought to the acquisition of what is not (yet) acquired; because he does not so bend his thought, he does not delight in that; not delighting in that, he does not desire the future. It is thus, your reverences, that one does not desire the future.

And how, your reverences, is one drawn away among present things ? If, your reverences, there are at this present time[1] both vision and material shapes[2] to which his consciousness is bound fast by desire and attachment at this same present time,[3] (then) because his consciousness is bound fast by desire and attachment, he delights in them;[4] delighting in them, he is drawn away among present things. If, your reverences, there are at this present time both ear and sounds . . . nose and smells . . . tongue and flavours . . . body and tactile objects . . . mind and mental states to which his consciousness is bound fast by desire and attachment at this same present time, (then) because his consciousness is bound fast by desire and attachment, he delights in them; delighting in them, he is drawn away among present things. It is thus, your reverences, that one is drawn away among present things.

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[1] *etaṁ paccuppannaṁ.*

[2] It would appear that " vision and material shapes " form a pair, expressed by the word *ubhayaṁ.* Attachment, etc., is to this (pair), *tasmiṁ.* So with the ear and sounds, etc.

[3] *yeva paccuppanne.*

[4] *I.e.* desire and attachment, but expressed by *taṁ*, again referring to the pair=both.

And how, your reverences, is one not drawn away among present things ? If, your reverences, there are at this present time both vision and material shapes to which his consciousness is not bound fast by desire and attachment at this same present time, (then) because his consciousness is not bound fast by desire and attachment, he does not delight in them; not delighting in them he is not drawn away among present things. If, your reverences, there are at this present time both ear and sounds . . . nose and smells . . . tongue and flavours . . . body and tactile objects . . . mind and mental states[1] to which his [**198**] consciousness is not bound fast by desire and attachment at this same present time, (then) because his consciousness is not bound fast by desire and attachment, he does not delight in them; not delighting in them, he is not drawn away among present things. It is thus, your reverences, that one is not drawn away among present things.

In regard to that exposition, your reverences, that the Lord recited in brief but the meaning of which he had not explained in full when he rose from his seat and entered a dwelling-place:

'The past should not be followed after, the future not desired.
. . . . . .
He indeed is "Auspicious" called, described as a sage at peace.'

Of this exposition that was recited by the Lord in brief but the meaning of which he did not explain in full, I, your reverences, understand the meaning in full thus. But if you, venerable ones, so desire, having approached the Lord, you can question him as to the meaning, so that as the Lord explains it to you so you may understand it."

Then these monks, delighting and rejoicing in what the venerable Kaccāna the Great had said, rising from their seats, approached the Lord; having approached and greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord:

"Revered sir, the Lord, having recited this exposition to us in brief, rose from his seat and entered a dwelling-place before he had explained the meaning in full:

The past should not be followed after, the future not desired.
. . . . . .
He indeed is 'Auspicious' called, described as a sage at peace.

[1] Quoted at *Asl.* 420.

And, revered sir, not long after the Lord had departed, it occurred to us: 'Your reverences, the Lord, having recited this exposition to us in brief, but not having explained the meaning in full, rose from his seat and entered a dwelling-place:

The past should not be followed after, the future not desired.

. . . . . .

He indeed is "Auspicious" called, described as a sage at peace.

[**199**] Now, who can explain the meaning in full of this exposition that was recited in brief by the Lord but the meaning of which was not explained in full?' Then it occurred to us, revered sir, 'Now, your reverences, the venerable Kaccāna the Great is both praised by the Teacher . . . Suppose we were . . . to question him on this meaning?' Then we, revered sir, approached the venerable Kaccāna the Great, and having approached we questioned the venerable Kaccāna the Great on this meaning. The meaning of these (words), revered sir, was explained to us by the venerable Kaccāna the Great by these methods, by these sentences, by these words."

"Learned, monks, is Kaccāna the Great, of great wisdom, monks, is Kaccāna the Great. For if you, monks, had questioned me as to this meaning, I too would have explained it precisely as it was explained by Kaccāna the Great. Indeed, this is the exact meaning of that, and thus should you remember it."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Mahākaccāna's Discourse on the Auspicious:
The Third

134. LOMASAKAṄGIYA'S DISCOURSE ON THE AUSPICIOUS

(Lomasakaṅgiyabhaddekarattasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Lomasakaṅgiya[1] was staying among the Sakyans near Kapilavatthu in Nigrodha's park. Then, when the night was far spent, the *deva*[2] Candana, illumining with his radiant beauty the whole of Nigrodha's park, approached the venerable Lomasakaṅgiya; and having approached, he stood at one side. As he was standing at one side the deva Candana spoke thus to the venerable Lomasakaṅgiya:

"Do you, monk, remember the exposition and the analysis of the Auspicious ?"

[200] "I, friend, do not remember the exposition and the analysis of the Auspicious. But do you, friend, remember the exposition and the analysis of the Auspicious ?"

"I too, monk, do not remember either the exposition or the analysis of the Auspicious. But do you, monk, remember the verses of the Auspicious ?"

"I, friend, do not remember the verses of the Auspicious. But do you, friend, remember the verses of the Auspicious ?"

"I, monk, remember the verses of the Auspicious."

"But how is it[3] that you, friend, remember the verses of the Auspicious ?"

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[1] *MA*. v. 6 says this Elder's name was Aṅga, but as he had only a little down on his body he was known as Lomasakaṅgiya. His verse is at *Thag*. 27, and the story of how in a former life he wanted to recite the *Bhaddekaratta* occurs at *ThagA*. i. 89 *f*. See *Ap*. ii. 504 *f*., where the story, both of the past and the present, differs in various details.

[2] *devaputta*. As such he was known by the same name, Candana, as he had had as a rich upāsaka in the time of the Buddha Kassapa, *MA*. v. 7. See *M.L.S*. i. 183.

[3] *yathākathaṁ dhāresi*. This might also be translated as "do you remember according to what had been said," *i.e.* do you remember the verses on the Auspicious according to how they were spoken ? It would, indeed, be important to know the verses exactly as they had been spoken for, as the

"At this one time, monk, the Lord was staying among the Devas of the Thirty-Three at the root of the Coral Tree on the ornamental stone.[1] While he was there the Lord spoke the exposition and the analysis of the Auspicious to the Devas of the Thirty-Three:

'The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is "Auspicious" called, described as a sage at peace.'

Thus it is that I, monk, remember the verses of the Auspicious. Do you, monk, learn[2] the exposition and the analysis of the Auspicious; do you, monk, master[3] the exposition and the analysis of the Auspicious; do you, monk, remember[4] the exposition and the analysis of the Auspicious. The exposition and the analysis of the Auspicious, monk, are connected with the goal, they are fundamental to the Brahma-faring."

Thus spoke the *deva* Candana; having said this, he disappeared then and there. Then the venerable Lomasakaṅgiya towards the end of that night, having packed away his lodging, set out on tour for Sāvatthī, taking his bowl and robe. [**201**] Walking on tour, he gradually approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika's monastery and the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a

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sequel states, they are connected with the goal. The above rendering may be justified however since the following sentences appear to be an answer to a question in such a form. *Cf. yathākathaṁ sandassesi*, etc., at *M*. iii. 190 above.

[1] *paṇḍukambalasilā*, usually the name of Sakka's throne. *Paṇḍukambala* is a light red woollen blanket, in this case the colour of a heap of *jayasumara* (Victory's joy) flowers. According to *MA*. v. 7 the Buddha went to the abode of the Thirty-Three seven years after the Enlightenment and after he had performed the twin miracle, and stayed there for a year.

[2] Sitting down in silence while hearing it means "he learns," *MA*. v. 8.

[3] Rehearsing it out loud means "he masters it."

[4] Speaking it to others means "he remembers it."

respectful distance the venerable Lomasakaṅgiya spoke thus to the Lord:

"At this one time, revered sir, I was staying among the Sakyans near Kapilavatthu in Nigrodha's park. Then, revered sir, when the night was far spent a certain *deva*, illumining with his radiant beauty the whole of Nigrodha's park, approached me and, having approached, stood at one side. As he was standing at one side, revered sir, that *deva* spoke to me thus: 'Do you, monk, remember the exposition and the analysis of the Auspicious?' When this had been said I, revered sir, spoke thus to that *deva*: 'I, friend, do not remember the exposition and the analysis of the Auspicious. But do you, friend, remember the exposition and the analysis of the Auspicious?' 'I too, monk . . . The exposition and the analysis of the Auspicious, monk, are connected with the goal, they are fundamental to the Brahma-faring.' This *deva* said this, revered sir, and having said this he disappeared then and there. It were good, revered sir, if the Lord were to teach me the exposition and the analysis of the Auspicious."

"But do you, monk, know this *deva*?"

"I, revered sir, do not know that *deva*."

"This *deva*, monk, is called Candana. The *deva* Candana, monk, having applied himself, having attended, and having concentrated all his mind, listened to *dhamma* with ready ears.[1] Well then, do you, monk, listen, attend carefully and I will speak."

"Yes, revered sir," the venerable Lomasakaṅgiya answered the Lord in assent. The Lord spoke thus:

"The past should not be followed after, the future not desired.
. . . (*as above*) . . .
He indeed is 'Auspicious' called, described as a sage at peace.

And how, monk, does one follow after the past? He thinks: 'Such was my material shape in the distant past . . . such was my feeling . . . perception . . . habitual tendencies . . . such was my consciousness in the distant past' and finds delight therein. Even so, monk, does one follow after the past.

[**202**] And how, monk, does one not follow after the past? . . .

And how, monk, does one desire the future? . . . (*as in Discourse No.* 131) . . . Even so, monk, is one not drawn away among present things.

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[1] As at *M*. i. 325, which see for further references.

The past should not be followed after, the future not desired.

. . . . . .

He indeed is 'Auspicious' called, described as a sage at peace."

Thus spoke the Lord. Delighted the venerable Lomasakaṅgiya rejoiced in what the Lord had said.

Lomasakaṅgiya's Discourse on the Auspicious:
The Fourth

135. DISCOURSE ON THE LESSER ANALYSIS OF DEEDS

(Cūḷakammavibhaṅgasutta)[1]

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the brahman youth Subha, Todeyya's son,[2] approached the Lord; having approached, he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance the brahman youth Subha, Todeyya's son, spoke thus to the Lord:

"Now, good Gotama, what is the cause, what the reason that

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[1] Called at *MA.* v. 8, 15 *Subhasutta*, the latter passage saying that it is also called *Cullakammavibhaṅgasutta*. There is a *Subhasutta* at *M.* Sta. 99 and *D.* Sta. 10. See S. Levi, *Mahākarmavibhaṅga*, etc., Paris, 1932, for an interesting dissertation on the Karmavibhaṅgas, and also Mrs. Rhys Davids, *Wayfarer's Words*, vol. iii, p. 1093 (reprinted from *J.R.A.S.*, 1934). That the prefix *Cūḷa* here qualifies *kammavibhaṅga* (and not *sutta*) must be understood on the analogy of *Mahā-* in the next Discourse which, from internal evidence, is not a description of *sutta* but of *kammavibhaṅga*; see below, p. 254, *n.* 1.

[2] Todeyya was Pasenadi's brahman priest. He was very rich and very mean. Born as a dog in his own house, he barked at the Buddha when he was visiting Subha. The Buddha recognised him and identified him to the unwilling Subha by getting the dog to find some treasure he had hidden as a man.

lowness and excellence are to be seen among human beings while they are in human form ?[1] For, good Gotama, human beings of short life-span are to be seen and those of long life-span; those of many and those of few illnesses; those who are ugly, those who are beautiful; those who are of little account, those of great account; those who are poor, those who are wealthy; those who are of lowly families, those of high families;[2] those who are weak in wisdom, [**203**] those who are full of wisdom. Now what, good Gotama, is the cause, what the reason that lowness and excellence are to be seen among human beings while they are in human form ?"

"Deeds[3] are one's own, brahman youth, beings are heirs to deeds,[4] deeds are matrix, deeds are kin, deeds are arbiters.[5] Deed divides beings, that is to say by lowness and excellence."

"I do not understand the meaning in full of that which was spoken by the good Gotama in brief and the meaning of which was not explained in full. It were well if the good Gotama were so to teach me *dhamma* that I should understand the meaning in full of that which was spoken by the good Gotama in brief but the meaning of which was not explained in full."

"Well then, brahman youth, listen, attend carefully and I will speak."

"Yes, sir," the brahman youth Subha, Todeyya's son, answered the Lord in assent. The Lord spoke thus:

"Brahman youth, here some woman or man is one that makes onslaught on creatures, is cruel, bloody-handed, intent on injuring and killing, and without mercy to living creatures.[6] Because of that

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[1] *manussānaṁ yeva sataṁ manussabhūtānaṁ*. This of course assumes that human beings need not always be in human form, and this appears to have been the case with Todeyya. It seems clear that some distinction between the two words is to be made although in the sequel only human beings are dealt with. Pali is precise where we perhaps cannot be. Another word to be considered in this connection is *manussaviggaha*, taking up form as a human being, see *Vin.* iii. 73 where this word is defined, and *Vin.* iv. 214 =269, where the compound *tiracchānagata-manussaviggaha* appears to be a man who has taken up animal form.

[2] Defined at *Vin.* iv. 6.

[3] *Cf. A.* iii. 72, 186, v. 288, *Miln.* 65. *Kamma*, here translated as deed or deeds, is equally the compelling force of *kamma* as inescapable recompense: one arises according to what one does, *yaṁ karoti tena upapajjati*, *M.* i. 390.

[4] As at *M.* i. 390.

[5] *kammapaṭisaraṇa*; *cf. dhammapaṭisaraṇa* at *M.* iii. 9.

[6] As at *M.* i. 286.

deed, accomplished thus, firmly held[1] thus, he, at the breaking up of the body after dying arises in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell. But if, at the breaking up of the body after dying he does not arise in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell, but comes to human status, then wherever he is born (in a new existence) he is of a short life-span. This course is conducive to shortness of life-span, brahman youth, that is to say making onslaught on creatures, being cruel, bloody-handed, intent on injuring and killing, and without mercy to living creatures.

But, brahman youth, here some woman or man, by getting rid of onslaught on creatures is one who abstains from onslaught on creatures; the stick laid aside, the sword laid aside, he lives scrupulous, merciful, kindly and compassionate to all living creatures. Because of that deed, accomplished thus, firmly held thus, at the breaking up of the body after dying he arises in a good bourn, a heaven world. But if, at the breaking up of the body after dying he does not arise in a good bourn, a heaven world, but comes to human status, then wherever he is born (in a new existence) he is of a long life-span. This course is conducive to length of life-span, brahman youth, that is to say, if one, by getting rid of onslaught on creatures, [**204**] abstains from onslaught on creatures, (and with) the stick laid aside, the sword laid aside, lives scrupulous, merciful, kindly and compassionate to all living creatures.

Brahman youth, here some woman or man is by nature harmful to creatures with his hand or with a clod of earth or with a stick or with a sword. Because of that deed, accomplished thus, firmly held thus, he, at the breaking up of the body after dying arises in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell. But if, at the breaking up of the body after dying he does not arise in . . . Niraya Hell but comes to human status, then wherever he is born (in a new existence) he has many illnesses. This course is conducive to many illnesses, brahman youth, that is to say being by nature harmful to creatures with his hand . . . or with a sword.

But, brahman youth, here some woman or man is nŏt by nature harmful to creatures with his hand or with a clod of earth or with a stick or with a sword. Because of that deed, accomplished thus . . . he arises in . . . a heaven world . . . he has few illnesses. This

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[1] *samādiṇṇa*, explained at *MA*. v. 11 by *gahita* and *parāmaṭṭha*, which may mean that the deed and its effect had been taken and acquired in a previous birth. The word, together with *samatta*, "accomplished," also occurs at *M*. iii. 214.

course is conducive to few illnesses, brahman youth, that is to say not being by nature harmful to creatures with his hand . . . or with a sword.

Brahman youth, here some woman or man is wrathful; turbulent on being spoken to even about a trifle, he takes offence, gets angry, disagrees, resists, and evinces anger, hatred and resentment.[1] Because of that deed, accomplished thus . . . he arises in the sorrowful ways . . . is ugly. This course is conducive to ugliness, brahman youth, that is to say being wrathful . . . and evincing . . . resentment.

But, brahman youth, here some woman or man is not wrathful; not turbulent on being spoken to even about a large matter, he takes no offence, does not get angry, does not disagree, resist or evince anger, hatred and resentment. Because of that deed, accomplished thus . . . he arises in a good bourn . . . is lovely.[2] This course is conducive to loveliness, brahman youth, that is to say not being wrathful . . . not evincing . . . resentment.

Brahman youth, here some woman or man is jealous-minded; he is jealous, revengeful[3] and harbours jealousy on account of others' gains, honour, fame and the marks of respect and reverence paid to them. Because of that deed, accomplished thus . . . he arises in the sorrowful ways . . . is of little account. This course is conducive to being of little account, brahman youth, that is to say being jealous-minded . . . of respect and reverence paid to them.

[**205**] But, brahman youth, here some woman or man is not jealous-minded; he is not jealous or revengeful nor does he harbour jealousy on account of others' gains, honour, fame and the marks of respect and reverence paid to them. Because of that deed . . . he arises in a good bourn . . . is of great account. This course is conducive to being of great account, brahman youth, that is to say not being jealous-minded . . . of respect and reverence paid to them.

Brahman youth, here some woman or man is not a giver[4] to recluse or brahman of drink, food, clothing, vehicle, garlands, scents, unguents, bed, lodging, light. Because of that deed . . . he arises in the sorrowful ways . . . is poor. This course is conducive to poverty,

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[1] As at *A*. i. 126-127. *Cf*. also *A*. ii. 203 *ff*.

[2] *pāsādika* here instead of *vaṇṇavant* as earlier.

[3] *upadussati*. So Childers. *MA*. v. 14 says that because of his jealousy, being censorious he does wrong (*dussati*, or is corrupted). It is possible that the three verbs *dussati padussati upadussati* denote a gradual intensification similar to, *e.g.*, *jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti* at *M*. i. 334.

[4] Because he is stingy.

brahman youth, that is to say not being a giver . . . of bed, lodging, light.

But, brahman youth, here some woman or man is a giver to recluse or brahman of drink, food . . . bed, lodging, light. Because of that deed . . . he arises in a good bourn . . . is wealthy. This course is conducive to wealth, brahman youth, that is to say being a giver . . . of bed, lodging, light.

Brahman youth, here some woman or man is callous and proud; he does not greet one who should be greeted, does not stand up for one who should be stood up for, he does not give a seat to one meriting a seat, he does not make room[1] for one meriting room, he does not respect, revere, reverence, honour one who should be respected, revered, reverenced, honoured. Because of that deed . . . he arises in the sorrowful ways . . . is of a lowly family. This course is conducive to being in a lowly family, brahman youth, that is to say being one who . . . does not honour one who should be . . . honoured.

But, brahman youth, here some woman or man is not callous or proud; he greets one who should be greeted . . . honours one who should be . . . honoured. Because of that deed . . . he arises in the good bourn . . . in a high family. This course is conducive to being in a high family, brahman youth, that is to say being one who . . . honours one who should be honoured.

Brahman youth, here some woman or a man, having approached a recluse or a brahman, is not one that asks: ‘ What, revered sir, is skill ? What is unskill ? What is blameable ? What unblameable ? What should be practised ? What not practised ? What, being done by me, is for long for my woe and anguish ? Or what, being done by me, is for long for my welfare and happiness ?’ Because of this deed . . . he arises in the sorrowful ways . . . is weak in wisdom. This course is conducive to being weak in wisdom, brahman youth, that is to say . . . not being one who asks: ‘ . . . Or what, being done by me, is for long for my welfare and happiness ?’

[**206**] But, brahman youth, here some woman or man, having approached a recluse or brahman, is one that asks: ‘ What, revered sir, is skill ? . . . Or what, being done by me, is for long for my welfare and happiness ?’ Because of that deed . . . he arises in a good bourn . . . is of great wisdom. This course is conducive to great wisdom,

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[1] *maggaṁ deti*, to make room or space for, to let pass, to give way; *cf. Vin.* ii. 221.

brahman youth, that is to say . . . being one who asks: ' . . . Or what, being done by me, is for long for my welfare and happiness ?'

So, brahman youth, the course conducive to a short life-span leads to shortness of life-span; the course conducive to a long life-span leads to length of life-span; the course conducive to many illnesses leads to having many illnesses; the course conducive to few illnesses leads to having few illnesses; the course conducive to being ugly leads to ugliness; the course conducive to being lovely leads to loveliness; the course conducive to being of small account leads to smallness of account; the course conducive to being of great account leads to greatness of account; the course conducive to being poor, leads to poverty; the course conducive to being wealthy leads to wealth; the course conducive to being of lowly family leads to being in a lowly family; the course conducive to being of high family leads to being in a high family; the course conducive to being weak in wisdom leads to weakness of wisdom; the course conducive to being of great wisdom leads to greatness in wisdom.

Deeds are one's own, brahman youth, beings are heirs to deeds, deeds are the matrix, deeds the kin, deeds the arbiters. Deed divides beings, that is to say by lowness and excellence."

When this had been said, the brahman youth Subha, Todeyya's son, spoke thus to the Lord: " It is excellent, good Gotama, it is excellent, good Gotama. It is as if, good Gotama, one might set upright or . . . bring an oil-lamp into the darkness so that those with vision might see material shapes; even so, in many a figure has *dhamma* been made clear by the good Gotama. I am going to the revered Gotama for refuge and to *dhamma* and to the Order of monks. May the revered Gotama accept me as a lay-follower going for refuge from this day forth for as long as life lasts."

Discourse on the Lesser Analysis of Deeds:
The Fifth

136. DISCOURSE ON THE GREATER ANALYSIS OF DEEDS[1]

(Mahākammavibhaṅgasutta)

[**207**] THUS have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the venerable Samiddhi[2] was staying in a little forest hut. Then the wanderer Potali's son, who was always pacing up and down, always roaming about on foot, approached the venerable Samiddhi; having approached, he exchanged greetings with the venerable Samiddhi, and having conversed in a friendly and courteous way he sat down at a respectful distance. As he was sitting down at a respectful distance, the wanderer Potali's son spoke thus to the venerable Samiddhi:

"Reverend Samiddhi, from the recluse Gotama's own mouth have I heard, from his own mouth have I learnt that deed of body is foolish,[3] deed of speech is foolish, only deed of mind is truth;[4] and that there is that attainment on attaining which one experiences nothing."[5]

"Do not, friend Potali's son, speak thus; do not, friend Potali's son, speak thus. Do not misrepresent the Lord; for neither is misrepresentation of the Lord good nor would the Lord speak thus: Deed of body is foolish . . . only deed of mind is truth; (or say) there is that attainment on attaining which one experiences nothing."

"How long have you been gone forth, reverend Samiddhi?"

"Not long, friend, three years."

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[1] Because the word *mahākammavibhaṅga* occurs in this Discourse the prefix *mahā* must be taken to qualify *kammavibhaṅga* and not *sutta*; see *M.L.S.*, vol. i, Intr. p. xiii.

[2] Mentioned in *M.* Sta. 133.

[3] *mogha*, empty, vain, useless; called at *MA.* v. 15 *tuccha aphala*, empty, fruitless; also opposed to *sacca* at *D.* i. 187, *M.* ii. 169, etc.

[4] *sacca*, explained at *MA.* v. 15 as *tatha bhūta*, real, fact; the Comy also refers to the *Upāli-sutta* (*M.* Sta. 56) where it is said that deed of mind is the more blameable . . . deed of body and deed of speech are not like it.

[5] Referred by *MA.* v. 16 to the *Poṭṭhapāda-sutta* (*D.* Sta. 9): *kathan nu kho abhisaññā-nirodho hoti*, *D.* i. 180.

"Now, why should we speak to monks who are Elders when even a newly ordained monk thinks that the Teacher should be defended thus? Reverend Samiddhi, when one has intentionally done a deed by body, speech or thought, what does one experience?"

"When one has intentionally done a deed by body, speech or thought, friend Potali's son, one experiences anguish."

Then the wanderer Potali's son, neither rejoicing in nor protesting against what the venerable Samiddhi had said, rose from his seat and departed without rejoicing, without protesting. Not long after the wanderer Potali's son had departed, the venerable Samiddhi approached the venerable Ānanda; [**208**] having approached, he exchanged greetings with the venerable Ānanda, and having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Samiddhi told the venerable Ānanda the whole of the conversation he had had with the wanderer Potali's son as far as it had gone. When this had been said, the venerable Ānanda spoke thus to the venerable Samiddhi:

"This, reverend Samiddhi, is a subject of conversation that should be told to the Lord. Wait, reverend Samiddhi, until we can approach the Lord; when we have approached the Lord we should tell him this matter; as the Lord explains it to us, so should we remember it."

"Yes, your reverence," the venerable Samiddhi answered the venerable Ānanda in assent. Then the venerable Ānanda and the venerable Samiddhi approached the Lord; having approached and greeted the Lord, they sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda told the Lord the whole of the conversation the venerable Samiddhi had had with the wanderer Potali's son as far as it had gone. When this had been said the Lord spoke thus to the venerable Ānanda:

"But I, Ānanda, do not even recognise the wanderer Potali's son's premise, how then (can I recognise) a conversation like this? The question of the wanderer Potali's son was given a one-sided answer by the foolish man Samiddhi (although) it needed a discriminating explanation."

When this had been said the venerable Udāyin[1] spoke thus to the Lord: "But if this, revered sir, were the meaning of what the

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[1] Lāḷ-Udāyin. *MA.* v. 16. See *D.P.P.N.*, "an elder who possessed the knack of saying the wrong thing."

venerable Samiddhi said, (then) whatever one experiences is anguish."[1]

Then the Lord addressed the venerable Ānanda, saying: "Now, do you, Ānanda, see this foolish man Udāyin's (wrong) approach ?[2] I, Ānanda, knew that this foolish man Udāyin, opening up (this question) now, would open it up to no purpose.[3] Ānanda, the wanderer Potali's son really asked about the three feelings. If,[4] Ānanda, this foolish man Samiddhi [**209**] had explained thus when he was questioned thus by the wanderer Potali's son: 'When, friend Potali's son, one has intentionally done a deed by body, speech or thought for experiencing pleasure . . . pain . . . neither pain nor pleasure, he experiences pleasure, pain, neither pain nor pleasure respectively,' explaining thus, Ānanda, the foolish man Samiddhi would have explained properly to the wanderer Potali's son. And moreover, Ānanda, there are foolish and inexperienced wanderers who are members of other sects who would find out about the Tathāgata's great analysis of deeds[5] if you, Ānanda, would listen while the Tathāgata is classifying[6] the great analysis of deeds."

"It is the time for this, Lord, it is the time for this, Well-farer, that the Lord should classify the great analysis of deeds. When the monks have heard the Lord, they will remember."

"Well then, Ānanda, listen, attend carefully, and I will speak."

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[1] *dukkhasmiṁ*, explained at *MA*. v. 16 as *sabbaṁ dukkhaṁ*, *i.e.* the anguish of rolling on, of the defilements and of the *saṁkhārā*.

[2] *ummagga*, with v.l. *ummaṅga* is explained at *MA*. v. 16 as *paññā ummaggaṁ*; *cf. SnA*. 50 *ummaggo paññā pavuccati*. In the context it would seem that *ummaṅga*, emergence "of a desire for knowledge leading to questioning" is the better reading. See *G.S*. ii. 184, *n*. 5.

[3] *ummujjamāno ayoniso ummujjissati*, wanting to speak he stretches out his neck, moves his jaws and twitches his face, he is not able to sit still. The Lord saw all this and did not come to know about it either through *deva*-vision or reasoning of mind or omniscience, *MA*. v. 16-17. Again, see *G.S*. ii. 184, *n*. 5 and the connection noted there that has been made between *ummujja* and Skrt. *unmiñjita*; and for *unmiñja*, *unmiñjita* one may now consult *B.H.S.D.*: "opening, as of the mouth."

[4] This sentence is quoted at *Asl*. 88 as belonging to a Discourse in which *kamma* is thought of as volition, or intentional. The wanderer's name is given as Pātaliputta.

[5] *mahākammavibhaṅga*, the term which appears to give this Discourse its name.

[6] *bhajantassa*, apparently from *bhajati*, to follow, associate with. *Vibhajati* is to dissect, divide, classify, and is the word Ānanda uses (immediately below) in his response.

"Yes, revered sir," the venerable Ānanda answered the Lord in assent. The Lord spoke thus:

"There are these four (types of) persons, Ānanda, existing in the world.[1] What four? Some individual here, Ānanda, is one who makes onslaught on creatures, takes what has not been given, wrongly enjoys pleasures of the senses, is a liar, of slanderous speech, of harsh speech, a gossip, covetous, malevolent in mind, and of false view. At the breaking up of the body after dying he arises in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell.

Some individual here, Ānanda, is one who makes onslaught on creatures . . . (*as above*) . . . is of false view. At the breaking up of the body after dying he arises in a good bourn, a heaven world.

But some individual here, Ānanda, refrains from onslaught on creatures, refrains from taking what has not been given, refrains from wrong enjoyment of the sense-pleasures, refrains from lying, refrains from slanderous speech, [**210**] refrains from harsh speech, refrains from gossip, is not covetous, not malevolent in mind, and is of right view. At the breaking up of the body after dying he arises in a good bourn, a heaven world.

Some individual here, Ānanda, refrains from onslaught on creatures . . . (*as above*) . . . is of right view. At the breaking up of the body after dying he arises in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell.

This is a case,[2] Ānanda, where some recluse or brahman, as a result of ardour, as a result of striving, as a result of application, as a result of diligence, as a result of right mental work,[3] attains such concentration of mind that while the mind is concentrated he sees with the purified *deva*-like vision surpassing that of men some individual here who made onslaught on creatures, took what had not been given, wrongly enjoyed sense-pleasures, was a liar, of slanderous speech, of harsh speech, a gossip, covetous, malevolent in mind, and of false view—and he sees that at the breaking up of the body after dying he has arisen in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell. He speaks thus: 'Indeed there are evil deeds, there is

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[1] *MA.* v. 18 says that these four are *mātikā* (headings, summaries) set out so as to detail the knowledge of the great analysis of deeds, but they are not themselves the classification of such knowledge.

[2] As at *D.* i. 13.

[3] *MA.* v. 18 says that these five (ardour to right mental work) are names for energy.

fruition of wrong faring. And the individual I saw here making onslaught on creatures, taking what had not been given . . . who was of slanderous speech . . . of false view, I now see at the breaking up of the body after dying arisen in the sorrowful ways . . . Niraya Hell.' He speaks thus: ' Indeed everyone who makes onslaught on creatures . . . and is of false view, at the breaking up of the body after dying arises in the sorrowful ways . . . Niraya Hell. Those who know thus know rightly. False is the knowledge of those that know otherwise.' In this way he obstinately holds to and adheres to[1] that which he has known by himself, seen by himself, discerned by himself as ' This alone is the truth, all else is falsehood.'

But there is this case, Ānanda, when some recluse or brahman, [**211**] as a result of ardour, striving, application, diligence and right mental work . . . sees . . . some individual here who made onslaught on creatures . . . of false view, and sees that at the breaking up of the body after dying he has arisen in a good bourn, a heaven world. He speaks thus: ' Indeed there are no evil deeds, no fruition of wrong faring. And the individual I saw here making onslaught on creatures, taking what had not been given . . . of false view, I now see at the breaking up of the body after dying arisen in a good bourn, a heaven world.' He speaks thus: ' Indeed everyone who makes onslaught on creatures . . . of false view, at the breaking up of the body after dying arises in a good bourn, a heaven world. Those who know thus know rightly. False is the knowledge of those that know otherwise.' In this way he obstinately holds to and adheres to that which he has known, seen and discerned by himself as ' This alone is the truth, all else is falsehood.'

This is a case, Ānanda, where some recluse or brahman, as a result of ardour, as a result of striving, as a result of application, as a result of diligence, as a result of right mental work . . . sees . . . some individual here who was restrained from making onslaught on creatures, restrained from taking what had not been given, from wrong enjoyment of sense-pleasures, from lying, from slanderous speech, harsh speech, gossipping, who was not covetous, who was benevolent in mind and of right view, and sees that at the breaking up of the body after dying he has arisen in a good bourn, a heaven world. He speaks thus: ' Indeed there are lovely deeds; there is fruition of right faring. And the individual that I saw here restrained from making onslaught on creatures . . . of right view, I now see at

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[1] As at *M*. i. 130, 257, 498.

the breaking up of the body after dying arisen in a good bourn, a heaven world.' He speaks thus: 'Indeed everyone who is restrained from making onslaught on creatures . . . of right view, at the breaking up of the body after dying arises in a good bourn, a heaven world. Those who know thus know rightly. False is the knowledge of those that know otherwise.' In this way he obstinately holds to and adheres to that which he has known, seen and discerned by himself as 'This alone is the truth, all else is falsehood.'

But there is this case, Ānanda, when some recluse or brahman, as a result of ardour . . . [**212**] sees . . . some individual here who was restrained from making onslaught on creatures . . . of right view, and sees that at the breaking up of the body after dying he has arisen in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell. He speaks thus: 'Indeed there are no lovely deeds, there is no fruition of right faring. And the individual that I saw here restrained from making onslaught on creatures . . . of right view, I now see at the breaking up of the body after dying arisen in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell.' He speaks thus: 'Indeed everyone who is restrained from making onslaught on creatures . . . of right view, at the breaking up of the body after dying arises in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell. Those who know thus know rightly. False is the knowledge of those that know otherwise.' In this way he obstinately holds to and adheres to that which he has known, seen and discerned by himself as 'This alone is the truth, all else is falsehood.'

As to this, Ānanda, whatever recluse or brahman speaks thus: 'Indeed there are evil deeds, there is fruition of wrong faring'—this I allow to him. And if he speaks thus: 'The individual that I saw here making onslaught on creatures, taking what had not been given . . . of false view, I now see at the breaking up of the body after dying arisen in the sorrowful ways . . . Niraya Hell'—this too I allow to him. But if he speaks thus: 'Everyone who makes onslaught on creatures, takes what has not been given . . . and is of false view, at the breaking up of the body after dying arises in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell'—this I do not allow to him. And if he speaks thus: 'Those who know thus know rightly. False is the knowledge of those that know otherwise'—neither do I allow this to him. And whoever obstinately holds to and adheres to that which he has known by himself, seen by himself, discerned by himself as 'This alone is the truth, all else is falsehood'—neither do I allow this to him. What is the cause of this? The

Tathāgata's knowledge of the great analysis of deeds is otherwise, Ānanda.

As to this, Ānanda, whatever recluse or brahman speaks thus: 'Indeed there are no evil deeds, there is no fruition of wrong faring' —this I do not allow to him. And if he speaks thus: 'The individual that I saw here making onslaught on creatures, taking what had not been given . . . of false view, I now see at the breaking up of the body after dying arisen in a good bourn, a heaven world'—this I allow to him. But if he speaks thus: 'Everyone who makes onslaught on creatures, takes what has not been given . . . is of false view, at the breaking up of the body after dying arises in a good bourn, a heaven world'—[**213**] this I do not allow to him. And if he speaks thus: 'Those who know thus know rightly. False is the knowledge of those that know otherwise'—neither do I allow this to him. And whoever obstinately holds to and adheres to that which he has known, seen and discerned by himself as 'This alone is the truth, all else in falsehood'—neither do I allow this to him. What is the cause of this? The Tathāgata's knowledge of the great analysis of deeds is otherwise, Ānanda.

As to this, Ānanda, whatever recluse or brahman speaks thus: 'Indeed there are lovely deeds, there is fruition of right faring'—I allow this to him. And if he speaks thus: 'The individual that I saw here restrained from making onslaught on creatures, restrained from taking what had not been given . . . of right view, I now see at the breaking up of the body after dying arisen in a good bourn, a heaven world'—this too I allow to him. But if he speaks thus: 'Everyone who is restrained from making onslaught on creatures, is restrained from taking what has not been given . . . is of right view, at the breaking up of the body after dying arises in a good bourn, a heaven world'—this I do not allow to him. And if he speaks thus: 'Those who know thus know rightly. False is the knowledge of those that know otherwise'—neither do I allow this to him. And whoever obstinately holds to and adheres to that which he has known, seen and discerned by himself as 'This alone is the truth, all else is falsehood'—neither do I allow this to him. What is the cause of this? The Tathāgata's knowledge of the great analysis of deeds is otherwise, Ānanda.

As to this, Ānanda, whatever recluse or brahman speaks thus: 'Indeed there are no lovely deeds, there is no fruition of right faring'—this I do not allow to him. But if he speaks thus: 'The individual that I saw here restrained from making onslaught on

creatures, restrained from taking what had not been given . . . of right view, I now see at the breaking up of the body after dying arisen in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell '—this I allow to him. But if he speaks thus: ' Everyone who is restrained from making onslaught on creatures, restrained from taking what had not been given . . . of right view, at the breaking up of the body after dying arises in the sorrowful ways . . . Niraya Hell ' —this I do not allow to him. And if he speaks thus: [**214**] ' Those who know thus know rightly. False is the knowledge of those that know otherwise '—neither do I allow this to him. And whoever obstinately holds to and adheres to that which he has known, seen and discerned for himself as ' This alone is the truth, all else is falsehood '—neither do I allow this to him. What is the cause of this ? The Tathāgata's knowledge of the great analysis of deeds is otherwise, Ānanda.

As to this, Ānanda, whatever individual there is who makes onslaught on creatures, takes what has not been given . . . is of false view and who, at the breaking up of the body after dying arises in the sorrowful ways . . . Niraya Hell—either an evil deed to be experienced as anguish was done by him earlier, or an evil deed to be experienced as anguish was done by him later, or at the time of dying a false view was adopted and firmly held by him; because of this, at the breaking up of the body after dying he arises in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell. And he who made onslaught on creatures here, took what had not been given . . . was of false view undergoes its fruition which arises here and now or in another mode.

As to this, Ānanda, whatever individual there is who makes onslaught on creatures, takes what has not been given . . . is of false view and who, at the breaking up of the body after dying arises in a good bourn, a heaven world—either a lovely deed to be experienced as happiness was done by him earlier, or a lovely deed to be experienced as happiness was done by him later, or at the time of dying a right view was adopted and firmly held by him; because of this, at the breaking up of the body after dying he arises in a good bourn, a heaven world. If he[1] made onslaught on creatures here, took what had not been given . . . and was of false view, he undergoes its fruition which arises here and now or in another mode.

As to this, Ānanda, whatever individual there is who is restrained

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[1] *sace kho so* here; *yañ ca kho so* in the other paragraphs.

from making onslaught on creatures, is restrained from taking what has not been given . . . is of right view and who, at the breaking up of the body after dying, arises in a good bourn, a heaven world—either a lovely deed to be experienced as happiness was done by him earlier, or a lovely deed to be experienced as happiness was done by him later, or at the time of dying a right view was adopted and firmly held by him; because of this, on the breaking up of the body after dying he arises in a good bourn, a heaven world. And he who was restrained from making onslaught on creatures here, [**215**] was restrained from taking what had not been given . . . and was of right view undergoes its fruition which arises either here and now or in another mode.

As to this, Ānanda, whatever individual there is who is restrained from making onslaught on creatures, is restrained from taking what has not been given . . . is of right view and who, at the breaking up of the body after dying, arises in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell—either an evil deed to be experienced as anguish was done by him earlier, or an evil deed to be experienced as anguish was done by him later, or at the time of dying a false view was adopted and firmly held by him; because of this, on the breaking up of the body after dying he arises in the sorrowful ways . . . Niraya Hell. And he who was restrained from making onslaught on creatures here, was restrained from taking what had not been given . . . and was of right view undergoes its fruition which arises either here and now or in another mode.

So, Ānanda, there is the deed that is inoperative,[1] apparently inoperative;[2] there is the deed that is inoperative, apparently operative; there is the deed that is both operative and apparently operative; there is the deed that is operative, apparently inoperative.''

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on the Greater Analysis of Deeds: The Sixth

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[1] *atthi kammaṁ abhabbaṁ* (one version reading *n'atthi*).
[2] *abhabbābhāsa*.

137. DISCOURSE ON THE ANALYSIS OF THE SIXFOLD (SENSE-)FIELD

(Saḷāyatanavibhaṅgasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, the analysis of the sixfold (sense-) field. Listen to it, attend carefully and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

[**216**] "Six internal sense-fields are to be known. Six external sense-fields are to be known. Six classes of consciousness are to be known. Six classes of (sense-)impingement are to be known. Eighteen mental ranges[1] are to be known. Thirty-six modes for creatures[2] are to be known. Wherefore, because of this get rid of this.[3] There are three arousings of mindfulness[4] each of which

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[1] *manopavicārā*. *MA*. v. 21 says *manassa upavicārā*, discriminations or applications, ranges or spheres of the mind or mental activity. See *B.H.S.D.*

[2] *sattapadā*. *MA*. v. 21 calls this the tracks, ways, lots, *padā*, of creatures rooted in *vaṭṭa*, the whirligig of becoming (eighteen modes) and *vivaṭṭa* (eighteen modes).

[3] *tatr' idaṁ nissāya idaṁ pajahatha*. All these brief expositions, statements or headings (*mātikā*) are explained during the course of this Sutta.

[4] These three *satipaṭṭhāna* have nothing to do with the four usual ones, as is clear from the analysis below, p. 269. They are, more precisely, *āveṇikā* (special, exceptional) *satipaṭṭhānā* of a Buddha, his even-mindedness, *samacittatā*, when his audience listens, does not listen, or partly both. See *B.H.S.D.* under *āveṇika* and *smṛty-upasthāna*. At *Divy*. 182, 268, we get: *tribhir āveṇikaiḥ smṛtyupasthānair*; and at *Divy*. 126 *tribhiḥ smṛtyupasthānair*. *Cf*. the eighteen special, peculiar attributes of a Buddha, *āveṇikā Buddhadharmā*, enumerated at *Mhvu*. i. 160. And *cf. e.g. Śatasāhasrikā* ix. 1449-1450 (translated at *Buddhist Texts through the Ages*, p. 145) where among the attributes is included "his mindfulness never fails" and "there is no falling off in mindfulness," *nāsti smṛtihāniḥ*, although this, from the context, almost certainly refers not to the three, but to the four arousings of mindfulness. Pali has no such list, although eighteen *Buddhadhammā* are referred to at *Miln*. 105, 285, *UdA*. 87. Apart from the above Discourse, I know of no other passage in the Pali canon that expounds these three *satipaṭṭhānā*.

an ariyan practises and, practising which, is an ariyan who is a teacher fit to instruct a group.[1] Of trainers[2] he is called the incomparable charioteer of men to be tamed.

This is the exposition[3] of the analysis of the sixfold sense-field:

When it is said, 'Six internal sense-fields[4] are to be known,' in reference to what is it said? To the sense-field of eye, the sense-field of ear, the sense-field of nose, the sense-field of tongue, the sense-field of body, the sense-field of mind. When it is said, 'Six internal sense-fields are to be known,' it is said in reference to this.

When it is said, 'Six external sense-fields are to be known,' in reference to what is it said? To the sense-field of material shape, the sense-field of sound, the sense-field of smell, the sense-field of taste, the sense-field of touch, the sense-field of mental states. When it is said, 'Six external sense-fields are to be known,' it is said in reference to this.

When it is said, 'Six classes of consciousness are to be known,' in reference to what is it said? To visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness. When it is said, 'Six classes of consciousness are to be known,' it is said in reference to this.

When it is said, 'Six classes of (sense-)impingement[5] are to be known,' in reference to what is it said? To visual impact, auditory impact, olfactory impact, gustatory impact, tactile impact, mental impact. When it is said, 'Six classes of (sense-)impingement are to be known,' it is said in reference to this.

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[1] *tayo satipaṭṭhānā yad ariyo sevati yad ariyo sevamāno satthā gaṇaṁ anusāsituṁ arahati.* The two occurrences of *yad* in this sentence have the effect of referring not to these three *satipaṭṭhānā* as a whole or unit but to whichever one of them is called forth by the circumstances: of the disciples listening, not listening, or some listening and some not; see previous note. Also see the gloss of *yad ariyo* at *MA.* v. 27: *yad ariyo ti ye satipaṭṭhāne ariyo sammāsambuddho sevati. Tattha tīsu ṭhānesu ṭhapento satipaṭṭhāne sevatī ti veditabbo*: " which an ariyan " means those arousings of mindfulness which an ariyan who is a fully self-awakened one practises. Here it is to be understood that, setting up mindfulness in the three (sets of) circumstances, he practises the arousings of mindfulness.

[2] *yoggācariya*, as at *M.* i. 124, iii. 97.

[3] *uddesa*, called at *MA.* v. 21 *mātikāṭhapanaṁ*, the establishment or statement of the headings.

[4] For this and the next three headings *cf. D.* iii. 243, etc.

[5] *Cf.* the " six feelings " at *S.* iv. 232.

When it is said, 'Eighteen mental ranges[1] are to be known,' in reference to what is it said? Having seen a material shape with the eye[2] one ranges over[3] the material shape that gives rise to joy, ranges over the material shape that gives rise to sorrow, ranges over the material shape that gives rise to equanimity. Having heard a sound with the ear . . . Having smelt a smell with the nose . . . Having tasted a flavour with the tongue . . . [**217**] Having felt a touch with the body . . . Having cognised a mental state with the mind one ranges over the mental state that gives rise to joy, ranges over the mental state that gives rise to sorrow, ranges over the mental state that gives rise to equanimity. In this way there are six ranges for joy, six ranges for sorrow, six ranges for equanimity. When it is said, 'Eighteen mental ranges are to be known,' it is said in reference to this.

When it is said, 'Thirty-six modes for creatures[4] are to be known,' in reference to what is it said? The six joys connected with worldly life, the six joys connected with renunciation; the six sorrows connected with worldly life, the six sorrows connected with renunciation; the six equanimities connected with worldly life, the six equanimities connected with renunciation.

Herein what are the six joys connected with worldly life? There is the joy that arises either from attaining and from beholding the attainment of material shapes cognisable through the eye, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly attained is past, arrested, altered. Joy such as this is called joy connected with worldly life. There is the joy that arises either from attaining and from beholding the attainment of sounds cognisable through the ear . . . of smells cognisable through the nose . . . of flavours cognisable through the tongue . . . of touches cognisable through the body . . . of mental states cognisable through the mind, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly attained is past, arrested, altered. Joy such as this is called joy connected with worldly life.[5] These are the six joys connecred with worldly life.

Herein what are the six joys connected with renunciation? When

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[1] *Cf. M.* iii. 239 *f.* for *cha somanassūpavicārā cha domanassūpavicārā cha upekhūpavicārā*, also recorded at *D.* iii. 244 *f.*, *Vbh.* 381. *Cf.* the "eighteen feelings" at *S.* iv. 232.

[2] With visual consciousness, *MA.* v. 22; *cf. VbhA.* 508.

[3] *upavicarati.*

[4] *Cf.* the "thirty-six feelings" at *S.* iv. 232.

[5] *Cf. Vism.* 319.

one has known the impermanency of material shapes themselves, their alteration, disappearance[1] and arrest, and thinks, ' Formerly as well as now all these material shapes are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, joy arises. Joy such as this is called joy connected with renunciation. When one has known the impermanency of sounds themselves . . . of smells themselves . . . of flavours themselves . . . of touches themselves . . . of mental states [**218**] themselves, their alteration, disappearance and arrest, and thinks, ' Formerly as well as now all these mental states are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, joy arises. Joy such as this is called joy connected with renunciation. These are the six joys connected with renunciation.

Herein what are the six sorrows connected with worldly life ? There is the sorrow that arises either from not attaining and from beholding the non-attainment of material shapes cognisable through the eye, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly not attained is past, arrested, altered. Sorrow such as this is called sorrow connected with worldly life. There is the sorrow that arises either from not attaining and from beholding the non-attainment of sounds cognisable through the ear . . . of smells cognisable through the nose . . . of flavours cognisable through the tongue . . . of touches cognisable through the body . . . of mental states cognisable through the mind, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly not attained is past, arrested, altered. Sorrow such as this is called sorrow connected with worldly life.[2] These are the six sorrows connected with worldly life.

Herein what are the six sorrows connected with renunciation ? When one has known the impermanency of material shapes themselves, their alteration, disappearance and arrest, and thinks, ' Formerly as well as now all these material shapes are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, he evinces a desire for the incomparable Deliverances,[3] thinking, ' When can I, entering on abide in that plane which the ariyans, now entering on, are abiding in ?' Thus, from evincing

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[1] *virāga*, explained at *MA*. v. 22 by *vigacchanena virāgaṁ*.

[2] *Cf. Vism*. 319.

[3] *MA*. v. 23 says incomparable deliverance is called arahantship.

a desire for the incomparable Deliverances sorrow arises as a result of the desire. Sorrow such as this is called sorrow connected with renunciation. When one has known the impermanency of sounds themselves . . . of smells themselves . . . of flavours themselves . . . of touches themselves . . . of mental states themselves, their alteration, disappearance, arrest, and thinks, 'Formerly as well as now these mental states are impermanent, painful, liable to alteration,' [**219**] from seeing this thus as it really is by means of perfect wisdom, he evinces a desire for the incomparable Deliverances, thinking, 'When can I, entering on abide in that plane which the ariyans, now entering on, are abiding in ?' Thus from his evincing a desire for the incomparable Deliverances sorrow arises as a result of the desire. Sorrow such as this is called sorrow connected with renunciation. These are the six sorrows connected with renunciation.

Herein what are the six equanimities connected with worldly life ? When a foolish, errant, average person has seen a material shape with the eye, there arises the equanimity of an uninstructed average person who has not conquered (his defilements),[1] who has not conquered fruition,[2] who does not see the peril[3]—equanimity such as this does not go further than material shape. Therefore this is called equanimity connected with worldly life.[4] When a foolish average person has heard a sound with the ear . . . smelt a smell with the nose . . . tasted a flavour with the tongue . . . felt a touch with the body . . . cognised a mental state with the mind, there arises the equanimity of an uninstructed average person who has not conquered (his defilements), who has not conquered fruition, who does not see the peril—equanimity such as this does not go further than mental state. Therefore this is called equanimity connected with worldly life. These are the six equanimities connected with worldly life.

Herein what are the six equanimities connected with renunciation ? When one has known the impermanency of material shapes themselves . . . of sounds themselves . . . of smells themselves . . . of

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[1] *anodhijina*, one who has not conquered the whole extent (*odhi*, or, to the limit) of the *kilesas*, therefore one whose cankers are not destroyed, *MA*. v. 24. *Cf. Vbh*. 246.

[2] *avipākajina*. *MA*. v. 24 says, similarly one whose cankers are not destroyed. For a conqueror of fruition is called one whose cankers are destroyed because he has conquered *āyatiṁ vipākaṁ*, the fruition (of deeds done here or in former births) to their (full) stretch.

[3] *ādīnava*, which, often connected with sense pleasures, is at *MA*. v. 24 connected with misfortune or distress, *upaddava*.

[4] It is the equanimity of not knowing, *MA*. v. 24.

flavours themselves . . . of touches themselves . . . of mental states themselves, their alteration, disappearance and arrest, and thinks, 'Formerly as well as now all these mental states are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, equanimity arises. Equanimity such as this goes further than mental state. Therefore it is called equanimity connected with renunciation. These are the six equanimities connected with renunciation. When it is said, 'Thirty-six modes for creatures are to be known,' it is said in reference to this.

[**220**] Herein when it is said, 'Wherefore, because of this get rid of this' in reference to what is it said? Herein, monks, because of[1] and by means of[1] these six joys connected with renunciation, get rid of and transcend those six joys connected with worldly life. Thus is the getting rid of these, thus is their transcending.[2] Herein, monks, because of and by means of these six sorrows connected with renunciation, get rid of and transcend those six sorrows connected with worldly life. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six equanimities connected with renunciation, get rid of and transcend those six equanimities connected with worldly life. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six joys connected with renunciation, get rid of and transcend those six sorrows connected with renunciation. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six equanimities connected with renunciation, get rid of and transcend those six joys connected with renunciation. Thus is the getting rid of these, thus is their transcending.

There is, monks, equanimity in face of multiformity, connected with multiformity; there is equanimity in face of uniformity, connected with uniformity.[3] And what, monks, is equanimity in face of multiformity, connected with multiformity? It is, monks, equanimity among material shapes, among sounds, smells, flavours, touches. This, monks, is equanimity in face of multiformity, connected with multiformity. And what, monks, is equanimity in face of uniformity, connected with uniformity? It is, monks, equanimity connected with the plane of infinite ether, connected with the plane of infinite consciousness, connected with the plane

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[1] *tāni nissāya tāni āgamma. Cf. KhpA.* 229 *āgammā ti nissāya.*
[2] *Cf. M.* i. 445.
[3] *Cf. M.* i. 364-367.

of no-thing, connected with the plane of neither-perception-nor-non-perception. This, monks, is equanimity in face of uniformity, connected with uniformity. Herein, monks, because of and by means of this equanimity in face of uniformity, connected with uniformity, get rid of and transcend that equanimity in face of multiformity, connected with multiformity. Thus is the getting rid of it, thus is its transcending. Because of lack of desire,[1] monks, by means of lack of desire, get rid of and transcend that equanimity in face of uniformity, connected with uniformity. Thus is the getting rid of it, thus is its transcending. [**221**] When it is said, ' Wherefore because of this get rid of this,' it is said in reference to this.

When it is said, ' There are three arousings of mindfulness each of which an ariyan practises and, practising which, is an ariyan who is a teacher fit to instruct a group,' in reference to what is it said ? As to this,[2] monks, a teacher teaches *dhamma* to disciples, compassionate, seeking their welfare, out of compassion, saying: ' This is for your welfare, this is for your happiness.' But his disciples do not listen, do not lend ear, do not prepare their minds for profound knowledge and, turning aside, move away from the teacher's instruction. Herein, monks, the Tathāgata is neither delighted nor does he experience delight, but dwells untroubled,[3] mindful and clearly conscious. This, monks, is the first arousing of mindfulness that the ariyan practises and, practising it, is an ariyan who is a teacher fit to instruct a group.

And again, monks, a teacher teaches *dhamma* to disciples . . . saying: ' This is for your welfare, this is for your happiness.' Some of his disciples do not listen, do not lend ear, do not prepare their minds for profound knowledge and, turning aside, move away from the teacher's instruction. But some disciples listen, lend ear, prepare their minds for profound knowledge and, not turning aside, do not move away from the teacher's instruction. Herein, monks, the Tathāgata is neither delighted nor does he experience delight and neither is he depressed nor does he experience depression. Having ousted both delight and depression, he dwells with equanimity, mindful and clearly conscious. This, monks, is the second arousing of mindfulness that the ariyan practises and, practising it, is an ariyan who is a teacher fit to instruct a group.

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[1] *atammayatā* as at *M*. iii. 42. [2] *Cf*. *M*. iii. 117.

[3] *anavassuta*; here, not overflowing with repulsion, *paṭigha*, *MA*. v. 27.

And again, monks, a teacher teaches *dhamma* to disciples . . . saying; ' This is for your welfare, this is for your happiness.' His disciples listen, lend ear, prepare their minds for profound knowledge and, not turning aside, do not move from the teacher's instruction. Herein, monks, the Tathāgata is delighted and he experiences delight but he dwells untroubled,[1] mindful and clearly conscious. This, monks, is the third arousing of mindfulness that the ariyan practises and, practising it, is an ariyan who is a teacher fit to instruct a group. [**222**] When it is said: ' There are three arousings of mindfulness each of which an ariyan practises and, practising which, is an ariyan who is a teacher fit to instruct a group,' it is said in reference to this.

When it is said, ' Of trainers he is called the incomparable charioteer of men to be tamed,' in reference to what is it said ? When, monks, an elephant to be tamed is driven[2] by the elephant-tamer it runs in one direction only—to the east or west or north or south. When, monks, a horse to be tamed . . . a bull to be tamed is driven by the horse-tamer or the tamer of bulls it runs in one direction only—to the east or west or north or south. When, monks, a man to be tamed is driven by the Tathāgata, perfected one, fully Self-Awakened One he courses[3] to eight quarters:[4] Being in the fine-material sphere, he sees material shapes; this is the first quarter. Not perceiving material shape internally he sees external material shapes; this is the second quarter. By thinking of the Fair, he is intent on it; this is the third quarter. By passing quite beyond perceptions of material shape, by sinking perceptions of sensory reactions, by not attending to perceptions of variety, and thinking, ' Ether is unending,' entering on the plane of infinite ether he abides in it; this is the fourth quarter. By passing quite beyond the plane

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[1] Here, not overflowing with *rāga*, attachment.

[2] *sārita*, past participle both of *sāreti*, causative of *sarati*, to go, to run, to move along, to flow; and of *sarati*, to call to mind, to remember. *Cf. sāreyya* at *M*. i. 124, explained by *MA*. ii. 98 as *ujukuṁ peseyya*, should send (him) forth straight; but *MA*. v. 27 explains *sārita* by *damita*, tamed.

[3] *vidhāvati*, to run about, to roam, to rove; *dhāvati* being to run, to run quickly. Here *vidhāvati* is used of the mind only; for the man sits down cross-legged, does not twist his body round for no matter which quarter he is facing (in the physical sense, E, W, N, S), he attains these eight attainments: the Deliverances at the same time as the " quarters," *MA*. v. 28; and naturally, since they appear to be the same as one another.

[4] These quarters or directions are the same as the eight Deliverances as given, *e.g.* at *M*. ii. 12, and which are to be (mentally) developed.

of infinite ether, thinking, 'Consciousness is unending,' entering on the plane of infinite consciousness, he abides in it; this is the fifth quarter. By passing quite beyond the plane of infinite consciousness, thinking, 'There is not anything,' entering on the plane of no-thing, he abides in it; this is the sixth quarter. By passing quite beyond the plane of no-thing, entering on the plane of neither-pereception-nor-non-perception, he abides in it; this is the seventh quarter. By passing quite beyond the plane of neither-perception-nor-non-perception, entering on the stopping of perception and feeling, he abides in it; this is the eighth quarter. When, monks, a man to be tamed is driven by the Tathāgata, perfected one, fully Self-Awakened One, he courses to these eight quarters. When it is said, 'Of trainers he is called the incomparable charioteer of men to be tamed,' it is said in reference to this."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Analysis of the Sixfold (Sense-)Field:
The Seventh

138. DISCOURSE ON AN EXPOSITION AND ANALYSIS

(Uddesavibhaṅgasutta)[1]

[223] THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, an exposition and (its) analysis. Listen to it, attend carefully, and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

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[1] *MA.* v. 28 says *uddesañ ca vibhaṅgañ ca mātikañ ca vibhajanañ cā ti.* So *uddesa* is the statement of the headings (*mātikā*) which will be analysed in this Discourse.

"Monks, a monk should so investigate[1] (things) that, as he investigates, his consciousness of what is external be undistracted, not diffused, and of what is internal be unslackened so that it[2] may not be disturbed by grasping; monks, if consciousness of what is external be undistracted, not diffused, of what is internal be unslackened, then, for him who is (thus) undisturbed by grasping there is in the future no origin or rise of birth, old age and dying or of anguish." Thus spoke the Lord. When he had said this, the Well-farer rose from his seat and entered a dwelling-place. Soon after the Lord had gone, it occurred to these monks: "Your reverences, the Lord, recited this exposition to us in brief: 'Monks, a monk should so investigate (things) that . . . there is in the future no origin or rise of birth, old age and dying or of anguish.' But without having explained the meaning in full he rose from his seat and entered a dwelling-place. Now, who can explain the meaning in full of this exposition which was recited in brief by the Lord but the meaning of which he did not explain in full?" Then it occurred to these monks: "Now, the venerable Kaccāna the Great is both praised by the Teacher and revered by intelligent Brahma-farers . . .[3] [**224, 225**] . . . May the venerable Kaccāna explain it without finding it troublesome."

"Well then, your reverences, listen, pay careful attention and I will speak."

"Yes, your reverence," these monks answered the venerable Kaccāna the Great in assent. The venerable Kaccāna the Great spoke thus:

"In regard to that exposition, your reverences, which was recited in brief by the Lord but the meaning of which he had not explained in full when he rose from his seat and entered a dwelling-place: 'Monks, a monk should so investigate (things) that . . . there is in the future no origin or rise of birth, old age and dying and of anguish'—of this exposition which was recited in brief by the Lord but the meaning of which he did not explain in full, I, your reverences, understand the meaning in full thus:

And what, your reverences, is called distracted, diffused consciousness of what is external? If, your reverences, after a monk has seen a material shape with the eye, his consciousness runs after signs of material shape, is tied by satisfaction in signs of material

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[1] *upaparikkheyya*, should weigh, measure, explore, mark out, *MA*. v. 28. *Cf. Iti.*, p. 94, where this "heading" also occurs.

[2] Consciousness, *MA*. v. 28.

[3] As at *M*. iii. 194-195.

shapes, is bound to satisfaction in signs of material shapes, is fettered by the fetter of satisfaction in the signs of material shapes, then the consciousness of what is external is said to be distracted and diffused. If, having heard a sound with the ear . . . having smelt a smell with the nose . . . having tasted a flavour with the tongue . . . having felt a touch with the body . . . having cognised a mental state with the mind, his consciousness runs after signs of mental states . . . is fettered by the fetter of satisfaction in mental states, then the consciousness of what is external is said to be distracted and diffused. It is thus, your reverences, that consciousness of what is external is called distracted and diffused.

And what, your reverences, is called undistracted, undiffused consciousness of what is external? If, your reverences, after a monk has seen a material shape with the eye, his consciousness does not run after signs of material shape, is not tied by satisfaction in signs of material shape, is not bound to satisfaction in signs of material shapes, is not fettered by the fetter of satisfaction in the signs of material shapes, then the consciousness of what is external is said to be undistracted and undiffused. [**226**] If, having heard a sound with the ear . . . having cognised a mental state with the mind, his consciousness does not run after signs of mental states, is not tied by satisfaction in signs of mental states, is not bound to satisfaction in signs of mental states, is not fettered by the fetter of satisfaction in the signs of mental states, then the consciousness of what is external is said to be undistracted and undiffused. It is thus, your reverences, that consciousness of what is external is called undistracted and undiffused.

And what, your reverences, is called slackened thought in regard to what is internal? As to this, your reverences, a monk, aloof from pleasures of the senses, aloof from unskilled states of mind, entering into abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. If his consciousness runs after the rapture and joy that are born of aloofness, if it is tied by . . . bound to . . . fettered by the fetter of satisfaction in the rapture and joy that are born of aloofness, then his thought is called slackened in regard to what is internal.

And again, your reverences, a monk, by allaying initial thought and discursive thought, with the mind subjectively tranquillised and fixed on one point, enters into and abides in the second meditation which is devoid of initial thought and discursive thought, is

born of concentration, and is rapturous and joyful. If his consciousness runs after the rapture and joy that are born of concentration, if it is tied by . . . bound to . . . fettered by the fetter of satisfaction in the rapture and joy that are born of concentration, then his thought is called slackened in regard to what is internal.

And again, your reverences, a monk, by the fading out of rapture abides with equanimity, mindful and clearly conscious and experiences in his person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' entering into the third meditation, he abides in it. If his consciousness runs after the joy of equanimity,[1] if it is tied by . . . bound to . . . fettered by the fetter of satisfaction in the joy of equanimity, then his thought is called slackened in regard to what is internal.

And again, your reverences, a monk, by getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, entering into abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. If his consciousness runs after what is neither-anguish-nor-joy, if it is tied by . . . bound to . . . fettered by the fetter of satisfaction in what is neither-anguish-nor-joy, then his thought is called slackened in regard to what is internal. It is thus, your reverences, that thought is called slackened in regard to what is internal.

[**227**] And what, your reverences, is called unslackened thought in regard to what is internal? As to this, your reverences, a monk, aloof from pleasures of the senses . . . abides in the first meditation which is . . . rapturous and joyful. If his consciousness does not run after the rapture and joy that are born of aloofness, if it is not tied by . . . not bound to . . . not fettered by the fetter of satisfaction in the rapture and joy that are born of aloofness, then his thought is called unslackened in regard to what is internal.

And again, your reverences, a monk, by allaying initial thought and discursive thought . . . abides in the second meditation which is . . . rapturous and joyful. If his consciousness does not run after the rapture and joy that are born of concentration, if it is not tied by . . . not bound to . . . not fettered by the fetter of satisfaction in the rapture and joy that are born of concentration, then his thought is called unslackened in regard to what is internal.

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[1] Text here reads *upekhānusārī*; but I think it necessary to insert *sukha* into this compound as in the negative clause below: *upekhāsukhānusārī*.

And again, your reverences, a monk, by the fading out of rapture . . . entering into the third meditation, abides in it. If his consciousness does not run after the joy of equanimity, if it is not tied by . . . not bound to . . . not fettered by the fetter of satisfaction in the joy of equanimity, then his thought is called unslackened in regard to what is internal.

And again, your reverences, a monk, by getting rid of joy, by getting rid of anguish . . . abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. If his consciousness does not run after what is neither-anguish-nor-joy, if it is not tied by . . . not bound to . . . not fettered by the fetter of satisfaction in what is neither-anguish-nor-joy, then his thought is called unslackened in regard to what is internal. It is thus, your reverences, that thought is called unslackened in regard to what is internal.

And what, your reverences, is being disturbed by grasping ?[1] As to this, your reverences, an uninstructed average person, taking no count of the pure ones, unskilled in the *dhamma* of the pure ones, untrained in the *dhamma* of the pure ones, taking no count of the true men, unskilled in the *dhamma* of the true men, untrained in the *dhamma* of the true men, regards material shape as self or self as having material shape or material shape as in self or self as in material shape. His material shape alters and becomes otherwise; with the alteration and otherwiseness in his material shape, his consciousness is occupied with the alteration in the material shape;[2] there is disturbance for him born of his occupation with the alteration in the material shape; mental objects, arising, persist in obsessing his thought; because of this obsession of his thought he is afraid and annoyed and full of longing[3] and he is disturbed by grasping.[4] [228] He regards feeling . . . perception . . . the habitual tendencies . . . consciousness as self or self as having consciousness or consciousness as in self or self as in consciousness. His consciousness alters and becomes otherwise; with the alteration and otherwiseness

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[1] For the rest of Mahā-Kaccāna's explanation, *cf. S.* iii. 15 *ff.*

[2] In Chalmers' text a sentence is here inserted, presumably in error as it has no counterpart in the repetitions below or in the *S.* version: *tassa rūpaṁ vipariṇāmānuparivatti viññāṇaṁ hoti* should therefore be deleted.

[3] *upekhavā* of Chalmers' text should probably read, with *S. apekhavā*. *MA.* v. 30, reading *apekkhavā*, explains by *sālayo sapiho*, with pleasure and affection.

[4] *anupādāya*. The reading at *S.* iii. 16, which I follow, is *upādāya*.

in his consciousness, his consciousness is occupied with the alteration in his consciousness; mental objects, arising, persist in obsessing his thought; because of this obsession of his thought he is afraid and annoyed and full of longing and he is disturbed by grasping. This, your reverences, is what is being disturbed by grasping.

And what, your reverences, is not being disturbed by grasping? As to this, your reverences, an instructed disciple of the ariyans, taking count of the pure ones, skilled in the *dhamma* of the pure ones, well trained in the *dhamma* of the pure ones, taking count of the true men, skilled in the *dhamma* of the true men, well trained in the *dhamma* of the true men, does not regard material shape as self or self as having material shape or material shape as in self or self as in material shape. His material shape alters and becomes otherwise; but with the alteration and otherwiseness in his material shape, his consciousness is not occupied with the alteration in his material shape; no disturbance for him is born of his occupation with the alteration in the material shape; mental objects, arising, do not persist in obsessing his thought; because of this non-obsession of his thought he is neither afraid nor annoyed or full of longing and he is not disturbed by grasping. He does not regard feeling . . . perception . . . the habitual tendencies . . . consciousness as self or self as having consciousness or consciousness as in self or self as in consciousness. His consciousness alters and becomes otherwise; with the alteration and otherwiseness in his consciousness, his consciousness is not occupied with the alteration in his consciousness; no disturbance for him is born of his occupation with the alteration in his consciousness; mental objects, arising, do not persist in obsessing his thought; because of this non-obsession of his thought he is neither afraid nor annoyed or full of longing and he is not disturbed by grasping. This ,your reverences, is what is not being disturbed by grasping.

In regard to that exposition, your reverences, which the Lord recited in brief but the meaning of which he had not explained in full when he rose from his seat and entered a dwelling-place: ‘ Monks, a monk should so investigate (things) that . . . there is in the future no origin or rise of birth, old age and dying and of anguish ’—of this exposition which was recited by the Lord in brief but the meaning of which he did not explain in full, I, your reverences [**229**] understand the meaning in full thus. But if you, venerable ones, so desire, you can approach the Lord and question him as to the meaning so that as the Lord explains it to you so may you understand it.”

Then these monks . . . (*as at M. iii.* 198-199, *above, p.* 243, *reading* Monks, a monk should so investigate (things) that . . . there is in the future no origin or rise of birth, old age and dying and of anguish *instead of* The past should not be followed after, the future not desired . . . He is indeed 'Auspicious' called, described as a sage at peace) . . .

"Learned, monks, is Kaccāna the Great, of great wisdom, monks, is Kaccāna the Great. For if you, monks, had questioned me as to this meaning, I too would have explained it precisely as it was explained by Kaccāna the Great. Indeed, this is the exact meaning of that, and thus should you remember it."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on an Exposition and Analysis: The Eighth

139. DISCOURSE ON THE ANALYSIS OF THE UNDEFILED[1]

(Araṇavibhaṅgasutta)

[230] THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, the analysis of the undefiled. Listen carefully to it, pay attention and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

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[1] *Araṇa* might also be translated as peace and *saraṇa* as disturbance: the peace that comes from absence of the defilements and the disturbance due to their presence. At *MA.* v. 32 it is said that *arana* means free from passion or the defilements, *kilesa*; *cf. AA.* i. 220, *SA.* i. 101, *nikkilesa.* At *Vbh.* 19 *f.* the *khandha* of feeling is twofold, *saraṇa* and *araṇa. Saraṇa* = *sa*+*raṇa*, concomitant with war, stain or defilement. See *B.H.S.D.* under *araṇa* and *raṇa.* At *A.* i. 24 Subhūti is chief of abiders in non-defilement or peace, referred to at *MA.* v. 31 *f.*

"You should not be intent on the happiness of sense-pleasures which is low, of the villager, of the average person, unariyan, not connected with the goal; nor should you be intent on the practice of self-mortification which is sorrowful, unariyan, not connected with the goal. Not approaching either of these two dead-ends, there is the Middle Course awakened to by the Tathāgata, making for vision, making for knowledge, and conducing to calm, super-knowledge, self-awakening and nibbāna. One should know approval and one should know disapproval, and having known approval, having known disapproval, one should neither approve nor disapprove—one should simply teach *dhamma*. One should know how to judge what happiness is; having known how to judge what happiness is, one should be intent on inward happiness. One should not utter a secret speech;[1] face to face (with a man) one should not tell (him) a vexatious thing.[2] One should speak quite slowly, not hurriedly. One should not affect the dialect of the countryside, one should not deviate from recognised parlance. This is the exposition of the analysis of the undefiled.

When it is said, 'You should not be intent on the happiness of sense-pleasures . . . nor should you be intent on the practice of self-mortification which is sorrowful, unariyan, not connected with the goal,' in reference to what is it said? Whatever is happiness in association with sense-pleasures and intentness on a joy that is low, of the villager, of the average man, unariyan, not connected with the goal—this is a thing that has anguish,[3] annoyance, trouble and fret; it is a wrong course. But whatever is happiness in association with sense-pleasures but not intentness on a joy [**231**] that is low, of the villager . . . not connected with the goal—this is a thing without anguish, annoyance, trouble or fret; it is the right course. Whatever is intentness on self-mortification which is sorrowful, unariyan, not connected with the goal—this is a thing that has anguish, annoyance, trouble and fret; it is a wrong course. But whatever is non-intentness on self-mortification which is sorrowful, unariyan, not connected with the goal—this is a thing without anguish, annoyance, trouble or fret; it is the right course. When it is said, 'You should not be intent on the happiness of sense-pleasures . . . nor

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[1] One should not defame, *i.e.* carry tales to another person.

[2] *khīṇa*, explained at *MA*. v. 30 as *ākiṇṇa*, confused, troubled, and as *kiliṭṭha*, soiled. It means that one should not say what is detrimental, annoying or improper.

[3] That is, as to its ripening and as to the defilements, *MA*. v. 31.

should you be intent on the practice of self-mortification which is sorrowful, unariyan, not connected with the goal,' it is said in reference to this.

When it is said, ' Not approaching either of these two dead-ends, there is the Middle Course awakened to by the Tathāgata, making for vision, making for knowledge, that conduces to calm, super-knowledge, self-awakening and nibbāna,' in reference to what is it said ? It is the ariyan Eightfold Way itself, that is to say: right view, right aspiration, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, right concentration. When it is said, ' Not approaching either of these two dead-ends, there is the Middle Course . . . that conduces to . . . nibbāna,' it is said in reference to this.

When it is said, ' One should know approval and one should know disapproval, and having known approval, having known disapproval, one should neither approve nor disapprove—one should simply teach *dhamma*,' in reference to what is it said ?

And what, monks, is approval and what is disapproval but not the teaching of *dhamma* ? He disapproves of some (people) here, saying: ' All those who find happiness in association with sense-pleasures and are intent on a joy that is low, of the villager, of the average man, unariyan, not connected with the goal, have anguish, annoyance, trouble and fret; they are faring along wrongly.' He approves of some (people) here, saying: ' All those who find happiness in association with sense-pleasures but are not intent on a joy that is low . . . not connected with the goal, are without anguish, annoyance, trouble or fret; they are faring along rightly.' He disapproves of some (people) here, saying: ' All those who are intent on the practice of self-mortification, which is sorrowful, unaryian, not connected with the goal, [**232**] have anguish, annoyance, trouble and fret; they are faring along wrongly.' He approves of some (people) here, saying: ' All those who are not intent on the practice of self-mortification, which is sorrowful, unariyan, not connected with the goal, are without anguish, annoyance, trouble or fret; they are faring along rightly.' He disapproves of some (people) here, saying: ' All those in whom the fetter of becoming[1] is not got rid of have anguish, annoyance, troble and fret; they are faring along wrongly.' He approves of some (people) here, saying: ' All those in whom the fetter

[1] That is, thirst, *taṇhā*, *MA*. v. 31 which also says that when Subhūti was teaching *dhamma* he was not interested in the differences among individuals but simply laid down, " This is a wrong course, this the right one."

of becoming[1] is got rid of are without anguish, annoyance, trouble or fret; they are faring along rightly.' This, monks, is what is approval and disapproval but not the teaching of *dhamma*.

And what, monks, is neither approval nor disapproval, but the teaching of *dhamma*? He does not speak thus: 'All those who find happiness in association with sense-pleasures and are intent on a joy that is low, of the villager, of the average man, unariyan, not connected with the goal, have anguish, annoyance, trouble and fret; they are faring along wrongly.' He simply teaches *dhamma*, saying: 'Intentness is a thing that has anguish, annoyance, trouble and fret; it is a wrong course.' He does not speak thus: 'All those who find happiness in association with sense-pleasures but are not intent on a joy that is low . . . not connected with the goal, are without anguish, annoyance, trouble or fret; they are faring along rightly.' He simply teaches *dhamma*, saying: 'Non-intentness is a thing that is without anguish, annoyance, trouble or fret; it is the right course.' He does not speak thus: 'All those who are intent on the practice of self-mortification which is sorrowful, unariyan, not connected with the goal, have anguish, annoyance, trouble and fret; they are faring along wrongly.' He simply teaches *dhamma*, saying: 'Intentness is a thing that has anguish . . . fret; it is a wrong course.' He does not speak thus: 'All those who are not intent on the practice of self-mortification . . . are without anguish . . . fret; they are faring along rightly.' He simply teaches *dhamma*, saying: 'Non-intentness is a thing that is without anguish . . . fret; it is the right course.' He does not speak thus: 'All those in whom the fetter of becoming is not got rid of have anguish, annoyance, trouble and fret; they are faring along wrongly.' [**233**] He simply teaches *dhamma*, saying: 'While the fetter of becoming is not got rid of, becoming is not got rid of.' He does not speak thus: 'All those in whom the fetter of becoming is got rid of are without anguish . . . fret; they are faring along rightly.' He simply teaches *dhamma*, saying: 'If the fetter of becoming is got rid of, becoming is got rid of.' This, monks, is what is neither approval nor disapproval, but the teaching of *dhamma*. When it is said: 'One should know approval and one should know disapproval, and having known approval, having known disapproval, one should neither approve nor disapprove—one should simply teach *dhamma*,' it is said in reference to this.

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[1] *vibhava* here. It should perhaps read *bhava* as at the end of the next paragraph.

When it is said: ‘ One should know how to judge what happiness is; having known how to judge what happiness is, one should be intent on inward happiness,’ in reference to what is it said ? These five, monks, are the strands of sense-pleasures. What five ? Material shapes cognisable by the eye . . . sounds cognisable by the ear . . . smells cognisable by the nose . . . tastes cognisable by the tongue . . . touches cognisable by the body, agreeable, pleasant, liked, enticing, connected with sensual pleasure, alluring. These, monks, are the five strands of sense-pleasures. Whatever happiness or joy, monks, arises in consequence of these five strands of sense-pleasures is said to be a happiness of sense-pleasures, a vile happiness, the happiness of an average person, an unariyan happiness. I say of this happiness that it is not to be pursued, developed or made much of—it is to be feared. As to this, monks, a monk, aloof from pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation . . . the second . . . the third . . . the fourth meditation. This is said to be the happiness of renunciation, the happiness of aloofness, the happiness of tranquillity, the happiness of self-awakening. I say of this happiness that it is to be pursued, developed and made much of—it is not to be feared. [**234**] When it is said: ‘ One should know how to judge what happiness is; having known how to judge what happiness is, one should be intent on inward happiness,’ it is said in reference to this.

When it is said: ‘ One should not utter a secret speech; face to face (with a man) one should not tell (him) a vexatious thing,’ in reference to what is it said ? As to this, monks, knowing a secret speech is not fact, untrue, not connected with the goal, one should not, if possible, utter that secret speech; and if, knowing that secret speech is fact, true, but not connected with the goal, he should train himself not to speak it. But if one knows that secret speech is fact, true, and connected with the goal, then he will know the right time to speak that secret speech to that (other person). As to this, monks, knowing a vexatious speech (made) face to face (with a man) is not fact, untrue, not connected with the goal, one should not, if possible, utter that vexatious speech face to face (with a man); and if, knowing that vexatious speech (made) face to face (with a man) is fact, true, but not connected with the goal, he should train himself not to speak it. But if one knows that vexatious speech (made) face to face (with a man) is fact, true, and connected with the goal, then he will know the right time to speak that vexatious speech face to face with that (other person). When it is said: ‘ One should not

utter a secret speech; face to face (with a man) one should not tell (him) a vexatious thing,' it is said in reference to this.

When it is said: 'One should speak quite slowly, not hurriedly,' in reference to what is it said? As to this, monks, if one speak hurriedly the body tires and thought suffers and the sound suffers and the throat is affected; the speech of one in a hurry is not clear or comprehensible. As to this, monks, if one speak slowly the body does not tire and thought does not suffer and the sound does not suffer and the throat is not affected; the speech of one not in a hurry is clear and comprehensible. When it is said: 'One should speak quite slowly, not hurriedly,' it is said in reference to this.

When it is said: 'One should not affect the dialect of the countryside, one should not deviate from recognised parlance,' in reference to what is it said? And what, monks, is affectation of the dialect of the countryside and what is departure from recognised parlance? In this case, monks, in different districts they know (the different words): Pāti[1] [**235**] . . . Patta . . . Vittha . . . Sarāva . . . Dhāropa . . . Poṇa . . . Pisīla. Thus as they know the word as this or that in these various districts so does a person, obstinately clinging to it and adhering to it, explain: 'This indeed is the truth, all else is falsehood.'[2] Thus, monks, is affectation of the dialect of the countryside and departure from recognised parlance. And what, monks, is non-affectation of the dialect of the countryside and non-departure from recognised parlance? In this case, monks, in different districts they know (the different words): Pāti . . . Patta . . . Poṇa . . . Pisīla, yet although they know the word as this or that in these various districts a person does not cling to it but explains: 'These venerable ones definitely express it thus.' Thus, monks, is non-affectation of the dialect of the countryside and non-departure from recognised parlance. When it is said: 'One should not affect the dialect of the countryside, one should not deviate from recognised parlance,' it is said in reference to this.

Wherefore, monks, whatever is happiness in association with sense-pleasures and intentness on a joy that is low, of the villager, of the average man, not connected with the goal, this is a thing that has anguish, annoyance, trouble and fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, whatever is

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[1] This and the following six words are all words for "bowl."

[2] As this phrase is of fairly frequent occurrence in *M*. and I have throughout translated it thus, I leave it thus here. Here however it clearly means: This is the true word, every other word is false.

happiness in association with sense-pleasures but non-intentness on a joy that is low . . . this is a thing without anguish . . . fret; it is a right course. Therefore this thing is undefiled. Wherefore, monks, whatever is intentness on self-mortification which is sorrowful, unariyan, not connected with the goal, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, whatever is non-intentness on the practice of self-mortification which is sorrowful, unariyan, not connected with the goal, this is a thing without anguish . . . fret; it is the right course. **[236]** Therefore this thing is undefiled. Wherefore, monks, that Middle Course awakened to by the Tathāgata, making for vision, making for knowledge, and conducive to calm, super-knowledge, self-awakening and nibbāna, this is a thing without anguish . . . fret; it is the right course. Therefore this thing is undefiled. Wherefore, monks, whatever is approval and disapproval and not the teaching of *dhamma*, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, whatever is neither approval nor disapproval but is the teaching of *dhamma*, this is a thing without anguish . . . fret; it is the right course. Therefore this thing is undefiled. Wherefore, monks, that happiness in sense-pleasures, a vile happiness, the happiness of an average person, an unariyan happiness, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, that happiness in renunciation, the happiness of aloofness, the happiness of tranquillity, the happiness of self-awakening, this is a thing without anguish . . . fret; it is the right course. Therefore this thing is undefiled. Wherefore, monks, that secret speech that is not fact, untrue, not connected with the goal, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, that secret speech that is fact, true, but not connected with the goal, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, that secret speech that is fact, true, and connected with the goal, this is a thing without anguish . . . fret; it is the right course. Therefore this thing is undefiled. Wherefore, monks, that vexatious speech (made) face to face (with a man) that is not fact, untrue, not connected with the goal, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, that vexatious speech (made) face to face (with a man) that is fact, true, but not connected with the goal, this too is a thing that has anguish . . . fret; it is a

wrong course. Therefore this thing is defiled. Wherefore, monks, that [**237**] vexatious speech (made) face to face (with a man) that is fact, true, and connected with the goal, this is a thing without anguish . . . fret; it is the right course. Therefore this thing is undefiled. Wherefore, monks, that which is spoken by one in a hurry, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, that which is spoken by one not in a hurry, this is a thing without anguish . . . fret; it is the right course. Therefore this thing is undefiled. Wherefore, monks, affectation of the dialect of the countryside and departure from recognised parlance, this is a thing that has anguish . . . fret; it is a wrong course. Therefore this thing is defiled. Wherefore, monks, non-affectation of the dialect of the countryside and non-departure from recognised parlance, this is a thing without anguish, annoyance, trouble or fret; it is the right course. Therefore this thing is undefiled.

Wherefore, monks, this is how you must train yourselves: ' I will know the defiled thing and I will know the undefiled thing, and knowing the defiled thing and knowing the undefiled thing, I will fare along the undefiled course.' Thus, monks, must you train yourselves. But Subhūti,[1] monks, the young man of family, is (already ?) faring along the undefiled course."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Analysis of the Undefiled:
The Ninth

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[1] *MA.* v. 32 points out that he was among the Etad Aggas on two counts; and that when he went for alms with Sāriputta, Sāriputta stood at the doors of the houses attaining *nirodha* (the final meditative stage) while Subhūti attained *mettajhāna*, the meditation on friendliness. *Cf. AA.* i. 220, *ThagA.* i. 20, *UdA.* 348. See also *B.H.S.D.* under *araṇa* where Edgerton very tentatively puts the question of whether *araṇa* was not originally an adjective with a fem. noun: *samāpatti* or *maitri*, Pali *mettā*.

140. DISCOURSE ON THE ANALYSIS OF THE ELEMENTS

(Dhātuvibhaṅgasutta)

THUS have I heard: At one time the Lord, walking on tour among the people of Magadha, arrived at Rājagaha and approached the potter Bhaggava;[1] having approached, he spoke thus to Bhaggava the potter: "If it is not inconvenient to you, Bhaggava, I would spend one night in your dwelling."

"It is not convenient to me, revered sir. For there is here one gone forth who came before you to stay. But if he allow it, do stay, revered sir, according to your pleasure."

[238] At that time there was a young man of family called Pukkusāti[2] who had gone forth from home into homelessness through faith in the Lord. He it was that had arrived first at that potter's dwelling. Then the Lord approached the venerable Pukkusāti; having approached, he spoke thus to the venerable Pukkusāti:

"If it is not inconvenient to you, monk, I will spend a night in the dwelling."

"Spacious,[3] friend,[4] is the potter's dwelling; let the venerable one stay according to his pleasure."

Then the Lord, having entered the potter's dwelling and laid down a spreading of grass to one side, sat down cross-legged, keeping his back erect and arousing mindfulness in front of him. And the Lord passed much of that night sitting down. And the venerable Pukkusāti too spent much of that night sitting down. Then it occurred to the Lord: "This young man of respectable family certainly comports himself pleasantly. Suppose I were to question him?" And the Lord spoke thus to the venerable Pukkusāti:

"On account of whom have you, monk, gone forth? Who is your teacher? Whose *dhamma* do you profess?"

"There is, friend, the recluse Gotama, son of the Sakyans, gone

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[1] Here Bhaggava seems to be the potter's personal name. See *M.L.S.* ii. 248 (=*M.* ii. 52).

[2] *MA.* v. 33 *ff.* gives a long history of this monk; see *D.P.P.N.*

[3] *ūrunda*, which perhaps should be *uruddha*, giving space for (breathing). *MA.* v. 47 explains by *vivitta*, isolated, secluded, and *asambādha*, not crowded.

[4] *āvuso.*

forth from the Sakyan clan; concerning this Lord Gotama a lovely reputation has gone abroad thus: He is indeed Lord, perfected one, fully Self-Awakened One, endowed with (right) conduct and knowledge, well-farer, knower of the world(s), matchless charioteer of men to be tamed, teacher of *devas* and mankind, the Awakened One, the Lord. On account of this Lord have I gone forth, and this Lord is my teacher; I profess this Lord's *dhamma*."

"But where, monk, is this Lord, perfected one, fully Self-Awakened One, staying now ?"

"There is a town called Sāvatthī, friend, in the northern districts; this Lord, perfected one, fully Self-Awakened One is now staying there."

"Have you, monk, ever seen this Lord ? If you saw him would you know him ?"

[**239**] "No, friend, I have never seen this Lord, so I would not know him if I saw him."

Then it occurred to the Lord: "This young man of respectable family has gone forth on account of me. Suppose I were to teach him *dhamma* ?" And the Lord addressed the venerable Pukkusāti, saying: "I will teach you *dhamma*, monk; listen carefully, pay attention and I will speak."

"Yes, friend," the venerable Pukkusāti answered the Lord in assent. The Lord spoke thus:

"Monk, this man has six elements, six fields of (sense-)impingement, eighteen mental ranges,[1] four resolves.[2] Where there is stability, conceit and boasting do not continue in existence, and when they do not continue in existence the sage is said to be at peace. He[3] should not be slothful in wisdom, he should guard the truth, cultivate relinquishment,[4] and train himself for peace itself.[5]

This is the exposition of the analysis of the six elements:

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[1] As at *M*. iii. 216. The first three of these headings are also stated and analysed at *A*. i. 175, but the four ariyan truths are given there in place of the four resolves.

[2] *D*. iii. 229.

[3] Perhaps referring to the "man," *purisa*, of the first heading in this paragraph.

[4] *cāga*, the giving up of, abandoning or forsaking all the defilements, *MA*. v. 52: all the clingings, *M*. iii. 245.

[5] It is, I think a question whether the order of these last two headings should not be reversed to tally with the order of the analysis below which appears to be the more logical sequence. But the commentarial exegesis, *MA*. v. 51 *f*. is against this, for it takes the headings as they stand above.

Monk, when it is said: ‘ This man has six elements,’ in reference to what is it said ? To the element of extension, the liquid element, the element of radiation, of motion, of *ākāsa*, of consciousness. Monk, when it is said, ‘ This man has six elements,’ it is said in reference to this.

Monk, when it is said, ‘ This man has six fields of (sense-)impingement,’ in reference to what is it said ? To the field of visual impingement, of auditory . . . olfactory . . . gustatory . . . tactile . . . mental impingement. Monk, when it is said, ‘ This man . . . ’, it is said in reference to this.

Monk, when it is said, ‘ This man has eighteen mental ranges,’ in reference to what is it said ? Having seen a material shape with the eye . . . [**240**] . . . cognised a mental state with the mind, one ranges over the mental state that gives rise to joy, ranges over the mental state that gives rise to sorrow, ranges over the mental state that gives rise to equanimity. Thus there are six ranges for joy, six for sorrow, six for equanimity. Monk, when it is said, ‘ This man has eighteen mental ranges,’ it is said in reference to this.

Monk, when it is said, ‘ This man has four resolves,’ in reference to what is it said ? To the resolve for wisdom, the resolve for truth, the resolve for relinquishment, the resolve for calm. Monk, when it is said . . . it is said in reference to this.

Monk, when it is said: ‘ He should not be slothful in wisdom, he should guard the truth, cultivate relinquishment and train himself for peace itself,’ in reference to what is it said ? And how, monk, is one not slothful in wisdom ?

There are these six elements: the element of extension, the liquid element, the element of radiation, of motion, of *ākāsa*, of consciousness. And what, monk, is the element of extension ?[1] The element of extension may be internal, it may be external. And what, monk, is the internal element of extension ? Whatever is hard, solid, is internal, referable to an individual and derived therefrom, that is to say: the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow of the bones, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, or whatever other thing is hard, solid, is internal, referable to an individual or derived therefrom—this, monk, is called the internal element of extension. Whatever is the internal element of

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[1] Down to the element of space, see *M*. 1. 421 *ff*. See also *M*. i. 185 *ff*. and *M.L.S*. i. 231 *ff*. for notes.

extension and whatever is the external element of extension, just these are the element of extension. By means of perfect intuitive wisdom this should be seen as it really is, thus: This is not mine, this am I not, this is not my self. Having seen this thus as it really is by means of perfect intuitive wisdom, he disregards the element of extension, he cleanses his mind of the element of extension.

And what, monk, is the liquid element ? The liquid element may be internal, [**241**] it may be external. And what, monk, is the internal liquid element ? Whatever is liquid, fluid, is internal, referable to an individual and derived therefrom, that is to say: bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine or whatever other thing is liquid, fluid, is internal, referable to an individual and derived therefrom, this, monk, is called the internal liquid element. Whatever is an internal liquid element and whatever is an external liquid element, just these are the liquid element. By means of perfect intuitive wisdom . . . he cleanses his mind of the liquid element.

And what, monk, is the element of radiation ? The element of radiation may be internal, it may be external. And what, monk, is the internal element of radiation ? Whatever is heat, warmth, is internal, referable to an individual and derived therefrom, such as that by which one is vitalised and that by which one is consumed, and that by which one is burnt up, and that which one has munched, drunk, eaten and tasted which is properly transformed (in digestion), or whatever other thing is heat, warmth, is internal, referable to an individual or derived therefrom, this, monk, is called the internal element of radiation. Whatever is an internal . . . external element of radiation, just these are the element of radiation. By means of perfect intuitive wisdom . . . he cleanses his mind of the element of radiation.

And what, monk, is the element of motion ? The element of motion may be internal, it may be external. And what, monk, is the internal element of motion ? Whatever is motion, wind, is internal, referable to an individual and derived therefrom, such as winds going upwards, winds going downwards, winds in the abdomen, winds in the belly, winds that shoot across the several limbs, in-breathing, out-breathing, or whatever other thing is motion, wind, is internal, referable to an individual and derived therefrom, this, monk, is called the internal element of motion. Whatever is an internal . . . external element of motion, just these are the element of motion. By means of perfect intuitive wisdom . . . he cleanses his mind of the element of motion.

And what, monk, is the element of space ? The element of space may be internal, it may be external. And what, monk, is the internal [**242**] element of space ? Whatever is space, spacious, is internal, referable to an individual and derived therefrom, such as the auditory and nasal orifices, the door of the mouth and that by which one swallows what is munched, drunk, eaten and tasted, and where this remains, and where it passes out (of the body) lower down, or whatever other thing is space, spacious, is internal, referable to an individual and derived therefrom, this, monk, is called the internal element of space. Whatever is an internal element of space and whatever is an external element of space, just these are the element of space. By means of perfect intuitive wisdom this should be seen as it really is, thus: This is not mine, this am I not, this is not my self. Having seen this thus as it really is by means of perfect intuitive wisdom, he disregards the element of space, he cleanses his mind of the element of space.

And when the consciousness that remains is quite pure, quite clean, he knows something by means of that consciousness: he discriminates pleasure and he discriminates pain and he discriminates what is neither painful nor pleasant. If, monk, because of impingement there arises an experience of pleasure it is a pleasant feeling. He, experiencing that pleasant feeling, comprehends that he is experiencing a pleasant feeling. On the cessation of the impingement whence comes that experience of pleasure he comprehends: 'The pleasant feeling arisen on account of an impingement experienced as a complemental[1] pleasant experience is stopped, is allayed.' If, monk, because of impingement there arises an experience of pain . . . an experience of what is neither painful nor pleasant it is a feeling that is neither painful nor pleasant. He, experiencing that feeling that is neither painful nor pleasant, comprehends that he is experiencing a feeling that is neither painful nor pleasant. On the cessation of the impingement whence comes that experience of what is neither painful nor pleasant he comprehends: 'The feeling that is neither painful nor pleasant arisen on account of an impingement experienced as a complemental experience that is neither painful nor pleasant is stopped, is allayed.'

Monk, it is like the heat obtained, the light produced from the contact and friction of two sticks; when these two sticks are separated their complemental heat is stopped, is allayed. Even so, monk,

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[1] *tajja*, as at *M*. i. 190. *S*. iv. 215, *Dhs*. 3-6.

[**243**] does a pleasant feeling arise on account of the impingement of an experience of pleasure . . . a painful feeling . . . a feeling that is neither painful nor pleasant. He . . . comprehends . . . 'The feeling that is neither painful nor pleasant arisen on account of an impingement experienced as a complemental experience that is neither painful nor pleasant is stopped, it is allayed.'

And further, the equanimity that remains is quite pure, quite cleansed, soft and pliable and resplendent. Monk, it is like a skilled goldsmith or a goldsmith's apprentice preparing a furnace; when he has prepared the furnace he lights the smelting-pot; when he has lit the smelting-pot he takes up the gold with tongs and places it in the smelting-pot; and then from time to time he blows on it, from time to time he sprinkles water over it, and from time to time he looks at it carefully—that gold becomes clear, pure, cleansed, (the impurities) removed, free from dross, soft and pliable and resplendent so that whatever kind of ornament one requires, a ring or earring or necklace or golden garland, it is suitable for that purpose. Even so, monk, the equanimity that then remains is quite pure, quite cleansed, soft and pliable and resplendent.

He comprehends thus: 'If I should focus this equanimity, purified thus, cleansed thus, on the plane of infinite ether and should develop my thought in accordance with that, then would this equanimity, supported by this, nourished by this, stand firm in me for a very long time. If I should focus this equanimity . . . on the plane of infinite consciousness . . . [**244**] . . . on the plane of no-thing . . . on the plane of neither-perception-nor-non-perception and should develop my thought in accordance with that, then would this equanimity, supported by this, nourished by this, stand firm in me for a very long time.'

He comprehends thus: 'If I should focus this equanimity, purified thus, cleansed thus, on the plane of infinite ether . . . on the plane of infinite consciousness . . . on the plane of no-thing . . . on the plane of neither-perception-nor-non-perception and should develop my thought in accordance with that, 'this[1] is constructed.'[2] He therefore

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[1] "This," *etaṁ*, appears to refer to "life-span," *āyu*, so *MA*. v. 55: "however much this life-span is of 20,000 kappas . . . it is not permanent or eternal, it is temporary, liable to deceasing, falling, breaking up and shattering; it is dogged by birth, bestrewn by disease, struck down by death; it is founded on anguish, with no authority, no refuge. . . . All these perils are spoken of by the one phrase: this is constructed," *saṅkhatam etaṁ*.

[2] *saṅkhatam etaṁ*. The meaning probably is that, however much one applies

neither constructs nor thinks out[1] for becoming or for de-becoming.[2] Not constructing, not thinking out for becoming or for de-becoming, he grasps after nothing in the world; not grasping, he is not troubled, being untroubled he himself is individually attained to nibbāna, and he comprehends: 'Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so.' If he experiences a pleasant feeling . . . a painful feeling . . . a feeling that is neither painful nor pleasant, he comprehends that it is impermanent . . . not to be cleaved to . . . not an object of enjoyment. If he experiences a pleasant . . . painful feeling . . . a feeling that is neither painful nor pleasant, then detached from it he experiences it. Experiencing a feeling that is limited by the body,[3] he comprehends that he is experiencing a feeling that is limited by the body. [**245**] Experiencing a feeling that is limited by the life-principle he comprehends that he is experiencing a feeling that is limited by the life-principle. He comprehends that on the breaking up of the body after the life-principle has come to an end all enjoyable experiences here will become cool.[4]

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equanimity to the various meditative planes and develops thought according to them, *still* this life-span remains. It is therefore a construction: *saṅkhāra* (and hence impermanent, *cf.* *M.* i. 336, *sabbasaṅkhāresu aniccānupassino*, translated at *M.L.S.* i. 400 as: beholding the impermanence of all constructions; and *cf.* *Dhp.* 277 *sabbe saṅkhārā aniccā*, impermanent are all the constructions), or it is a construct, *saṅkhata*; or it is constructed, *saṅkhata*. The underlying idea is one of activity (see *M.L.S.* i., Intr., p. xxv), a karmic "effecting" or bringing about, which, in this context above, is a result of the decision the meditator has just taken to focus his equanimity and develop his thought. But, as he immediately perceives, this will only lead to the constructing of new effects in the future. So he stills his mind in order to bring no new constructs into existence. Therefore, following his realisation that *saṅkhatam etaṁ*, he seeks to go no further with such mental activity as will bear future karmic fruit and *n'eva abhisaṅkharoti nābhisañcetayati*, neither constructs nor thinks out. At *M.* i. 350 the bhikkhu comprehends of each *jhāna*, of each *brahmavihāra* and of each of the first three meditative planes that it is "effected" (or constructed or produced—by past mental activity) and thought out (or planned) and is therefore impermanent (and all that this entails). So that here again it is implied, as above, that the realisation and comprehension of such impermanence is a stepping-stone to further progress on the Way, whereas the lack of realisation is a hindrance or obstacle to such progress.

[1] Now speaking from the height of arahantship.

[2] *bhava* and *vibhava* are called growth and decline respectively; they are said to be connected with eternalism and annihilationism, again respectively.

[3] *D.* i. 46, ii. 128, *S.* ii. 83, *A.* ii. 198.

[4] *sītībhavissanti.* The term *sītibhūta*, become cool, is often combined with

Monk, as an oil-lamp burns on account of the oil and on account of the wick but goes out[1] from lack of fuel if the oil and the wick come to an end and no others are brought, even so, monk, experiencing a feeling that is limited by the body . . . limited by the life-principle, he comprehends that he is experiencing a feeling limited by the body . . . limited by the life-principle. He comprehends that on the breaking up of the body after the life-principle has come to an end all enjoyable experiences here will become cool.

Therefore a monk, endowed thus, is endowed with this highest resolve for wisdom. For this, monk, is the highest ariyan wisdom, that is to say the knowledge of the complete destruction of anguish. That freedom of his, founded on truth, is unshakable. For that which is liable to falsity, monk, is falsehood; that truth which is not liable to falsity is nibbāna. Therefore, endowed thus, a monk is endowed with this highest resolve for truth. For this, monk, is the highest ariyan truth, that is to say nibbāna that is not liable to falsity. Verily, his former[2] foolish clingings[3] are ended and done with. These are got rid of by him, cut off at the root, made like a palm-tree stump that can come to no future growth. Therefore, endowed thus, a monk is endowed with this highest resolve for relinquishment. For this, monk, is the highest ariyan relinquishment, that is to say the casting away of all clingings. His former foolish covetousness was passionate desire. This is got rid of by him, cut off at the root, made like a palm-tree stump that can come to no future growth. His former foolish hostility was malevolence and corruption. This is got rid of by him, cut off at the root, made like a palm-tree stump that can come to no future growth. His former foolish ignorance was confusion and corruption. This is got rid of by him, cut off at the root, [**246**] made like a palm-tree stump that can come to no future growth. Therefore, endowed thus, a monk is endowed with this highest resolve for calm. For this, monk, is the highest ariyan calm, that is to say the calm in regard to attachment, hatred and confusion. When it is said, ' One

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nibbuta, gone out, extinguished. For *nibbuta* see *P.E.D.* The fires of *rāga dosa* and *moha* no longer burn in one who is *nibbuta sītibhūta*; it is in respect of these that a man is extinguished and cooled.

[1] *nibbāyati*. *Cf. Thīg.* 116 *padīpass' eva nibbānaṁ*: the going out of the lamp.

[2] Referring to the time when he was a *puthujjana*, an ordinary average person.

[3] To the *khandhā*, to the defilements, to the " activities " (*abhisaṅkhārā*) and to the five strands of sensual pleasure, *MA*. v. 60.

should not be slothful is wisdom, he should guard the truth, cultivate relinquishment and train himself for peace itself,' it is said in reference to this.

Monk, when it is said, 'Where there is stability, conceit and boasting do not continue in existence, and when they do not continue in existence the sage is said to be at peace,' in reference to what is it said? 'I am,' monk, this is a supposition. 'This am I' ... 'I will be' ... 'I will not be' ... 'I will be possessed of form' ... 'I will be incorporeal' ... 'I will be possessed of perception' ... 'I will not be possessed of perception' ... 'I will be possessed of neither perception nor non-perception,' this is a supposition. A supposition, monk, is an ill, a supposition is an imposthume, a supposition is a barb. Monk, when he has gone beyond all suppositions the sage is said to be at peace. But, monk, a sage who is at peace is not born, does not age, is not agitated, does not envy. As there is nothing by which he can be born, how, monk, not being born could he age? Not ageing, how could he die? Not dying, how could he be agitated? Not being agitated, how could he envy? When it is said: 'Where there is stability, conceit and boasting do not continue in existence, and when they do not continue in existence the sage is said to be at peace,' it is said in reference to this.

Do you, monk, remember my analysis in brief[1] of the six elements."

Then the venerable Pukkusāti thought: "Indeed it is the Teacher that has come to me; indeed it is the Well-farer that has come to me; indeed it is the Fully Self-Awakened One that has come to me," and rising from his seat, arranging his robe over one shoulder and bowing his head to the Lord's feet, he spoke thus to the Lord:

"A transgression, revered sir, has overcome me[2] in that foolish, errant and [247] unskilled as I was, I supposed the Lord could be addressed with the epithet 'friend.' Revered sir, may the Lord acknowledge my transgression as a transgression for the sake of restraint in the future."

"Indeed, monk, a transgression overcame you in that ... you

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[1] Bu. here says, *MA.* v. 60, that the whole teaching of Dhamma by the Buddhas is "in brief"; there is no extended teaching. Even the whole of the Paṭṭhānakathā is in brief. Among the four types of persons (reference appears to be to *A.* ii. 135, *Pug.* 41), beginning with the one who could understand Dhamma in a condensed form (*ugghāṭitaññū*), Pukkusāti was a *vipacitaññū* (*i.e.* a "diffuse-learner." to whom Dhamma had to be explained in detail). It was because of this that the Lord spoke the Dhātuvibhaṅgasutta.

[2] The wording is stock, only the transgression, *accaya*, varies in the different contexts. See *P.T.C.* under *accaya*.

supposed I could be addressed with the epithet 'friend.' But if you, monk, seeing this transgression as a transgression, confess it according to the rule, we acknowledge it for you. For this is growth, monk, in the discipline for an ariyan, that whoever, seeing a transgression as a transgression, confesses it according to rule, he comes to restraint in the future."

"Revered sir, may I receive ordination in the Lord's presence ?"

"But are you, monk, complete as to bowl and robe ?"

"Revered sir, I am not complete as to bowl and robe."

"Monk, Tathāgatas do not ordain anyone not complete as to bowl and robe."

Then the venerable Pukkusāti, having rejoiced in what the Lord had said, having given thanks for it, rising from his seat greeted the Lord and, keeping his right side towards him, departed in order to search for a bowl and robe. But while he was touring about in search of a bowl and robe a cow swerved[1] and deprived him of life.

Then a number of monks approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord: 'That young man of family, Pukkusāti, revered sir, whom the Lord exhorted with an exhortation in brief, has died.[2] What is his bourn, what his future state ?"

"Clever,[3] monk, was Pukkusāti, the young man of family; he followed after *dhamma* according to the various parts of *dhamma*, and he did not annoy me with questionings about *dhamma*. Monks, Pukkusāti, the young man of family, by the complete destruction of the five fetters binding to this lower (shore), is of spontaneous uprising, one who attains nibbāna there, not liable to return from that world."

Discourse on the Analysis of the Elements:
The Tenth

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[1] *bhantagāvī*, a swerving or staggering cow. *MA*. v. 62 explains she was rushing after her wandering young calf.

[2] *kālam karoti*, has done his (karmic) time.

[3] *Cf*. *M*. ii. 146 for this paragraph.

141. DISCOURSE ON THE ANALYSIS OF THE TRUTHS

(Saccavibhaṅgasutta)

[248] Thus have I heard: At one time the Lord was staying near Benares in the deer-park at Isipatana. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"The matchless Wheel of *dhamma* set rolling by the Tathāgata, the perfected one, fully Self-Awakened One in the deer-park at Isipatana near Benares cannot be rolled back by a recluse or brahman or *deva* or Māra or Brahmā or by anyone in the world. That is to say, it was a proclamation of the four ariyan truths, a teaching, laying down, establishing, opening up, analysing, and making of them plain. Of what four? It was a proclamation, a teaching, laying down, establishing, opening up, analysing and making plain of the ariyan truth of anguish . . . of the ariyan truth of the arising of anguish . . . of the ariyan truth of the stopping of anguish . . . of the ariyan truth of the course leading to the stopping of anguish. The matchless Wheel of *dhamma*, monks, set rolling by the Tathāgata . . . in the deer-park at Isipatana near Benares cannot be rolled back by a recluse . . . or anyone in the world. That is to say, it was a proclamation of the four ariyan truths . . . a making of them plain. Monks, follow Sāriputta and Moggallāna; monks, associate with Sāriputta and Moggallāna; they are wise monks who are helpers[1] to Brahma-farers. Monks, like a mother, so is Sāriputta; like a child's foster-mother, so is Moggallāna. Sāriputta, monks, trains (one) in the fruit of stream-attainment, Moggallāna in the highest

[1] *anuggāhakā*. At *S*. iii. 5, v. 162 Sāriputta alone is so spoken of; translated at *K.S.* as "patron." *SA*. ii. 256 instances two forms of help, *anuggaha*, help with material things and help with Dhamma. At *Vin*. iv. 325 "should neither help," *n'eva anuggaṅheyya*, is defined to mean: "should neither herself help (her pupil) with the recitation, interrogation, exhortation and instruction." This therefore must be regarded as help with Dhamma. It also appears that when *anuggaṅhāti* is used in relation to the attitude of a more experienced member of the Order to a less experienced one, it carries a technical or semi-technical sense. See *P.T.C.* under *anuggaṅhāti* for further references.

goal.[1] Sāriputta, monks, is able to proclaim, teach, lay down, establish, open up, analyse and make plain the four ariyan truths in full.'"[2] Thus spoke the Lord; and having said this, the Well-farer rose from his seat and entered a dwelling-place.

[**249**] Soon after the Lord had departed the venerable Sāriputta addressed the monks who were there, saying: "Reverend monks." "Your reverence," these monks answered the venerable Sāriputta in assent. The venerable Sāriputta spoke thus:

"Your reverences, the matchless Wheel of *dhamma* set rolling by the Tathāgata, perfected one, fully Self-Awakened One in the deer-park at Isipatana near Benares cannot be rolled back . . . It was a proclamation, a teaching, laying down, establishing, opening up, analysing and making plain of the ariyan truth of anguish . . . of the ariyan truth of the course leading to the stopping of anguish.

And what, your reverences, is the ariyan truth of anguish [3] Birth is anguish and ageing is anguish and dying is anguish; and grief, sorrow, suffering, misery and despair are anguish. And not getting what one desires, that too is anguish. In brief, the five groups of grasping are anguish.

And what, your reverences, is birth ? It is the conception, the production, the descent,[4] the rebirth,[5] the coming forth of various beings in the various classes of beings, the appearance of the groups (of grasping), the acquiring of the sense-bases. This, your reverences, is called birth.

And what, your reverences, is old age ? It is the old age, decrepitude, broken teeth, greying hair, wrinkly skin, the dwindling of the life-span, the collapse of the sense-organs of the various beings in the various classes of beings. This, your reverences, is called old age.

And what, your reverences, is dying ? It is the falling away, the passing away, the breaking up, the disappearance, the death and

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[1] *uttamattha*, *i.e.* arahantship. It seems that Sāriputta expends himself on newly ordained monks rather than on those he knows to be on the higher ways.

[2] This is Sāriputta's aspect as Dhammasenāpati, Captain or General of Dhamma, next to the Buddha in power to roll on the Dhamma-wheel.

[3] The remainder of this Discourse is found in the *Mahāsatipaṭṭhānasuttanta* (*D.* Sta. 22) from *D.* ii. 305-313, *i.e.* to the end of the ariyan truth of the course leading to the stopping of anguish. The first portion of the *D's Mahāsatipaṭṭhānasuttanta* is found in *M.* Sta. 10, the *Satipaṭṭhānasutta*. See *M.L.S.* i, Intr., p. xiv. Also *cf. M.* i. 49 *f.*, *S.* ii. 3.

[4] *I.e.* into a womb.

[5] *nibbatti*, not at *M.* i. 49.

dying, the action of time, the breaking up of the groups (of grasping), the laying down of the body. This, your reverences, is called dying.

And what, your reverences, is grief? It, your reverences, is the grief, sorrow, sorrowfulness, the inward grief, the inner pain of one visited by some kind of calamity or other, smitten by some kind of ill or other It is the crying, the wailing, [**250**] the act of crying, the act of wailing, the state of crying, the state of wailing of one visited by some calamity or other, smitten by some kind of ill or other. This, your reverences, is called sorrow.

And what, your reverences, is suffering? It, your reverences, is physical suffering, physical disagreeableness arising from an impingement on the body and experienced as suffering, as disagreeableness. This, your reverences, is called suffering.

And what, your reverences, is misery? It, your reverences, is mental suffering,[1] mental disagreeableness arising from an impingement on the mind and experienced as suffering, as disagreeableness. This, your reverences, is called misery.

And what, your reverences, is despair? It, your reverences, is despondency, despair, the state of despondency, the state of despair of one visited by some calamity or other, smitten by some kind of ill or other. This, your reverences, is called despair.

And what, your reverences is meant by 'not getting what one desires, that too is anguish'? Your reverences, a wish like this arises in creatures liable to birth: 'O might we be not liable to birth and birth not come to us.' But this is not to be had for the wishing. So 'not getting what one desires, that too is anguish.' Your reverences, a wish like this arises in creatures liable to ageing . . . to disease . . . to dying . . . in creatures liable to grief, sorrow, suffering, misery and despair: 'O might we not be liable to grief, sorrow, suffering, misery and despair, and grief, sorrow, suffering, misery and despair not come to us.' But this is not to be had for the wishing. So 'not getting what one desires, that too is anguish.'

And what, in brief, your reverences, are the five groups of grasping that are anguish? These are: the group of grasping after material shape, the group of grasping after feeling . . . after perception . . . after the habitual tendencies . . . after consciousness. Your reverences, these ase called in brief the five groups of grasping that are anguish.

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[1] *cetasikaṁ dukkhaṁ* is omitted, probably in error, in Chalmers' text, but occurs at *D.* ii. 306.

Your reverences, this is called the ariyan truth of anguish.

And what, your reverences, is the ariyan truth of the arising of anguish ? Whatever craving is connected with again-becoming, accompanied by delight and attachment, finding delight in this and that, namely the craving for sense-pleasures, the craving for becoming, [**251**] the craving for annihilation—this, your reverences, is called the ariyan truth of the arising of anguish.

And what, your reverences, is the ariyan truth of the stopping of anguish ? Whatever is the stopping, with no attachment remaining, of that self-same craving, the relinquishment of it, casting aside of it, release from it, independence of it, this, your reverences, is called the ariyan truth of the stopping of anguish.

And what, your reverences, is the ariyan truth of the course leading to the stopping of anguish ? It is this ariyan Eightfold Way itself, that is to say: right view, right aspiration, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, right concentration.

And what, your reverences, is right view ? Whatever, your reverences, is knowledge of anguish, knowledge of the arising of anguish, knowledge of the stopping of anguish, knowledge of the course leading to the stopping of anguish—this, your reverences, is called right view.

And what, your reverences, is right aspiration ? Aspiration for renunciation, aspiration for non-malevolence, aspiration for harmlessness—this, your reverences, is called right aspiration.

And what, your reverences, is right speech ? Refraining from lying speech, refraining from slanderous speech, refraining from harsh speech, refraining from gossip, this, your reverences, is called right speech.

And what, your reverences, is right action ? Refraining from onslaught on creatures, refraining from taking what has not been given, refraining from going wrongly among the sense-pleasures, this, your reverences, is called right action.

And what, your reverences, is right mode of livelihood ? As to this, your reverences, a disciple of the ariyans, getting rid of a wrong mode of livelihood, makes his living by a right mode of livelihood. This, your reverences, is called right mode of livelihood.

And what, your reverences, is right endeavour ? As to this, your reverences, a monk generates desire, endeavours, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states that have not arisen . . . for the getting rid of evil unskilled states

that have arisen . . . [**252**] for the arising of skilled states that have not arisen . . . for the maintenance, preservation, increase, maturity, development and completion of skilled states that have arisen. This, your reverences, is called right endeavour.

And what, your reverences, is right mindfulness? As to this, your reverences, a monk fares along contemplating the body in the body . . . the feelings in the feelings . . . the mind in the mind . . . the mental states in the mental states, ardent, clearly conscious (of them), mindful (of them) so as to control the covetousness and dejection in the world. This, your reverences, is called right mindfulness.

And what, your reverences, is right concentration? As to this, your reverences, a monk, aloof from pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. By allaying initial thought and discursive thought, with the mind subjectively tranquillised and fixed on one point, he enters on and abides in the second meditation which is devoid of intial thought and discursive thought, is born of concentration, and is rapturous and joyful. By the fading out of rapture . . . he enters on and abides in the third meditation . . . the fourth meditation. This, your reverences, is called right concentration.

This, your reverences, is called the ariyan truth of the course leading to the stopping of anguish.

Your reverences, the matchless Wheel of *dhamma* set rolling by the Tathāgata, perfected one, fully Self-Awakened One in the deer-park at Isipatana near Benares cannot be rolled back by a recluse or brahman or *deva* or Māra or Brahmā or by anyone in the world. That is to say, it was a proclamation, a teaching, laying down, establishing, opening up, analysing, and making plain of these four ariyan truths."

Thus spoke the venerable Sāriputta. Delighted, these monks rejoiced in what the venerable Sāriputta had said.

Discourse on the Analysis of the Truths:
The Eleventh

142. DISCOURSE ON THE ANALYSIS OF OFFERINGS

(Dakkhiṇavibhaṅgasutta)

[**253**] THUS have I heard: At one time the Lord was staying among the Sakyans in Nigrodha's monastery near Kapilavatthu. Then Mahāpajāpatī[1] the Gotamid,[2] bringing a pair of new cloths,[3] approached the Lord; having approached and greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, Mahāpajāpatī the Gotamid spoke thus to the Lord: "Revered sir, this pair of new cloths has been cut out by me and woven by me specially for the Lord; revered sir, may the Lord out of compassion accept it from me."

When this had been said, the Lord spoke thus to Mahāpajāpatī the Gotamid:

"Give it to the Order,[4] Gotami. If you give it to the Order I will be honoured and the Order too." And a second time . . . And a third time[5] did the Lord speak thus to Mahāpajāpatī the Gotamid: "Give it to the Order, Gotami. If you give it to the Order I will be honoured and the Order too."

When this had been said, the venerable Ananda spoke thus to the Lord:

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[1] At *A*. i. 25 called foremost of nuns of long experience. Her verses are at *Thīg*. 157-162. The younger sister of Mahāmāyā, Gotama's mother, she attained arahantship soon after her ordination, *ThīgA*. 141. The story of her ordination, with a number of Sakyan ladies, is given at *Vin*. ii. 253, *A*. iv. 274.

[2] Her family name.

[3] *MA*. v. 66 explains she thought that as she had not given Gotama anything, not even cakes or fruit, in the 29 years he had led a household life she would now give him an outer cloak and a robe, but only what was made by hand would satisfy her. But *sāmaṁ vāyitaṁ*, according to *MA*. v. 66, does not mean woven by her own hand, but that every day, surrounded by a group of foster-mothers, she went to the weaving place for women artisans and, taking the movable part of her loom, worked there.

[4] As at *Miln*. 240, though there she was giving cloths for the rains.

[5] She was much disappointed; but Gotama, according to *MA*. v. 67, was acting out of compassion, for what is given to an Order is of great fruit, and a gift given both to him and the Order will twice arouse the three thoughts connected with giving.

"Revered sir, let the Lord accept the Gotamid Mahāpajāpatī's new pair of cloths.[1] Revered sir, Mahāpajāpatī the Gotamid has been of much service to the Lord.[2] She is his maternal aunt, the one who brought him up,[3] who looked after him[4] and gave him milk, for when the Lord's own mother passed away she suckled him.[5] And, revered sir, the Lord has been of much service to Mahāpajāpatī the Gotamid. Revered sir, it is due to the Lord that Mahāpajāpatī the Gotamid has gone to the Awakened One for refuge, has gone to *dhamma* for refuge, has gone to the Order for refuge. Revered sir, it is due to the Lord, that Mahāpajāpatī the Gotamid refrains from onslaught on creatures, refrains from taking what has not been given, refrains from going wrongly among the sense-pleasures, refrains from lying speech, refrains from occasions of sloth induced by intoxicants. Revered sir, it is due to the Lord that Mahāpajāpatī the Gotamid is possessed of unwavering confidence in the Awakened One, is possessed of unwavering confidence in *dhamma*, is possessed of unwavering confidence in the Order, [**254**] is possessed of the moral habits pleasing to the ariyans. Revered sir, it is due to the Lord that Mahāpajāpatī is not doubtful about anguish, is not doubtful about the origin of anguish, is not doubtful about the stopping of anguish, is not doubtful about the course leading to the stopping of anguish. So, revered sir, the Lord has been of much service to Mahāpajāpatī the Gotamid."

"That is so, Ānanda, that is so, Ānanda. And if it is due to a person[6] that some (other) person[7] goes to the Awakened One for refuge, to *dhamma* for refuge, to the Order for refuge, I say of this person, Ānanda, that there is no proper requital in regard to that person, that is to say as regards greeting, rising up for, saluting with joined palms, doing what is suitable (to do for him), and as regards procuring him gifts of the requisites of robes, almsfood, lodgings and medicines for the sick. If it is due to a person that some (other) person refrains from onslaught on creatures, from taking what

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[1] Ānanda knew there was no gift higher than one made to the Teacher.

[2] This description of Mahāpajāpatī (except for the word *bahūpakāra*, of much service) is also ascribed to Ānanda at *Vin.* ii. 289.

[3] Making him do things with his hands and feet.

[4] Who, two or three times a day, washed him and gave him to eat and to drink, *MA.* v. 69.

[5] In preference to her own son, Nanda, whom she gave to foster-mothers.

[6] A teacher, *ācariya*. The behaviour of pupils and teachers towards one another is given at *Vin.* i. 44 *ff.*

[7] A pupil, *antevāsika*, *MA.* v. 70.

has not been given, from going wrongly among sense-pleasures, from lying speech, from occasions of sloth induced by intoxicants, I say of this person, Ānanda, that there is no proper requital in regard to that person, that is to say as regards greeting . . . medicines for the sick. If it is due to a person that some (other) person is possessed of unwavering confidence in the Awakened One, *dhamma* and the Order and of the moral habits pleasing to the ariyans, I say of this person, Ānanda, that there is no proper requital in regard to that person, that is to say as regards greeting . . . medicines for the sick. If it is due to a person that some (other) person is not doubtful about anguish, its origin, its stopping and the course leading to its stopping, I say of this person, Ānanda, that there is no proper requital in regard to that person, that is to say as regards greeting . . . medicines for the sick.

Now, Ānanda, there are these fourteen offerings graded as to individuals.[1] One gives a gift to a Tathāgata, perfected one, fully Self-Awakened One—this is the first offering graded as to individuals. One gives a gift to one enlightened for and by himself alone[2]—this is the second offering . . . One gives a gift to a Tathāgata's disciple who is one perfected—this is the third offering . . . One gives a gift to one faring along for the realisation of the fruit of perfection—this is the fourth offering . . . One gives a gift to a non-returner—this is the fifth offering . . . [**255**] One gives a gift to one faring along for the realisation of the fruit of non-returning—this is the sixth offering . . . One gives a gift to a once-returner—this is the seventh offering . . . One gives a gift to one faring along for the realisation of the fruit of once-returning—this is the eighth offering . . . One gives a gift to a stream-attainer—this is the ninth offering . . . One gives a gift to one faring along for the realisation of the fruit of stream-attainment —this is the tenth offering . . . One gives a gift to one who is beyond and without attachment to sense-pleasures[3]—this is the eleventh offering . . . One gives a gift to an ordinary person of moral habit—this is the twelfth offering . . . One gives a gift to an ordinary person of poor moral habit—this is the thirteenth offering . . . One gives a gift to an animal—this is the fourteenth offering graded as to individuals.

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[1] *pāṭipuggalikā dakkhiṇā*, the worth and merit of the offerings are reckoned according to the worth and merit of the recipient.

[2] *paccekabuddha*; he does not teach others.

[3] *bāhirake kāmesu vītarāge*, of which *MA*. v. 71 says *kammavādikiriyavādin hi lokiyapañcabhiññe*, in regard to the five mundane super-knowledges he is a speaker on the deed and on the efficacy of the deed.

As to this, Ānanda, when a gift has been given to an animal, it is expected that the offering (yields) a hundredfold;[1] when a gift has been given to an ordinary person of poor moral habit, it is to be expected that the offering (yields) a thousandfold. When a gift has been given to an ordinary person of moral habit, it is to be expected that the offering (yields) a hundred thousandfold. When a gift[2] has been given to one who is beyond and without attachment to sense-pleasures, it is to be expected that the offering (yields) a hundred thousandfold of crores. When a gift has been given to one faring along for the realisation of the fruit of stream-attainment,[3] it is to be expected that the offering (yields) what is incalculable and immeasurable. So what can be said of the stream-attainer ? What can be said of the one faring along for the realisation of the fruit of once-returning . . . of the once-returner . . . of one faring along for the realisation of the fruit of non-returning . . . of the non-returner . . . of one faring along for the realisation of the fruit of perfection . . . of one perfected . . . of a Tathāgata's disciple who is one perfected . . . of one enlightened for and by himself alone ? So what can be said of a Tathāgata, perfected one, fully Self-Awakened One ?

And there are these seven kinds of offerings to the Order, Ānanda: one gives a gift to both Orders with the Awakened One at the head[4] —this is the first offering to the Order.[5] One gives a gift to both Orders after the Awakened One has attained final nibbāna[6]—this is the second offering to the Order. One gives a gift to the Order of monks—this is the third offering to the Order. One gives a gift to the Order of nuns—this is the fourth offering to the Order. One gives a gift, saying, ' May so many monks and nuns [**256**] be specified for me by the Order '—this is the fifth offering to the Order. One

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[1] A hundred advantages, according to *MA*. v. 71; *cf*. *A*. iii. 42.

[2] From here to " So what can be said of a stream-attainer ? " is quoted at *MA*. i. 187 where this Discourse is called *Dakkhiṇāvisuddhisutta*.

[3] *MA*. v. 72 says even a lay-follower gone to the three Refuges is called one faring along for the fruit of stream-attainment.

[4] Or *Buddhapamukhe* may mean with the Buddha facing them or before them. For *MA*. v. 73 says " on one side is the Order of monks, on the other the Order of nuns, and the Teacher is sitting in the middle."

[5] This explains why, if Mahāpajāpatī gives a gift to the Order, the Lord will be honoured as well as the Order. This is an offering unequalled by any other, and neither the second nor any other reaches this highest offering, *MA*. v. 73.

[6] *parinibbute*. Bu. explains that an image is placed on a chair before both Orders, and having given everything first of all to the Teacher, it is then to be given to both Orders.

gives a gift, saying: ' May so many monks be specified for me by the Order '—this is the sixth offering to the Order. One gives a gift, saying, ' May so many nuns be specified for me by the Order '—this is the seventh offering to the Order.

But, Ānanda, in the distant future there will be those of the ariyan clan,[1] the yellow robes around their necks,[2] who will be of bad morality and evil character; and a gift will be given to the Order specially for these of bad morality. But when I, Ānanda, say that an offering to the Order is incalculable and immeasurable I by no means say that a gift graded as to individuals is of greater fruit than an offering to the Order.

There are these four purifications of offerings,[3] Ānanda. What four ? There is, Ānanda, the offering purified by the giver but not by the recipient. There is, Ānanda, the offering purified by the recipient but not by the giver. There is, Ānanda, the offering purified neither by the giver nor the recipient. There is, Ānanda, the offering purified both by the giver and the recipient.

And what offering, Ānanda, is purified by the giver but not by the recipient ? As to this, Ānanda, the giver is of moral habit and lovely character, the recipients are of poor morality and of evil character. It is thus, Ānanda, that an offering is purified by the giver but not by the recipient.

And what offering, Ānanda, is purified by the recipient but not by the giver ? As to this, Ānanda, the giver is of poor morality and evil character, the recipients are of moral habit and lovely character. It is thus, Ānanda, that an offering . . .

And what offering, Ānanda, is purified neither by the giver nor the recipient ? As to this, Ānanda, the giver is of poor morality and evil character and the recipients are of poor morality and evil character. It is thus, Ānanda, that an offering . . .

And what offering, Ānanda, is purified both by the giver and the recipient ? As to this, Ānanda, the giver is of moral habit and lovely character and the recipients are of moral habit and lovely [257] character. It is thus, Ānanda, that an offering is purified both by the giver and the recipient. These, Ānanda, are the four purifications in offerings."

Thus spoke the Lord; the Well-farer having spoken thus, the Teacher further said:

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[1] *gotrabhū*, see *G.S.* iv. 247. Defined at *Pug.* 12, 13.
[2] *kāsāvakaṇṭha*, as at *Dhp.* 307 = *Iti.* 43. [3] *Cf. A.* ii. 80.

Whoever, moral in habit, gives to the poor in moral habit
A gift rightfully acquired, the mind well pleased,[1]
Firmly believing in the rich fruit of kamma—
This is an offering purified by the giver.

Whoever, poor in moral habit, gives to those of moral habit
A gift unrightfully acquired, the mind not pleased,
Not believing in the rich fruit of kamma—
This is an offering purified by the recipient.

Whoever, poor in moral habit, gives to the poor in moral habit
A gift unrightfully acquired, the mind not pleased,
Not believing in the rich fruit of kamma—
This is an offering purified by neither.

Whoever, moral in habit, gives to those of moral habit
A gift rightfully acquired, the mind well pleased,
Firmly believing in the rich fruit of kamma—
I assert this gift to be of abundant fruit.

Whoever, without attachment,[2] gives to those without attachment
A gift rightfully acquired, the mind well pleased,
Firmly believing in the rich fruit of kamma—
I assert this gift to be a gift abundant in gain.

Discourse on the Analysis of Offerings:
The Twelfth

Division on Analysis:
The Fourth

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[1] *I.e.* with the Teaching. *Miln.* 258 quotes this verse and mentions this Sutta by name.

[2] *MA.* v. 77 says this means a non-returner here, for an arahant is wholly without attachment, *ekantavītarāga*, therefore a gift given by an arahant to an arahant is the chief of gifts. Because of his being without desire or attachment, a deed done by an arahant is neither skilled nor unskilled but remains in the position of its doing.

V. THE DIVISION OF THE SIXFOLD SENSE(-FIELD)

(Saḷāyatanavagga)

143. DISCOURSE ON AN EXHORTATION TO ANĀTHAPIṆḌIKA

(Anāthapiṇḍikovādasutta)

[258] THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the householder Anāthapiṇḍika was a sick man, in pain, grievously ill. And the householder Anāthapiṇḍika summoned a certain man and said to him: "Come you, my good man, approach the Lord; having approached, in my name salute the Lord's feet with your head and say to him: 'Revered sir, the householder Anāthapiṇḍika is a sick man, in pain, grievously ill; he salutes the Lord's feet with his head.' And then approach the venerable Sāriputta; having approached, in my name salute the venerable Sāriputta's feet with your head and say to him: 'Revered sir, the householder Anāthapiṇḍika . . . salutes the venerable Sāriputta's feet with his head.' And then say: 'Indeed, it would be good, revered sir, if the venerable Sāriputta, out of compassion, would approach the dwelling of the householder Anāthapiṇḍika.'"

When that man had answered the householder Anāthapiṇḍika in assent, saying, "Very well, reverend sir,"[1] he approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance that man spoke thus to the Lord: "Revered sir, the householder Anāthapiṇḍika is a sick man, in pain, grievously ill; he salutes the Lord's feet with his head." And he then approached the venerable Sāriputta; having approached and greeted the venerable Sāriputta, he sat down at a respectful distance. As he was sitting down at a respectful distance that man spoke thus to the venerable Sāriputta: "Revered sir, the householder Anāthapiṇḍika is a sick man . . . he salutes the venerable Sāriputta's feet with his head and speaks to him thus: Indeed it would be good, revered sir, if the venerable Sāriputta, out of compassion, would approach the dwelling of the householder Anāthapiṇḍika."

The venerable Sāriputta consented by becoming silent. Then

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[1] *bhante.*

the venerable Sāriputta clothed himself and, taking his bowl and robe, approached the dwelling of the householder Anāthapiṇḍika with the venerable Ānanda as his attendant; having approached, [**259**] he sat down on the appointed seat. As he was sitting down on the appointed seat the venerable Sāriputta spoke thus to the householder Anāthapiṇḍika: "I hope that you, householder, are getting better, I hope you are keeping going, I hope the painful feelings are lessening, not increasing, that a lessening in them is apparent, not an increase ?"

"I am not getting better, revered Sāriputta, I am not keeping going; my painful feelings are increasing, not lessening; an increase in them is apparent, not a lessening. Revered Sāriputta,[1] as a strong man might cleave one's head with a sharp-edged sword, even so, revered Sāriputta, do exceedingly loud winds rend my head. I am not better, revered Sāriputta, I am not keeping going; my grievously painful feelings are increasing, not lessening; an increase in them is apparent, not a lessening. As, revered Sāriputta, a strong man might clamp a turban on one's head with a tight leather strap, even so, revered Sāriputta, do I have very bad headaches. I am not better . . . an increase in them is apparent, not a lessening. As, revered Sāriputta, a skilled cattle-butcher or his apprentice might cut through the stomach with a sharp butcher's knife, even so, revered Sāriputta, do very strong winds cut through my stomach. I am not better . . . an increase in them is apparent, not a lessening. As, revered Sāriputta, two strong men, having taken hold of a weaker man by his limbs, might set fire to him, might make him sizzle up over a charcoal pit, even so, revered Sāriputta, there is a fierce heat in my body. I am not better, revered Sāriputta, I am not keeping going; my painful feelings are increasing, not lessening; an increase in them is apparent, not a lessening."

"Wherefore you, householder, must train yourself thus: (you must think), 'I will not grasp after vision and so will have no consciousness dependent on vision.' This is how you must train yourself, householder. Wherefore you, householder, must train yourself thus: (you must think), 'I will not grasp after hearing . . . smelling . . . tasting . . . body . . . mind . . . material shapes . . . sounds . . . smells . . . tastes . . . touches . . . mental objects and so will have no consciousness dependent on mental objects.' This is how you must train yourself, householder.

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[1] As at *M*. ii. 192-193.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after visual consciousness and so will have no consciousness dependent on visual consciousness.' This is how you must train yourself, householder. Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after auditory . . . olfactory . . . gustatory . . . bodily . . . mental consciousness and so will have no consciousness dependent on mental consciousness.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after visual impact and so will have no consciousness dependent on visual impact.' [**260**] This is how you must train yourself, householder. Wherefore, you, householder, must train yourself thus: (you must think), ' I will not grasp after auditory . . . olfactory . . . gustatory . . . bodily . . . mental impact and so will have no consciousness dependent on mental impact.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after feeling born of visual impact and so will have no consciousness dependent on feeling born of visual impact.' This is how you must train yourself, householder. Wherefore, you, householder, must train yourself thus: (you must think), ' I will not grasp after feeling born of auditory . . . olfactory . . . gustatory . . . bodily . . . mental impact and so will have no consciousness dependent on feeling born of mental impact.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after the element of extension and so will have no consciousness dependent on the element of extension ' This is how you must train yourself, householder. Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after the liquid element . . . the element of radiation . . . the element of motion . . . the element of space . . . the element of consciousness and so will have no consciousness dependent on the element of consciousness.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after material shape and so will have no consciousness dependent on material shape.' This is how you must train yourself, householder. Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after feeling

. . . perception . . . the habitual tendencies . . . consciousness and so will have no consciousness dependent on consciousness.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after the plane of infinite ether and so will have no consciousness dependent on the plane of infinite ether.' This is how you must train yourself, householder. Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after the plane of infinite consciousness . . . the plane of no-thing . . . [**261**] the plane of neither-perception-nor-non-perception and so will have no consciousness dependent on the plane of neither-perception-nor-non-perception.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after this world and so will have no consciousness dependent on this world.' This is how you must train yourself, householder. Wherefore you, householder, must train yourself thus: (you must think), ' I will not grasp after a world beyond and so will have no consciousness dependent on a world beyond.' This is how you must train yourself, householder.

Wherefore you, householder, must train yourself thus: (you must think), ' As I will not grasp after that which is here seen, heard, sensed, cognised, sought after, pondered over with the mind, I will have no consciousness dependent on it.' This is how you must train yourself, householder."

When this had been said, the householder Anāthapiṇḍika cried and shed tears. Then the venerable Ānanda spoke thus to the householder Anāthapiṇḍika: " Householder, are you holding on or are you sinking, householder ?"

" I, revered Ānanda, am not holding on, I am sinking.[1] Although the Teacher and monks who were developing their minds[2] visited

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[1] It seems necessary here to omit the *na* of Chalmers' text. For Anāthapiṇḍika was on the point of death and already failing or sinking. Otherwise one could translate, " I am not holding on (but) I am not sinking." Or as, " No, Ānanda, I am holding on, I am not sinking." But this appears to be against the context and against grammatical usage, for the plain negative answer, our " No," is never expressed by the word *na*, not.

[2] *manobhāvanīyo bhikkhū. Cf. manobhāvaniyo bhikkhu* at *A*. iii. 317, *Vv*. 34. 13; and the same expression, in the genitive plural, at *A*. v. 55, *S*. iii. 1, which *SA*. iii. 249-250 explains by *mana-vaḍḍhanaka*. It is possible that *bhikkhū* in the above *M*. passage should read *bhikkhu*, the reference then being to Sāriputta.

me for a long time, I have never yet heard reasoned talk such as this."

"Reasoned talk such as this, householder, does not (usually) occur for householders clad in white.[1] It is for those that have gone forth, householder, that reasoned talk such as this (usually) occurs."

"Well then, revered Sāriputta, let there occur reasoned talk such as this for householders clad in white. There are, revered Sāriputta, young men of family with but little dust in their eyes who, not hearing *dhamma*, are declining, but they could be learners of *dhamma*."[2]

And when the venerable Sāriputta and the venerable Ānanda had exhorted the householder Anāthapiṇḍika with this exhortation, they rose from their seats and departed. Soon after the venerable Sāriputta and the venerable [**262**] Ānanda had departed, the householder Anāthapiṇḍika at the breaking up of the body after dying arose in the Tusita group (of *devas*). And when the night was far spent the young *deva*[3] Anāthapiṇḍika, having illumined the whole of the Jeta Grove with his radiant beauty, approached the Lord;[4] having approached and greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, the young *deva* Anāthapiṇḍika addressed the Lord in verses:

"This[5] friendly Jeta Grove frequented by the Order of seers,[6]
Dwelt in by the King under Dhamma, is the generator of my joy.

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[1] This should not be taken to point to any esoteric element in the giving of the Teaching. Many passages could be adduced to show it was open to all who wanted to hear it; see especially *D.* ii. 100 and *S.* iv. 314-316. But as *MA.* v. 80 says, talk on giving was (usually) addressed to householders. This is what they wanted to hear, so why should they receive a talk that did not please them? *Paṭibhāti* is a semi-technical term; it might be translated here as "vouchsafe": a talk such as this is not (usually) vouchsafed (by monks) for householders: because it is not appropriate, since their mental development is not as a rule sufficiently advanced for them to appreciate it.

[2] As at *M.* i. 168, *Vin.* i. 5, where these words form part of Brahmā Sahampati's plea to the Buddha to teach *dhamma*. Brahmā however says that there are beings, *satta*, with but little dust in their eyes, instead of "young men of family," *kulaputtā*; but it was of these that Anāthapiṇḍika was thinking.

[3] I think *devaputta* may sometimes be a young or new *deva*, one who has just become a *deva*.

[4] *MA.* v. 80 says he wanted to speak praise of "my Jeta Grove," the Order of monks, the Tathāgata, the ariyan Way, and Sāriputta.

[5] As at *S.* i. 33. See notes at *K.S.* i. 46.

[6] *MA.* v. 81 paraphrases "seers," *isi*, by monks, *bhikkhu*.

Deed,[1] knowledge,[2] and Dhamma,[3] the highest moral life[4]—
By these are mortals purified,[5] not by clan nor wealth.
Accordingly the wise man, beholding his own goal,
Seeking Dhamma[6] judiciously, is thus purified therein.[7]
As Sāriputta in wisdom, in morality and calm,[8]
So let whatever monk has gone beyond be excellent in these."

Thus spoke the young *deva* Anāthapiṇḍika. The Lord was approving. And the young *deva* Anāthapiṇḍika thought: "The Lord approves of me," and having greeted the Lord, then and there he vanished keeping his right side towards him. Then the Lord towards the end of that night addressed the monks, saying:

"Monks, when this night was far spent a certain young *deva*, having illumined the whole of the Jeta Grove with his radiant beauty, approached me; having approached and greeted me, he stood at a respectful distance. As he was standing at a respectful distance, this young *deva* addressed me in verses:

'This friendly Jeta Grove . . .

. . . be excellent in these.'

[**263**] Thus spoke that young *deva*, monks. Thinking, 'The Lord approves of me,' and having greeted me, then and there he vanished keeping his right side towards me."

When this had been said, the venerable Ānanda spoke thus to the Lord: "Now, revered sir, could that have been the young *deva* Anāthapiṇḍika ? Revered sir, the householder Anāthapiṇḍika had unwavering confidence in the venerable Sāriputta."

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[1] "Here *kamma* is volition (striving) for the Way," *maggacetanā*, *MA*. v. 81. On *cetanā* as *kamma* see M. i. 391, *A*. iii. 415.

[2] *vijjā* is extra-sensory knowledge of the Way, *maggapaññā*, or it is right understanding and purpose (or thought), *MA*. v. 81.

[3] The *dhamma* belonging to concentration, *samādhipakkhikadhamma*. It therefore seems as if *dhamma* here, as sometimes elsewhere, is being used instead of *citta* or *samādhi* to represent the middle one of the three branches of the training: *sīla*, *samādhi* (or, *citta*), *paññā*. Or it means, as recognised at *MA*. v. 81, (right) endeavour, mindfulness and concentration.

[4] "The life of one established in moral conduct is the highest," Or, *sīla* is (right) speech, action and mode of livelihood, *MA*. v. 81.

[5] "Selves are purified by this eightfold Way," according to *MA*. v. 81 which, in its exegesis on *vijjā*, *dhamma* and *sīla*, has presented the factors of the Way.

[6] Either the *dhamma* belonging to concentration, or the *dhamma* of the five *khandhā* on which the teaching of the four truths of anguish centres.

[7] In this ariyan Way, or in these four truths, *MA*. v. 81.

[8] "is the best," *MA*. v. 81.

"It is good, it is good, Ānanda. All that could be obtained by reasoning, Ānanda, has been obtained by you. Ānanda, that young *deva* was Anāthapiṇḍika, no other."

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on an Exhortation to Anāthapiṇḍika:
The First

144. DISCOURSE ON AN EXHORTATION TO CHANNA

(Channovādasutta)

THUS have I heard: At one time[1] the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the venerable Sāriputta and the venerable Cunda the Great and the venerable Channa were staying on Mount Vulture Peak. At that time the venerable Channa was a sick man, in pain, grievously ill. And the venerable Sāriputta, emerging from solitary meditation towards evening, approached the venerable Cunda the Great; having approached, he spoke thus to the venerable Cunda the Great: "Let us go on, reverend Cunda, and approach the venerable Channa so as to ask about his illness."[2]

"Yes, reverend sir," the venerable Cunda the Great answered the venerable Sāriputta in assent. Then the venerable Sāriputta and the venerable Cunda the Great approached the venerable Channa; having approached, they exchanged greetings with the venerable Channa; [**264**] having conversed in a friendly and courteous way, they sat down at a respectful distance. As they were sitting down at a respectful distance, the venerable Sāriputta spoke thus to the venerable Channa: "I hope that you, reverend Channa, are getting better, I hope you are keeping going, I hope the painful feelings are lessening, not increasing, that a lessening in them is apparent, not an increase?"

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[1] This episode is also recorded at *S.* iv. 55 *ff.*

[2] *MA.* v. 82 says he said this as attending to the sick had been praised by the Lord (*Vin.* i. 302).

" I am not getting better, reverend Sāriputta, I am not keeping going; my grievously painful feelings . . .[1] . . . are increasing, not lessening; an increase in them is apparent, not a lessening. I will take a knife (to myself), I do not desire life."[2]

" Do not let the venerable Channa take a knife (to himself). The venerable Channa must go on living. We want the venerable Channa to go on living. If the venerable Channa has no beneficial foods, I will search for beneficial foods for the venerable Channa. If the venerable Channa has no beneficial medicines, I will search for beneficial medicines for the venerable Channa. If the venerable Channa has no suitable attendant, I will attend to the venerable Channa. Do not let the venerable Channa take a knife (to himself). The venerable Channa must go on living. We want the venerable Channa to go on living."

" Reverend Sāriputta, I am not without beneficial foods, I am not without beneficial medicines, nor am I without a suitable attendant. Moreover, reverend Sāriputta, for a long time have I waited on[3] the Teacher with satisfaction[4] (to him), not with lack of satisfaction[4] (to him). For this, reverend Sāriputta, is suitable in a disciple, that he should wait on the Teacher with satisfaction (to him), not with lack of satisfaction (to him). ' Channa the monk will take a knife (to himself) without incurring blame '[5]—remember this thus, reverend Sāriputta."

" We would question the venerable Channa on a particular matter if the venerable Channa grants us the opportunity for setting forth the question."[6]

" Ask, reverend Sāriputta; having heard (you) we will know (what to say)."

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[1] As at *M*. iii. 259, above, p. 310.

[2] *MA*. v. 82 says that as he could not endure the deadly pains and thought of taking a knife (with which to stab himself or cut this throat ?), he was an ordinary person, *puthujjana*.

[3] *paricinṇa*, as at *M*. i. 497 (*M.L.S*. ii. 175).

[4] *manāpena . . . no amanāpena*. According to the Comys. (*e.g. AA*. iii. 287, *SA* i. 78) derived from *appeti*, to flow into, or *appāyati*, to make full, to satisfy.

[5] *anupavajjaṁ . . . sattham āharissati*, lit. he will take an irreproachable, unblamed knife, *i.e.* in the karmic sense. According to *MA*. v. 82 his deed would be *anupapattika*, non-rebirthing, *appaṭisandhika*, not re-linking (as to consciousness). *SA*. ii. 371 reads *anupavattika*, not rolling on (in renewed births).

[6] As at *M*. iii. 15.

" Reverend Channa, do you regard the eye, visual consciousness, the things cognisable by visual consciousness as ' This is mine, this am I, [**265**] this is my self ' ? Reverend Channa, do you regard the ear, auditory consciousness . . . the nose, olfactory consciousness . . . the tongue, gustatory consciousness . . . the body, tactile consciousness . . . the mind, mental consciousness, the things cognisable by mental consciousness as ' This is mine, this am I, this is my self ' ?"

" Reverend Sāriputta, I regard the eye, visual consciousness, the things cognisable by visual consciousness . . . the mind, mental consciousness, the things cognisable by mental consciousness as ' This is not mine, this am I not, this is not my self.' "

" Reverend Channa, what do you see, what do you understand there is in the eye, in visual consciousness, in the things cognisable by visual consciousness . . . in the mind, in mental consciousness, in the things cognisable by mental consciousness that you regard the eye, visual consciousness, the things cognisable by visual consciousness . . . the mind, mental consciousness, the things cognisable by mental consciousness as ' This is not mine, this am I not, this is not my self ' ?"

" It is because I see cessation,[1] understand that there is cessation in the eye, reverend Sāriputta, in visual consciousness, in the things cognisable by visual consciousness . . . it is because I see cessation, understand that there is cessation in the mind, reverend Sāriputta, in mental consciousness, in the things cognisable by mental consciousness, that I, reverend Sāriputta, regard the eye, visual consciousness, the things cognisable by visual consciousness . . . the mind, mental consciousness, [**266**] the things cognisable by mental consciousness as ' This is not mine, this am I not, this is not my self.' "

When this had been said, the venerable Cunda the Great spoke thus to the venerable Channa:[2]

" Wherefore, reverend Channa, this teaching of the Lord should always be attended to: ' For[3] him who clings there is wavering; for him who clings not there is no wavering; if there is no wavering

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[1] *nirodha*, explained at *MA*. v. 82 = *SA*. ii. 372 as *khayavayaṁ*, destruction and waning.

[2] *SA*. ii. 372 says that Sāriputta, knowing Channa to be at the *puthujjana* stage, was silent and neither said " You are an average person " nor " You are cankerless." Cunda spoke so as to test Channa.

[3] This passage recurs at *Ud*. 81, *UdA*. 398, *Netti*, 65; *cf*. also *S*. ii. 67.

there is impassibility;[1] if there is impassibility there is no yearning;[2] if there is no yearning,[3] there is no coming and going;[4] if there is no coming and going, there is no deceasing and uprising; if there is no deceasing and uprising, there is no 'here' itself nor 'yonder' nor 'in between the two.' This is itself the end of anguish."

Then the venerable Sāriputta and the venerable Cunda the Great, having exhorted the venerable Channa with this exhortation, rose from their seats and departed. And not long after the departure of the venerable Sāriputta and the venerable Cunda the Great, the venerable Channa took a knife (to himself).[5] Then the venerable Sāriputta approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sāriputta spoke thus to the Lord: "Revered sir, a knife has been taken by the venerable Channa to himself. What is his bourn, what his future state?"

"Was it not face to face with you, Sāriputta, that the monk Channa declared (his) blamelessness?"[6]

"There is, revered sir, a village of the Vajjis called Pubbajira.[7] There are families there who were friends of the venerable Channa, families which sustained[8] him, families to be visited."[9]

"Indeed, Sāriputta, these families were friends of the monk Channa, families who sustained him, families to be visited. As far as this, Sāriputta, I do not say he was to be blamed.[10] But whoever,

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[1] Of body and mind, and in respect of the obstructions, *MA.* v. 83.

[2] *nati*, as at *M.* i. 115. *MA.* v. 83, *SA.* ii. 372 say *taṇhā*.

[3] *I.e.* for becoming, *MA.* v. 82 = *SA.* ii. 372.

[4] *āgatigati*, some vv. ll. giving *agatigati*. The Comys. says "what is called 'coming,' *āgati*, because of re-linking, what is called 'going,' *gati*, because of decease, these are not." *Cf. āgati gati cuti upapatti* at *D.* i. 162, etc.

[5] He cut his windpipe, but at that moment fell into the fear of dying. Knowing he was a *puthujjana*, he hastily applied insight and, mastering the *saṁkhārā*, attained arahantship and final nibbāna. See *K.S.* iv. 33, *n.* 1.

[6] *anupavajjatā*.

[7] *S.* iv. 59 reads Pubbavijjhana, v.l. Pubbavicira.

[8] *suhajjakulāni*. *Suhajja* would appear to be from Skrt. *suhyati*, to satisfy, gladden; rejoice; sustain, support.

[9] *upavajjakulāni*. Comys. explain as families to be approached or visited, *upasaṁkamitabbakulāni*. According to *C.P.D.*, s.v. *anupavajja*, it was Sāriputta who mistook *upavajja* for *upasaṁkamitabba*. He wondered whether, *MA.* v. 83, as Channa had these lay supporters he would have attained final nibbāna in the Lord's teaching. The Lord however said there was no gregariousness (which was not allowed to monks) between Channa and these families. Therefore there was no blame.

[10] *sa-upavajja*.

Sāriputta, lays down this body and grasps after another body, of him I say he is to be blamed.[1] The monk Channa did not do this;[2] the monk Channa took the knife (to himself) without incurring blame."

Thus spoke the Lord. Delighted, the venerable Sāriputta rejoiced in what the Lord had said.

Discourse on an Exhortation to Channa:
The Second

145. DISCOURSE ON AN EXHORTATION TO PUṆṆA

(Puṇṇovādasutta)

[**267**] THUS have I heard: At one time[3] the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the venerable Puṇṇa,[4] emerging from solitary meditation towards evening, approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Puṇṇa spoke thus to the Lord: "It would be good, revered sir, if the Lord would exhort me with an exhortation in brief so that I, having heard *dhamma* from the Lord, might abide alone, aloof, diligent, ardent, self-resolute."

"Well then, Puṇṇa, listen, attend carefully and I will speak."

"Yes, revered sir," the venerable Puṇṇa answered the Lord in assent. The Lord spoke thus:

"There are, Puṇṇa, material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. If a monk delights in these,[5] welcomes them and persists in cleaving to them, then, because he delights in them, welcomes them and persists in cleaving to them, delight uprises in him. I say,

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[1] *sa-upavajja.*

[2] *taṁ Channassa bhikkhuno n' atthi*, lit. "this was not (there was not this) for the monk Channa."

[3] As at *S.* iv. 60 *ff.*, *Divy.* 37-39.

[4] Verses at *Thag.* 70. See *ThagA.* i. 167-169 and *MA.* v. 85-92.

[5] That is, in both the eye and material shapes.

Puṇṇa, that from the uprising of delight is the uprising of anguish. There are, Puṇṇa, sounds cognisable by the ear . . . smells cognisable by the nose . . . tastes cognisable by the tongue . . . touches cognisable by the body . . . mental states cognisable by the mind . . . I say, Puṇṇa, that from the uprising of delight is the uprising of anguish.

And there are, Puṇṇa, material shapes cognisable by the eye . . . sounds cognisable by the ear . . . smells cognisable by the nose . . . tastes cognisable by the tongue . . . touches cognisable by the body . . . mental states cognisable by the mind, agreeable, pleasant, liked, connected with sensual pleasures, [**268**] alluring. If a monk does not delight in these, does not welcome them or persist in cleaving to them, then, because he does not delight in them, welcome them or persist in cleaving to them, delight is stopped in him. I say, Puṇṇa, that from the stopping of delight is the stopping of anguish.

And in what district will you stay, Puṇṇa, now that you have been exhorted by me with this exhortation in brief ?"

"There is a district called Sunāparanta.[1] I will stay there, revered sir, now that I have been exhorted by the Lord with this exhortation in brief."

"Puṇṇa, the people of Sunāparanta are fierce, the people of Sunāparanta are rough. If the people of Sunāparanta revile[2] and abuse you, Puṇṇa, how will it be for you there, Puṇṇa ?"

"If the people of Sunāparanta revile and abuse me, revered sir, it will be thus for me there: I will say, 'Goodly indeed are these people of Sunāparanta, indeed very goodly are these people of Sunāparanta in that they do not strike me a blow with their hands.' It will be thus for me here, Lord, it will be thus for me here, Well-farer."

"But if the people of Sunāparnata do strike you a blow with their hands, Puṇṇa, how will it be for you there, Puṇṇa ?"

"If the people of Sunāparanta strike me a blow with their hands, revered sir, it will be thus for me there: I will say, 'Goodly indeed are these people of Sunāparanta, indeed very goodly are these people

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[1] *MA.* v. 85 says he was a dweller in Sunāparanta, and there were four places there where he stayed. Two, however, were not suitable: the monastery in Samuddagiri was surrounded by magnetic rocks so it was impossible to pace up and down; and at Mātulagiri a huge flock of birds made a noise day and night.

[2] Or, "curse." See *B.D.* ii. 171, *n.* 3, also p. 269; also *B.D.* iii. 344 (*Vin.* iv. 309) where "revile" and "abuse" are defined much as they are at *MA.* v. 85.

of Sunāparanta in that they do not strike me a blow with clods of earth.' It will be thus for me here, Lord, it will be thus for me here, Well-farer."

"But if the people of Sunāparanta do strike you a blow with clods of earth, Puṇṇa, how will it be for you there, Puṇṇa ?"

"If the people of Sunāparanta . . . I will say, 'Goodly indeed are these people . . . in that they do not strike me a blow with a stick'[1] . . ."

[269] "But if the people of Sunāparanta do strike you a blow with a stick . . . ?"

"If the people of Sunāparanta . . . ' . . . in that they do not strike me a blow with a knife ' . . ."

"But if the people of Sunāparanta do strike you a blow with a knife . . . ?"

"If the people of Sunāparanta strike me a blow with a knife . . . ' . . . in that they do not deprive me of life with a sharp knife ' . . ."

"But if the people of Sunāparanta do deprive you of life with a sharp knife . . . ?"

"If the people of Sunāparanta deprive me of life with a sharp knife, revered sir, it will be thus for me there: I will say, 'There are disciples of the Lord who, disgusted by the body and the life-principle and ashamed of them, look about for a knife (with which to kill themselves).[2] I have come upon this very knife without having looked about for it.' It will be thus for me here, Lord, it will be thus for me here, Well-farer."

"It is good, Puṇṇa, it is good. You will be able to live in the district among the people of Sunāparanta possessed as you are of this taming and calm.[3] You, Puṇṇa, now do that for which you deem the time is right."

Then the venerable Puṇṇa, having rejoiced in what the Lord had said and having given thanks for it, rose from his seat and greeted the Lord keeping his right side towards him, packed away his lodging and, taking his bowl and robe, set out on tour for the Sunāparanta district. Walking on tour, he gradually arrived at the Sunāparanta district. While he was there the venerable Puṇṇa stayed in the district among the people of Sunāparanta. And

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[1] *MA.* v. 85 says a four-handed stick or a club of twigs.

[2] *satthahāraka*, or an assassin. But see Pārājika III (*Vin.* iii. 73) to which *MA.* v. 85 refers.

[3] *damupasama*. *MA.* v. 85 says that in this Sta. *dama* is *khanti*, forbearance or patience, and *upasama* has the same meaning.

during the same rainy season the venerable Puṇṇa established as many as five hundred lay-devotees, as many as five hundred female lay-devotees, and he realised the three knowledges. Then after a time the venerable Puṇṇa attained final nibbāna.[1]

A number of monks approached the Lord; having approached and greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord: "Revered sir, that [**270**] young man of family[2] named Puṇṇa who was exhorted by the Lord with an exhortation in brief, has died. What is his bourn, what his future state ?"

"Clever, monks, was Puṇṇa the young man of family; he followed after *dhamma* according to the various parts of *dhamma*; and he did not annoy me with questionings about *dhamma*. Puṇṇa the young man of family has gained final nibbāna, monks."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on an Exhortation to Puṇṇa:
The Third

146. DISCOURSE ON AN EXHORTATION FROM NANDAKA

(Nandakovādasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then Mahāpajāpatī the Gotamid with as many as five hundred nuns approached the Lord; having approached and greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, Mahāpajāpatī the Gotamid spoke thus to the Lord: "Revered sir,

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[1] *MA*. v. 92 says he attained final nibbāna in the element of nibbāna that has no substrate for rebirth remaining. The people reverenced his body for a week and then, having collected sweet scented sticks, they cremated it, took away the remains and built a cetiya.

[2] I do not know why Puṇṇa is here referred to as *kulaputta*. It is perhaps to show he died young.

let the Lord exhort the nuns; revered sir, let the Lord instruct the nuns; revered sir, let the Lord make a talk on *dhamma* for the nuns."

Now at that time the monks who were elders used to exhort the nuns in turn; but the venerable Nandaka[1] did not want to exhort the nuns in (his) turn.[2] So the Lord addressed the venerable Ānanda, saying: "Ānanda, whose turn is it today to exhort the nuns by turn?"

"It is Nandaka's turn, revered sir, to exhort the nuns by turn; but this venerable Nandaka, revered sir, does not want to exhort the nuns in (his) turn." Then the Lord addressed the venerable Nandaka, saying:

"Exhort the nuns, Nandaka; instruct the nuns, Nandaka; do you, brahman,[3] make a talk on *dhamma* for the nuns."

"Yes, revered sir," [**271**] answered the venerable Nandaka in assent to the Lord. He dressed in the early morning and, taking his bowl and robe, entered Sāvatthī for almsfood. When he had walked for almsfood in Sāvatthī, on returning from the alms-gathering after the meal he approached the King's Monastery[4] without a companion.[5] Those nuns saw the venerable Nandaka coming in the distance, and on seeing him they made ready a seat and set out water for (washing) the feet. The venerable Nandaka sat down on the seat made ready and as he was sitting down he washed his feet. And when those nuns had greeted the venerable Nandaka they sat down at a respectful distance. The venerable Nandaka spoke thus to those nuns as they were sitting down at a respectful distance:

"Sisters, there will be a talk by way of putting questions. Those who understand (each question) should say: 'We understand'; those who do not understand should say: 'We do not understand.'

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[1] At *A*. i. 25 he is called foremost of those who exhort nuns. Verses at *Thag*. 279-282. *MA*. v. 93-94 says that in a former life he had been head of 500 slaves and Mahāpajāpatī of 500 women slaves, and they were husband and wife. In this life the women were born as her companions and went forth with her.

[2] This was because in a previous birth he had been a king and they his concubines. He feared that anyone with recollection of former "habitations" would know this, and accuse him of wanting to see his former companions again.

[3] A term of high regard. The Buddha knew that only Nandaka could liberate the nuns.

[4] Rājakārāma, built by Pasenadi to the south of the city, corresponding to the Thūpārāma (at Anurādhapura), *MA*. v. 96. See *Jā*. ii. 15 and *D.P.P.N.*

[5] *atladutiya*, with oneself for companion, *i.e.* alone; see *C.P.D.*

But if anyone has any doubt or perplexity I should be questioned about it thus: ' How is this, revered sir ? What is the meaning of that ?' "

" So far, revered sir, we are pleased and satisfied with the master Nandaka in that the master Nandaka invites us."

" What do you think about this, sisters ? Is the eye permanent or impermanent ?"

" Impermanent, revered sir."

" But is what is impermanent, anguish or happiness ?"

" Anguish, revered sir."

" Is it right to regard that which is impermanent, anguish and liable to alteration as, ' This is mine, this am I, this is my self ' ?"

" No, revered sir."

" What do you think about this, sisters ? Is the ear . . . the nose . . . the tongue . . . the body . . . the mind permanent or impermanent ? . . . Is it right to [**272**] regard that which is impermanent, anguish and liable to alteration as ' This is mine, this am I, this is my self ' ?"

" No, revered sir. What is the reason for this ? Already, revered sir, by means of perfect intuitive wisdom it has been well seen by us as it really is that ' These six internal sense-fields are impermanent.' "

" It is good, sisters, it is good. For it is thus, sisters, that by means of perfect intuitive wisdom this is seen by an ariyan disciple as it really is. What do you think about this, sisters ? Are material shapes . . . sounds . . . smells . . . tastes . . . touches . . . mental states permanent or impermanent ? . . . Is it right to regard that which is impermanent, anguish and liable to alteration as ' This is mine, this am I, this is my self ' ?"

" No, revered sir. What is the reason for this ? Already, revered sir, by means of perfect intuitive wisdom it has been well seen by us as it really is that ' These six external sense-fields are impermanent.' "

" It is good, sisters, it is good. For it is thus, sisters, that by means of perfect intuitive wisdom this is seen by an ariyan disciple as it really is. What do you think about this, sisters ? Is visual consciousness . . . [**273**] . . . auditory consciousness . . . olfactory consciousness . . . gustatory consciousness . . . tactile consciousness . . . mental consciousness permanent or impermanent ?"

" Impermanent, revered sir."

" But is what is impermanent, anguish or happiness ?"

" Anguish, revered sir."

"Is it right to regard that which is impermanent, anguish and liable to alteration as 'This is mine, this am I, this is my self'?"

"No, revered sir. What is the reason for this? Already, revered sir, by means of perfect intuitive wisdom it has been well seen by us as it really is that 'These six classes of consciousness are impermanent.'"

"It is good, sisters, it is good. For it is thus, sisters, that by means of perfect intuitive wisdom this is seen by an ariyan disciple as it really is. It is, sisters, like the oil for lighting an oil-lamp which is impermanent and liable to alteration, and like the wick which is impermanent and liable to alteration, and like the flame which is impermanent and liable to alteration, and like the light which is impermanent and liable to alteration. If anyone, sisters, were to speak thus: 'The oil for lighting this oil-lamp is impermanent and liable to alteration, and the wick . . . and the flame is impermanent and liable to alteration, but that which is the light—that is permanent, lasting, eternal, not liable to alteration,' speaking thus, sisters, would he be speaking rightly?"

"No, revered sir. What is the reason for this? It is, revered sir, that if the oil for lighting this oil-lamp be impermanent and liable to alteration, and if the wick . . . and if the flame be impermanent and liable to alteration, all the more is the light impermanent and liable to alteration."

"Even so, sisters, if anyone should speak thus: 'These six internal sense-fields are impermanent and liable to alteration, but whatever pleasure or pain or neither pain nor pleasure I experience as a result of these six internal sense-fields—that is permanent, lasting, eternal, not liable to alteration,' speaking this, sisters, would he be speaking rightly?"

"No, revered sir. What is the reason for this? As a result of this or that condition, revered sir, these or those feelings arise. [**274**] From the stopping of this or that condition these or those feelings are stopped."

"It is good, sisters, it is good. For it is thus, sisters, that by means of perfect intuitive wisdom this is seen by an ariyan disciple as it really is. It is, sisters, like the roots of a great, stable and pithy tree . . . like the trunk . . . the branches and foliage which are impermanent and liable to alteration, and like the shade which is impermanent and liable to alteration. If anyone, sisters, were to speak thus: 'The roots . . . the trunk . . . the branches and foliage of this great, stable and pithy tree are impermanent and liable to

alteration, but that which is its shade—that is permanent, lasting, eternal, not liable to alteration,' speaking thus, sisters, would he be speaking rightly ?"

"No, revered sir. What is the reason for this ? It is, revered sir, that if the roots . . . the trunk . . . the foliage and branches of this great, stable and pithy tree are impermanent and liable to alteration, all the more is the shade impermanent and liable to alteration."

"Even so, sisters, if anyone should speak thus: 'These six external sense-fields are impermanent and liable to alteration, but whatever pleasure or pain or neither pain nor pleasure I experience as a result of these six external sense-fields—that is permanent, lasting, eternal, not liable to alteration,' speaking thus, sisters, would he be speaking rightly ?"

"No, revered sir. What is the reason for this ? As a result of this or that condition, revered sir, these or those feelings arise. From the stopping of this or that condition these or those feelings are stopped."

"It is good, sisters, it is good. For it is thus, sisters, that by means of perfect intuitive wisdom this is seen by an ariyan disciple as it really is. It is, sisters, as if a clever cattle-butcher or cattle-butcher's apprentice, having killed a cow, should dissect the cow with a butcher's sharp knife without spoiling the flesh within, without spoiling the outer hide, and with the butcher's sharp knife should cut, should cut around, should cut all around whatever tendons, sinews and ligaments there are there within; [**275**] and having cut, cut around, cut all around and removed the outer hide and, having clothed that cow in that self-same hide again, should then speak thus: 'This cow is conjoined with this hide as before.' Speaking thus, sisters, would he be speaking rightly ?"

"No, revered sir. What is the reason for this ? Although, revered sir, that clever cattle-butcher or cattle-butcher's apprentice, having killed a cow . . . having clothed that cow in that self-same hide again, might then speak thus: 'This cow is conjoined with this hide as before,' yet that cow is not conjoined with that hide."

"I have made this simile for you, sisters, so as to illustrate the meaning. This is the meaning here: 'the flesh within,' sisters, is a synonym for the six internal sense-fields. 'The outer hide,' sisters, is a synonym for the six external sense-fields. 'The tendons, sinews and ligaments within,' sisters, is a synonym for delight and attachment. 'The butcher's sharp knife,' sisters, is a synonym for the ariyan intuitive wisdom, the ariyan intuitive wisdom by which

one cuts, cuts around and cuts all around the inner defilements, the inner fetters and the inner bonds.

There are, sisters, these seven links in awakening[1] from the development and making much of which a monk, by the destruction of the cankers, having here and now realised by his own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering on them abides therein. What are the seven? Herein, sisters, a monk develops the link in awakening that is mindfulness and is dependent on aloofness, dependent on detachment, dependent on cessation, ending in abandoning; he develops the link in awakening that is investigation into things . . . that is energy . . . that is rapture . . . that is impassibility . . . that is concentration . . . he develops the link in awakening that is equanimity and is dependent on aloofness, dependent on detachment, dependent on cessation, ending in abandoning. These, sisters, are the seven links in awakening from the development and making much of which a monk . . . entering on them abides therein."

[**276**] Then the venerable Nandaka, having exhorted the nuns with this exhortation, dismissed them, saying: "Go, sisters, it is time."

Then these nuns, having rejoiced in what the venerable Nandaka had said and having given thanks, rose from their seats, greeted the venerable Nandaka keeping their right sides towards him, and approached the Lord; having approached and greeted the Lord, they stood at a respectful distance. The Lord spoke thus to these nuns as they were standing at a respectful distance: "Go, nuns, it is time." Then these nuns, having greeted the Lord, departed keeping their right sides towards him. Not long after these nuns had departed the Lord addressed the monks, saying:

"Monks, as on an Observance day, a fourteenth, there is neither doubt nor perplexity among the populace as to whether the moon is not full[2] or whether the moon is full, for the moon is then not full, even so, monks, although these nuns were delighted with Nandaka's teaching on *dhamma*, their aspirations were not fulfilled."

Then the Lord addressed the venerable Nandaka, saying: "Well

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[1] As at *M*. iii. 88. They are spoken of here according to *MA*. v. 96-97 because wisdom alone, without the seven links in awakening, is unable to cut off the defilements.

[2] *ūno chando, i.e.* one day less than full; the fifteenth being the day of the full moon.

then, Nandaka, you may exhort these nuns with this same exhortation again tomorrow."

" Yes, revered sir," the venerable Nandaka answered the Lord in assent.

Then the venerable Nandaka dressed in the early morning towards the end of that night and, taking his bowl and robe, entered Sāvatthī for almsfood . . . (*as above, p.* 323 *to p.* 327) . . . [**277**] . . . " Go, nuns, it is time." Not long after these nuns had departed the Lord addressed the monks, saying:

" Monks, as on an Observance day, a fifteenth, there is neither doubt nor perplexity among the populace as to whether the moon is not full or whether the moon is full, for the moon is then quite full, even so, monks, these nuns were delighted with Nandaka's teaching on *dhamma* and their aspirations were fulfilled. She who is the last nun[1] of these five hundred nuns is a stream-attainer, not liable to the Downfall; she is assured, bound for self-awakening."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on an Exhortation from Nandaka:
The Fourth

147. LESSER DISCOURSE ON AN EXHORTATION TO RĀHULA

(Cūḷarāhulovādasutta)

THUS have I heard: At one time[2] the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then as the Lord was in solitary meditation a reasoning arose in his mind thus: " Mature now in Rāhula are the things[3] that bring freedom to

[1] The last of all in so far as excellent qualities, *guṇa*, are concerned is a stream-attainer; the others are once-returners, non-returners and those whose cankers are destroyed, *MA*. v. 97.

[2] This Discourse also occurs at *S*. iv. 105-107.

[3] *dhammā*. Fifteen of them, *i.e.* the five *indriyas*, beginning with *saddhā*, are each purified in three ways; or five faculties of perception, *MA*. v. 98.

maturity[1] Suppose I were to train Rāhula further in the destruction of the cankers ?" And having dressed in the early morning the Lord, taking his bowl and robe, entered Sāvatthī for almsfood. When he had walked in Sāvatthī for almsfood, on returning from the alms-gathering after the meal he addressed the venerable Rāhula, saying: "Take your piece of cloth for sitting on,[2] Rāhula; we will go to the Blind Men's Grove[3] [**278**] for the day-sojourn."

"Yes, revered sir," answered the venerable Rāhula in assent to the Lord and, taking his piece of cloth for sitting on, he followed closely after the Lord. Now at that time various thousands of *devas* were following the Lord, thinking: "Today the Lord will train the venerable Rāhula further in the destruction of the cankers." Then the Lord plunged into the Blind Men's Grove and sat down on a seat made ready at the root of a tree. And the venerable Rāhula, having greeted the Lord, sat down at a respectful distance. The Lord spoke thus to the venerable Rāhula as he was sitting down at a respectful distance:

"What do you think about this, Rāhula ? Is the eye . . . are material shapes . . . is visual consciousness . . . [**279**] . . . is impact on the eye permanent or impermanent ? . . . Is the ear . . . the nose . . . the tongue . . . the body . . . the mind . . . are mental states . . . is mental consciousness . . . is impact on the mind permanent or impermanent ?"

"Impermanent, revered sir."

"But is what is impermanent, anguish or happiness ?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent, anguish, liable to alteration as, 'This is mine, that am I, this is my self' ?"

"No, revered sir."

"What do you think about this, Rāhula ? Is that which arises as feeling, perception, the habitual tendencies, consciousness because of impact on the eye . . . the ear . . . the nose . . . the tongue . . . the body . . . the mind permanent or impermanent ?"

"Impermanent, revered sir."

"But is what is impermanent, anguish or happiness ?"

"Anguish, revered sir."

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[1] *vimuttiparipācaniyā*. Mentioned at *MA*. iii. 126. These two sentences are quoted at *DA*. 50. The text should at least have a hyphen between *vimutti* and *paripācaniyā*.

[2] *nisīdana*, defined at *Vin*. iii. 232; see *B.D*. ii. 87, *n*. 2.

[3] *Andhavana*. See *B.D*. ii. 36, *n*. 3.

"And is it right to regard that which is impermanent, anguish, liable to alteration as, 'This is mine, this am I, this is my self'?"

"No, revered sir."

"Seeing thus, Rāhula, the instructed disciple of the ariyans turns away from the eye, he turns away from material shapes, he turns away from visual consciousness, he turns away from impact on the eye; and likewise he turns away from that which arises because of impact on the eye as feeling, perception, the habitual tendencies, consciousness. He turns away from the ear, he turns away from sounds; he turns away from the nose, he turns away from smells; he turns away from the tongue, he turns away from tastes; he turns away from the body, he turns away from touches; he turns away from the mind, he turns away from mental states, he turns away from mental consciousness, he turns away from impact on the mind; and likewise he turns away from that which [**280**] arises because of impact on the mind as feeling, perception, the habitual tendencies, consciousness. In turning away he is dispassionate; by dispassion he is freed; in freedom is the knowledge that he is freed, and he comprehends: Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so."

Thus spoke the Lord. The venerable Rāhula rejoiced in what the Lord had said. While this exposition was being given the venerable Rāhula's mind was freed from the cankers without grasping. And to those various thousands of *devas* there arose the dustless, stainless vision of *dhamma*[1] that, 'whatever is liable to uprising all that is liable to stopping.'

Lesser Discourse on an Exhortation to Rāhula:
The Fifth

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[1] *MA.* v. 99 states that in the Exhortation to Upāli and the *Dīghanakha Sutta* this means the first Way; in the *Brahmāyu Sutta* the three fruits; but here the four Ways and the four fruits are to be understood, for some of these *devas* were stream-attainers, some once-returners, non-returners and those whose cankers were destroyed.

148. DISCOURSE ON THE SIX SIXES

(Chachakkasutta)

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus:

"I will teach you *dhamma*, monks, lovely in the beginning, lovely in the middle, lovely at the ending. With the spirit and the letter I will proclaim to you the Brahma-faring, utterly complete, quite purified, that is to say the Six Sixes. Listen to it, attend carefully and I will speak."

"Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"Six internal sense-fields are to be understood, six external sense-fields are to be understood, six classes of consciousness are to be understood, six classes of sensory impingement are to be understood, six classes of feeling are to be understood, six classes of craving are to be understood.

When it is said, 'Six internal sense-fields are to be understood' in reference to what is it said? It is in reference to the sense-field of eye, the sense-field of ear, the sense-field of nose, the sense-field of tongue, the sense-field of body, the sense-field of mind. When it is said, 'Six internal sense-fields are to be understood' it is said in reference to this. This is the first Six.

[**281**] When it is said, 'Six external sense-fields are to be understood,' in reference to what is it said? It is in reference to the sense-field of material shapes, the sense-field of sounds, the sense-field of smells, the sense-field of tastes, the sense-field of touches, the sense-field of mental states. When it is said, 'Six external sense-fields are to be understood,' it is said in reference to this. This is the second Six.

When it is said, 'Six classes of consciousness are to be understood,' in reference to what is it said? It is in reference to the visual consciousness that arises because of eye and material shapes; the auditory consciousness that arises because of ear and sounds; the

olfactory consciousness that arises because of nose and smells; the gustatory consciousness that arises because of tongue and tastes; the bodily consciousness that arises because of body and touches; the mental consciousness that arises because of mind and mental states. When it is said, 'Six classes of consciousness are to be understood,' it is said in reference to this. This is the third Six.

When it is said, 'Six classes of (sense-)impingement are to be understood,' in reference to what is it said? It is in reference to the visual consciousness that arises because of eye and material shapes—the meeting of the three is sensory impingement;[1] the auditory consciousness that arises because of ear and sounds—the meeting of the three is sensory impingement; the olfactory consciousness that arises because of nose and smells—the meeting of the three is sensory impingement; the gustatory consciousness that arises because of tongue and tastes—the meeting of the three is sensory impingement; the bodily consciousness that arises because of body and touches—the meeting of the three is sensory impingement; the mental consciousness that arises because of mind and mental states—the meeting of the three is sensory impingement. When it is said, 'Six classes of sensory impingement are to be understood,' it is said in reference to this. This is the fourth Six.

When it is said, 'Six classes of feeling are to be understood,' in reference to what is it said? It is in reference to the visual consciousness that arises because of eye and material shapes—the meeting of the three is sensory impingement; conditioned by sensory impingement is feeling; the auditory consciousness that arises because of ear and sounds . . . the olfactory consciousness that arises because of nose and smells . . . the gustatory consciousness that arises because of tongue and tastes . . . the bodily consciousness that arises because of body and touches . . . the mental consciousness that arises because of mind and mental states—the meeting of the three is sensory impingement; conditioned by sensory impingement is feeling. When it is said, 'Six classes of feeling are to be understood,' it is [**282**] said in reference to this. This is the fifth Six.

When it is said, 'Six classes of craving are to be understood,' in reference to what is it said? It is in reference to the visual consciousness that arises because of eye and material shapes—the meeting of the three is sensory impingement, conditioned by sensory impingement is feeling, conditioned by feeling is craving; the

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[1] *Cf. M.* i. 111.

auditory consciousness that arises because of ear and sounds . . . the olfactory consciousness that arises because of nose and smells . . . the gustatory consciousness that arises because of tongue and tastes . . . the bodily consciousness that arises because of body and touches . . . the mental consciousness that arises because of mind and mental states—the meeting of the three is sensory impingement, conditioned by sensory impingement is feeling, conditioned by feeling is craving. When it is said, 'Six classes of craving are to be understood,' it is said in reference to this. This is the sixth Six.

If anyone should say, 'Eye is self,' that is not fitting.[1] For the arising of the eye is to be seen and its decaying. Since its arising and decaying are to be seen one would thus be brought to the stage of saying: 'Self arises in me and passes away.'[2] Therefore if anyone should say, 'Eye is self,' that is not fitting; in this way eye is not-self. If anyone should say, 'Material shapes are self' . . . 'Visual consciousness is self' . . . 'Impact on the eye is self' . . . 'Feeling is self' [**283**] . . . therefore if anyone should say, 'Feeling is self,' that is not fitting; in this way eye is not-self, material shapes are not-self, visual consciousness is not-self, impact on the eye is not-self, feeling is not-self. If anyone should say, 'Craving is self' that is not fitting. For the arising of craving is to be seen and its decaying. Since its arising and decaying are to be seen one would thus be brought to the stage of saying: 'Self arises in me and passes away.' Therefore if anyone should say, 'Craving is self,' that is not fitting; in this way eye is not-self, material shapes are not-self, visual consciousness is not-self, impact on the eye is not-self, feeling is not-self, craving is not-self. If anyone should say, 'Ear is self' . . . 'Nose is self' . . . 'Tongue is self' . . . 'Body is self' . . . 'Mind is self' . . . 'Mental states are self' . . . 'Mental consciousness is self' . . . 'Impact on the mind is self,' that is not fitting . . . in this way mind is not-self, mental states are not-self, mental consciousness is not-self, impact on the mind is not-self. If anyone should say, 'Feeling is self,' that is not fitting. For the arising of feeling is to be seen and its decaying. Since [**284**] its arising and decaying are to be seen one would thus be brought to the stage of saying: 'Self arises in me and passes away.' Therefore if anyone should say, 'Feeling is self,' that is not fitting; in this way mind is not-self, mental states are not-

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[1] *na uppajjati*, glossed as *na yujjati* at *MA*. v. 100.
[2] *veti*, glossed as *vigacchati nirujjhati* at *MA*. v. 100.

self, mental consciousness is not-self, impact on the mind is not-self, feeling is not-self. If anyone should say, ' Craving is self,' that is not fitting. For the arising of craving is to be seen and . . . Therefore if anyone should say, ' Craving is self,' that is not fitting; in this way mind is not-self, mental states are not-self, mental consciousness is not-self, impact on the mind is not-self, feeling is not-self, craving is not-self.

But this, monks, is the course leading to the arising of 'own body': one says with regard to eye . . . material shapes . . . visual consciousness . . . impact on the eye . . . feeling . . . craving . . . ear . . . nose . . . tongue . . . body . . . mind . . . mental states . . . mental consciousness . . . impact on the mind . . . feeling . . . craving that ' This is mine, this am I, this is my self.'

And this, monks, is the course leading to the stopping of ' own body ': one says with regard to eye . . . material shapes . . . visual consciousness . . . impact on the eye . . . feeling . . . craving . . . ear . . . nose . . . tongue . . . body . . . mind . . . mental states . . . mental consciousness . . . impact on the mind . . . feeling [**285**] . . . craving that ' This is not mine, this am I not, this is not my self.'

Monks, visual consciousness arises because of eye and material shapes, the meeting of the three is sensory impingement; an experience arises conditioned by sensory impingement that is pleasant or painful or neither painful nor pleasant. He, being impinged on by a pleasant feeling, delights, rejoices and persists in cleaving to it; a tendency to attachment is latent in him.[1] Being impinged on by a painful feeling, he grieves, mourns, laments, beats his breast and falls into disillusion; a tendency to repugnance is latent in him. Being impinged on by a feeling that is neither painful nor pleasant, he does not comprehend the origin nor the going down nor the satisfaction nor the peril of that feeling nor the escape from it as it really is; a tendency to ignorance is latent in him. That he, monks, not getting rid of the tendency to attachment to a pleasant feeling, not driving out the tendency to repugnance for a painful feeling, not rooting out the tendency to ignorance concerning a feeling that is neither painful nor pleasant, not getting rid of ignorance, not making knowledge arise, should here and now be an end-maker of anguish—this situation does not exist.

Monks, auditory consciousness arises because of ear and sounds . . . mental consciousness arises because of mind and mental states,

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[1] For attachment, repugnance and ignorance, *cf*. *M*. i. 303 *f*.

the meeting of the three is sensory impingement; an experience arises . . . (*as above*) . . . not getting rid of ignorance, not making knowledge arise, should here and now be an end-maker of anguish —this situation does not exist.

[**286**] Monks, visual consciousness arises because of eye and material shapes . . . auditory consciousness arises because of ear and sounds . . . olfactory consciousness arises because of nose and smells . . . gustatory consciousness arises because of tongue and tastes . . . bodily consciousness arises because of body and touches . . . mental consciousness arises because of mind and mental state; the meeting of the three is sensory impingement; an experience arises conditioned by sensory impingement that is pleasant or painful or neither pleasant nor painful. He, being impinged on by a pleasant feeling, does not delight, rejoice or persist in cleaving to it; a tendency to attachment is not latent in him. Being impinged on by a painful feeling, he does not grieve, mourn, lament, beat his breast or fall into disillusion; a tendency to repugnance is not latent in him. Being impinged on by a feeling that is neither painful nor pleasant, he comprehends the origin and the going down and the satisfaction and the peril of that feeling and the escape as it really is, a tendency to ignorance is not latent in him. That he, monks, by getting rid of any tendency to attachment to a pleasant feeling, by driving out any tendency to repugnance for a painful feeling, by rooting out any tendency to ignorance concerning a feeling that is neither painful nor pleasant, by getting rid of ignorance, by making knowledge arise, should here and now be an end-maker of anguish—this situation exists.

Seeing this thus, monks, the instructed disciple of the ariyans turns away from eye, turns away from material shapes, turns away from visual consciousness, turns away from impact on the eye, turns away from feeling, turns away from craving. He turns away from ear, he turns away from sounds . . . He turns away from nose, he turns away from smells . . . He turns away from tongue, he turns away from tastes . . . He turns away from body, he turns away from touches . . . He turns away from mind, he turns away from mental states, he turns away from mental consciousness, he turns away from impact on the mind, he turns away from feeling, he turns away from craving. Turning away [**287**] he is dispassionate; by dispassion he is freed; in freedom is the knowledge that he is freed, and he comprehends: Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said. And while this exposition was being given the minds of as many as sixty monks were freed from the cankers without grasping.[1]

Discourse on the Six Sixes:
The Sixth

149. DISCOURSE PERTAINING TO THE GREAT SIXFOLD (SENSE-)FIELD

(Mahāsaḷāyatanikasutta)[2]

THUS have I heard: At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, the great sixfold (sense-)field. Listen to it, attend carefully and I will speak." "Yes, revered sir," the monks answered the Lord in assent. The Lord spoke thus:

"Monks, (anyone) not knowing, not seeing eye as it really is, not knowing, not seeing material shapes . . . visual consciousness . . . impact on the eye as it really is, and not knowing, not seeing as it really is the experience, whether pleasant, painful or neither painful nor pleasant, that arises conditioned by impact on the eye, is attached to the eye, is attached to material shapes, is attached to

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[1] *MA.* v. 101 says that besides the sixty monks who became arahants when the Buddha first gave this Discourse, on each occasion of its preaching by Sāriputta or Moggallāna or eighty of the great Elders a like number attained arahantship. Later, each time Maliyadeva, an Elder (see *Mhvs.* p. 262) preached it at sixty different places in Ceylon, sixty monks attained arahantship. Once, after it had been preached by Tipiṭaka-Cūḷanāga, a thousand monks did so.

[2] Some MSS. read Saḷāyatanavibhaṅgasutta, Discourse on the Analysis of the Sixfold Sense-field, but this is the title of *M.* Sta. No. 137; there is no Cūḷa-Sutta of this name, and *mahā* with *saḷāyatanika*, as found in the first paragraph above, appears to refer to the subject-matter rather than to the Discourse itself, as in Sta. No. 136.

visual consciousness, is attached to impact on the eye; and as for that experience, whether pleasant, painful or neither painful nor pleasant, that arises conditioned by impact on the eye—to that too is he attached. While he, observing the satisfaction, is attached, bound and infatuated, the five groups of grasping go on to future accumulation.[1] And his craving, which is connected with again-becoming, accompanied by attachment and delight, finding its pleasure here and there, increases in him. And his physical anxieties increase, [288] and mental anxieties increase, and physical torments increase, and mental torments increase, and physical fevers increase, and mental fevers increase. He experiences anguish of body and anguish of mind.

Monks, (anyone) not knowing, not seeing ear as it really is . . . nose . . . tongue . . . body . . . mind as it really is, not knowing, not seeing mental states as they really are, not knowing, not seeing mental consciousness as it really is, not knowing, not seeing impact on the mind as it really is and not knowing, not seeing as it really is the experience . . . (*as above*) . . . and mental fevers increase. He experiences anguish of body and anguish of mind.

But (anyone), monks, knowing and seeing eye as it really is, knowing and seeing material shapes . . . visual consciousness . . . impact on the eye as it really is, and knowing, seeing as it really is the experience, whether pleasant, painful or neither painful nor pleasant, that arises conditioned by impact on the eye, is not attached to the eye nor to material shapes nor to visual consciousness nor to impact on the eye; and that experience, whether pleasant or painful or neither painful nor pleasant, that arises conditioned by impact on the eye—neither to that is he attached. While he, observing the peril is not attached, bound or infatuated, the five groups of grasping go on to future diminution.[2] And his craving, which is connected with again-becoming, accompanied by attachment and delight, finding its pleasure here and there, decreases in him. And his physical anxieties decrease, and mental anxieties decrease, and bodily torments . . . and mental torments . . . and bodily fevers decrease, [289] and mental fevers decrease. He experiences happiness of body and happiness of mind.

Whatever is the view of what really is, that is for him right view;[3]

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[1] *upacaya*, piling up, conservation—karmic in nature.

[2] *apacaya*, falling away.

[3] *MA*. v. 104 says that the sophist, *vitaṇḍavādin*, taking his stand on this Discourse, holds that the transcendental Way is fivefold.

whatever is aspiration for what really is, that is for him right aspiration; whatever is endeavour for what really is, that is for him right endeavour; whatever is mindfulness of what really is, that is for him right mindfulness; whatever is concentration on what really is, that is for him right concentration. And his past acts of body, acts of speech and mode of livelihood have been well purified. So does this ariyan eightfold Way go on to development and fulfilment for him. While this ariyan eightfold Way is being developed by him thus the four arousings of mindfulness also go on to development and fulfilment, and the four right efforts . . . and the four bases of psychic power . . . and the five controlling faculties . . . and the five powers . . . and the seven links in awakening go on to development and fulfilment. And in him these two things occur simultaneously:[1] calm and insight. By superknowledge he understands those things that should be understood by superknowledge; by superknowledge he gets rid of those things that should be got rid of by superknowledge; by superknowledge he develops those things that should be developed by superknowledge; by superknowledge he realises those things that should be realised by superknowledge.

And what, monks, are the things that should be understood by superknowledge? The five groups of grasping is the answer to this, that is to say, grasping after material shape, grasping after feeling, grasping after perception, grasping after the habitual tendencies, grasping after consciousness—these are the things that should be understood by superknowledge. And what are the things, monks, that should be got rid of by superknowledge? Ignorance and the craving for becomings—these are the things that should be got rid of by superknowledge. And what are the things, monks, that should be developed by superknowledge? Calm and insight—these are the things that should be developed by superknowledge. And what, [**290**] monks, are the things that should be realised by superknowledge? Knowledge and freedom—these are the things that should be realised by superknowledge.

And (anyone), monks, knowing and seeing ear as it really is . . . nose . . . tongue . . . body . . . mind as it really is . . . mental states . . . mental consciousness . . . impact on the mind as it really is, and knowing, seeing as it really is the experience, whether pleasant, painful or neither painful nor pleasant, that arises conditioned by impact on the mind, is not attached to the mind nor to mental

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[1] *yuganandhā ti ekakkhaṇikayugannadhā*, *MA*. v. 104.

states nor to mental consciousness nor to impact on the mind; and that experience, whether pleasant or painful or neither painful nor pleasant, that arises conditioned by impact on the mind—neither is he attached to that . . . and his mental fevers decrease. He experiences happiness of body and happiness of mind.

Whatever is the view of what really is, that is for him right view . . . And his past acts of body, acts of speech and mode of livelihood have been well purified. So does this ariyan eightfold Way go on to development and fulfilment for him . . . And what, monks, are the things that should be realised by superknowledge? Knowledge and freedom—these are the things that should be realised by superknowledge."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse pertaining to the Great Sixfold (Sense-)Field:
The Seventh

150. DISCOURSE TO THE PEOPLE OF NAGARAVINDA

(Nagaravindeyyasutta)

THUS have I heard: At one time, the Lord, walking on tour among the Kosalans together with a large Order of monks, arrived at the brahman village of the Kosalans called Nagaravinda. The brahman householders of Nagaravinda heard it said that " Indeed, the recluse Gotama, gone forth from the Sakyan clan, and walking on tour among the Kosalans together with a large Order of monks, [**291**] has arrived at Nagaravinda. A lovely reputation concerning the recluse Gotama has gone abroad thus: He is indeed the Lord, perfected one . . . It is good to see perfected ones such as this." Then the brahman householders of Nagaravinda approached the Lord; having approached him, some exchanged greetings with the Lord and having conversed in a friendly and courteous way, they sat down at a respectful distance; some, having saluted the Lord with joined palms, sat down at a respectful distance; some, having informed

the Lord of their names and clans, sat down at a respectful distance; some, becoming silent, sat down at a respectful distance. The Lord spoke thus to the brahman householders of Nagaravinda as they were sitting down at a respectful distance:

"If, householders, wanderers belonging to other sects should question you thus: 'Householders, what kind of recluses and brahmans should not be revered, reverenced, esteemed or honoured?' you, householders, being questioned thus, could answer thus: 'Those recluses and brahmans who are not devoid of attachment, not devoid of aversion, not devoid of confusion in regard to material shapes cognisable by the eye, whose minds are not inwardly tranquillised, who fare along now evenly, now unevenly[1] in body, speech and thought—recluses and brahmans such as these are not to be revered, reverenced, esteemed or honoured. What is the reason for this? It is that while[2] we, who are not devoid of attachment, not devoid of aversion, not devoid of confusion in regard to material shapes cognisable by the eye, our minds not inwardly tranquillised, fare along now evenly, now unevenly in body, speech and thought, it is yet not seen by them that this even-faring of ours is the higher. Therefore these worthy recluses and brahmans are not to be revered, reverenced, esteemed or honoured. Those recluses and brahmans who are not devoid of attachment . . . confusion in regard to sounds . . . smells . . . tastes . . . touches cognisable by the body . . . mental states cognisable by the mind, whose minds are not inwardly tranquillised, who fare along now evenly, now unevenly in body, speech and thought—recluses and brahmans such as these are not to be revered . . . or honoured. What is the reason for this? It is that while we, who are not devoid of attachment, not devoid of aversion, not devoid of confusion in regard to mental states cognisable by the mind, [**292**] our minds not inwardly tranquillised, fare along now evenly, now unevenly in body, speech and thought, it is yet not seen by them that this even-faring of ours is the higher. Therefore these worthy recluses and brahmans are not to be revered, reverenced, esteemed or honoured.' If you, householders, are questioned thus, you could answer those wanderers belonging to other sects thus.

But if, householders, wanderers belonging to other sects should question you thus: 'Householders, what kind of recluses and

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[1] *samavisama*; *MA*. v. 105 says that at times they fare along evenly, at times unevenly.

[2] *pi hi*, though.

brahmans should be revered, reverenced, esteemed and honoured ?' you, householders, being questioned thus, could answer thus: 'Those recluses and brahmans who are devoid of attachment, aversion and confusion in regard to material shapes cognisable by the eye, whose minds are inwardly tranquillised, who fare the even-faring[1] in body, speech and thought—recluses and brahmans such as these are to be revered . . . and honoured. What is the reason for this ? It is that while we, who are not devoid of attachment, aversion and confusion, our minds not inwardly tranquillised, fare along now evenly, now unevenly in body, speech and thought, it is yet seen by them that this even-faring of ours is the higher. Therefore these worthy recluses and brahmans are to be revered . . . and honoured. Those worthy recluses and brahmans who are devoid of attachment . . . aversion . . . confusion in regard to sounds . . . smells . . . tastes . . . touches cognisable by the body . . . mental states cognisable by the mind, whose minds are inwardly tranquillised, who fare the even-faring in body, speech and thought—recluses and brahmans such as these are to be revered . . . and honoured. What is the reason for this ? It is that while we, who are not devoid of attachment . . . aversion . . . confusion, our minds not inwardly tranquillised, fare along now evenly, now unevenly in body, speech and thought, it is yet seen by them that this even-faring of ours is the higher. Therefore these worthy recluses and brahmans are to be revered, reverenced, esteemed and honoured.' If you, householders, are questioned thus, you could answer those wanderers belonging to other sects thus.

If, householders, wanderers belonging to other sects should question you thus: 'But what grounds do the venerable ones[2] have, what is the authority by which you, venerable ones, should speak thus: Certainly, those venerable ones [**293**] are either devoid of attachment or are practising for the driving out of attachment, they are either devoid of aversion or are practising for the driving

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[1] *samacariyaṁ caranti.*

[2] *ke pan' āyasmantānaṁ ākārā*, lit.: What are the venerable ones' grounds ? Here too, in the same sentence, the wanderers appear to address the householders as *āyasmanto*, although this form is both nom. and voc. pl. The householders, on the other hand, appear to address the wanderers both as *āvuso*, " your reverences " (a few lines lower down) and as *āyasmanto*. The question: What grounds do the venerable ones have . . . by which you, venerable ones, should speak thus: *yena tumhe āyasmanto evaṁ vadetha*, is balanced by the answer: These, your reverences, are the grounds . . . by which we, venerable ones, speak thus, *yena mayaṁ āyasmanto evaṁ vadema*.

out of aversion; they are either devoid of confusion or are practising for the driving out of confusion.' If you are questioned thus, householders, you could answer these wanderers belonging to other sects thus: 'Those venerable ones frequent remote lodgings in lonely forest glades. But there are not there material shapes cognisable by the eye, sounds cognisable by the ear, smells cognisable by the nose, tastes cognisable by the tongue, touches cognisable by the body[1] such as having been seen, heard, smelt, tasted or touched over and over again, could delight them. These, your reverences, are the grounds, this is the authority by which we, venerable ones, speak thus: Certainly, those venerable ones are either devoid of attachment or are practising for the driving out of attachment; they are either devoid of aversion or are practising for the driving out of aversion; they are either devoid of confusion or are practising for the driving out of confusion.' If you, householders, are questioned thus, you could answer those wanderers belonging to other sects thus."

When this had been said, the brahman householders of Nagaravinda spoke thus to the Lord: "It is excellent, good Gotama, it is excellent, good Gotama. As, good Gotama, one might set upright what had been upset . . . May the revered Gotama accept us as lay-disciples going for refuge from this day forth for as long as life lasts."

Discourse to the People of Nagaravinda:
The Eighth

151. DISCOURSE ON COMPLETE PURITY FOR ALMS-GATHERING

(Piṇḍapātapārisuddhisutta)

THUS have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Then the venerable Sāriputta, emerging from solitary meditation towards

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[1] *MA.* v. 105 says the five strands of sense-pleasures as such are not meant here, but women; and it quotes *A.* i. 1, "I behold no other single thing that more obsesses a man's mind than a woman."

evening, approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. The Lord spoke thus to the venerable Sāriputta as he was sitting down at a respectful distance: [**294**] "Your faculties are very bright, Sāriputta, your complexion very pure, very clear. In which abiding are you, Sāriputta, now abiding in the fulness thereof?"

"Abiding in (the concept of) emptiness do I, revered sir, now abide in the fulness thereof."[1]

"It is good, Sāriputta, it is good. You, Sāriputta, are now indeed abiding in fulness in the abiding of great men.[2] For this is the abiding of great men, Sāriputta, that is to say (the concept of) emptiness. Wherefore, Sāriputta, if a monk should desire: 'May I now abide in fulness in the abiding in (the concept of) emptiness,' that monk should consider thus, Sāriputta: 'On the road by which I entered the village for almsfood or in the part in which I walked for almsfood or on the road by which I left the village after (walking for) almsfood—did I have there in my mind desire or attachment or aversion or confusion or sensory reaction in regard to material shapes cognisable by the eye?'

If, Sāriputta, a monk while considering knows thus: 'On the road by which I entered the village and in the part . . . I had there in my mind desire . . . or sensory reaction in regard to material shapes cognisable by the eye'—that monk, Sāriputta, should make an effort to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus: 'On the road by which I entered the village . . . I had there in my mind no desire or attachment or aversion or confusion or sensory reaction in regard to material shapes cognisable by the eye'—that monk, Sāriputta, with rapture and joy can forsake[3] these, training himself day and night in states that are skilled.

And again, Sāriputta, a monk should consider thus: 'On the road by which I entered the village . . . did I have there in my mind desire or attachment or . . . sensory reaction in regard to sounds cognisable by the ear . . . smells cognisable by the nose . . . tastes cognisable by the tongue . . . touches cognisable by the body . . . mental states cognisable by the mind?'

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[1] *Cf. Vin.* ii. 304, and *M.* iii. 104.

[2] This is the abiding of Buddhas, individual Buddhas, Tathāgatas and great disciples, *MA.* v. 106.

[3] *vihātabbaṁ*, from *vijahati*; but *G.S.* iii. 220 (*A.* iii. 307) translates it in parallel passage as though derived from *viharati*.

[**295**] If, Sāriputta, a monk while considering knows thus: 'On the road by which I entered the village . . . I had there in my mind desire . . . or sensory reaction in regard to sounds cognisable by the ear . . . mental states cognisable by the mind'—that monk, Sāriputta, should make an effort to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk . . . that monk, Sāriputta, with rapture and joy can forsake these, training himself night and day in states that are skilled.

And again, Sāriputta, a monk should consider thus: 'Are the five strands of sense-pleasures got rid of by me? . . . Are the five hindrances got rid of by me?' If, Sāriputta, a monk while considering knows thus: 'The five strands of sense-pleasures . . . the five hindrances have not been got rid of by me,' he should make an effort to get rid of them. But if while considering he knows that they have been got rid of, then, Sāriputta, that monk with rapture and joy can forsake them, training himself day and night in states that are skilled.

And again, Sāriputta, a monk should consider thus: 'Do I fully understand the five groups of grasping?' If while considering he knows that he does not fully understand them, that monk, Sāriputta, should make an effort to understand them fully. But if, Sāriputta, a monk [**296**] while considering knows that he does understand them fully, then, Sāriputta, that monk with rapture and joy can forsake them, training himself day and night in states that are skilled.

And again, Sāriputta, a monk should consider thus: 'Are the four applications of mindfulness developed by me? . . . Are the four right efforts . . . the four bases of psychic power . . . the five controlling faculties . . . the five powers . . . the seven links in awakening . . . is the ariyan eightfold Way developed by me?' If, Sāriputta, while a monk is considering he knows in regard to each that it is not developed by him, he should make an effort to develop it. But if, Sāriputta, a monk while considering knows that each is developed by him . . . [**297**] then, Sāriputta, that monk with rapture and joy can forsake them, training himself day and night in states that are skilled.

(*The same with* calm *and* insight.)

And again, Sāriputta, a monk should consider thus: 'Are knowledge and freedom realised by me?' But if, Sāriputta, a monk while considering knows: 'Knowledge and freedom are not realised

by me,' that monk, Sāriputta, should make an effort to realise knowledge and freedom. But if, Sāriputta, that monk while considering knows: ' Knowledge and freedom are realised by me '— that monk, Sāriputta, with rapture and joy can forsake them, training himself day and night in states that are skilled.

Sāriputta, all those recluses and brahmans in the distant past who completely purified themselves for alms-gathering did so only after having reflected over and over again in these ways. And, Sāriputta, all those recluses and brahmans in the distant future who will completely purify themselves for alms-gathering will do so only after having reflected over and over again in these ways. And, Sāriputta, all those recluses and brahmans who at present completely purify themselves for alms-gathering do so only after having reflected over and over again in these ways. Wherefore, Sāriputta, this is how you must train yourself: ' I will completely purify myself for alms-gathering after having reflected over and over again.' This is how you, Sāriputta, must train yourself."

Thus spoke the Lord. Delighted, the venerable Sāriputta rejoiced in what the Lord had said.

Discourse on Complete Purity for Alms-gathering:
The Ninth

152. DISCOURSE ON THE DEVELOPMENT OF THE SENSE-ORGANS[1]

(Indriyabhāvanāsutta)

[298] THUS have I heard: At one time the Lord was staying near Kajaṅgalā in the Mukhelu Grove.[2] Then the brahman youth Uttara, a pupil of Pārāsariya,[3] approached the Lord; having approached

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[1] One of the chief difficulties in this Discourse in the translation of the terms *indriya* and *bhāvanā*. The term *indriya* might be rendered "controlling faculties," as it appears to mean at *Vin.* i. 294 and which is apparently the only other canonical passage where the compound *indriyabhāvanā* occurs as such, although there is also a *M.* context (iii. 81) where we find *pañcannaṁ indriyānaṁ bhāvanānuyogaṁ*, the practice of the development (or, mind-development) of the five controlling faculties: of faith, energy, mindfulness, concentration and wisdom. Since, in these two passages, the *indriyas* are associated at least with some (*Vin.* i. 294), if not all (*M.* iii. 81 *f.*) of the seven groups of the *bodhipakkhiyadhammā* (things helpful to enlightenment), it may be assumed that in such contexts *indriya* means controlling faculty. But on the other hand, *indriya* can also mean sense-organ, and I believe that, from the internal evidence of this Discourse, it has this meaning here. One may usefully *cf. S.* v. 73 *f.* which is partially concerned with *indriyasaṁvara*, control of the sense-organs of eye, etc., for this is a passage that states that whether the material shapes that a monk sees are liked or disliked, he remains unmoved (or, stands firm, *ṭhita*) in body and mind, his mind inwardly well established, *susaṇṭhita*, and freed. And this is presumably tantamount to the "equanimity remains," *upekhā saṇṭhāti*, of our *M.* Sta.

Bhāvanā, the second part of the compound, means developing or producing, with a strong secondary implication that such developing is done by the mind, and is therefore a mind-development such as gives the ariyan control over the sense-data he perceives so that, if he wish, he may abide not perceiving their impurity, etc., but with equanimity in regard to their impingement on him. He therefore trains his sense-organs not to respond in wrong ways to sensory stimuli, and develops such control over them that he will remain unaffected by them and indifferent as to whether he likes them, dislikes them or neither dislikes nor likes. That the impingement of sense-data is inevitable while a man is still alive is nowhere denied in the Pali canon; but response to them, even noticing them may be stopped in deep meditation where all is stilled.

[2] The Grove was full of trees of this name. Variant readings are: Mukheḷuvana, Muñcelu-, Suveḷu-, and Veḷuvana.

[3] On the possible identity with Pārāpariya (verses at *Thag.* 72ff.) see *Pss. Breth.* p. 295, note; and *DPPN.*, *s.v.* Indriyabhāvanā Sutta and Pārāpariya Thera.

him, he exchanged greetings with the Lord, and when he had conversed in a friendly and courteous way he sat down at a respectful distance. The Lord spoke thus to the brahman youth Uttara, a pupil of Pārāsariya, as he was sitting down at a respectful distance: "Uttara, does Pārāsariya the brahman teach the development of the sense-organs to his disciples ?"

"Good Gotama, the brahman Pārāsariya teaches the development of the sense-organs to his disciples."

"But in what way, Uttara, does Pārāsariya the brahman teach the development of the sense-organs to his disciples ?"

"As to this, good Gotama, one should not see material shapes with the eye, one should not hear sounds with the ear. It is thus, good Gotama, that the brahman Pārāsariya teaches the development of the sense-organs to his disciples."

"This being so, Uttara, then according to what Pārāsariya the brahman says a blind man must have his sense-organ developed, a deaf man must have his sense-organ developed. For a blind man, Uttara, does not see material shape with his eye, nor does a deaf man hear a sound with his ear."

When this had been said, the brahman youth Uttara, a pupil of Pārāsariya, sat silent, ashamed, his shoulders drooped, his face downcast, brooding, speechless. Then the Lord, knowing that Uttara, a pupil of Pārāsariya, was sitting silent, ashamed . . . brooding, speechless, addressed the venerable Ānanda, saying: "Ānanda, the brahman Pārāsariya teaches his disciples the development of the sense-organs in one way;[1] but in the discipline for an ariyan the incomparable development of the sense-organs is otherwise."[1]

"It is the right time for this, Lord, it is the right time for this, Well-farer, that the Lord [**299**] should teach the incomparable development of the sense-organs (as it is) in the discipline for an ariyan. When the monks have heard the Lord, they will remember."

"Well than, Ānanda, listen, attend carefully and I will speak."

"Yes, revered sir," the venerable Ānanda answered the Lord in assent. The Lord spoke thus:

"And what, Ānanda, is the incomparable development of the sense-organs in the discipline for an ariyan ? As to this, Ānanda, when a monk has seen a material shape with the eye there arises what is liked, there arises what is disliked, there arises what is both

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[1] *aññathā . . . aññathā.*

liked and disliked.[1] He comprehends thus: 'This that is liked is arising in me, this that is disliked is arising, this that is both liked and disliked is arising, and this that arises is because it is constructed, is gross. (But) this is the real, this the excellent, that is to say equanimity.' So whether what is arising in him is liked, disliked or both liked and disliked, it is (all the same) stopped in him, and equanimity remains.[2] Ānanda, it is as if a man with vision, having opened his eyes should close them, or having closed them should open them. Even so, Ānanda, such is the speed, such the swiftness, such the ease with which anything that has arisen, whether it is liked, disliked or both liked and disliked, is (all the same) stopped in him, and equanimity remains. In the discipline for an ariyan, Ānanda, this is called the incomparable development of the sense-organs in regard to material shapes cognisable by the eye.

And again, Ānanda, when a monk has heard a sound with the ear there arises what is liked, there arises what is disliked, there arises what is both liked and disliked. He comprehends thus: . . . and equanimity remains. Ānanda, as a strong man can snap his fingers with ease, even so, Ānanda, such is the speed, such the swiftness, such the ease with which anything that has arisen, whether it is liked, disliked or both liked and disliked, is (all the same) stopped in him, and equanimity remains. In the discipline for an ariyan, Ānanda, this is called the incomparable development of the sense-organs in regard to sounds cognisable by the ear.

And again, Ānanda, when a monk has smelt a smell with the nose there arises what is liked . . . and equanimity remains. As, [**300**] Ānanda, the rain-drops slide off a lotus-leaf that is slightly on the slant and do not remain, even so, Ānanda, such is the speed . . . with which anything that has arisen . . . is stopped in him, and equanimity remains. In the discipline for an ariyan, Ānanda, this is called the incomparable development of the sense-organs in regard to smells cognisable by the nose.

And again, Ānanda, when a monk has tasted a flavour with the tongue there arises what is liked . . . and equanimity remains. As, Ānanda, when a fleck of mucus has collected on the tip of his tongue a strong man can easily spit it out, even so, Ānanda, such is the speed . . . with which anything that has arisen . . . is stopped in him, and equanimity remains. In the discipline for an ariyan, Ānanda, this

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[1] *manāpāmanāpaṁ.*

[2] *upekhā saṇṭhāti.*

is called the incomparable development of the sense-organs in regard to flavours cognisable by the tongue.

And again, Ānanda, when a monk has felt a touch with the body there arises what is liked . . . and equanimity remains. As, Ānanda, a strong man can stretch out his bent arm or can bend back his outstretched arm, even so, Ānanda, such is the speed . . . with which anything that has arisen . . . is stopped in him, and equanimity remains. In the discipline for an ariyan, Ānanda, this is called the incomparable development of the sense-organs in regard to touches cognisable by the body.

And again, Ānanda, when a monk has cognised a mental state with the mind there arises what is liked . . . and equanimity remains. It is, Ānanda, as if a man might let two or three drops of water fall into a red-hot iron vessel daily. Slow, Ānanda, would be the falling of the drops of water, yet quickly would they be destroyed and consumed. Even so, Ānanda, such is the speed . . . with which anything that arises . . . is stopped in him, and equanimity remains. In the discipline for an ariyan, Ānanda, this is called the incomparable development of the sense-organs in regard to mental states cognisable by the mind.

Even so, Ānanda, is the incomparable development of the sense-organs in the discipline for an ariyan.

And what, Ānanda, is a learner's course? As to this, Ānanda, when a monk has seen a material shape with the eye there arises what is liked, there arises what is disliked, there arises what is both liked and disliked. Because there has arisen what is liked, because there has arisen what is disliked, because there has arisen what is both liked and disliked, he is troubled about it, ashamed of it, loathes it. [**301**] When he has heard a sound with the ear, smelt a smell with the nose, tasted a flavour with the tongue, felt a touch with the body, cognised a mental state with the mind there arises what is liked, there arises what is disliked, there arises what is both liked and disliked. Because there has arisen what is liked, because there has arisen what is disliked, because there has arisen what is both liked and disliked, he is troubled about it, ashamed of it, loathes it. Just so, Ānanda, is a learner's course.

And what, Ānanda, is the ariyan whose sense-organs are developed? As to this, Ānanda, when a monk has seen a material shape with the eye . . . heard a sound with the ear . . . smelt a smell with the nose . . . tasted a flavour with the tongue . . . felt a touch with the body . . . cognised a mental state with the mind there

arises what is liked, there arises what is disliked, there arises what is both liked and disliked. If he desire thus: ' May I abide not perceiving impurity in impurity,'[1] he abides there not perceiving impurity. If he desire: ' May I abide perceiving impurity in purity,' he abides there perceiving impurity. If he desire: ' May I abide not perceiving impurity in impurity and in purity,' he abides there not perceiving impurity. If he desire: ' May I abide perceiving impurity in purity and impurity,' he abides there perceiving impurity. If he desire: ' May I, having avoided both impurity and purity, [**302**] abide in equanimity, mindful and clearly conscious,' he abides there in equanimity, mindful and clearly conscious. Even so, Ānanda, is the ariyan whose sense-organs are developed.

Thus, Ānanda, there has been taught by me the incomparable development of the sense-organs (as it is) in the discipline for an ariyan, there has been taught a learner's course, there has been taught the ariyan whose sense-organs are developed. Whatever, Ānanda, is to be done out of compassion by a teacher seeking the welfare of his disciples and compassionate for them, that has been done by me for you. These, Ānanda, are the roots of trees, these are empty places. Meditate, Ānanda, do not be slothful, do not be remorseful later. This is our instruction for you."

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on the Development of the Sense-organs:
The Tenth

Division of the Sixfold (Sense-)field:
The Fifth

TOLD ARE THE FINAL FIFTY

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[1] At *Pṭs.* ii. 212 this and the following are called *ariyā iddhi.* The explanations that are given there are found also at *MA.* v. 108.

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