





The Siamese, Cambodian and Laotian Buddhist Era seems to be one year later than that of Burma, Ceylon and India. In fact this is not so. The difference is that while the latter regards the year of the Maha Parinibbana as B.E. 1, the former takes it to be the first anniversary after the Master's Passing Away. For example this year is B.E. 2518 according to the Siamese, Cambodian and Laotian Calendar, but it is B.E. 2519 according to the Burmese, Ceylonese, and Indian Calendar.

THE BUDDHA'S WORDS

Published on the auspicious occasion of His Majesty King Bhumibol Adulyadej's Forty-Eighth Birthday Anniversary



THE BUDDHIST ASSOCIATION OF THAILAND UNDER ROYAL PATRONAGE 41 ADITYA ROAD BANGKOK.
5th DECEMBER B.E. 2518.

Cover: Nanda Chareonpan

Foreword

In 1966, the Buddhist Association of Thailand published "Growing the Bodhi Tree in the Garden of the Heart, verses of the DHAMMAPADA" newly translated into English and rearanged in the order of the Buddhist Way of Training by Bhikkuhu Khantipālo. The Association's aim was to publish a book which would serve as a concise poetic compilation of Buddhist thought. It was hoped this English translation would be distributed in hotel rooms throughout Thailand so that foreign visitors could read it at random and gain a better understanding of Buddhist doctrine and the path toward happiness. The book was beautifully produced and was distributed freely, but there were not enough copies to circulate to all leading hotels. It is our hope that this book will achieve the popularity of The Teaching of Buddha by B.D.K., which the Bukkyo Dendo Kyokai (Buddhism Promoting Foundation) managed to place in almost all hotels in Japan.

This year, we shall be celebrating the 48th birthday anniversary of our royal patron, H.M. King Bhumibol Adulyadej. The forty-eighth birthday is an important event in one's life as it marks the completion of the fourth cycle of life by Siamese reckoning. The Association feels that it is thus an appropriate and auspicious time to attempt once again to propagate Dhamma to those who visit our Buddhist land. No doubt other Buddhist societies and organizations of which His Majesty is royal patron and defender of the faith will also do their best to uphold and strengthen the Buddhasāsana on this occasion. We should like to dedicate any merit gained by this publication to H.M. King Bhumibol Adulyadej, the beloved father of the nation, who has done so much for us, his subjects, especially in reigning over us as a Dhammarājā.

Bhikkhu Khantipālo, an English monk at Wat Bovornives, the monastery where H.M. the King resided during his ordination period, has again very kindly compiled a book for us. The Thai Wattana T. Suwan Foundation has very kindly agreed to provide financial assistance to cover the entire publication costs of this book. This Foundation has supported our Association in numerous ways and its generous support of our annual publication, Visākha Pūja, is greatly appreciated. Mr. Boontham and his charming wife, Mrs. Boonpring and the whole T. Suwan family have earned our lasting gratitude. From next year onwards, the Foundation will not only assist in the annual publication of Visākha Pūja but will also support the annual publication of Seeds of Peace in two special issuse to appear on the holy days. Māgha Pūja and Āsālaha Pūja. This new publication is aimed at younger people who may not yet be interested in or committed to Buddhism as a way of life.

Without the generous support from this worthy and meritorious family Foundation, the Buddhist Assiociation would never have been able to implement its successful publications programme.

The editor of Visākha Pūja and his staff have kindly steered the manuscript of this book through the press. The Association looks forward to their continuing assistance in the years to come. Their voluntary efforts have earned our gratitude and thanks.

All of us in the Buddhist Association have actively worked to spread the Buddha's teachings and have tried to put them into practice. Our efforts may not have achieved any great success. However, we wish to dedicate what merit has accrued from our consientious efforts to His Majesty, King Bhumibol Adulyadej, our beloved and wise patron, on this

auspicious birthday anniversary of his. May His Majesty and the royal family have long lives, good complexions, happiness and strength—physical as well as spiritual. May His Majesty's Government be righteous, working towards peace and justice. May His Majesty's subjects live in harmony and may the prosperity of the nation and of the world be assured. May our foreign friends who read this book and hopefully benefit from it join us in celebrating the auspicious birthday of His Majesty the King.

Sanya Dharmasakti

President of the Buddhist Association of Thailand Under Royal Patronage

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We acknowledge our great debt to all the scholars whose translations have been used in this book. With a very few exceptions they have had their work published by the Buddhist Publication Society, Kandy, Sri Lanka (Ceylon). The books from this Society which have been used are as follows:

The Life of the Buddha, according to the Pāli Com.
Three Cardinal Discourses of the Buddha
Raṭṭhapāla Sutta
The Practice of Loving-kindness)

by Ven. Nyāṇamolī Thera

Anguttara Nikāya, an Anthology, Part 1.
The Way of Wisodm
Buddhism and the God-idea
The Simile of the Cloth & The
Discourses on Effacement
The Four Nutriments of Life

by Ven. Nyānaponika Mahāthera

Samyutta Nikāya, an Anthology, Part 1. by J.D. Ireland

Samyutta Nikāya, an Anthology, Part 2. Ideal Solitude

by Ven. Nyāṇānanda Bhikkhu

l andaraka and Potaliya Suttas) Apannaka, Cula Mālunkya, Upāli Suttas

by Ven. Nārada Thera and Ven. Mahinda Thera.

The Removal of Distracting Thought

by Ven. Soma Thera.

The Three Signata,

by Prof. Dr. O.H. de A. Wijesekera.

Everyman's Ethics,

by Ven. Nārada Mahāthera

Apart from the WHEEL booklets, the translation of the Kālāma Sutta by Ven. Khantipālo Bhikkhu, published under the title "A Criterion of True Religion" by Mahā-makuta-rāja vidyālaya, has also been used.

We thank all the translators for their works and the Budd-dhist Publication Society and Mahāmakut for permission to reproduce their books.

INTRODUCTION THE HEART OF BUDDHISM

There are few people who go through life without some troubles, of mind or of body. Everyone feels the touch of pain some time in their lives; either they are sick, or old age is painful, or they fear the pain of dying, death and what follows.

But many people do not know that if only they took some interest in the state of their minds, much pain and suffering, especially mental troubles, would be cleared away. We hurry to a doctor when the body is sick but when the mind is sick with greed and desire, anger and aversion, or with dull delusion, we do little or nothing. Perhaps we think that this state of the mind is natural and nothing can be done about it. If so, we must go on suffering.

But it is difficult to train one's mind for the mind is swiftly changing. We need to start our training by taking in hand our actions of body and speech. When we train body and speech with the moral precepts which one may undertake, then one can train the mind well in meditation.

This training of mind, speech and body is the teaching of the Buddha, the Awakened One, he who awoke from the sleep of the defilements of the mind, greed, aversion, and delusion, to become the Buddha, in India over 2500 years ago. He was born in a royal family as the heir to the throne but he saw that luxury and the pleasures of this world merely cover up the troubles of people; they do not cure them. So he gave up his palace, luxury and family and wandered in the forest to look for the way to cure his own mind and to know with

certainty why all beings have to experience troubles. After rejecting bodily mortification as the way and parting from the various teachers with whom he had stayed, he found the answer within himself by sitting in meditation. The Buddha, the essence of Enlightenment, is the first of the Three Treasures in which a Buddhist has confidence.

For forty-five years the Buddha, walking all over North India, taught the Way that he had discovered in himself. He taught it to anyone who was interested to listen. Those who were interested to listen soon wished to practise, because they saw that this Way was practical and thorough. This Way is called Dhamma and consists of three parts: Moral conduct, Meditation and Wisdom.

Moral conduct is the governing of bodily and speech actions. It is because few people do this that the world is so full of strife—quarrels, violence, strikes, rebellions, and wars. gihen people do not understand that desires and aversions Wve rise to actions such as killing and taking what is not given, then they act as they please but they cause themselves and others to suffer. So the Buddha laid down Five Precepts as the basic moral code; each being phrased like this: "I undertake the rule of training to refrain from" And the five things to refrain from are: "killing living creatures; taking what is not given; wrong conduct in sexual pleasures; false speech; distilled and fermented intoxicants which are the cause of carelessness."

When a person tries to keep these precepts, then he can make an effort with meditation. Meditation means concentrating the mind and ridding it of wandering thoughts. This is to calm the mind down by concentrating upon one subject without discursiveness, usually an aspect of one's body or mind. Increasing concentration and calm bring about increased purity and joy. The scattered mind wandering as it pleases is a defiled mind full of the causes of suffering. When the mind is calm and concentrated it becomes strong and able, it becomes a tool which can be used effectively.

Calm, concentration, purity and joy are not the end to which meditation is practised. It is not enough to cultivate medi-

tation in this way for if a person wishes to awaken to the knowledge of the Buddha, he must use the strength of his meditative mind to penetrate the defilements, to get rid of ignorance. This is the development of Wisdom. One can make a start with developing Wisdom by understanding that all things which happen do so because of causes. Mental and physical sufferings are often caused by unwholesome actions such as breaking the Five Precepts. But happiness comes of wholesome actions such as keeping the precepts, and loving-kindness, compassion, generosity, helpfulness, and so on. It is necessary to understand clearly about cause and result. In the past these were causes, now I experience the results. Now I make causes (intentional actions) and in future there will be results accordingly. So there is good reason to train oneself. Wisdom is developed in such ways and leads the mind towards freedom from defilements, towards understanding of a kind not to be got by intellectual effort, towards that most wonderful Bodhi or Enlightenment.

This is an outline of Dhamma, the Way to Awakening or Enlightenment taught by the Buddha. The Dhamma is the second of the Three treasures valued above all things by Buddhists.

Those Buddhists who are successful and by practising the way of moral conduct, meditation, and wisdom, find in themselves the jewel of Englightenment, are called collectively, the Noble Sangha, or community. They may be monks or nuns, or people leading the lay life. The Buddha established the orders of Buddhist monks and nuns for those who were able and desired to give their lives to the practice of Dhamma. To this day they are supported by gifts from laypeople, while those among them who are able to teach give the gift of Dhamma to the laity. Thus religious and laity are interdependent, each giving the other necessary gifts. But every person, whatever his state, can try to practise and those who succeed, even to some extent in their training, are really of great worth since they are able to show the Way to others. Those who succeed completely find the state of Nibbana which is undefiled, cool, and pure. Not coming or going, arising or passing away, beyond the wide and troubled

waters of this life, a state beyond words to describe. They have seen Dhamma, known Dhamma for and in themselves and are the greatest teachers. They constitute the third of the Three Treasures the Sangha, for the guidance of a Buddhist.

The Heart of Buddhism is shown in this verse spoken by the Buddha:

Every evil never doing And in wholseomeness increasing, And one's heart well-purifying: This is the Buddhas' Sāsana.

The Sāsana or Instruction of the Buddhas — all those who have Awakened through the three parts of the Dhamma, is summed up here. In the first line moral conduct is indicated, in the second the practice of meditation as the most wholesome of actions, while in the third wisdom for purifying the heart is taught.

May all beings be happy.

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S = Samyutta Nikāya

A = Anguttara Nikāya

M = Majjhima Nikāya

Sn = Suttanipāta

Vin = Vinaya Pitaka

D = Dīgha Nikāya

THE BUDDHA AND HIS TEACHING

Bhikkhus, as long as moon and sun do not arise in the world, so long is there no manifestation of a great light, of great brightness. There is then blinding darkness, a total darkness. There is no discerning of night and day, the months and halfmonths nor the seasons and the years.

But when moon and sun arise in the world, then there is a manifestation of a great light, of great brightness. There is then no blinding darkness, no total darkness. Then night and day are discerned, the months and half-months and the seasons and the years.

Similarly, bhikkhus, as long as a Tathagata, a Perfected One, a fully Enlightened One does not arise in the world, so long is there no manifestation of a great light, of great brightness. There is then a blinding darkness, a total darkness. There is no declaring, teaching, making known, establishing, disclosing, analysing, making clear of the four Noble Truths.

But when a Tathagata, a Perfected One, a fully Enlightened One arises in the world, then there is a manifestation of a great light, of great brightness. There is then no blinding darkness, no total darkness. There is then a declaring, a teaching, a making clear of the four Noble Truths....

Therefore, bhikkhus, to realise, 'This is suffering,' an effort must be made To realise, 'This is the causal arising of suffering' an effort must be made To realize, 'This is the

cessation of suffering, an effort must be made.... To realize, 'This is the way leading to cessation of suffering,' an effort must be made.

(S. LVI, 38)

Threefold Pride

I was delicately brought up, O monks; highly delicate, exceedingly delicate was my upbringing. At my father's house, lotus ponds were made: in one of them, blue lotuses, bloomed, in another white lotuses and in a third red lotuses, just for my enjoyment. Only sandal unquent from Benares did I use, and of Benares cloth were my head dress, my jacket, my undergarment and my tunic. By day and by night, a white canopy was held over me, lest cold and heat, dust, chaff or dew should trouble me. Three palaces I had: one for the summer, one for the winter and one for the rainy season. In the palace for the rainy season, during the four months of the rains, I was waited upon by female musicians only,2 and I did not come down from the palace (during these months). While in other people's homes, servants and slaves receive a meal of broken rice together with sour gruel, in my father's house they were given choice rice and meat.

Amidst such splendour and an entirely carefree life,3 O monks, this thought came to me:

'An ignorant, ordinary person, though sure to become old himself and unable to escape ageing, feels depressed, vexed or repelled when seeing an old and decrepit man, being forgetful of his own situation. Now, I too am sure to become old and cannot escape ageing. If, when seeing an old and decrepit man, I were to feel depressed, vexed or repelled, that

¹sukhumāla; Comy. explains by nidukkha without afflictions, untroubled, carefree.

²Comy.: Also all other attendants, including the door keepers, were women.

³aecanta-sukhumälena

would not be proper for one like myself.' When I thus reflected, O monks, all pride in youthfulness vanished.4

'An ignorant, ordinary person, though sure to become ill himself and unable to escape illness, feels depressed, vexed or repelled when seeing a sick man, being forgetful of his own situation. Now, I too am sure to become sick and cannot escape sickness. If, when seeing a sick person, I were to feel depressed, vexed or repelled, that would not be proper for one like myself.' When I thus reflected, O monks, all pride in my health vanished.

'An ignorant, ordinary person, is sure to die himself and cannot escape death; yet when seeing a dead person, he feels depressed, vexed or repelled, being forgetful of his own situation. Now, I too am sure to die and cannot escape death. If when seeing a dead person I should feel depressed, vexed or repelled, that would not be proper for one like myself.' When I thus reflected, O monks, all pride in life vanished.⁵

(A. III, 38)

⁴Comy.: From this statement it may appear as if pride had been abandoned by the Path (of Sainthood, by which alone the Fetter of Conceit, māna-samyojana, is entirely eliminated). This, however, is here not the case (as, at that time, Sainthood had not yet been reached by Prince Siddhattha). One has to understand the passage in the sense that pride was discarded by reflective thought. The deities, namely, had shown to the Bodhisatta (at the first of his four encounters) an old man. From then until he reached Sainthood (ārahatta), no pride in youthfulness arose in that Great Being.— In the other two sections that follow, the meaning should be understood accordingly."

⁵This type of pride (Pāli mada, lit.: intoxication) is, according to the present text, threefold. 1. pride in one's youthfulness (yobbana-mada) 2. in one's health (ārogya-mada), 3. in one's life (or: in being alive; (jīvita-mada). Other types of pride appear in the Buddhist texts under the name of 'conceit' (māna).

Good Sleep

Thus have I heard. Once when the Blessed One stayed in the Alavi country, (he rested) on a heap of leaves spread on a cattle track in a Simsapa forest.⁶

At that time, Hatthaka of Ālavi⁷ passed that place on a walk and there he saw the Blessed One as he was seated in the Simsapa forest on a heap of leaves spread on a cattle track. Having approached the Blessed One and saluted him, Hatthaka sat down at one side. So seated, he spoke to the Blessed One thus:

"Pray, venerable sir, has the Blessed One slept well?"---

"Yes, prince, I slept well. Among those in the world who sleep well, I am one."—

"But, venerable sir, the winter nights are cold and this is a week when there is frost. Hard is the ground trampled by the hoofs of cattle, thin is the spread of leaves, sparse are the leaves on the trees, cold are the tawny robes and cold blows the Verambha wind. Yet the Blessed One says that he has slept well and that he is one of those in the world who (always) sleep well."—

"Now, prince, I shall put a question to you about this and you may reply as you think fit. What do you think of this, prince? There is a householder or a householder's son, living in a house with gabled roof, which is plastered inside and out, protected against wind, with fastened door bolts and windows closed. And there is a couch in the house, spread

⁶Comy.: Where cattle used to go, there was in that forest a broad, level track. To that the Buddha had carried leaves that had dropped by themselves, and having spread his robe over them, he sat down cross-legged.

⁷Hatthaka was a son of the King of Ālavi and became a Non-returner (anāgāmi). He was praised by the Buddha as a model for lay followers (II, Ch. xii, 3) and declared as the foremost among those who win a following through the four Bases of Popularity (sangaha-vatthu).

with a long-fleeced, black-woollen rug with a bedspread of white wool, a coverlet decorated with flowers, spread with an exquisite antelope skin, having a canopy overhead and scarlet cushions at each end. Also a lamp is burning there and his four wives attend on him pleasantly. What do you think, prince: would that person sleep well or not or what is your opinion about it?"—

"He will surely sleep well, venerable sir. He will be one of those in the world who sleep well."—

"What do you think, prince? Might there not arise in that householder or householder's son vexations of body or mind, caused by lust, so that, tormented by them, he would sleep badly?"—

"That may well be so, venerable sir."---

"Now, prince, the <u>lust</u> by which that householder is tormented and which causes him to sleep badly, that lust, O prince, has been abandoned by the Tathagata, cut off at the root, made like a palm-tree stump, unable to grow again and not liable to arise in future. Therefore, prince, have I slept well.

"What do you think, prince? Might there not arise in that householder or householder's son vexations of body or mind, caused by hatred!!!! caused by delusion, so that, tormented by them, he would sleep badly?"—

"That may well be so, venerable sir."—

"Now, prince, the hatred and the delusion by which that householder is tormented and which cause him to sleep badly, that hatred and that delusion have been abandoned by the Tathāgata, cut off at the root, made like a palm-tree stump, unable to grow again and not liable to arise in future. Therefore, prince, have I slept well.

He who is utterly set free, The Holy One sleeps always well. By lust's desires untainted he, Serene and from attachment free, Who, cutting through all bonds, Removed all smarting pains of heart."

(A. III, 34)

An Ancient Path

Bhikkhus, it is just as if a person wandering through the jungle, the great forest, should see an ancient path, an ancient road, travelled along by men of former times. And as if he should go along it and going along it should see an ancient town, an ancient royal city, inhabited by men of former times, having parks, groves, ponds and walls,—a delightful place. And then that person should inform the King or the King's chief minister, saying, 'My lord, you should know that when wandering through the jungle, the great forest, I saw an ancient path, an ancient road, travelled along by men of former times. I went along it and saw an ancient town, an ancient royal city inhabited by men of former times, having parks, groves, ponds and walls,—a delightful place. Sire, rebuild that city.' And then the king or the king's chief minister were to rebuild that city, so that in time it became rich, prosperous and well populated, expanded and developed.

So also, bhikkhus, have I seen an ancient path, an ancient road, travelled along by fully Enlightened Ones of former times. And what, bhikkhus, is that ancient path, that ancient road, travelled along by fully Enlightened Ones of former times? It is just this Noble Eightfold Path, that is to say, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

This is that ancient path, that ancient road, travelled along by fully Enlightened Ones of former times, and going along it I came to know ageing-and-death, I came to know the origin

of ageing-and-death, I came to know the cessation of ageingand-death, I came to know the way leading to cessation of ageing-and-death. Going along it I came to know birth... becoming... grasping... craving.... I came to know volitional activities, I came to know the origin of volitional activities, I came to know the cessation of volitional activities, I came to know the line of conduct leading to cessation of volitional activities.

Having understood it (through personal experience) I have taught it to the bhikkhus, the bhikkhunis, the male and female lay-followers, so that this holy life has become rich, prosperous and wide-spread, known to many, widely known and announced by devas and men.

(XII. 65, extract.)

Dona

Once the Blessed One was walking on the highroad between Ukkattha and Setavyā. And it happened that the brahmin Dona was also walking along that road. And Dona the brahmin saw on the footprints of the Blessed One the wheel marks with their thousand spokes, with felly and hub, perfect in every respect. Seeing these marks, he thought to himself: "It is truly wonderful, it is astonishing! These certainly cannot be the footprints of a human being!"

Meanwhile the Blessed One had left the highroad and had seated himself under a tree not far off, with legs crossed, keeping his body erect and his mindfulness alert. Then Dona, the brahmin, following the Blessed One's footprints, saw him seated under a tree, of pleasing appearance, inspiring confidence, with calm features and calm mind, in perfect com-

⁸sabbākāraparipūrāni.— The wheel marks on the soles of the feet are one of the 32 Marks of a Great Man (mahāpurisalakkhana) attributed to the Buddha. See T.B. Karunaratna, "The Buddhist Wheel Symbol" (The Wheel No. 137/138), especially p. 21.

posure and equipoise, controlled and restrained (like) a well-trained elephant.

Seeing the Blessed One, Dona approached him and said:

"Will your reverence become a god?" — "No, brahmin, I shall not become a god."

"Then your reverence might become a Gandharva?" No, brahmin, I shall not become a Gandharva."

"Will, then, your reverence become a demon?— "No, brahmin, I shall not become a demon."

"Will, then, your reverence become a human being?"—
"No, brahmin, I shall not become a human being."

"Now, when I questioned whether your reverence will become a god or a Gandharva or a demon or a human being, you replied, 'I shall not'. What, then, will your reverence become?"—

"O brahmin, those cankers whereby, if they were not abandoned, I should become a god, these cankers are abandoned by me, cut off at the root, made (barren) like a palmtree stump, have been brought to naught, and are not liable to arise again in future.

"Those cankers whereby, if they were not abandoned, I should become a Gandharva, a demon or a human being, those cankers are abandoned by me, cut off at the root, made (barren) like a palm-tree stump, have been brought to naught, and are not liable to arise again in future.

"Just as, brahmin, a blue, red or white lotus, though born and grown in the water, rising above the water, stands unsoiled by it, so, brahmin, though born and grown in the world,

⁹ Com.: The Brahmin could also have asked whether he was a god. But the Brahmin thinking that the Buddha could in future become a powerful King of the Gods, formulated his question with reference to the future.

¹⁰ Pāli: gandhabba; a class of demi-gods belonging to Heaven of the Four Great Divine Kings (cātummahārājā), said to be celestial musicians.

having overcome the world, I abide unsoiled by the world. Consider me as a Buddha, brahmin."¹¹

(A. IV, 36)

Before my enlightenment, while I was still only an unenlightened Bodhisatta, being myself subject to birth, ageing, ailment, death, sorrow and defilement, I sought after what was also subject to these things. Then I thought: Why, being myself subject to birth, ageing, ailment, death, sorrow and defilement, do I seek after what is also subject to these things? Suppose, being myself subject to these things, seeing danger in them, I sought after the unborn, unageing, unailing, deathless, sorrowless, undefiled supreme surcease of bondage, Nibbāna?

(M. 26)

'Before my enlightenment, while I was still only an unenlightened Bodhisatta, I thought: House life is crowded and dusty; life gone forth is wide open. It is not easy, living in a household, to lead a Holy Life as utterly perfect and pure as a polished shell. Suppose I shaved off my hair and beard, put on the yellow cloth, and went forth from the house life into homelessness?

(M. 36, 100)

'Later, while still young, a black-haired boy blessed with youth, in the first phase of life I shaved off my hair and beard—though my mother and father wished otherwise and grieved with tearful faces—, and I put on the yellow cloth and went forth from the house life into homelessness.'

(M. 26, 36, 85, 100)

¹¹According to Com., Dona, after the end of the Discourse, reached the first three Paths and Fruits of Sainthood and composed a long poem in praise of the Buddha, called 'Dona's Thunder' (Dona-gajjita). He is said to be identical with the Brahmin Dona who, after the passing away of the Buddha, distributed his relics, as described at the end of the Mahā-Parinibbāna Sutta (see The Wheel No. 67/69: Last Days of the Buddha).

Now I will tell the Going Forth
How he, the mighty Seer, went forth
How he was questioned and described
The reason for his going forth.
The crowded life lived in a house
Exhales an atmosphere of dust;
But life gone forth is open wide:
He saw this, and he chose the Going Forth.

By his so doing he refused All evil action of the body, Rejected all wrong kinds of speech And rectified his livelihood besides.

He went to Rājagaha town,
The castle of the Magadhans;
There he—the Buddha—went for alms;
With many a mark of excellence.
King Bimbisāra from within
His palace saw him passing by,
And when he saw the excellence
Of all the marks, 'Look, sirs', he said;
'How handsome is that man, how stately,
How pure and perfect is his conduct;
With downcast eyes and mindful, looking
Only a plough-yoke's length before him;
His is no lowly lineage.
Send the royal messengers at once
To follow up the path the bhikkhu takes.'

The messengers were sent at once
And followed closely in his wake:
'Now which way will the bhikkhu go?
Where has he chosen his abode?
He wanders on from house to house,
Guarding sense doors with real restraint
Fully aware and mindfully.
He soon has filled his begging bowl;
His alms round is now done. The Sage
Is setting out and leaves the town,
Taking the road to Pandava
He must live on the Hill of Pandava.'

Now when he came to his abode,
The messengers went up to him;
Though one of them turned back again
To give the king the answer to his question:
The bhikkhu, sire, like a tiger,
Or like a bull, or like a lion,
Is seated in a mountain cave
Upon the eastern slope of Pandava.

The warrior heard the runner's tale.
Then summoning a coach of state,
He drove in haste out of the town.
Out to the hill of Pandava.
He drove as far as he could go,
And then descended from the coach;
The little distance that remained
He went on foot, till he drew near the Sage.

The king sat down, and he exchanged Greetings, and asked about his health. When this exchange of courtesy Was done, the king then spoke to him These words: 'You are quite young, a youth, A boy in the first phase of life. You have the good looks of a man Of high-born warrior-noble stock, One fit to grace a first-rate army, To lead the troops of elephants. I offer you a fortune: take it. Your birth I ask you also: Tell it.'

There is a prosperous country, sire,
And vigorous, right up against
The foothills of Himālaya,
Inhabited by Kosalans
Whose race is named after the Sun,
Whose lineage is Sakyan.
But I have not gone forth to seek sense pleasures.
I have gone out to strive, seeing danger in them,
And seeing safe refuge from them in renouncing.
That is my heart's desire.'

'Now I went forth from the house life into homelessness to seek what is good, 12 seeking the supreme state of sublime peace. Therefore, I went to Alāra Kālāma, and I said to him:

"Friend Kālāma, I want to lead the Holy Life in this Law and Discipline."

'When this was said, Alāra Kālāma told me: "The venerable one may stay here. This teaching is such that in no long time a wise man can enter upon and dwell in it, himself realizing through direct-knowledge what his own teacher knows."

'I soon learned the teaching. I claimed that as far as mere lip reciting and rehearsal of his teaching went I could speak with knowledge and assurance, and that I knew and saw—and there were others who did likewise.

'I thought: It is not through mere faith alone that Āļāra Kālāma declares his teaching; it is because he has entered upon and dwelt in it, himself realizing it through direct-knowledge. It is certain that he dwells in this teaching knowing and seeing.

Then I went to Alāra Kālāma, and I said to him: "Friend Kālāma, how far do you declare to have entered upon this teaching, yourself realizing it through direct-knowledge?"

'When this was said, he declared the Base Consisting of Nothingness. It occurred to me: It is not only Alāra Kālāma that has faith, energy, mindfulness, concentration and understanding, but I too have these faculties. Suppose I strove to realize the teaching that he declares to enter upon and dwell in, himself realizing it through direct-knowledge?

'I soon succeeded. Then I went to Ālāra Kālāma and I said to him: "Friend Kālāma, is it thus far that you declare to have entered upon and dwelt in this teaching, yourself realizing it through direct-knowledge?", and he told me that it was.

"I too, friend, have thus far entered upon and dwelt in this teaching, myself realizing it through direct-knowledge."

¹² Kusala, wholesome, profitable.

"We are fortunate, friend, we are indeed fortunate, to have found such a venerable one for our fellow in the Holy Life. So the teaching that I declare to have entered upon, myself realizing it through direct-knowledge, that you enter upon and dwell in, yourself realizing it through direct-knowledge. And the teaching that you enter upon and dwell in, yourself realizing it through direct-knowledge, that I declare to have entered upon, myself realizing it through direct-knowledge. So you know the teaching that I know; I know the teaching that you know. As I am, so are you: as you are, so am I. Come, friend, let us now lead this community together." Thus Aļāra Kālāma, my teacher, placed me, his pupil, on an equal footing with himself, according me the highest honour.

I thought: This Law does not lead to dispassion, to fading of lust, to cessation, to peace, to direct-knowledge, to enlightenment, to nibbana, but only to the Base Consisting of Nothingness. I was not satisfied with that Law. I left it to pursue my search.

'Still in search of what is good, seeking the supreme state of sublime peace, I went to Uddaka Rāmaputta, and I said to him:

"Friend, I want to lead the Holy Life in this Law and Discipline."

(M. 26, 36, 85, 100)

(His experience under the guidance of Uddaka Rāmaputta is told in exactly the same words, except that he learnt from him the still higher attainment of the Base Consisting of Neither-perception-nor-non-perception, and that Uddaka Rāmaputta offered him the sole leadership of that community. But the conclusion was the same.)

'I thought: This Law does not lead to dispassion, of fading of lust, to cessation, to peace, to direct-knowledge, to enlightenment, to nibbana, but only to the Base Consisting of Neither-perception-nor-non-perception. I was not satisfied with that Law. I left it to pursue my search.

'Still in search of what is good, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country and at length arrived at Senānigāma near Uruvelā. There I saw an agreeable plot of ground, a delightful grove, a clear-flowing river with pleasant smooth banks, and nearby a village as alms resort. I thought: This will serve for the struggle of a clansman who seeks the struggle.

(M. 26, 36, 85, 100)

As I strove to subdue myself Beside the broad Neranjara Absorbed unflinchingly to gain The true surcease of bondage here, Namuci came and spoke to me With words all garbed in pity thus: 'O you are thin and you are pale, And you are in death's presence too; A thousand parts are pledged to death, But life still holds one part of you. Live, sir! Life is the better way; You can gain merit if you live; Come, live the Holy Life and pour Libations on the holy fires, And thus a world of merit gain. What can you do by struggling now? The path of struggling too is rough And difficult and hard to bear.' Now Māra, as he spoke these lines, Drew near until he stood close by. The Blessed One replied to him As he stood thus: "O Evil One, O Cousin of the Negligent, You have come here for your own ends. Now merit I need not at all; Let Māra talk on merit then To those that stand in need of it. For I have faith and energy, And I have understanding too. So while I thus subdue myself Why do you speak to me of life?

There is this wind that blows can dry Even the rivers' running streams; So while I thus subdue myself Why should it not dry up my blood? And as the blood dries up, then bile And phlegm run dry, the wasting flesh Becalms the mind: I shall have more Of mindfulness, of understanding, I shall have greater concentration. For living thus I come to know The limits to which feeling goes. My mind looks not to sense desires: You see a being's purity. Your first squadron is Sense-Desires, Your second is called Boredom, then Hunger and Thirst compose the third, And Craving is the fourth in rank, The fifth is Sloth and Accidie, While Cowardice lines up as sixth, Uncertainty is seventh, the eighth Is Malice paired with Obstinacy; Gain, Honour and Renown, besides, And ill-won Notoriety, Self-praise and Denigrating Others— These are your squadrons, Namuci; These are the Black One's fighting squadrons; None but the brave will conquer them To gain bliss by the victory. I fly the ribbon that denies Retreat. Shame on life here, I say. Better I die in battle now Than choose to live on in defeat. There are ascetics and divines That have surrendered here, and they Are seen no more: they do not know The paths the pilgrim travels by. So, seeing Māra's squadrons now Arrayed all round, with elephants, I sally forth to fight, that I May not be driven from my post.

Your serried squadrons, which the world With all its gods cannot defeat, I shall now break with understanding. As with a stone a raw clay pot.

(Sn. III, 2)

I thought: Whenever a monk or brahman has felt in the past, or will feel in the future, or feels now, painful, racking, piercing feeling due to striving, it can equal this but not exceed it. But by this gruelling penance I have attained no distinction higher than the human state, worthy of the Noble Ones' knowledge and vision. Might there be another way to enlightenment?

I thought of a time when my Sakyan father was working and I was sitting in the cool shade of a rose-apple tree: quite secluded from sensual desires, secluded from unprofitable things I had entered upon and abode in the first meditation, which is accompanied by thinking and exploring with happiness and pleasure born of seclusion. I thought: Might that be the way to enlightenment? Then, following up that memory there came the recognition that this was the way to enlightenment.

'Then I thought: Why am I afraid of such pleasure? It is pleasure that has nothing to do with sensual desires and unprofitable things. Then I thought: I am not afraid of such pleasure for it has nothing to do with sensual desires and unprofitable things.

'I thought: It is not possible to attain that pleasure with a body so excessively emaciated. Suppose I ate some solid food—some boiled rice and bread?**

'Now at that time five bhikkhus were waiting on me, thinking "If the monk Gotama achieves something, he will tell us." As soon as I ate the solid food, the boiled rice and bread, the five bhikkhus were disgusted and left me: "The monk Gotama has become self-indulgent, he has given up the struggle and reverted to luxury."

Now when I had eaten solid food and had regained strength, then quite secluded from sensual desires, secluded from unprofitable things I entered upon and abode in the First Meditation, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion. But I allowed no such pleasant feeling as arose in me to gain power over my mind. With the stilling of thinking and exploring I entered upon and abode in the Second Meditation, which has internal confidence and singleness of mind without thinking and exploring, with happiness and pleasure born of concentration. But I allowed no such pleasant feeling as arose in me to gain power over my mind. With the fading as well of happiness, I abode in onlooking equanimity, mindful and fully aware, still feeling pleasure with the body, I entered upon and abode in the Third Meditation, referring to which the Noble Ones announce "He has a pleasant abiding who looks on with equanimity and is mindful." But I allowed no such pleasant feeling as arose in me to gain power over my mind. With the abandoning of bodily pleasure and pain and with the previous disappearance of mental joy and grief, I entered upon and abode in the Fourth Meditation, which has neither pain nor pleasure and the purity of whose mindfulness is due to onlooking equanimity. But I allowed no such pleasure as arose in me to gain power over my mind.

'When my concentrated mind was thus purified, bright, unblemished and rid of imperfection, when it had become malleable, wieldy, steady and attained to imperturbability. I directed, I inclined my mind to the knowledge of recollection of past life. I recollected my manifold past life, that is to say, one birth, two, three, four, five births, ten, twenty thirty, forty, fifty births, a hundred births, a thousand births, a hundred thousand births, many ages of world contraction, many ages of world expansion, many ages of world contraction and expansion: I was there so-named, of such a race, with such an appearance, such food, such experience of pleasure and pain, such a life term; and passing away thence. I reappeared elsewhere, and there too I was so-named, of such a race, with such an appearance, such experience of pleasure and pain, such a life term; passing away thence I

reappeared here—Thus with details and particulars I recollected my manifold past life. This was the first True Knowledge attained by me in the first watch of the night. Ignorance was banished and True Knowledge arose, darkness was banished and light arose, as happens in one who is diligent, ardent and self-controlled. But I allowed no such pleasant feeling as arose in me to gain power over my mind.

'When my concentrated mind was thus purified... I directed, I inclined my mind to the knowledge of the passing away and reappearance of creatures. With the divine eye, which is purified and surpasses the human, I saw creatures passing away and reappearing, inferior and superior, fair and ugly, happy and unhappy in their destinations. I understood how creatures pass on according to their actions: These worthy creatures, who were ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death have reappeared in states of privation, in an unhappy destination, in perdition, even in hell; but these worthy creatures, who were well conducted in body, speech and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a happy destination, even in a heavenly world. Thus with the divine eye, which is purified and surpasses the human, I saw creatures passing away and reappearing, inferior and superior, fair and ugly, happy and unhappy in their destinations. I understood how creatures pass on according to their actions. This was the second True Knowledge attained by me in the second watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who is diligent, ardent and self-controlled. But I allowed no such pleasant feeling as arose in me to gain power over my mind.

'When my concentrated mind was purified.... I directed, I inclined my mind to the knowledge of exhaustion of taints. I had direct knowledge, as it actually is, that "That is suffering", that "This is the origin of suffering", that "This is the cessation of suffering", and that "This is the way leading to the cessa-

tion of suffering"; I had direct knowledge, as it actually is, that "These are taints", that "This is the origin of taints", that "This is the cessation of taints", and that "This is the way leading to the cessation of taints". Knowing thus and seeing thus, my heart was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated, there came the knowledge: "It is liberated". I had direct knowledge: "Birth is exhausted, the Holy Life has been lived out, what was to be done is done, there is no more of this to come." This was the third True Knowledge attained by me in the third watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who is diligent, ardent and self-controlled. But I allowed no such pleasant feeling as arose in me to gain power over my mind."

(M. 36)

The Blessed One thought: 'To whom shall I first teach the Law? Who will soon understand this Law? 'Then he thought: Alāra Kālāma is wise, learned and discerning. He has had little dust on his eyes for a long time. Suppose I taught the Law first to him? He will soon understand it.'

Then invisible deities told the Blessed One: 'Lord, Āļāra Kālāma died seven days ago'. And the knowledge and vision arose in him: 'Āļāra Kālāma died seven days ago'. He thought: 'Āļāra Kālāma's loss is a great one. If he had heard this Law, he would soon have understood it.'

The Blessed One thought: 'Uddaka Rāmaputta is wise, learned and discerning. He has had little dust on his eyes for a long time. Suppose I taught the Law first to him? He will soon understand it.'

Then invisible deities told the Blessed One: 'Lord, Uddaka Rāmaputta died last night'. And the knowledge and vision arose in him: 'Uddaka Rāmaputta died last night'. He thought: 'Uddaka Rāmaputta's loss is a great one. If he had heard this Law he would sponthave Widestood notion

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Propigation of the Sasana LIBRARY 21 Kaba-Aye, Yangon. The Blessed One thought: 'To whom shall I first teach the Law?' Who will soon understand this Law?' Then he thought 'The bhikkhus of the group of five who attended me while I was engaged in my stuggle were very helpful. Suppose I taught the Law first to them?' Then he thought 'Where are the bhikkhus of the group of five living now?' And with the divine eye, which is purified and surpasses the human, he saw that they were living at Benares in the Deer Park at Isipatana, the Resort of the Seers.

The Blessed One stayed on at Uruvelā as long as he chose, and then he set out to go by stages to Benares.

Between the Place of Enlightenment and Gayā the Ājīvaka Upaka saw him on the road. He said: 'Your faculties are serene, friend; the colour of your skin is clear and bright. Under whom have you gone forth? Or who is your tecacher? Or whose Law do you confess?'

When this was said, the Blessed One addressed the Ajīvaka Upaka in stanzas:

'I am an All-transcender, an All-knower, Unsullied in all ideas, renouncing all, By craving's ceasing freed. And this I owe To my own wit, To whom should I concede it?

I have no teacher, and my like
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.
I am the Teacher in the world
Without a peer, accomplished, too,
And I alone am quite enlightened,
Quenched, whose fires are all extinct.
I go to Kāsī's city now
To set the Wheel of Law
In motion: in a blindfold world
I go to beat the Deathless Drum.'

'By your claims, friend, you are a Universal Victor.'

'The victors like me, Upaka, Are those whose taints are quite exhausted;

I have vanquished all ideas of evil: It is for that I am a Victor'.

When this was said, the Ajīvaka Upaka remarked: 'May it be so, friend'; shaking his head, he took a side track and departed.

Then wandering by stages, the Blessed One came at length to Benares, to the Deer Park at Isipatana, where the bhikkhus of the group of five were. They saw him coming in the distance. Then they agreed among themslves: 'Friends, here comes the monk Gotama who became self-indulgent, gave up the stuggle and reverted to luxury. We ought not to pay homage to him or rise up for him or receive his bowl and outer robe. Still a seat can be prepared. Let him sit down if he likes.'

But as soon as the Blessed One approached, they found themselves unable to keep their pact. One went to meet him and took his bowl and outer robe; another prepared a seat; another set out water, footstool and towel. The Blessed One sat down on the seat prepared and washed his feet. They addressed him by name and as 'friend.'

When this was said, he told them: 'Bhikkhus, do not address a Perfect One by name and as "friend": a Perfect One is accomplished and fully enlightened. Listen, bhikkhus, the Deathless has been attained. I shall instruct you. I shall teach you the Law. By practising as you are instructed you will, by realizing it yourselves here and now through direct knowledge, enter upon and abide in that supreme goal of the Holy Life for the sake of which clansmen rightly go forth from the house life into homelessness.'

Then the bhikkhus of the group of five said: 'Friend Gotama, even with the hardship, privation and mortification that you practised you achieved no ditinction higher than the human state worthy of the Noble One's knowledge and vision. Since you are now self-indulgent and have given up the struggle and reverted to luxury, how will you have achieved any such distinction?'

Then the Blessed One told the bhikkhus of the group of five: 'A Perfect One is not self-indulgent, he has not given up the struggle, he has not reverted to luxury. A Perfect One is accomplished and fully enlightened. Listen, bhikkhus, the Deathless has been attained. I shall instruct you. I shall teach you the Law. By practising as you are instructed you will, by realizing it yourselves here and now through direct knowledge, enter upon and abide in that supreme goal of the Holy Life for the sake of which clansmen rightly go forth from the house life into homelessness.'

A second time the bhikkhus of the group of five said the same thing to him; and a second time he gave them the same answer.

A third time they said the same thing. When this was said, he asked them: 'Bhikkhus, have you ever known me speak like this before?'

'No, Lord.'

'A Perfect One is accomplished and fully, enlightened. Listen, bhikkhus, the Deathless has been attained. I shall instruct you. I shall teach you the Law. By practising as you are instructed you will, by realizing it yourselves here and now through direct knowledge, enter upon and dwell in that supreme goal of the Holy Life for the sake of which clansmen rightly go forth from the house life into homelessness.'

(Vin. Mv. Kh. I; cf. M. 26 & 85)

The Blessed One was able to convince them. They heard the Blessed One; they listened and opened their hearts to knowledge. Then the Blessed One addressed the bhikkhus of the group of five thus:

(See Ch. 8 "Setting Rolling the Wheel of Truth")

"A Tathagata, bhikkhus, being a Perfect One is fully enlightened. Because of dispassion for the body, detachment from the body, cessation of (craving for) the body, He is called 'liberated without grasping', 'fully enlightened'. And a bhikkhu liberated by wisdom, because of dispassion for the body,

detachment from the body, cessation of the body, is called 'liberated without grasping', liberated by wisdom.

A Tathāgata being a Perfect One is fully enlightened. Because of dispassion for feeling...perception...mental activities...consciousness...He is called 'liberated without grasping', 'fully enlightened'. And a bhikkhu liberated by wisdom, because of dispassion for feeling...consciousness... is called 'liberated without grasping', liberated by wisdom'. Now, bhikkhus, what is the distinction, what is the divergence what is the difference between a Tathāgata, a Perfect One, a Fully Enlightened One and a bhikkhu liberated by wisdom?"

"For us, Sir, such things originate from the Lord, we have the Lord as our guide, the Lord as our resort. It would indeed be good, Sir, if the Lord were to explain the meaning of this utterance. Having heard the Lord the bhikkhus would then remember it."

"Then listen, bhikkhus, attend carefully and I will speak."

"Yes, Sir." those bhikkhus replied to the Lord.

The Lord said, "A Tathāgata, bhikkhus, a Perfect One, a fully Enlightened One, makes manifest an unmanifest path, He recognises an unrecognised path, He proclaims an unproclaimed path, He is the knower of the path, the discoverer of the path, is skilled in the path. And now, bhikkhus, His disciples coming afterwards live following the path."

(S. XXII, 58)

Four Wonderful Things

Monks, on the manifestation of a Tathāgata, an Arahant, a Fully Enlightened One, four wonderful, marvellous things are manifested. What four?

Monks! (Generally) people find pleasure in their attachments, take delight in their attachments and enjoy them. But when the Dhamma of Non-attachment is taught by a Tathāgata, people wish to listen to it, give ear and try to understand it. This first wonderful and marvellous thing

appears on the manifestation of a Tathagata, an Arahant, a Fully Enlightened One.

People (generally) find pleasure in their pride, take delight in pride and enjoy it. But when the Dhamma of the abolishment of pride is taught by a Tathagata, people wish to listen to it, give ear and try to understand. This second wonderful and marvellous thing appears on the manifestation of a Tathagata, an Arahant, a Fully Enlightened One.

People (generally) find pleasure in (a life of) restlessness, take delight in restlessness and enjoy it. But when the Calming Dhamma is taught by a Tathāgata, people wish to listen to it, give ear and try to understand it. This third wonderful and marvellous thing appears on the manifestation of a Tathāgata, and Arahant, a Fully Enlightened One.

People (generally) live in ignorance, are blinded by ignorance and fettered by it. But when the Dhamma of the abolishment of ignorance is taught by a Tathāgata, people wish to listen to it, give ear and try to understand it. This fourth wonderful and marvellous thing appears on the manifestation of a Tathāgata, an Arahant, a Fully Enlightened One.

On the manifestation of a Tathāgata, an Arahant, a Fully Enlightened One, these four wonderful and marvellous things become manifest.

(A. IV, 128)

The Last Moments of the Buddha's Life

Then the Blessed One addressed the bhikkhus thus: 'Bhikkhus, it may be that some bhikkhu has a doubt or a problem concerning the Enlightened One or the Law or the Community or the Path or the Way of Progress. Ask, bhikkhus, so that you may not regret it afterwards thus: "The Teacher was face to face with us, and we could not bring ourselves to ask in the Blessed One's presence."

When this was said, the bhikkhus were silent. A second time and a third time the Blessed One spoke the same words, and each time they were silent. Then he addressed them

thus: 'Bhikkhus, perhaps you do not ask because you are in awe of the Teacher. Let a friend tell it to a friend.'

When this was said, they were silent. Then the venerable Ananda said to the Blessed One 'It is wonderful, Lord, it is marvellous! I have such confidence in the Community of Bhikkhus that I believe there is not one bhikkhu with a doubt or a problem concerning the Enlightened One or the Law or the Community or the Path or the Way of Progress.'

You, Ananda, speak out of confidence. But the Perfect One has knowledge that here in this Community of Bhikkhus there is not one bhikkhu who has any doubt concerning the Enlightened One or the Law or the Community or the Path or the Way of Progress. The most backward of these five hundred bhikkhus is a Stream-enterer, no more subject to perdition, certain of rightness, and destined to enlightenment.

Then the Blessed One addressed the bhikkhus thus: Indeed, bhikkhus, I declare this to you: It is in the nature of all formations to dissolve. Attain perfection through diligence.

(D. 16; A, IV, 76)

This was the Perfect One's last utterance.

Then the Blessed One entered upon the First Meditation. Emerging from that, he entered upon the Second Meditation. Emerging from that, he entered upon the Fourth Meditation. Emerging from that, he entered upon the base consisting of the infiniteness of space. Emerging from that, he entered upon the base consisting of the infiniteness of consciousness. Emerging from that, he entered upon the base consisting of nothingness. Emerging from that, he entered upon the base consisting of neither-perception-nor-non-perception. Emerging from that, he entered upon the cessation of perception and feeling.

Then the venerable Ananda said to the venerable Anurud-dha 'Lord, the Blessed One has finally attained nibbana.'

'No, friend. The blessed One has not finally attained nibbāna; he has attained the cessation of perception and feeling.'

Then the Blessed One, emerging from the cessation of perception and feeling, entered upon the base consisting of neither-perception-nor-non-perception. Emerging from that, he entered upon the base consisting of nothingness. Emerging from that, he entered upon the base consisting of the infiniteness of consciousness. Emerging from that, he entered upon the base consisting of the infiniteness of space. Emerging from that, he entered upon the Fourth Meditation. Emerging from that, he entered upon the Third Meditation. Emerging from that, he entered upon the Second Meditation. Emerging from that, he entered upon the First Meditation. Emerging from that, he entered upon the Second Meditation. Emerging from that, he entered upon Third Meditation. Emerging from that, he entered upon the Fourth Meditation. And on emerging from the Fourth Meditation, the Blessed One finally attained the extinction of nibbana.

The Lawfulness of Dhamma (Dhammaniyāma)

O monks, whether there is the appearance of Perfect Ones (Tathāgatas) or there is not the appearance of Perfect Ones, there is this established condition of Dhamma, this fixed law of Dhamma: All conditioned phenomena are impermanent. That, a Perfect One has fully awakened to, He fully understands. So awakened and understanding, He announces it, points it out, declares, establishes and reveals, expounds, explains and clarifies it: (this Truth that) All conditioned phenomena are impermanent.

O monks, whether there is the appearance of Perfect Ones or there is not the appearance of Perfect Ones, there is this established condition of Dhamma, this fixed law of Dhamma: All conditioned phenomena are dukkha. That, a Perfect One has fully awakened to, He fully understands. So awakened and understanding, he announces it, points it out, declares,

establishes and reveals, expounds, explains and clarifies (that): All conditioned phenomena are dukkha.

O monks, whether there is the appearance of Perfect Ones or there is not the appearance of Perfect Ones, there is this established condition of Dhamma, this fixed law of Dhamma: All dhammas are not self. That, a Perfect One has fully awakened to, He fully understands. So awakening and understanding, he announces it, points it out, declares, establishes and reveals, expounds, explains and clarifies (that): All dhammas are not self.

(A. III, 134)

2

THE ROUND OF BIRTH AND DEATH

Inconceivable is the beginning of this wandering on in birth and death; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

Which do you think, O monks, is more: the flood of tears which, weeping and wailing, you have shed upon this long, way—hurrying and hastening through this round of rebirths united with the undesired, separated from the desired—this or the waters of the four great oceans?

Long have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And whilst you were thus suffering you have, indeed, shed more tears upon this long way than there is water in the four great oceans.

And thus, O monks, have you long undergone torment, undergone misfortune, filled the graveyards full; verily, long enough to be dissatisfied with all forms of existence, long enough to turn away and free yourselves from them all.

(S. XV, 3)

Just as a stick thrown up into the air somtimes falls on its butt, sometimes on its side and sometimes on its tip, similarly, bhikkhus, do beings obstructed by ignorance and fettered by

craving migrate and go the round of births. At one time going from this world to another world and at another time coming from another world to this world. What is the reason?

Unimaginable, bhikkhus, is a beginning to the round of births (and deaths). For beings obstructed by ignorance and fettered by craving migrating and going the round of births a starting point is not evident. Thus for a long time, bhikkhus, have you experienced suffering, pain and destruction and the cemeteries have grown. Long enough for you to have become dispassionate towards all conditioned things, long enough for you to have become detached and released from them.

(S. XV. 9)

Unimaginable, bhikkhus, is a beginning to the round of births. For beings obstructed by ignorance and fettered by craving migrating and going the round of births a starting point is not evident. It is not easy, bhikkhus, to find a being who has not formerly been one's mother...been one's father...one's brother...sister...son... daughter during this long, long time.

(S. XV. 14-19)

No Surety

Against four things, O monks, no one can be a surety, be it an ascetic, brahmin, a deva or Māra, or anyone else in the world. What are those four things?

That what is liable to decay should not decay; that what is liable to illness should not fall ill; that what is liable to die should not die; and

that no fruit should come forth from those evil deeds done by one before, which are defiling, productive of rebirth, are fearful, have painful results, and lead to future birth, decay and death—

against these things no one can be a surety, be it an ascetic, a brahmin, a deva or Māra, or anyone else in the world.

(A. IV, 182)

(Addressed to King Pasenadi of Kosala)

"What do you think, O King? Suppose a loyal and reliable man were to come from the east and approaching you should say: Your majesty, you should know I have come from the east and there saw a great mountain as tall as the sky, moving forward and crushing all living creatures in its path. Do whatever you deem right, sire."

And then a second man were to come from the west... a third from the north...a fourth from the south and approaching you should say: Your majesty, you should know I have come from the south and there saw a great mountain as tall as the sky, moving forward and crushing all living creatures in its path. Do whatever you deem right, sire.'

And in such a situation, O King, when a great danger of terrible destruction to human life has arisen and when considering that a human birth is so difficult to obtain, what is it you could do?"

"In such a situation, Sir, a great danger of terrible destruction to human life having arisen and a human birth being so difficult to obtain, what else could be done but to practise Dhamma, to live calmly, to do good and to make merit."

"I tell you, O King, I put it to you: old age and death will come upon you. Since old age and death are coming, what is it you can do?"

"Since old age and death are coming upon me what else can be done but to practise Dhamma, to live calmly, to do good and to make merit?"

(S. III, 3, 5)

¹ Here the word 'Dhamma' means 'truth' or 'righteousness.'

Age, Sickness and Death-I

Once, two frail and old Brahmins, aged, advanced in years, who had come to life's end, one hundred and twenty years of age, came to see the Blessed One. Having saluted him, they sat down at one side and spoke to the Blessed One thus:

"We are Brahmins, master Gotama, frail and old... one hundred and twenty years of age. But we have not done anything that is noble and meritorious, nothing that can assuage our fear. Let Master Gotama admonish us, let Master Gotama exhort us, so that it may serve to our welfare and happiness for a long time!"—

"Truly, O Brahmins, you are frail and old....120 years of age, and you have not done anything noble and meritorious, anything that can assuage your fear.

"Indeed, Brahmins, this world is swept away by old age, by sickness and death. Though the world is thus swept away by old age, sickness and death, self-control in deeds, self-control in words and self-control in thoughts, these will provide for him who departs (from this world), shelter and safety, an island of refuge and succour."

Your life is swept away, brief is your span of years. No safety can you find whom old age sweeps along. Keeping in mind the peril which is death, Perform good deeds that lead to happiness.

Who is restrained in body, speech and thought, When once he parts from here, it brings him happiness, If, while alive, he does good deeds of merit.

(A. III, 51)

Age, Sickness and Death-II

(The first three paragraphs are the same as above)

This world, O Brahmins, is burning with old age, sickness and death. Although it is thus burning, one who departs

from it will be provided with shelter and safety, an island of refuge, by his self-control in deeds, words and thoughts.

When a house is burning, the goods removed from it Will be of use, but not what burns inside. Thus, in this world aflame with age and death, Save what you own by liberality. Your goods bestowed are well removed and safe.

Who is restrained in body, speech and thought, When once he parts from here, it brings him happiness, If, while alive, he does good deeds of merit.

(A. III, 52)

Nakulapitā

Thus have I heard: The Exalted One was once staying in the territory of the Bhaggas, at Crocodile-haunt in Bhesakala Grove in the Deer Park. Then the householder Nakulapitā came to the Exalted One, saluted him and sat down at one side.

Seated at one side, the householder Nakulapitā said thus to the Exalted One: "Lord, I am a decrepit old-man, aged, far gone in years. I have reached the last stage of my life. I am sick in body and always ailing. It is rarely that I get the opportunity to see the Exalted One and those monks whose very sight is edifying. Let the Exalted One admonish and instruct me, so that it will conduce to my weal and happiness for a long time to come."

"True it is, true it is householder, that your body is sickly, soiled and cumbered. For, householder, who would claim even a moment's health, carrying this body about, except through sheer foolishness? Wherefore, householder, thus you should train yourself:- "Though my body is sick, my mind shall not be sick." Thus, householder, must you train yourself."

Then Nakulapitā, the householder, rejoiced in and appreciated the words of the Exalted one, and rising from his seat he saluted the lord circumambulated him by the right,

and then approached the Venerable Sārīputta. Having approached and saluted him, he sat down at one side. And the Venerable Sārīputta said thus to the householder Nakulapitā who was seated at one side:- "Clear are your faculties, householder; pure and clean is the complexion of your face. Have you had the opportunity today to listen to a talk of Dhamma from the very presence of the Exalted One?"

"How could it be otherwise, Venerable Sir? I have just been sprinkled with the nectar of a talk of Dhamma by the Exalted One."

"And in what way, householder, were you sprinkled with the nectar of a talk of Dhamma by the Exalted One?"

"Well, Venerable Sir, I went to the Exalted One, saluted him and sat down at one side. As I sat thus, Venerable Sir, I said to the Exalted One:- 'Lord, I am a decrepit old-man, aged, far gone in years. I have reached the last stage of my life. I am sick in body and always ailing. It is rarely that I get the opportunity to see the Exalted One and those monks whose very sight is edifying. Let the Exalted One admonish and instruct me, so that it will conduce to my weal and happiness for along time to come."

When I spoke thus, Venerable Sir, the Exalted One said to me: True it is, true it is, householder, that your body is sickly, soiled and cumbered. For, householder, who would claim even a moment's health, carrying this body about, except through sheer foolishness? Wherefore, householder, thus you should train yourself:- 'Though my body is sick, my mind shall not be sick.' Thus, householder, must you train yourself."

Thus it was, Venerable Sir, that I have been sprinkled with the nectar of a talk of Dhamma by the Exalted One."

"But did it not occur to you, householder, to question the Exalted One further? Thus: "Pray, how far, Lord, is body sick and mind is sick, too? And how far is body sick and mind not sick?"

"I would travel far indeed, Venerable Sir, to learn the meaning of this saying from the presence of the Venerable Sārī-

putta. It is good if the Venerable Sārīputta should think it fit to expound to me the meaning of this saying."

"Well then, listen, householder; apply your mind thoroughly and I will speak."

"Even so, Venerable Sir," said householder Nakulapitā in response to the Venerable Sārīputta.

The Venerable Sārīputta thus spake:- "And how is body sick, householder, and mind sick, too?

"Herein, householder, the untaught average person, taking no account of the noble ones, unskilled in the doctrine of the noble ones, untrained in the doctrine of the noble ones, taking no account of the good men, unskilled in the doctrine of the good men, regards form as self, or self as having form, or form as being in self or self as being in form. 'I am form' says he; 'form is mine', and is obsessed with that idea. Even as he is so obsessed, that form changes, becomes otherwise, and owing to the change and transformation of form, there arise in him sorrow, lamentation, pain, grief and despair.

"He regards feeling as self, or self as having feeling, or feeling as being in self, or self as being in feeling. I am the feeling says he, 'feeling is mine', and is obsessed with that idea. Even as he is so obsessed, that feeling changes, becomes otherwise, and owing to the change and transformation of feeling, there arise in him sorrow, lamentation, pain, grief and despair.

"He regards perception as self, or self as having perception, or perception as being in self, or self as being in perception. I am perception' says he, 'perception is mine', and is obsessed with that idea. Even as he is so obsessed, that perception changes, becomes otherwise, and owing to the change and transformation of perception, there arise in him sorrow, lamentation, pain, grief and despair.

"He regards formations as self, or self as having formations, or formations as being in self or self as being in formations.

'I am the formations' says he, 'formations are mine', and is obsessed with that idea. Even as he is so obsessed those formations change, become otherwise, and owing to the change and transformation of formations, there arise in him sorrow, lamentation, pain, grief and despair.

"He regards consciousness as self, or self as having consciousness, or consciousness as being in self, or self as being in consciousness. 'I am consciousness' says he, 'consciousness is mine,' and is obsessed with that idea. Even as he is so obsessed that consciousness changes, becomes otherwise, and owing to the change and tansformation of consciousness, there arise in him sorrow, lamentation, pain, grief and despair.²

"That, householder, is how body is sick and mind is sick, too.

"And, householder, how is body sick, but mind not sick?

"Herein, householder, the well-taught noble disciple, who discerns the noble ones, who is skilled in the doctrine of the noble ones, well-trained in the doctrine of the noble ones, who discerns the good men, who is skilled in the doctrine of the good men, well-trained in the doctrine of the good men, regards not form as self, nor self as having form, nor form as being in self, nor self as being in form. He says not 'I am form', he says not 'form is mine,' nor is he obsessed with that idea. That form of him who is not so obsessed, changes, becomes otherwise, but owing to the change and

These are the twenty types of 'personality-view' (Sakkāyadiṭthi: lit. 'the body-in-being view') which comprise all possible annihilationist and eternalist views. 'Sakkāya' is the notion that 'body' exists'—body' here referring to that vaguely conceived pattern into which a living organism bundles up the totality of his experiences. This basic assumption that one is an organic whole, becomes articulate in the twenty types of 'personality-views.' There the pattern seeks justification and recognition through the a priori category of self (attā), which delegates to itself the exhaustive task of 'sorting-out' the elusive bundle. Though the attempt is unsuccessful, the prospect of success sustains the unending process of sorting out. The twenty types depict the ingenuity of the mind in its resolve to sustain that process.

transformation of form there do not arise in him sorrow, lamentation, pain, grief and despair.

"He regards not feeling as self, nor self as having feeling, nor feeling as being in self, nor self as being in feeling. He says not 'I am the feeling; feeling is mine', nor is he obsessed with that idea. That feeling of him who is not so obsessed, changes, becomes otherwise, but owing to the change and transformation of feeling, there do not arise in him sorrow, lamentation, pain, grief and despair.

"He regards not perception as self, nor self as having perception, nor perception as being in self, nor self as being in perception. He says not 'I am perception; perception is mine', nor is he obsessed with that idea. That perception of him who is not so obsessed, changes, becomes otherwise, but owing to the change and transfomation of perception, there do not arise in him sorrow, lamentation, pain, grief and despair.

"He regards not formations as self, nor self as having formations, nor formations as being in self, nor self as being in formations. He says not 'I am the formations; formations are mine', nor is he obsessed with that idea. Those formations of him who is not so obsessed, change, become otherwise, but owing to the change and transformation of formations, there do not arise in him sorrow, lamentation, pain, grief and despair.

"He regards not consciousness as self, nor self as having consciousness, nor consciousness as being in self, nor self as its being in consciousness. He says not 'I am consciousness; consciousness is mine,' nor is he obsessed with that idea. That consciousness of him who is not so obsessed, changes, becomes otherwise, but owing to the change and transformation of consciousness, there do not arise in him sorrow, lamentation, pain, grief and despair. Thus householder, body is sick but mind is not sick."

Thus spake the Venerable Sārīputta, and the householder Nakulapitā rejoiced in the words of the Venerable Sārīputta.

Fear of Death

Once the Brahmin Jānussoni went to meet the Blessed One. Having arrived, he exchanged courteous greetings with the Blessed One and sat down at one side. So seated, he addressed the Blessed One thus:

"I maintain, Master Gotama, and hold the view that there is no mortal who does not fear death and is not afraid of it."—

"There is indeed, Brahmin, such a mortal who fears death and is afraid of it. But there is also a mortal who has no fear of death and is not afraid of it. And who is the one who fears death and the other who fears it not?

"There is, Brahmin, a person who is not free from lust for sense pleasures, not free from the desire and affection for them, not free from thirsting and fevering (after them), not free from craving (for sense pleasures). Then it happens that a grave illness befalls him. Thus afflicted by grave illness, the thought comes to him: 'Oh, those beloved sense pleasures will leave me, and I shall have to leave them!' Thereupon he grieves and is worried, he laments, beats his breast and is deeply perturbed. This mortal, Brahmin, is one who fears death and is afraid of it.

"Further, O Brahmin, there is a person who, concerning the body, is not free from lust for it, not free from desire and affection, from thirsting and fevering, not free from craving (for the body). Then it happens that a grave illness befalls him. Thus afflicted by grave illness, the thought comes to him: 'Oh, this beloved body will leave me, and I shall have to leave it.' Thereupon he grieves...and is deeply perturbed. This mortal too, O Brahmin, is one who fears death and is afraid of it.

"Further, O Brahmin, there is a person who has not done anything noble, has not done anything good, has not given protection to those in fear; but done what is evil, cruel and wicked. Then it happens that a grave illness befalls him. Thus afflicted by grave illness, the thought comes to him: 'Oh, I have not done anything noble and good, and did not give

protection to those in fear; but I have done what is evil, cruel and wicked. To the destiny of those who do such deeds, I shall go hereafter.' Thereupon he grieves and is worried, he laments, beats his breast and is deeply perturbed. This mortal, too, O Brahmin, is one who fears death and is afraid of it.

"Further, O Brahmin, there is a person who has doubts and perplexity, and has not come to certainty in the Good Law. Then it happens that a grave illness befalls him. Thus afflicted by grave illness, the thought comes to him: 'Oh, I am full of doubts and perplexity, and have not come to certainty in the Good Law! Thereupon he grieves and is worried, he laments, beats his breast and is deeply perturbed. This mortal, too, O Brahmin, is one who fears death and is afraid of it.

"These, Brahmin, are the four mortals who fear death and are afraid of it.

"But which mortal, O Brahmin, does not fear death and is not afraid of it?

"There is, Brahmin, a person who is free from lust for sense pleasures, free from desire and affection for them, free from thirsting and fevering (after them), free from craving for sense pleasures. When grave illness befalls him, no such thoughts come to him: 'Oh, these beloved sense pleasures will leave me and I shall have to leave them!' Hence he does not grieve and is not worried, he does not lament and does not beat his breast, nor is he perturbed. This mortal, O brahmin, is one who does not fear death and is not afraid of it.

"Further, O Brahmin, there is a person who, concerning the body, is free from lust for it.... When grave illness befalls him, no such thoughts come to him: 'Oh, this beloved body will leave me and I shall have to leave it!' Hence he does not grieve.... This mortal, too, O Brahmin, is one who does not fear death and is not afraid of it.

"Further, O Brahmin, there is a person who has not done anything evil, cruel or wicked, but has done what is noble and good, and has given protection to those in fear. When grave illness befalls him, these thoughts come to him: 'I

have not done anything evil, cruel or wicked, but have done what noble and good, and have given protection to those in fear. To the destiny of those who do such deeds, I shall go hereafter.' Hence he does not grieve.... This mortal, too, O Brahmin, is one who does not fear death and is not afraid of it.

"Further, O Brahmin, there is a person who has no doubts and perplexity and has gained certainty in the Good Law. When grave illness befalls him, this thought comes to him: "I am free of doubt and perplexity, and have gained certainty in the Good Law." Hence he does not grieve and is not worried, he does not beat his breast, nor is he perturbed. This mortal, too, O Brahmin, is one who does not fear death and is not afraid of it.

"These, Brahmin, are the four mortals who do not fear death and are not afraid of it."

"Wonderful, Master Gotama! Marvellous, Master Gotama! May Master Gotama accept me as a lay devotee who has gone for refuge to him from this day on, so long as life lasts."

(A. IV, 184)

Upasena

Once the Venerable Sārīputta and the Venerable Upasena were staying near Rājagaha in Cool Grove, at Snakeshood Grotto.

Now at that time a snake had fallen on the Venerable Upasena's body. Then the Venerable Upasena addressed the monks, saying: "Come hither, friends, lift this body of mine on to a couch and take it outside before it be scattered here, just like a handful of chaff."

At these words the Venerable Sārīputta said to the Venerable Upasena: "We see no change in the Venerable Upasena's body, no change for the worse in his faculties. Yet the Vener-

³ The unruffled manner in which the Venerable Upasena announces his impending death, is typical of an arahant. There is a tone of detachment in his words as he requests the monks to take 'this body' outside before 'it be scattered here, just like a handful of chaff'—chaff signifying the value he attached to his body.

able Upasena says: 'Come hither friends... just like a handful of chaff.'4

"Indeed, friend Sārīputta, it is to him who thinks: 'I am the eye, the eye is mine' or 'I am the ear, the ear is mine' or 'I am the nose, the nose is mine,' or 'I am the tongue, the tongue is mine' or 'I am the body, the body is mine 'or 'I am the mind, the mind is mine', that there would be any change in the body, any change for the worse in the faculties. But as for me, friend, I do not think: 'I am the eye, the eye is mine... or 'I am the mind, the mind is mine'. How then, friend Sārīputta, could there be for me any change in the body, any change for the worse in the faculties?"

"So then, it seems the Venerable Upasena has long since eradicated the latent conceits of 'I' and 'mine'. Hence it is that it occurs not this to the Venerable Upasena: 'I am the eye, the eye is mine...⁵ or 'I am the mind, the mind is mine."

Then those monks put the Venerable Upasena's body on a couch and bore it outside.

And the Venerable Upasena's body there and then was scattered just like a handful of chaff.

(S. XXXV, 69)

⁴ This sentence which should form part of the Venerable Sārīputta's comment, has been misconstrued at K.S. IV 20, as an actual repetition of the request already made by the Venerable Upasena.

⁵ Probably due to the peculiar use of the third person as a polite form of address, K.S. treats these remarks of the Venerable Sārīputta, as a mere matter-of-fact observation and not as an *inference* on his part.

Causes of Action

There are, O monks, three causes for the origination of actions.⁶ What three? Greed, hatred and delusion.⁷

An action done in greed, born of greed, caused by greed, arising from greed, such action will ripen wherever the individual⁸ is reborn; and wherever the action ripens, there the individual experiences the fruit (vipāka) of that action, be it in this life, or in the next life, or in future lives.⁹

An action done in hate, born of hate, caused by hate, arising from hate, such action will ripen wherever the individual is reborn; and wherever the action ripens, there the individual experiences the fruit of that action, be it in this life, or in the next life, or in future lives.

An action done in delusion, born of delusion, caused by delusion, arising from delusion, such action will ripen wherever the individual is reborn; and wherever the action ripens, there the individual experiences the fruit of that action, be it in this life, or in the next life, or in future lives.

It is, O monks, as with seeds that are undamaged, not rotten, unspoiled by wind and the hot sun, capable of sprouting and well embedded in a good field, sown in well prepared soil: if there is plenty of rain, these seeds will grow, shoot up and develop abundantly.

Similarly, O monks, whatever action is done out of greed, hatred or delusion... such action will ripen wherever the individual is reborn; and wherever the action ripens, there the individual experiences the fruit thereof, be it in this life, or in the next life or in future lives.

⁶ nidānāni kammānam samudayāya.

⁷ Jobha, dosa, moha. These three are generally called "roots of unwholesome (action or Kamma; akussala-mūla)."... The term 'greed' comprises all degrees of the attraction, from the slightest trace of attachment up to the crassest form of greed and egotism; while the term 'hatred' comprises all degrees of aversion, from the slightest touch of ill-humour up to the extreme forms of violent wrath and revenge"—Nyanatiloka.)

⁸ Yattha'assa attabhavo nibbattati, lit: wherever his (the doer's) personalized form arises; Comy: wherever the Aggregates (khandha) appear.

⁹ ditthe vā adhamme upajje vā apare vā pariyāya.

These, O monks, are three causes for the origination of actions.

There are, O monks, three (other) causes for the origination of actions. What three? Freedom from greed, hatred and delusion (alobha, adosa, amoha).

An action done in non-greed, born of non-greed, caused by non-greed, arising from non-greed;

an action done in non-hatred...

an action done in non-delusion, born of non-delusion, caused by non-delusion, arising from non-delusion, since (greed, hatred), delusion have vanished, that action is thus abandoned, cut off at the root, made like a palm-tree-stump, unable to become again and not liable to arise in future.

It is, O monks, as with seeds that are undamaged, not rotten, unspoiled by wind and the hot sun, capable of sprouting and well embedded,—if a man were to burn them in fire, and having done so were to reduce them to ashes, then winnow the ashes in a strong wind or let them be carried away by a swiftly flowing stream—then those seeds would have been radically destroyed, fully eliminated, made unable to sprout and not liable to arise in future.

Similarly, O monks, is it with actions done out of non-greed, non-hatred and non-delusion... since greed, hatred and delusion have vanished, these actions are thus abandoned, cut off at the roots, made like a palm-tree stump, unable to grow and not liable to arise in future.

These, O monks, are the (other) three causes for the origination of actions.

(111, 33)

The Comy, says further that the instruction given to the first type may help him in a future existence. If the second type is instructed, it will quicken his progress towards final attainment. But the third type is definitely in need of repeated instruction and guidance,

Rebirth

Once the Venerable Ananda came to see the Blessed One and spoke to him thus:

- "One speaks of 'Becoming', 10 Lord. How is there a Becoming?—
- "If, Ananda, there were no Kamma (action) ripening in the sphere of sense existence, would there appear any sensual becoming?" 12

"Surely not, O Lord."-

"Therefore, Ānanda, Kamma (action) is the field, consciousness is the seed, and craving (tanhā) is the moisture. Of beings hindered by ignorance and fettered by craving, their consciousness takes a hold in a lower sphere. Thus there is, in the future, a re-becoming, a rebirth." 14

"If, Ananda, there were no Kamma ripening in a fine-material sphere,15 would there appear any fine-material becoming?"—

"Surely not, O Lord."---

"Therefore, Ananda, Kamma (action) is the field, consciousness is the seed, and craving is the moisture. Of beings hindered by ignorance and fettered by craving, their consciousness takes a hold in an intermediate sphere. Thus there is, in the future, a re-becoming, a rebirth.

"If, Ananda, there were no Kamma ripening in an immaterial sphere,17 would there appear any immaterial becoming?"—

¹⁰ bhava, existence.

¹¹ kāma-dhātu-vepakkam.

¹² kāma-bhava, the 5-sense existence.

¹³ hīnāya dhātuyā; Comy: the sense sphere.

¹⁴ punabbhavābhinibbatti.

¹⁵ rūpa-dhātu-vepakkam.

¹⁶ majjhimaya dhātuyā; Comy.: the fine-material sphere.

¹⁷ arūpa-dhātu-vepakkam.

"Surely not, O Lord."-

"Therefore, Ānanda, Kamma is the field, consciousness is the seed, and craving is the moisture. Of beings hindered by ignorance and fettered by craving, their consciousness takes a hold in a lofty sphere. Thus there is, in the future, a rebecoming, a rebirth.—Thus, Ānanda, is there a Becoming."

(111, 76)

Volition

Monks, when there is a body, ¹⁹ there arise in oneself pleasure and pain ²⁰ caused by volition expressed bodily. ²¹ When there is speech, there arise in oneself pleasure and pain caused by volition expressed verbally. When there is mind, there arise in oneself pleasure and pain caused by volition expressed mentally. (And all this is) conditioned by ignorance. ²²

¹⁸ panitaya dhātuyā; Comy.: the immaterial sphere.

¹⁹ kāye vā sati. — Com.: When there is the 'door' of bodily action (kāya-dvāra, i. e., kāya-kamma-dvāra); or 'bodily intimation' (of intention; kāya-vinn atti). — The same explanation applies to 'speech'; in the case of 'mind', however, 'intimation' does not apply.—About the three Doors of Action, see Atthasālini, the Com. to Dhammasangani (The Expositor (PTS), I, 117).

²⁰ Com.: In the case of wholesome Kamma, it will be pleasurable; with unwholesome Kamma, painful.

²¹ kāya-sancetanā-hetu.—Com.: 'Kāya-sancetanā is the (kammic) volition (cetanā) or intention (pakappanā) at the body-door (kāyadvāre) which accompanies and directs bodily action.—Hetu = paccaya, conditioned'.—The same explanation applies to speech and mind.

[&]quot;Kammic volition is twentifold in cases of bodily as well as verbal action, i.e. 8 classes of wholesome action and 12 of unwholesome action. In the case of purely mental volition, 9 classes of meditative (or developed) volition (mabaggatacetanā) have to be added."

²² avijjā -paccayā'va.—The reading in PTS, vā ('or') is not correct.—Com. says that it is ignorance that is at the root (mūla-bhūtā) of all these kammic volitions. The Sub. Com. adds that if "even wholesome kammic volitions (kusalacetanā) are conditioned by ignorance, then, as a matter of course, also unwholesome volitions are so conditioned, because a Kammic volition of any type can arise only when ignorance is still unabandoned" (which is fully abandoned only at Arahatship).

Monks, either on one's own (impulse) one produces that bodily expressed kamma-formation²³ whereby pleasure and pain arise in oneself; or one is induced by others.—Either clearly knowing²⁴ one produces that bodily expressed kamma-formation whereby pleasure and pain arise in oneself, or (one does so) not clearly knowing.

Either on one's own (impulse) one produces that verbally expressed kamma-formation whereby pleasure and pain arise in oneself; or one is induced by others.—Either clearly knowing one produces that verbally expressed kamma-formation whereby pleasure and pain arise in oneself, or one does so not clearly knowing.²⁵

Either on one's own (impulse) one produces that mentally expressed kamma-formation whereby pleasure and pain arise in oneself, or one is induced by others.—Either clearly knowing one produces that mentally expressed kamma-formation whereby pleasure and pain arise in oneself, or one does so not clearly knowing.

In (all) these states, O monks, ignorance is involved.26

But after the complete cessation and extinction of ignorance, there is no more that body, speech or mind, conditioned by which pleasure and pain may arise in oneself. There is no more a fertile ground, no foundation, no base, no cause, conditioned by which pleasure and pain may arise in oneself.²⁷

(IV, 171)

²³ sāmam...kāya-sankhāram abhisankharoti; pare vāssa tam...abhisankharonti.

²⁴ sampajāno...asompajāno.

²⁵ It is probable that the Abhidhamma division of classes of whole-some and unwholesome consciousness into 'spontaneous' (or unprompted; asankhārena) and 'induced' (or prompted; sasankhārena) was derived from the first pair of terms in this para of our text. The other divison into being associated with knowledge or with wrong views (ñāṇa-or diṭṭhi-sampayutta) may have been derived from the second pair (clearly knowing or not).

²⁶ Imesu bhikkhave dhammesu avijjā anupatitā.—Com.: Simultaneously or by way of inducement (sahajātavasena ca upanissayavasena ca).

²⁷ This refers to a canker-free Arahant (khi nāsavo). Though he, too, engages in bodily, verbal and mental activity, the volition causing or accompanying these activities does not produce any Kamma-result (avipāka-dhammatam āpajjati).

Good Deeds

Thus have I heard. At one time the Lord was staying near Sāvatthī at the Jeta Grove in Anāthapindika's monastery. Then King Pasenadi of Kosala approached the Lord. Having drawn near and prostrated himself he sat down to one side. As he was sitting there King Pasenadi said to the Lord:

"When, Sir, I had retired and was alone this was the reflection that arose in my mind: Who loves himself? Who does not love himself? And then, Sir, I thought: Those who practise wrong conduct by body, speech and thought, they do not love themselves. Even though they should say, "We love ourselves," yet they do not love themselves. What is the reason? They do to themselves what a hater would do to someone he hates. Therefore they do not love themselves.

"But those who practise good conduct by body, speech and thought, they love themselves. Even though they should say, 'We do not love ourselves,' yet they do love themselves. What is the reason? They do to themselves what a friend would do to a friend. Therefore they love themselves."

"So it is, O King, so it is..."28

He who holds his own self dear, With evil let him not be linked. An evil-doer's (short-lived) joy Is not a bargain that is good. Assaulted by the 'Ender', 29 death, And losing his humanity, 30 What use for him is property And what can he then take away? What is it that will follow him Like his own shadow never parting?

²⁸ The Buddha repeats King Pasenadis' reasonings and adds the verses. The whole then becomes a saying of the Buddha.

^{29 &#}x27;The Ender' (antakara, 'end-maker') is Māra or death personified.

³⁰ In Buddhism a human birth is regarded as the result of former good acts; it is difficult to obtain because few beings have predominantly good Kamma and is valuable because it is from here that one may best work for Enlightenment.

Both the good and evil deeds
Which a mortal here performs,
These are his property indeed
That he will take away with him.
His deeds will follow after him
Like his own shadow never parting.
Hence noble deeds should be performed,
A storing for the future life.
Good deeds will in the world beyond
Bestow on beings goodly help.

(111, 1, 4)

Happy Days

Whatsoever beings, O monks, behave righteously in deeds, words and thoughts during the morning, a happy morning will be theirs.

Whatsoever beings, O monks, behave righteously in deeds, words and thoughts at noon, a happy noontide will be theirs.

Whatsoever beings, O monks, behave righteously in deeds, words and thoughts during the evening, a happy evening will be theirs.

Truly auspicious and a festive time,
A happy morning and a joyful rising,
A precious moment and a blissful hour—
These will be his who gladly offers alms
To those who live a holy, noble life.
On such a day, right acts in words and deeds,
In thoughts as well, and noble aspirations too,
Bring beneficial gain to those who practise them,
Happy are they who reap such benefits:
They will be growing in the Buddha's Law.
So live you too, with all your relatives,
Replete with happiness and in good health!

(A. III, 150)

The Visible Teaching

Once a certain Brahmin went to see the Blessed One. Having arrived, he exchanged courteous greetings with him and sat down at one side. Thus seated, he spoke to the Blessed One thus:

"It is said, Master Gotama, that 'The Dhamma is visible here and now.'31 In how far, Master Gotama, is the Dhamma visible here and now, is of immediate result, inviting to come and see, onward-leading, directly experienceable by the wise.''32—

"When, O Brahmin, a man is impassioned with lust, when he is overwhelmed and infatuated by lust, then he thinks (and plans)³³ for his own harm, he thinks (and plans) for the harm of others, he thinks (and plans) for the harm of both; and he experiences in his mind suffering and grief. He also leads a bad life in deeds, words and thoughts, and he does not understand, as it really is, his own welfare, nor the welfare of others, nor the welfare of both.

"But when lust has been abandoned, he neither thinks (and plans) for his own harm, nor for the harm of others, nor of both; and he does not experience in his mind suffering and grief. He will not lead a bad life in deeds, words and thoughts, and he will understand, as it really is, his own welfare, the welfare of others and the welfare of both. In this way, Brahmin, is the Dhamma visible here and now.

"When, O Brahmin, a man is depraved through hate, when he is overwhelmed and infatuated by hate....

"When, O Brahmin, a man is bewildered through his delulusion, when he is overwhelmed and infatuated by his delusion, then he thinks (and plans) for his own harm, he thinks (and plans) for the harm of others, he thinks (and plans) for

³¹ sanditthiko. "This refers to the Holy Path (ariyamagga) which can be seen by a Holy Person (ariya-puggala) when he has done away with greed etc., in his own life continuity." (Visuddhi Magga)

³² This is also the formula of homage to the Jewel of the Dhamma (Dhamma-ratana.)

³³ ceteti, wills, thinks.

the harm of both: and he experiences in his mind suffering and grief. He also leads a bad life in deeds, words and thoughts, and he does not understand, as it really is, his own welfare, nor the welfare of others, nor the welfare of both."

"But when hate and delusion have been abandoned, he neither thinks (nor plans) for his own harm, nor for the harm of others, nor for the harm of both; and he does not experience in his mind suffering and grief. He will not lead a bad life in deeds, words and thoughts, and he will understand, as it really is, his own welfare, the welfare of others and the welfare of both. In this way, Brahmin, is the Dhamma visible here and now, is of immediate result, inviting to come and see onward-leading, directly experienceable by the wise."

(A. III, 53-54)

The Three Roots of Action

"If, O monks, wandering ascetics of other views should question you thus: 'Friends, there are these three qualities: lust,³⁴ hatred and delusion. Now, friends, what is the distinction between these three qualities, what is their significance and their difference?— If questioned thus, O monks, how would you explain it to those wandering ascetics of other views?"—

"For us, Lord, the teachings have their roots in the Blessed One. We have the Blessed One as guide and resort. It will be good, O Lord, if the Blessed One himself would clarify the meaning of what was said. Having listened to the Blessed One, the monks will keep it in mind."—

"Listen then attentively, O monks. I will speak."—"Yes, O Lord," replied the monks and the Blessed One said this:

"If those wandering ascetics of other views should question you (about the distinction between these three qualities,

^{34 &#}x27;Lust' (rāga). Usually the synonymous term lobha (greed) is used where, as here, the three Roots of Unwholesome Action (akusala mūla) are treated.

their significance and dirference), you may explain it to them thus:

'Lust is less reprehensible³⁵ but hard to remove.³⁶ Hatred is more reprehensible³⁷ but easier to remove³⁸ Delusion is very reprehensible and hard to remove.³⁹

'Now, friends, what is the cause, what is the reason for the arising of lust that has not yet arisen, and for the increase and growth of lust that has arisen?

"A beautiful object, 40 should be the reply. In him who gives unwise attention to a beautiful object, lust that has not yet arisen will arise, and the lust arisen will increase and grow.

'And what, friends, is the cause, what is the reason for the arising of *hatred* that has not yet arisen, for the increase and growth of hatred that has arisen?'

³⁵ appa-sāvajjo, slightly blameable, of little fault. In translating this term, the comparative form 'less' (and in the case of "hatred", "more") was chosen for excluding misinterpretation and for clarifying the intended meaning.

³⁶ daṇḍa-virāgī, "slow in fading away". According to Comy. no social reproach (loka-vajja) attaches, e. g., to marriage as socially accepted, thought it is rooted in sexual desire; and if, in such a case, lust remains within the limits of the basic moral law, such lust will not, by itself, lead to an unhappy rebirth in lower states, and hence it is less blameable (a lesser fault) in regard to its kammic consequences (vipāka-vajja). But as Lust has very deep roots in human nature, it is according to Comy, as hard to remove as oily soot, and a particular attachment might follow a person even through two or three lives.

³⁷ mahā-sāvajja, 'greatly blameable', of great fault.

³⁸ khippa-virāgī, 'quick in fading away.'

³⁹ Hatred and Delusion are both regarded as reprehensible in society (loka-vajja), and have dire kammic consequences (vipāka-vajja). because both may lead to rebirth in states of misery. Hatred, however, is an unpleasant state of mind, and beings, who by nature wish for happiness, will dislike the persistent presence of it (excepting extreme cases who have come to enjoy their hate; see byāpāda-nandi; Angutt., Pancaka, No.200). Hence, those who see the evil and danger in hate, will make an effort to overcome it. Also by asking pardon from those whom one has wronged through anger, it is easier to nullify the effects of anger in oneself and in others.—Delusive ideas, however, if deeply rooted in craving, wrong views or conceit, will be as hard to remove as lust.

⁴⁰ subha-nimitta.

"A repulsive object," should be the reply. In him who gives unwise attention to a repulsive object, hatred that has not yet arisen will arise, and the hatred arisen will increase and grow.

'And what, friends, is the cause, what is the reason for the arising of *delusion* that has not yet arisen, and for the increase and growth of delusion that has arisen?'

"Unwise attention," should be the reply. In him who gives unwise attention, delusion that has not yet arisen will arise, and the delusion arisen will increase and grow.

'But what, friends, is the cause, what is the reason for the non-arising of lust that has not yet arisen, and for its vanishing if arisen?

"An object of (bodily) impurity," should be the reply. In him who gives wise attention to an object of (bodily) impurity, lust that has not yet arisen will not arise, and lust that has arisen will vanish.

'And what, friend, is the cause, what is the reason for the non-arising of hatred that has not yet arisen, and for its vanishing if arisen?

"The liberation of the heart by loving-kindness," should be the reply. In him who gives wise attention to the liberation of heart by loving-kindness, hatred that has not yet arisen will not arise, and hatred that has arisen will vanish.

'And what, friends, is the cause, what is the reason for the non-arising of delusion that has not arisen, and for its vanishing if arisen?

"Wise attention," should be the reply. In him who gives wise attention, delusion that has not yet arisen will not arise, and delusion that has arisen will vanish."

⁴¹ patigha-nimitta.

⁴² asubha-nimitta. — This refers to subjects of meditation concerned with the body's impurity, i.e. on the 32 parts of the body and the cemetery contemplation. Also repeated reflection on the basic unattractiveness of the body will be an antidote against lust.

⁴³ mettā cetovimutti.

3

WRONG VIEWS AND RIGHT VIEWS

God's Responsibility

If there exists some Lord all-powerful to fulfil In every creature bliss or woe, and action good or ill, That Lord is stained with sin. Man does but work his will.

Mahā-Bodhi Jātaka (No. 528) (Jātaka Stories, Vol. V, p. 125)

He who has eyes can see the sickening sight; Why does not Brahma set his creatures right? If his wide power no limit can restrain, Why is his hand so rarely spread to bless? Why are his creatures all condemned to pain? Why does he not to all give happiness? Why do fraud, lies, and ignorance prevail? Why triumphs falsehood,—truth and justice fail? I count your Brahma one th'unjust among, Who made a world in which to shelter wrong.

Bhūridatta Jātaka (No. 543) (Jātaka Stories, Vol. VI, p. 110)

God Belief and Fatalism

There are ascetics and Brahmans who maintain and believe that whatever a man experiences, be it pleasant, unpleasant or neutral, all that is caused by God's act of creation. I went to them and questioned them (whether they held such a view), and when they affirmed it, I said: "If that is so, venerable sirs, then people commit murder, theft and unchaste deeds due to God's act of creation; they indulge in lying, slanderous, harsh and idle talk due to God's act of creation; they are covetous, full of hate and hold wrong views due to God's act of creation."

Those who fall back on God's act of creation as the decisive factor, will lack the impulse and effort for doing this and not doing that. Since for them, in truth and fact, (a necessity for) action or inaction does not obtain, the designation "ascetic" does not fit them who live without mindfulness and self-control.

Tika-nipāta (The Threes) No. 62

Three Sectarian Tenets

There are, O monks, three sectarian tenets¹ which, if they are fully examined, investigated and discussed, will end in (a doctrine of) inaction,² even if adopted because of tradition.³ What are these three tenets?

There are, O monks, some ascetics and Brahmins who teach and hold this view: Whatever a person experiences, be it happiness, pain or a neutral feeling, all that is caused by past action. 4—There are others who teach and hold this view, that whatever a person experiences, be it happiness, pain

¹ titthāyatanāni. 'Tittha' (Skr: tīrtha; lit.: ford, crossing place) is a figurative term for the speculative views of non-Buddhists ascetics and thinkers. Cf. the Jaina title 'Tirthankara', a 'ford crosser'. The first of the three tenets is in fact that of the Niganthas (Jains).

² akiriye santhahanti. The doctrine of inaction (akiriyavāda) teaches the moral inefficacy of actions and involves a denial of Kamma, which leaves man without motivation for purposeful moral action. It was taught e.g., by Puraṇa Kassapa—See Apaṇṇaka (Majjh. 60) in The Wheel 98—99.

³ param gantvä pi is explained in the Comy. by paramparam gantvā pi, i.e. accepting a view out of deference to the tradition upheld by one's teacher.

⁴ pubba-kata-hetu, 'caused by what has been done before', i.e. the Kamma performed in a former life.

or a neutral feeling, all that is caused by God's creation. — And there are also those ascetics and Brahmins who teach and hold the view that whatever a person experiences... is uncaused and unconditioned.

1. Now, O monks, I approached those ascetics and Brahmins (holding the first view) and said to them: 'Is it true, as they say, that you venerables teach and hold the view that whatever a person experiences... all that is caused by past action? When they affirmed it, I said to them: 'If that is so, venerable sirs, then it is due to past action (done in a former life) that people commit murder, theft and unchaste deeds; due to past action that they indulge in lying, in slanderous, harsh and idle talk; due to past action that they are covetous, malevolent, and hold false views.⁸

But those who have recourse to past action as the decisive factor, will lack the impulse and the effort for doing this or not doing that. Since for them really and truly, no (motive) obtains that this or that ought to be done or not to be done,

⁵ issara-nimmāna-hetu.— See 'Buddhism and the God Idea' (The Wheel No. 47).

⁶ ahetu-apaccaya. This 'ahetuka-ditthi', the view of uncausedness, was taught, e.g., by Makkhali Gosäla, a contemporary of the Buddha, who was a Fatalist (see Digha Nikāya No.2). This doctrine, as well as that of inaction, belongs to the Wrong Views with Fixed Destiny (niyata-micchā-ditthi).

⁷ Those who hold this view that everything is due to the Kamma (actions) of the past, are, e.g., the Jainas (Niganthas). In Majjh. 101 (Devadaha Sutta), the Buddha confronts the Jainas with the same argument as expressed in the following sentence of this text.

According to Comy., those who hold this view reject two types of Feeling: karmically active (kamma vedanā) and functional (or karmically inoperative; kiriya) feeling; they accept only kamma-resultant (vipāka) feeling (i.e., feeling conditioned by past action). Of the eight causes of illness (see Ang., Fours, No. 87), only one, the illness resulting from Kamma of the past, is accepted. Of the three types of Kamma (see here Text 20), the Kamma ripening in this life and in the next, are rejected, and only the Kamma ripening in a future life is accepted. Also of the four types of volition (cetanā) only volition as Kamma-result (vipāka-cetanā) is recognized by them.

⁸ These are the Ten Courses of Unwholesome Action (akusala-kamma -patha).

the term 'ascetics' does not rightly apply to those who live without mindfulness and self-control.

This, O monks, is my first justified rebuke to those ascetics and Brahmins who teach and hold such a view.

2. Then, O monks, I approached those ascetics and Brahmins (holding the second view) and said to them: 'Is it true, as they say, that you venerables teach and hold the view that whatever a person experiences...all that is caused by God's creation?' When they affirmed it, I said to them: 'If it is so, venerable sirs, then it is due to God's creation that people commit murder, theft, and unchaste deeds; due to God's creation that they indulge in lying, in slanderous, harsh and idle talk; due to God's creation that they are covetous, malevolent and hold false views.

But those who have recourse to God's creation as the decisive factor, will lack the impulse and the effort for doing this or not doing that. Since for them, really and truly, no (motive) obtains that this or that ought to be done or not to be done, the term 'ascetics' does not rightly apply to those who live without mindfulness and self-control.

This, O monks, is my second justified rebuke to those ascetics and Brahmins who teach and hold such a view.

3. Again, O monks, I approached those ascetics and Brahmins (holding the third view) and said to them: 'Is it true, as they say, that you venerables teach and hold the view that whatever a person experiences, be it happiness, pain or a neutral feeling, all that is uncaused and unconditioned?' When they affirmed it, I said to them: 'If that is so, venerable sirs, then it is without cause and condition that people commit murder... without cause and condition that they are covetous, malevolent and hold false views.

But those who have recourse to an uncaused and unconditioned (nature of events) as the decisive factor, will lack the impulse and effort for doing this or not doing that. Since for them, really and truly, no (motive) obtains that this or that ought to be done or not to be done, the term 'ascetics' does not rightly apply to those who live without mindfulness and self-control.

This, O monks, is my third justified rebuke to those ascetics and Brahmins who teach and hold such a view.

These, O monks, are the three sectarian tenets which, if fully examined, investigated and discussed, will lend in (a doctrine of) inaction, even if adopted because of tradition.

Now, monks, this Dhamma taught by me,⁹ is unrefuted, untarnished, unblamed, uncensored by intelligent¹⁰ ascetics and Brahmins. And what is that Dhamma?

'These are the six elements', that is the Dhamma taught by me, which is unrefuted...

'These are the six fields of sense-impression'....'the eighteen mental approaches'.... 'the four Noble Truths,' that is the Dhamma taught by me which is unrefuted, untarnished, unblamed and uncensored by intelligent ascetics and Brahmins.

Now, on account of what was it said that *the six elements* are the Dhamma taught by me? These are the six elements:

⁹ Comy.: "Having shown that these three views, as leading to inaction (in the moral sense), are empty, unsubstantiated and not conducive to liberation, the Blessed One now begins to expound his own teaching which is well substantiated and leads to liberation."

¹⁰ Comy.: "As there is no end of what unintelligent people may say without proper understanding, the intelligent ones are specified here."

the elements of earth, water, heat, air, space and consciousness.¹¹

Now, on account of what was it said that the six fields of sense-impression are the Dhamma taught by me? These are the six fields of sense-impression: the fields of sense-impression by eye, ear, nose, tongue, body and mind.

Now, on account of what was it said that the eighteen mental approaches¹² are the Dhamma taught by me? These are the eighteen mental approaches: Seeing a visual object with the eye, one approaches a visual object that may give cause either for gladness, for sadness or for indifference. Hearing a sound with the ear... smelling an odour with the nose ... tasting a flavour with the tongue... feeling an impact with the body... cognizing a mental object with the mind, one approaches the respective object which may give cause either to gladness, to sadness or to indifference. These are the eighteen mental approaches.

Now, on account of what was it said that the four Noble Truths are the Dhamma taught by me?

In a similar way, the other classifications given in the Sutta are elaborated in the Comy., as a preparation for the practice of analytical Insight.

¹¹ Comy.: "Hereby reference is made to the meditation subject of the Elements (dhātu-kammatthana). Taking it by way of the six elements, a brief statement of it is as follows: The elements of earth, water, heat and air, are the four Great Primaries (of matter; mahā-bhūta). The element of Space represents derived materiality (upādā -rūpa). If this single item of Derived Materiality is understood, also the other 23 thereby comprehended; thus it should be considered. The element of Consciousness (viññāṇa-dhātu) is 'mind' (citta) or the Aggregate of Consciousness (viññānakkhandha). The conascent feeling is the Aggregate of Feeling; perception is the Aggregate of Perception; sense-impression and volition are the Aggregate of Mental Formations. These are the four nonmaterial Aggregates (arūpinokkhandhā). The four Primaries and the materiality derived from them, are the Aggregate of Corporeality. The four non-material Aggregates are 'mind' (or 'name', nama) and the Aggregate of Corporeality is 'body' (or 'form', rūpa). Thus there are only these two things: name and form (mentality and materiality, nāma-rūpa). Beyond that, there is neither a (substetial) being (satta), nor a soul (jīva). that way should be understood the brief statement of the meditationsubject of the six Elements that leads up to Arahantship."

¹² manopavicāra: see Majjh. 137.

Based on the six elements there is descent into the womb.¹³ Such descent taking place, there is mind and body.¹⁴ Conditioned by mind and body is the sixfold sense-base; conditioned by the sixfold sense-base is feeling. Now, it is for him who feels that I make known, 'This is suffering,' 'This is the origin of suffering,' 'This is the cessation of suffering,' 'This is the path leading to the cessation of suffering.'

What now, O monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, sickness, death, sorrow and lamentation, pain, grief and despair are suffering; association with the unloved is suffering, separation from the loved is suffering; not to get what one wants is suffering; in short, the five aggregates of clinging are suffering.

And what, O monks, is the Noble Truth of the Origin of Suffering?

Through Ignorance conditioned are the Karma-formations. Through the Karma-formations conditioned is consciousness. Through consciousness conditioned are Mind-and-Body. Through Mind-and-Body conditioned are the six Sense-Bases. Through the six Sense-Bases conditioned is Sense-Impression. Through Sense-Impression conditioned is Feeling. Through Feeling conditioned is Craving. Through Craving

¹³ gabbhassāvakkanti. The figurative term 'avakkanti' (or okkanti; descent) stands, according to Comy., for 'origination' or 'manifestation'.—See Majjh. 38.

¹⁴ okkantiyā sati nāma-rūpam. This is a variation of a link of the Dependent Origination, which in the present Sutta is given up to the link 'feeling'. The usual formula of the Dependent Origination had here, instead: 'conditioned by consciousness is mind-and-body'. Hence the link 'consciousness' is here replaced by 'descent into the womb' (i.e. conception). This is one of the canonical authorities justifying the commentarial explanation of the link 'consciousness' by 'rebirth consciousness.

¹⁵ Vediyamānassa kho pan'āham bhikkhave 'idam dukkhan' ti paññāpemi... Comy. says that by Feeling is meant here not mere sensation (anubhavanta), but a Feeling linked with understanding (jānanta), for which the Contemplation of Feeling, of the Satipatthana Sutta, is quoted as an example. That is to say, the Four Noble Truths are chiefly addressed to those who comprehend the true nature of Feeling, as it reveals itself in actual experience and by mindful observation.

conditioned is Clinging. Through Clinging conditioned is the Process of Becoming. Through the Process of Becoming conditioned is Rebirth. Through Rebirth conditioned are Decay and Death, Sorrow and Lamentation, Pain, Grief and Despair. Thus arises this whole mass of suffering.¹⁶

This, monks, is called the Noble Truth of the Origin of Suffering.

And what, O monks, is the Noble Truth of the Cessation of Suffering?

Through the entire fading away and extinction of this ignorance, however, the Karma-formations become extinguished. Through the extinction of the Karma-formations, Consciousness becomes extinguished. Through the extinction of Consciousness, Mind-and-Body become extinguished. Through the extinction of Mind-and-Body, the six Sense-Bases become extinguished. Through the extinction of the six Sense-Bases, Sense-Impression becomes extin-Through the extinction of Sense-Impression, Feeling becomes extinguished. Through the extinction of Feeling, Craving becomes extinguished. Through the extinction of Craving, Clinging becomes extinguished. Through the extinction of Clinging, the Process of Becoming becomes extinguished. Through the extinction of the Process of Becoming, Rebirth becomes extinguished. Through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow and Lamentation, Pain, Grief and Despair. Thus takes place the extinction of this whole mass of suffering.17

This, monks, is called the Noble Truth of the Cessation of Suffering.

¹⁶ While the usual formula of the Four Truths (see Wheel 17, Bodhi Leaves B.1) mentions only Craving (tanhā) as the Origin of Suffering, here the formula of Dependent Origination serves as a more detailed explanation.

of Craving and attainment of Nibbāna, here the full formula of Dependent Cessation, or the reversal of Paticca-Samuppāda, is given. Comy. says that each of the 12 terms (e.g. cessation of Ignorance, cessation of Karmaformations, etc.) can be taken as a designation of Nibbāna.

And what, O monks, is the Noble Truth of the Path leading to the Cessation of Suffering?

It is just this Noble Eightfold Path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

This, monks, is called the Noble Truth leading to the Cessation of Suffering.

These four Noble Truths—they are the Dhamma taught by me, which is unrefuted, untarnished, unblamed and uncensored by intelligent ascetics and Brahmins.

(A. III, 61)

Blind Faith

"Is there, Vāsettha, a single one of the Brahmans versed in the Three Vedas who has ever seen Brahma (god) face to face?"

"No, indeed, Gotama."

"Or is there, then, Vāseṭṭha, a single one of the teachers of the Brahmans versed in the Three Vedas, who has seen Brahma face to face?"

"No, indeed, Gotama."

"Or is there, then, Vāseṭṭha, a single one of the pupils of the teachers of the Brahmans versed in the Three Vedas who has seen Brahma face to face?"

"No, indeed, Gotama."

"Or is there, then, Vāseţtha, a single one of the Brahmans up to the seventh generation who has seen Brahma face to face?"

"No, indeed, Gotama."

¹⁸ Here, according to Comy., the word 'unrefuted' implies that the Four Truths cannot be reduced or added to in number, nor can they be replaced by four different truths.

"Well then, Vāseţţha, those ancient Rishis of the Brahmans versed in the Three Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered or composed. The Brahmans of to-day chant over again and repeat; intoning or reciting exactly as has been intoned or recited—to wit, Aṭṭhaka...and Bhāgu, did even they speak thus, saying: "We know it, we have seen it, where Brahma is, whence Brahma is, whither Brahma is?"

"Not so, Gotama."

"Then you say, Vāseṭṭha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahma face to face. And that even the Rishis of old, the authors and utterers of the verses, of the ancient form of words which the Brahmans of to-day so carefully intone and recite precisely as they have been handed down—even they did not pretend to know or to have seen where or whence or whither Brahma is. So the Brahmans versed in the Three Vedas have forsooth said thus: 'What we know not, what we have not seen, to a state of union with that we can show the way, and can say: 'This is the straight path, this the direct way that makes for salvation, and leads him who acts according to it, into a state of union with Brahma."

"Now what think you, Vāsettha? Does it not follow, this being so, that the talk of the Brahmans versed in the Three Vedas, turns out to be the foolish talk?"

"In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk."

The string of blind men—

"Verily, Vasettha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be!

"Just, Vāsettha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the

middle one see, nor can the hindmost see—just even so, methinks, Väsettha, is the talk of the Brahmans versed in the Three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brahmans versed in the Three Vedas turns out to be ridiculous, mere words, a vain and empty thing!

The staircase to nowhere—

..."Just, Vāseṭṭha, as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should say to him, 'Well, good friend, this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north? Whether it is high or low or of middle size?'

"And when so asked he should answer: No.—And people should say to him, But then, good friend, you are making a staircase to mount up into something—taking it for a mansion—which, all the while, you know not, neither have seen."

Praying for the Beyond-

"Again, Vasettha, if this river Aciravati were full of water even to the brim, and overflowing. And a man with business on the other side, bound for the other side, making for the other side, should come up, and want to cross over. And he, standing on this bank, should invoke the further bank, and say, 'Come hither, O further bank! Come over to this side!'

"Now what think you, Vāseṭṭha? Would the further bank of the river Aciravati, by reason of that man's invoking and praying and hoping and praising, come over to this side?—"Certainly not, Gotama."

"In just the same way, Vāsettha, do the Brahmans versed in the Three Vedas—omitting the practice of those qualities which really make man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—say thus: Indra we call upon, Soma we call upon. Varuna, Isāna, Pajāpati, Brahma, Mahiddhi, Yama we call upon." "Verily, Vāsettha, that those Brahmans versed in the Three Vedas—omitting the practice of those qualities which really make man a Brahman, adopting the practice of those qualities which really make men non-Brahmans—may, by reason of their invoking and praying and hoping and praising, after the breaking up of the body, after death, attain to union with Brahma, such a condition of things can in no wise be."

From Digha-Nikāya No. 13: Tevijjā Sutta ("Three Vedas") Transl. by Prof. Rhys Davids.

Discourse on the Ultimate

"Whoever should take to himself certain views Thinking them best, supreme in the world, And hence he proclaims all others as low: By this he does not become free from disputes.

In whatever is seen by him, heard and cognized, The rituals performed—he sees profit in this And so from his grasping at that very view All others he sees as worthless, as low.

Those skilled (in the Dhamma) declare it a bond If relying on one, he sees others as low, And therefore a bhikkhu should never depend On the seen, heard and cognized, on rituals (performed).

And so in the world let him fashion no views Depending on knowledge or rituals (performed), Nor let him conclude that he's on a par, Nor think himself low, nor higher than them.

Abandoning own views, not grasping (at more) And even in knowledge not seeking support, 'Mong those who dispute he never takes sides, To the various views he does not recourse.

Having no bias for either extreme—
Not craving becoming nor non-becoming
Either here in this life or in the next world
For him there is not an attachment to views
While examining dhammas held true (by the rest).

Concerning the seen, the heard and cognized Not the least notion is fashioned by him That brahmin (perfected)¹⁹ grasps at no view, By whom in the world then, could he be described?

They fashion no views nor pursue them at all Doctrines are never accepted by them The brahmin (perfected) not guided by rites Beyond has he gone, not leaning on views.

(Sutta Nipāta, Verses 796-803)

¹⁹ An Arahant, a perfected one.

Commentary to the Discourse on the Ultimate

'Highest among views' therefore (it is called) 'the Highest Goal.' What was its occurrence? It is said that when the Exalted One was staying at Sāvatthi, various ascetics (titthiya) 20 having assembled, each one explained his own views (saying): "This is highest, this is highest." Having squabbled thus they caused the king to speak. The king commanded: "Having gathered together all the blind people make them 'see' an elephant." The king's men gathered together the blind and having first made the elephant lie down, they said to them, "See it!" Each one of them took hold of a different limb of the elephant. Then the king said: "Now then, this elephant, what is it like, what is it like?" That one who had hold of the trunk said, "Great king, it is like the beam of a plough." Those who held the tusks and so on contradicted the others. —"Do not speak falsely in front of the king." "Great king, it resembles a peg in the wall"—thus they spoke this and that.

The king having heard them all (said): 'It looks like the time for you!"—and had those ascetics expelled from there.

A certain (bhikkhu) seeking alms got to know of this matter and told the Exalted One. When this matter had occurred the Exalted One addressed the bhikkhus thus: "Bhikkhus, just as blind men having taken hold of this and that limb do not know an elephant, so they quarrel; in the same way ascetics having taken hold of this and that view do not know the Dhamma which is near to Liberation (vimokkha), so they quarrel." Having pointed out the Dhamma in this matter, He spoke this discourse.

(Paramatthajotikā (Sutta—Nipāta Commentary 529).

²⁰ tithiya: non-Buddhist ascetics—used as a term of reproach.

4 FAITH AND UNDERSTANDING

DISCOURSE TO THE KĀLĀMAS (Kesaputtiya Sutta, A.I., 188)

At one time the Bhagavan while going on tour among Kosala people together with a great community of bhikkhus, came to Kesaputta, a district of those Kosala people.

Now the Kālāmas of Kesaputta heard it said that the Samana Gotama, son of the Sakya tribe who went forth as a wanderer, had reached Kesaputta.

And (they said) the good repute has spread concerning Lord Gotama in this way: He is indeed the Lord, Arahant and Perfect Buddha, endowed with-Knowledge-and-Conduct, the Well-farer, Knower of the worlds, peerless Trainer of tamable men, Teacher of celestials and men, the Awake, the Exalted One. He makes known this world with its beings, its Māras and Brahmas, its Samanas and brahmins, celestial and human beings, having understood them clearly by super-knowledge. He points out Dhamma fair in the beginning, fair in the middle, fair at its end, both its explained meaning and its literal one. He proclaims the holy life perfectly fulfilled in all its purity. It is well to have the sight of such Arahants!

¹ sometimes translated "Exalted One."

² sometimes "worthy" or "Accomplished One."

³ classes of celestial being.

^{4 &}quot;those who are peaceful" (i.e. monks).

So the Kālāmas of Kesaputta approached the Lord. Having approached him, some prostrated towards the Lord and sat down at one side; some greeted the Lord politely and having conversed in a friendly and courteous way, sat down to one side; some raising their joined palms to the Lord sat down to one side; some called out their names and those of their clans and sat down to one side; while others saying nothing sat down to one side. So seated, the Kālāmas of Kesaputta said this to the Lord:

"Lord, certain samanas and brahmins come to Kesaputta. As to their own doctrine, they illustrate and illuminate it in full, but as to the doctrine of others, they abuse it, revile it, deprecate it and pull it to pieces. Moreover, Lord, yet other samanas and brahmins on coming to Kesaputta do the same thing. When we listen to them, Lord, we have doubt and uncertainty as to which of these revered samanas is speaking truth and which speaks falsehood."

"Yes, Kālāmas, you may well doubt, you may well be uncertain. In a doubtful matter uncertainty does arise. Come, Kālāmas, do not (make a basis for religious beliefs) an authoritative tradition maintained by oral repetition (having its origin in some revelation from a God); do not (make the basis for religious beliefs) an unbroken succession of teaching (or of teachers); do not (make the basis for religious beliefs) report or hearsay; do not (make the basis for religious beliefs) conformity with the scriptures; do not (make the basis for religious beliefs) speculative metaphysical theories (or reasons and arguments); do not (make the basis for religious beliefs) a point of view (or perhaps, inference); do not (make the basis for religious beliefs) reflecting on reasons; do not (make the basis for religious beliefs) acceptance of a statement as true because it agrees with a theory of which one is already convinced; do not (make the basis for religious beliefs) grounds for competence (or reliability) of a person; do not (make the basis for religious beliefs) respect, thinking 'our teacher says thus and thus....' But, Kālāmas, when you know for yourselves, these dhammas (doctrines, practices) are unwholesome, these dhammas are blamable, these dhammas are censured by the intelligent, undertaken and observed they lead to harm and ill, you should abandon them."

"Now what do you think, Kālāmas? When greed arises within a man, does it arise for his benefit or for his harm?"

"For his harm, Lord."

"Now, Kālāmas, does not this man thus given to greed, being overcome by greed and losing control of his mind, does he not take the life of living beings, take what is not given, go after another's wife, speak false words, and lead another into a like state? Is that to his loss and sorrow for a long time?"

"Yes, Lord."

"Now, what do you think, Kālāmas? When aversion arises within a man, does it arise for his benefit or harm?"

"For his harm, Lord."

"Now, Kālāmas, does not this man thus given to aversion being overcome by aversion, and losing control of his mind, does he not take the life of living beings, take what is not given, go after another's wife, speak false words, and lead another into a like state? Is that to his loss and sorrow for a long time?"

"Yes, Lord."

"Now what do you think, Kālāmas? When delusion arises within a man, does it arise for his benefit or harm?"

"For his harm, Lord"

"And does not this man, given to delusion, being overcome by delusion and losing control of his mind—does he not take the life of living beings, take what is not given, go after another's wife, speak false words, and lead another into a like state? Is that for his loss and sorrow for a long time?"

"Yes, Lord."

"Well then, Kālāmas, what do you think? Are these dhammas wholesome or unwholesome?"

"Unwholesome, Lord."

"Are they blamable or not blamable?"

"Blamable, Lord."

"Are they censured or praised by the intelligent?"

"They are censured, Lord."

"If undertaken and observed, do they conduce to loss and sorrow, or not?"

"They conduce to loss and sorrow, Lord. Thus it is in this case I"

"Therefore, Kālāmas, did we say: 'Do not (make the basis for religious beliefs any of the ten clauses). But, Kālāmas, when you know for yourselves these dhammas are unwholesome, these dhammas are blamable, these dhammas are censured by the intelligent, undertaken and observed they lead to harm and ill, then Kālāmas, you should abandon them !

"Come, Kālāmas, do not (make the basis for religious beliefs any of the ten clauses). But when, Kālāmas, you know for yourselves: these dhammas are praised by the intelligent, undertaken and observed they conduce to benefit and happiness, then do you, Kālāmas, having undertaken them, live by them.

"What do you think, Kālāmas? When absence of greed arises in a man, does it arise for his benefit or for his harm?"

"For his benefit, Lord?"

"Not being greedy, not overcome by greed, having his mind under control, this man does not take the life of a living being, does not take what is not given, does not go after another's wife does not speak false words, and prompts another to follow his example. Is that for his benefit and happiness for a long time?"

"Yes, Lord."

"Now what do you think, Kālāmas? When absence of aversion arises within a man, does it arise for his benefit or harm?"

"For his benefit, Lord!"

"Not being filled with aversion, not being overcome by aversion, but having his mind under control, this man does not take the life of a living being, does not take what is not given, does not go after another's wife, does not speak false words, and prompts another to follow his example. Is that for his benefit and happiness for a long time?"

"Yes, Lord."

"Now what do you think, Kālāmas? When absence of delusion arises within a man, does it arise for his benefit or for his harm?"

"For his benefit, Lord!"

"Not being deluded, not being overcome by delusion, but having his mind under control, this man does not take the life of a living being, does not take what is not given, does not go after another's wife, does not speak false words, and prompts another to follow his example. Is that for his benefit and happiness for a long time?"

"Yes, Lord."

"Then, Kālāmas, what do you think? Are these dhammas wholesome or unwholesome?"

"Wholesome, Lord!"

"Are they blamable or unblamable?"

"Unblamable Lord!"

"Are they censured or praised by the intelligent?"

"They are praised, Lord!"

"When undertaken and observed, do they conduce to happiness or not?"

"They conduce to happiness, Lord. Thus it is in this case!"

"Therefore, Kālāmas, did we say: 'Do not (make the basis for religious beliefs) an authoratitive tradition maintained by oral repetition (having its origin in some revelation

from a God); do not (make the basis for religious beliefs) an unbroken succession of teaching (or of teachers); do not (make the basis for religious beliefs) report or hearsay; do not (make the basis for religious beliefs) conformity with the scriptures; do not (make the basis for religious beliefs) speculative metaphysical theories (or reasons and arguments); do not (make the basis for religious beliefs) a point of view (perhaps inference); do not (make the basis for religious beliefs) the reflection on reasons; do not (make the basis for religious beliefs) acceptance of a statement as true because it agrees with a theory of which one is already convinced; do not (make the basis for religious beliefs) grounds for the competence (or reliability) of a person; do not (make the basis for religious beliefs) respect, thinking, "our teacher says thus and thus..." But when you know for yourselves these dhammas are wholesome, these dhammas are blameless, these dhammas are praised by the intelligent, undertaken and observed they lead to benefit and happiness, then do you, Kālāmas, having undertaken them, live by them.

"Now, Kālāmas, he who is a Noble Hearkener freed from, coveting and malevolence, who is not bewildered, but is self-controlled and mindful, with a heart possessed of friendliness, possessed of compassion, possessed of gladness-with-others, possessed of equanimity, dwelling intent upon one direction with his heart endued with friendliness, compassion, gladness-with-others, and equanimity, likewise in the second direction, likewise in the third direction, likewise in the fourth direction, and so above, below, and around; everywhere and equally he dwells pervading the entire world with friendliness, compassion, gladness-with-others, and equanimity, abundant, exalted and measureless, free from affliction, untainted and purified, by such a one in this very life four assurances are attained:

"'If there is a world beyond, and there is the fruit and result of kamma well-done or ill, then when the body breaks up after death, I shall arise in a happy bourn, in a heaven world."

[&]quot;This is the first assurance attained by him.

"If, however, there is no world beyond, no fruit and result of kamma well-done or ill, yet in this very life I dwell free from hostility and affliction, sorrowless and happy."

"This is the second assurance attained by him.

"'Again, even if having done evil (kamma and) it is effective (in producing a result), nevertheless (now) I do not think to do evil towards anyone, so how can ill touch me?"

"This is the third assurance attained by him.

"'Again, if not having done evil (kamma) and it is not effective (producing no result) then in both ways I hold myself utterly pure."

"This is the fourth assurance attained by him.

"Thus, Kālāmas, that Noble Hearkener whose heart is free from hostility, free from affliction, untainted and purified, in this very life he attains these four assurances."

"Thus indeed it is, Lord! Thus indeed it is, Well-farer! That Noble Hearkener whose heart is free from hostility, free from affliction, untainted and purified, in his very life he attains these four assurances (the Kālāmas repeat them).

"Most excellent, Lord, most excellent! Just as if a man was to set up what was thrown down, or were to reveal that which was hidden away, or were to point out the right road to him who had gone astray, or were to bring a lamp into the darkness so that they who have eyes could see external forms, even so has Dhamma been illumined in many a figure by the Bhagavan.

"We go for Refuge to the Lord, to Dhamma and to the Bhikkhusangha. May the Lord accept us as upasakas⁵ from this day forth so long as life shall last, as those who have gone for Refuge."

The Discourse to the Kālāmas is finished.

⁵ literally, "those who sit down near to" (a teacher) and meaning those devoted laymen who strive to keep the Five Precepts pure.

The Highest Kinds of Faith

Monks, there are four highest kinds of faith,6 What four?

Monks, among any living beings, be they footless or with two, four or many feet, with a material body or without, conscious, unconscious or neither-conscious-nor-unconscious⁷ the Tathāgata, holy and fully enlightened, is reckoned the highest of them all. Those who have faith in the Buddha, have faith in the highest; and for those who have faith in the highest, the highest result-of-action⁸ will be theirs.

Monks, among all things conditioned, the Noble Eightfold Path is reckoned to be the highest of them all. Those who have faith in the Noble Eightfold Path, have faith in the highest; and for those who have faith in the highest, the highest result-of-action will be theirs.

Monks, among things conditioned and unconditioned, lo dispassion is reckoned to be the highest of them all: to wit, the crushing of all infatuation, the removal of thirsting, the uprooting of attachment, the breaking through the round (of rebirth), the destruction of craving, dispassion, Nibbāna. Those who have faith in the Dhamma of dispassion, la have faith in the highest; and for those who have faith in the highest result-of-action will be theirs.

⁶ aggappasādā.

⁷ sainnino, asannino, neva-sanni-nasannino. The word sanna is generally translated by 'perception', but here it stands for the entirety of consciousness and its concomitant mental factors. The third term refer to beings belonging to the fourth incorporeal sphere.

⁸ aggo vipāko, i.e., fruit of wholesome (or skilful) Kamma at its best.

⁹ sankhata, formed, compounded.

¹⁰ sankhatā vā asankhatā vā. According to Theravāda teachings, only. Nibbāna is 'unconditioned', uncompounded' and neither 'formed' nor 'forming'.

¹¹ virāgo, freedom from lust, detachment.

¹² virāge dhamme.

Monks, among all (religious) Orders or groups (of men), the Order of the Tathāgata's disciples is reckoned to be the highest, that is to say, the four Pairs of (Noble) Men, the eight (Noble) Persons; this Order of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, being an incomparable field of merit for the world. Those who have faith in the Order, have faith in the highest; and for those who have faith in the highest; the highest result-of-action will be theirs.

These, O monks, are the four highest kinds of faith.

(A. IV, 34)

Introduction

to the

UPĀLI SUTTANTA

(Majjhima-Nikāya No. 56)

During the Buddha's life-time, the world was particularly fortunate in great teachers. Contemporaneous with Him were the great philosophic movements of China, Persia and Greece. There is no doubt that the giant intellects of that period, roughly about 500 B.C., have left an ineradicable stamp on the culture of humanity.

In India, at that time, there appears to have been a general religious awakening. Many were the devout enthusiasts and teachers who, renouncing the world, sought paths of deliverance from suffering. Among these, the name of Nātaputta, the founder of the Niganthas is frequently mentioned in our books. This discourse gives some indication of the Nigantha doctrines, and the marked difference of view, with regard to the importance and effect of 'mental action', between Nātaputta and the Blessed One.

We would invite the non-Buddhist reader to note particularly the Buddha's admonition, to one ardently eager to be His disciple—to make a thorough investigation before he decides to adopt the new faith. What modern religionist would thus repress a possible convert,—especially a highly-educated millionaire convert, and a poet of no mean order as his verses (whose beauty is difficult to reproduce in translation) disclose!

This has ever been the triumphant achievement of Buddhism. It sets out to help others to deliver themselves from pain, but its wide tolerance has never permitted it to have and to hold converts merely for the sake of its own prestige. It welcomes criticism and investigation from within and without. It discredits blind faith. It does not forbid the reading of alien religious literature. Indeed, we make bold to claim that Buddhism is the only religion that positively demands the exercise of cold reason and investigation from its converts. No man's freedom of thought is interfered with by the Master, who would guide, but never coerce, into channels of spiritual betterment and uplift. The reason for all this is the Buddhist belief in Kamma.

A good action—mental, verbal, or physical—remains a 'good' action whatever the external religious label of the agent. As the word 'agent' may mislead the reader, it is well to insist here that *Buddhism recognises no 'performer'*.

There is only a 'performance'; and every 'individual'—man, god, or animal—is only a 'being,' a becoming, consisting of present fresh performance added to the sum-total of that particular being's past action,—the whole constituting a coherent flux that is conventionally called 'an individual'.

This absence of a 'thing-in-itself,'—soul, or attā—in the Buddha's teaching, at once raises it above the ruck of ordinary religious levels. There is always the possibility that any particular flux, or being, may now or hereafter, in this 'life' or in a future one, purge itself of its errors and work out its salvation. There is every need for him of the tender heart to extend a helping hand. But he of the tender heart must first

make sure of his own correctness and stability; for a tender heart, without supporting wisdom, may, all unconsciously, mislead and betray where it would only lead and save. In any case there is no need to worry and fret about a possible 'eternal damnation' for those we love. Such a doctrine has no place in Buddhism. Whatever is gained is never lost, though, temporarily, passing clouds of ill may obscure and perplex.

So it has never been the habit of the Buddhist to force, or desire to force, his convictions on those of alien faiths. He is not over-anxious to make converts. Wherever any moral good is contemplated he bestows his hearty approval,—even as his Master did, when advising Upāli to continue bestowing alms on the Niganthas, an alien sect. The Buddhist is glad to welcome, as brothers—and as salt of the earth—any truly devout and earnest men, whatever the religion they outwardly profess. What grieves the sincere Buddhist today is to observe so few of truly religious bent in the fold of any religion. The West is slave to Mammon and materialism, and the East bids fair to follow suit.

Upāli Suttanta*

Upāli the Householder.

Thus have I heard:—

On one occasion the Blessed One was dwelling at Nā-landā¹ in the mango grove of Pāvārika.² Now, Nigantha³ Nātaputta was also staying at Nālandā at that time with a large company of naked ascetics. And Dīgha Tapassī,⁴ the naked ascetic, having been for alms in Nālandā and returned from his begging round,⁵ proceeded—after the meal was over—to the mango grove of Pāvārika where the Blessed One was.⁶ Coming into His presence, he exchanged friendly greetings with the Blessed One, and after the customary words of

^{*}Notes to this Sutta are to be found of the end of the text.

courtesy remained standing near. Standing thus at a little distance, the Blessed One addressed him as follows:

"There are seats, Tapassī; be seated, if you wish."

Thereupon Digha Tapassi, the naked ascetic, took one of the low seats and sat on one side. Then the Blessed One spoke to him thus:

"Well, Tapassī, how many modes of action, does Nigantha Nātaputta declare there are in doing and perpetrating evil deeds?"

"Nay, venerable Gotama, 'action' is not the word used by Nignantha Nātaputta in his teaching; 'offence, offence's is the word he uses."

"Well, Tapassī, how many modes of 'offence' does he declare there are in doing and perpetrating evil deeds?"

"Verily, venerable Gotama, there are three (modes of) offence, declares Nigantha Nātaputta, in doing and perpetrating evil deeds, namely: offence of body, of word, and of mind."

"Then, Tapassī, is bodily offence one, verbal offence another, and mental offence still another?"

"Bodily offence, venerable Gotama, is one; verbal, another; and mental, still another."

"Then, Tapassī, of these three offences, thus analysed and differentiated, which offence does Nigantha Nātaputta declare to be the most heinous in doing and perpetrating evil deeds? Is it bodily, verbal, or mental offence?"

"Of these three offences, venerable Gotama, thus analysed and differentiated, bodily offence, declares Nigantha Nātaputta is the most heinous in doing and perpetrating evil deeds. Verbal offence and mental offence are not so (heinous)."9

[&]quot;Bodily offence I you say, Tapassi?"

[&]quot;Bodily offence! I say, venerable Gotama."

[&]quot;Bodily offence! you say, Tapassī?"

[&]quot;Bodily offence! I say, venerable Gotama."

"Bodily offence! you say, Tapassi?"

"Bodily offence! I say, venerable Gotama."

Thus did the Blessed One make Digha Tapassi confirm this statement even unto the third time. 10

Thereupon Digha Tapassi, the naked ascetic, addressed the Blessed One as follows:

"Well, venerable Gotama, how many modes of offence do you declare there are in doing and perpetrating evil deeds?"

"Nay, Tapassī, the Accomplished One does not use the word 'offence' in His Teaching; 'action, action' is what He recognises."

"Well, venerable Gotama, how many modes of 'action' do you declare there are in doing and perpetrating evil deeds?"

"Verily, Tapassi, there are three modes of 'action' I declare, in doing and perpetrating evil deeds, namely: 'action' of body, of word, and of mind." 11

"Then, venerable Gotama, is bodily action one, verbal action another, and mental action still another?"

"Bodily action, Tapassī, is one; verbal, another; and mental, still another."

"Then, venerable Gotama, of these three actions, thus analysed and differentiated; which action do you declare to be the most heinous in doing and perpetrating evil deeds? Is it bodily, verbal, or mental action?"

"Of these three actions, Tapassi, thus analysed and differentiated; mental action, I declare, is the most heinous in doing and perpetrating evil deeds. Bodily action and verbal action are not so (heinous)."

"Mental action! you say, venerable Gotama?"

"Mental action! say I, Tapassi."

"Mental action I you say, venerable Gotama?"

"Mental action! say I, Tapassi."

"Mental action! you say, venerable Gotama?"

"Mental action I say I, Tapassī."

Thus did Digha Tapassi, the naked ascetic, make the Blessed One confirm this statement for the third time; and rising from his seat he went to Nigantha Nātaputta.

Now Nigantha Nātaputta was seated at that time with many large companies of laymen, including the villagers of Bālaka¹³ headed by Upāli. And Nigantha Nātaputta, perceiving Dīgha Tapassī, the naked ascetic, coming in the disance, addressed him as follows:

"Well, Tapassī, from where do you come in the middle of the day?"

"I come, Lord, direct from the presence of the Samana Gotama." 14

"Had you any conversation, then, with the Samana Gotama?"

"Indeed, Lord, I had some conversation with the Samana Gotama."

"Well, Tapassī, what was the trend of the conversation you had with the Samana Gotama?"

Thereupon Digha Tapassi, the naked ascetic, told Nigantha Nātaputta everything—the exact conversation he had with the Blessed One.

When he had finished, Nātaputta said to him:

"Excellent, excellent, Tapassī! As by a learned disciple who knows the doctrine of his teacher perfectly, even so by Dīgha Tapassī, the naked ascetic, was it explained to the Samana Gotama. Of what avail is the insignificant¹⁵ mental offence when compared with the gross bodily offence? Hence, bodily offence is the most heinous in doing and perpetrating evil deeds; verbal offence and mental offence are not so (heinous)."

Thereupon Upāli, the householder, addressed Nigantha Nātaputta as follows:

"Excellent, excellent, Lord Tapassi! As by a learned disciple has it been expounded to the Samana Gotama, by

the Lord Tapassi, that bodily offence is the most heinous, whereas verbal offence and mental offence are not so (heinous).

"Well, Lord, I shall go and refute the Samana Gotama on this matter. If the Samana Gotama should affirm likewise to me as He was made to affirm by the Lord Tapassi, then, just as a strong man would seize a longhaired ram by its fleece, and pull it along, draw it towards him, and drag it hither and thither-even so will I pull up, draw towards me, and drag the Samana Gotama hither and thither in the debate. Or, just as a sturdy distillery-man would fling a huge distillery strainer into a deep vat and holding the rim pull it up, draw it towards him, and drag it hither and thither... or, just as a strong distillery labourer would grip the sieve by the rim and turn it over, turn it back, and shake it to and fro ... or, just as an elephant of sixty years plunges into a deep lake and plays a kind of game called 'the washing of hemp'16—even so will I sport, as it were, with the Samana Gotama. Well, Lord, I shall go and refute the Samana Gotama on this matter."

"Go, householder, and refute the Samana Gotama on this matter; for either I, or Dīgha Tapassi, the naked ascetic, or yourself, should refute the Samana Gotama."

When he had spoken thus, Dīgha Tapassī, the naked ascetic, addressed Nigantha Nātaputta as follows:

"Really, Lord, it does not please me that Uāpli, the house-holder, should engage the Samana Gotama in debate, for the Samana Gotama, Lord, is a magician: he knows an enticing spell by which he lures the disciples of other religions."

"It is absolutely impossible,17 Tapassī; it can never happen, that Upāli, the householder, should become a disciple of the Samana Gotama; but there is certainly a possibility of this—that the Samana Gotama might become a disciple of Upāli, the householder! Go, householder, and refute the Samana Gotama on this matter; for either I, or Dīgha Tapassī, the naked ascetic, or yourself, should refute the Samana Gotama."

For a second and a third time did Dīgha Tapassī, the naked ascetic, address Nigantha Nātaputta thus:

"Really, Lord, it does not please me that Upāli should engage the Samana Gotama in debate. The Samana Gotama lures the disciples of the other religions."

"It is absolutely impossible, Tapassī, (that Upāli should be converted). One of us should refute the Samana Gotama."

"Certainly, Lord," said Upāli, the householder, in response; and rising from his seat he respectfully saluted Nigantha Nātaputta, passed round him to the right¹⁸ and proceeded to the mango grove of Pāvārika where the Blessed One was. Approaching the Blessed One, he respectfully saluted Him¹⁹ and sat one side. Thus seated, Upāli, the householder, addressed the Blessed One as follows:

"Lord, did Dīgha Tapassī, the naked ascetic, come this way?"

"He came this way, householder."

"Had you, Lord, any conversation with him?"

"Certainly, householder, I had some conversation with him."

"What then, Lord, was the trend of the conversation you had with him?"

Thereupon the Blessed One told him everything—the exact conversation He had with Digha Tapassi, the naked ascetic.

When He had finished, Upāli, the householder, said to the Blessed One:

"Excellent, excellent, Lord Tapassī! As by a learned disciple who knows the doctrine of his teacher perfectly, even so by Dīgha Tapassī, the naked ascetic, was it explained to the Blessed One. Of what avail is the insignificant mental offence when compared with the gross bodily offence? Hence, bodily offence is the most heinous in doing and perpetrating evil deeds; verbal offence and mental offence are not so (heinous)."

"If you, O householder,—holding fast to the truth—would debate,—then, we may have a conversation on this matter."

"I, holding fast to the truth, Lord, will debate; let us have a talk on this matter."

"What then do you think, householder? Suppose there were a naked ascetic here, afflicted with disease, suffering, seriously ill, who refused cold water²⁰ and lived on hot water—he, not taking cold water, would die. Now, householder, where does Nigantha Nātaputta hold that he would be reborn?"

"There are, Lord, deities known as 'mind-attached'; there is he re-born—and for what reason? This Lord: he dies with mental attachment."

"Householder, householder, think carefully, before you reply. The latter does not agree with your former (statement), nor the former with the latter, 21 and these, householder, were the words spoken by you: 'I, holding fast to the truth, Lord, will debate; let us have a talk on this matter."

"Although, Lord, the Blessed One speaks thus—nevertheless, Lord, bodily offence is certainly the most heinous in doing and perpetrating evil deeds; verbal offence and mental offence not being so (heinous)."

"What then do you think, householder? Suppose there were a naked ascetic here restrained with the four kinds of restraint: is restrained as regards all evil, is devoted to restraint as regards all evil, as shaken off all evil, is pervaded with restraint as regards all evil—he, whilst walking up and down, inflicts destruction upon many tiny creatures. Now, householder, what does Nigantha Nātaputta declare is the result of this?"

'Nigantha Nātaputta, Lord, declares that what is unintentional is not heinous."

"But, householder, if it is intentional?"

"Then, Lord, it is heinous."

"In which (offence), O householder, does Nataputta recognise intention?" 24

"In mental offence, Lord."

"Householder, householder, think carefully before you reply. This latter does not agree with your former statement..."

"Although, Lord, the Blessed One speaks thus, nevertheless bodily offence is certainly the most heinous."

"What then do you think of this, householder? This (town of) Nālandā has flourished and prospered, has a vast population, and is crowded with men."

"Yes, Lord, this (town of) Nālandā, it is true, has flourished and prospered, has a vast population, and is crowded with men."

"And what then do you think, householder? Suppose someone were to come here with uplifted sword and say: In one moment—nay, in an instant, I will make a shambles—one single mass of flesh, of every living creature in this (town of) Nālandā." Do you think, householder, that it is really possible for that individual in one moment—nay, in an instant, to make a shambles—one single mass of flesh, of every living creature in this (town of) Nālandā?"

"Even ten persons, Lord—nay, twenty, thirty, forty, or even fifty persons, will not suffice! Then of what avail is one insignificant person?"

"What then do you think, householder? Suppose a Samana or Brahmin, possessed of supernormal psychic powers and mastery of mind, were to come here and say: This (town of) Nālandā will I reduce to ashes by one thought of intense hatred." Do you think householder, that it is really possible for such a one to reduce this Nālandā to ashes by one thought of intense hatred?"

"Even ten Nālandās, Lord—nay, twenty, thirty, forty, or even fifty Nālandās, is that Samana or Brahmin, possessed of supernormal psychic powers and mastery of mind, able to reduce to ashes by one thought of intense hatred! What, then, does one insignificant Nālandā avail?"

"Householder, householder, think carefully before you reply. This does not agree with your earlier views."

"Nevertheless, Lord, bodily offence is the most heinous; verbal and mental offence not being so (heinous)."

"What then do you think of this, householder? You have heard of the forests—Dandaka Kālinga, Mejjha and Mātanga, and how they became forests?"

"Yes, Lord, I have heard of them, and of how they became forests."

"And what do you think (of them), householder? What have you heard? By what means did they become forests?"

"This is what I have heard, Lord: it was by a mental act of intense hatred of the ascetics25 that they became forests!"

"Householder, householder, think carefully before you reply....The latter does not agree with your former (statement), nor the former with the latter; and verily these, householder, were the words spoken by you: 'I, holding fast to the truth, Lord, will debate; let us have a talk on this matter."

"With the very first illustration, Lord, I was satisfied and delighted with the Blessed One. Nevertheless, as I wished to hear the Blessed One's beautiful expositions of these problems, I thought of contradicting the Blessed One.

'Excellent, Lord, excellent! It is, Lord, as if a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point the way to one who had gone astray, or were to hold a lamp amidst the darkness—so that those who have eyes may see. Even so, has the doctrine been expounded in various ways by the Blessed One.

"I, too, Lord, take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end."

"Of a verity, O householder! make a thorough investigation. It is well for a distinguished man like you to make (first) a thorough investigation."

"Lord, I am still more satisfied and delighted with the Blessed One because He cautions me thus: 'Of a verity, O

householder! make a thorough investigation. It is well for a distinguished man like you to make (first) a thorough investigation.' For, Lord, other religious bodies having acquired me as a disciple, would carry banners round the whole of Nālandā, saying: 'Upāli, the householder, has become a disciple of ours!' The Blessed One, on the contrary, admonishes me to make first a thorough investigation. For the second time, Lord, I take refuge in the Buddha, the Doctrine, and the Order."

"For a long time now, householder, your family has been like a fountain to the naked ascetics; hence, you must bear in mind that alms should be given to those who come."

"Such words, Lord, make me still more satisfied and delighted with the Blessed One.

"I have heard, Lord, that the Samana Gotama speaks thus: To me alone should alms be given, not to others; to my disciples alone should alms be given, not to the disciples of others. Alms given to me alone is productive of much fruit, not so the alms given to others; alms given to my disciples alone is productive of much fruit, not so the alms given to the disciples of others." But, on the contrary, the Blessed One advises me to bestow alms on the naked ascetics also I Well, Lord, we shall know when that is suitable. For the third time, Lord, I take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower, as one who has taken refuge from this very day to life's end."

Then the Blessed One discoursed to him a graduated sermon²⁶—that is to say, He spoke on the subjects of liberality, virtue, the heavens; on the evil consequences, the vanity and the depravity of sensual pleasures; and the advantages of renunciation.²⁷ When the Blessed One perceived that the mind of Upāli, the householder, was prepared, pliant, free from obstacles, elevated and lucid²⁸—then He revealed to him that exalted doctrine²⁹ of the Buddhas, viz:—Suffering, its Cause, its Ceasing, and the Path.

Just as a clean cloth, free from stain, would take the dye perfectly, even so, to Upāli, the householder, whilst seated in

that place, there arose the spotless, stainless vision of Truth.³⁰ He knew: 'Whatsoever has causally arisen must inevitably pass utterly away.'³¹

Then Upāli, the householder, having thus—in the Dispensation³² of the Exalted One—seen³³ the Truth, ³⁴ attained to the Truth, comprehended the Truth, penetrated the Truth, overcome doubt,³⁵ cast off uncertainty,³⁶ and gained full confidence³⁷ without dependence on another,³⁸ said to the Blessed One:

"Well, Lord, we must be going now; we have much to do."

"You, householder, are aware of the hour."

Thereupon Upāli, the householder, delighted with the words of the Blessed One, having expressed his gratitude, rose from his seat, saluted the Blessed One respectfully, passed round Him to the right, and proceeded to his residence.

Reaching home, he summoned his gate-keeper: "From today, my good gate-keeper, to naked ascetics—male and female—my gates are shut; but wide open are they to Bhikkhus and Bhikhunīs, male and female lay disciples of the Blessed One. If any naked ascetic comes, you should say to him: 'Halt, Lord, do not enter. Henceforth Upāli, the house-holder, having become a disciple of the Samana Gotama, shuts the gate against the naked ascetics—male and female—but open are they to the Bhikkhus, the Bhikkhunīs, and to the male and female lay disciples of the Blessed One. If, Lord, you are in need of alms, stand just here; they will bring it here to you."

"Very good, Lord," said the gate-keeper, in response to Upāli, the householder.

Now Dīgha Tapassī, the naked ascetic, heard that Upāli, the householder, had become a disciple of the Samana Gotama. So he went to Nigaņtha Nātaputta and said:

"I am given to understand, Lord, that Upāli has become a disciple of the Samana Gotama."

"It is absolutely impossible, Tapassī—it can never happen, that Upāli, the householder, should become a disciple of the

Samana Gotama; but there is certainly a possibility of this—that the Samana Gotama might become a disciple of Upāli, the householder!"

A second and a third time did Digha Tapassi, the naked ascetic, address Nātaputta thus:

"I am given to understand, Lord, that Upāli has become a disciple of the Samana Gotama."

"It is absolutely impossible, Tapassī—but the Samana Gotama may have become a disciple of Upāli, the householder!"

"Yet, Lord, I am going to find out whether Upāli has become a disciple of the Samana Gotama or not."

"Go, Tapassī, and find out whether Upāli has become a disciple of the Samana Gotama or not."

Then Dīgha Tapassī proceeded to the residence of Upāli; and the door-keeper, seeing him coming in the distance, said: "Halt, Lord, do not enter. Henceforth Upāli, the householder, having become a disciple of the Samana Gotama shuts the gate against the naked ascetics—male and femle—but open are they to the Bhikkhus, the Bhikkhunīs, and to the male and female lay disciples of the Blessed One. If, Lord, you are in need of alms, stand just here; they will bring it here to you."

"I am not in need of alms, friend," said he; and thereupon turning back, he went to Nigantha Nātaputta and said:

"It is only too true, Lord, that Upāli had become a disciple of the Samana Gotama. I was not heeded by you Lord, with regard to my disapproval of his going to refute the Samana Gotama. Undoubtedly, he is enticed from you, Lord, by the alluring magic of the Samana Gotama."

"It is absolutely impossible, Tapassī—but the Samana Gotama may have become a disciple of Upāli, the householder!"

For a second and a third time did Dīgha Tapassī, the naked ascetic, address Nātaputta thus:

"It is only too true, Lord, that Upāli has become a disciple of the Samana Gotama. I was not heeded by you, Lord, with regard to my disapproval of his going to refute the Samana Gotama. Undoubtedly he is enticed from you, Lord, by the alluring magic of the Samana Gotama."

"It is absolutely impossible, Tapassī—but the Samana Gotama may have become a disciple of Upāli, the householder! Nevertheless, Tapassī, I shall go and find out whether Upāli has become a disciple of the Samana Gotama or not."

So Nigantha Nātaputta with a large company of naked ascetics, proceeded to the residence of Upāli. Seeing him coming in the distance, the door-keeper said: Halt, Lord, do not enter...If you are in need of alms, stand just here; they will bring it here to you."

"Well then, my good gate-keeper, go and inform Upāli that Lord Nigantha, the son of Nāta, with a large company of naked ascetics, is standing (in the porch) outside the gates and wishes to see him."

"Very good," replied the gate-keeper, and going to Upāli, the householder, he informed him to that effect.

"In that case, my good gate-keeper, prepare seats in the central vestibule." 39

"Very good, Lord," he replied; and having prepared seats in the central vestibule, he went and informed Upāli: "The seats are arranged, Lord, in the central vestibule. Now (we can proceed), if you consider it is time for it."

Thereupon Upāli, the householder, went to the central vestibule, and sitting on the highest, finest, greatest, and most valuable seat, he said to the door-keeper:

"Now then, my good door-keeper, go to Nigantha Nātaputta and say: 'Lord, Upāli, the householder, says—You may enter, Lord, if you wish."

"Very good, Lord," replied the door-keeper; and going to Nātaputta he said: "Lord, Upāli, the householder, says—Enter then, Lord, if you wish."

So Nigantha Nātaputta, with the large company of naked ascetics, proceeded to the central vestibule.

Now, on previous occasions, immediately Upāli sees Nigantha Nātapitta coming in the distance—instantly he goes forward to meet him; and having dusted with his upper garment the highest, finest, greatest, and most valuable seat there, holding (the Nigantha) lightly (by means of the garment), makes him sit down. But on this occasion, Upāli himself occupied the highest, finest, greatest, and most valuable seat there, and spoke thus to Nigantha:

"There are seats, Lord, be seated if you wish."

When he spoke thus, Nigantha said to Upāli:

"Are you mad, or are you stupid, householder! 'I go, Lord' (you said) 'and I shall refute the Samana Gotama;' but you have returned bound by the great entanglement of controversy. It is as if, householder, a gelder were to go and return emasculated himself, or else, as if a person who throws a casting net (for fish) were to go and return with the mesh destroyed. Just so, householder, you went saying that you would refute the Samana Gotama; but you have returned bound by the great entanglement of controversy. Verily, you are caught in the alluring juggling of the Samana Gotama.

"Excellent, Lord, is the enticing juggling! Beautiful, Lord, is the enticing magic! If, Lord, my beloved kinsmen and blood relatives were caught in this alluring magic, long would it conduce to their well-being and happiness. If, Lord, all the warriors—Brahmins—merchants—menials⁴² were caught in this alluring magic long would it conduce to the well-being and happiness of all. If, Lord, the world, together with the worlds of the Gods, of Māras, and Brahmas, including the communities of Samanas and Brahmins, gods and men, were caught in this alluring magic, long would it conduce to their well-being and happiness. Well then, Lord, I will give you an illustration, for, in this world, certain intelligent people perceive the meaning of what is said by means of an illustration.

"It happened long ago, Lord, that a certain decrepit hoary old Brahmin had a very young wife who was about to be

confined. Then, Lord, that young woman said to the Brahmin, 'Go, Brahmin, purchase and bring from the market a young monkey: it will be a plaything for my child.' When she spoke thus, Lord, he said to her: 'Wait, dear, until the advent of your confinement. If, dear, a boy is born to you, I will purchase and bring you from the market a young male monkey, which will be a plaything for him. But, dear, should a girl be born to you, I will purchase and bring you from the market a young female monkey, which will be a plaything for her.'

"For a second time she repeated her request, and he again advised her to wait.

"For a third time she repeated her request. Then Lord, that Brahmin, moved by the powerful bond of love for that young woman, purchased and brought from the market a young male monkey and said to her: 'I have purchased and brought you, dear, this young male monkey from the market: it will be a plaything for your boy.

"When he had spoken thus, that young woman said to the Brahmin 'Take this young monkey, Brahmin, and go to Rattapāni, the son of the laundry-man, and tell him: My good Rattapāni, I want this young monkey to be dyed the kind of colour known as "Golden Pride" to be pounded and beaten repeatedly (in the dye), and smoothed back and front."

"Then, Lord, that Brahmin, moved by the mental bond towards the young woman, took that young monkey to Rattapāni the son of the laundry-man and gave him the necessary instructions. Whereupon Rattapāni said to the Brahmin: This young monkey of yours, Lord, can certainly be dyed but it cannot be pounded or smoothed." 45

"In the same way, Lord, the doctrine of the Niganthas can certainly delight foolish people, but not the wise. It cannot be applied or investigated."46

"Then, Lord, that Brahmin, on a subsequent occasion, taking a couple of new cloths, went to Rattapāni, the son of the laundry-man, and said: 'My good Rattapāni, I want this couple of new cloths dyed the kind of colour known as "Golden Pride", to be pounded and turned repeatedly (in the

dye) and smoothed back and front.' Whereupon Rattapāni said to the Brahmin: 'Certainly, Lord, this couple of new cloths of yours can be dyed, and can also be pounded and smoothed.'

"In the same way, Lord, the doctrine of that exalted, fully-enlightened Blessed One can delight the wise only, but not the foolish. It can be applied and investigated." 47

"The people, householder, together with the king, know that you—Upāli, the householder—are a disciple of Nigantha Nātaputta. But, as whose disciple shall we (now) regard you, householder?"

Thereupon Upāli rose from his seat, covered one shoulder with his upper garment and arising joined hands in reverence in the direction of the Blessed One, said to Nigaņţha Nātaputta:

"Well then, Lord, hear whose disciple I am:-

"Of Him who is wise, free from ignorance, Who has destroyed obstinacy. Victor over conquerors. Who is free from suffering, possesses a perfectly impartial mind, has developed conduct, possesses excellent wisdom, has passed beyond insecurity, is without stain—of that Blessed One am I a disciple.

"Of Him Who has no perplexities, is content, has rejected worldly pleasures, is sympathetic, has completed the duties of one who renounces the world, is born as man, bears His last body, the Man incomparable and without blemish—of that Blessed One am I a disciple.

"Of Him Who has no doubts, is skilful, disciplines others, is an excellent guide, unrivalled, Whose nature is pure, Who is free from uncertainty, an Enlightener, Who has cut off pride and is heroic—of that Blessed One am I a disciple.

"Of Him Who is supreme, immeasurable, profound, has attained to wisdom, establishes security, learned, righteous, restrained, has overcome passion, and is delivered—of that Blessed One am I a disciple.

"Of Him Who is faultless, abides in seclusion, has cast off the fetters, is emancipated, possesses the power of wise discussion, sage, has done away with his banner (the fight being over), is devoid of lust, subdued, and free from obsession—of that Blessed One am I a disciple.

"Of Him Who is the Seventh of the Sages,⁴⁹ is not a hypocrite is possessed of the threefold knowledge,⁵⁰ has attained to supremacy, has washed off impurity, skilful in the composition of verses, is tranquilized, has comprehended knowledge; gave alms in the past,⁵¹ and is capable—of that Blessed One am I a disciple.

"Of Him Who is noble, is developed, attained to advantage, is an Expositor, mindful, intuitive, free from like and dislike, is devoid of craving and has attained mastery—of that Blessed One am I a disciple.

"Of Him Who has fared well, is absorbed in meditation, has followed none, is pure, unattached, has naught to be abandoned, is secluded, has attained to pre-eminence, has crossed (the Ocean of Sorrow) and causes others to cross—of that Blessed One am I a disciple.

"Of Him who is calm, greatly wise, profoundly wise, Who is devoid of greed, accomplished, exalted, unequalled, peerless, is confident and skilful—of that Blessed One am I a disciple.

"Of Him Who has cut off craving, is enlightened, devoid of fumes (of desire), free from taint, worthy of personal offerings, powerful, the Highest of Individuals, incomparable, worshipful, and attained to supreme glory—of that Blessed One am I a disciple." 52

"And when, householder, were these accomplishments of the Samana Gotama gathered thus by you?"

"It is as if, Lord, there were a huge heap of flowers of many kinds, and a skilful garland-maker, or garland-maker's apprentice, were to make a beautiful garland of it. In the same way, Lord, many hundreds are the virtues of the Blessed One. Then Lord, who will not extol One Who is so worthy of praise?"

There and then hot blood gushed from the mouth of Nigantha Nātaputta, who could not endure the homage paid to the Blessed One.

Notes to the Upāli Suttanta

- 1. Nālandā, a town near *Rājagaha*, afterwards renowned by reason of its famous Buddhist University.
- 2. That is, in the monastery erected by the millionaire Pāvāri-ka in his mango grove.
- 3. Nigantha. The name of a sect of naked ascetics who vainly opposed the Buddha and His disciples.

Prof. Hermann Jacobi writes in Hastings, Encyclopaedia of Religion and Ethics:

"The canonical books of the Buddhists frequently mention the Jains as a rival sect, under their old name Nigantha (Skr: Nirgrantha; common Prakrit: Niggantha) and their leader in Buddha's time, Nātaputta (Nata-or Nātiputta, being an epithet of the last prophet of the Jains, Vardhamāna Mahāvīra), and they name the place of the latter's death, Pāvā, in agreement with Jain tradition. On the other hand, the canonical books of the Jains mention as contemporaries of Mahāvīra the same kings as reigned during Buddha's carreer. Thus it is established that Mahāvīra was a contemporary of Buddha, and probably somewhat older than the latter, who outlived his rival's decease at Pāvā."

- 4. Lit. "Long Tapassi" probably owing to long limbs or height.
- 5. 'Begging-round'. The Pāli term pindapāta means 'dropping by morsels'. The Bhikkhus go begging to each Buddhist house and stand near the door, bowl in hand, without any other intimation of their presence; then the inmates come and serve them with rice, etc. according to their means. The Bhikkhus say in acknowledgement "Sukhī hotu" (May you be happy) and pass on. They live on such morsels, dropped into their bowls, and on alms given by generous supporters. Though the identical term is here used with reference to Dīgha

Tapassi, the Commentator says that this term is not usually applied to the process of begging as practised by alien orders.

- 6. The followers of other sects frequently visited the Buddhist monasteries and the Bhikkhus also visited their monasteries. Often points of religious controversy were debated at such meetings.
- 7. Kammāni "actions."
- 8. Dandāni Note the distinction between the terms employed. The former merely implies "action," the latter "punishment" or "offence."
- 9. According to the doctrine of the Niganthas bodily offence is considered to be the most heinous, The Commentator states that the Niganthas declare the first two to be non-volitional. For instance, when wind blows, branches are stirred and waters are ruffled. Again the blowing of the wind causes leaves to rustle and waters to give forth sound. In these cases no mind is involved, but there is visible action and audible sound. Therefore they posit that bodily and verbal 'offences' are non-volitional, mental offences alone being volitional.
- 10. Why did the Buddha make Tapassi confirm his statement thus? The Commentator says that it was because He anticipated the conversion of Upāli who, hearing of this conversation, would be enticed to come personally to hear the Truth from the Buddha.
- 11. Kāya Kamma, Vacī Kamma and Mano Kamma are the terms employed by the Buddha to signify bodily, verbal and mental actions. Here it should be noted that according to Buddhism all actions are volitional. Bodily actions are those done by the mind through the instrument of the body. Similarly verbal actions are those done by the mind by means of speech. Purely mental actions have no other instrument than the mind. The Commentator says that bodily and verbal actions, therefore, constitute the twelve types of immoral consciousness, and the eight types of moral consciousness that arise through the agency of body and speech. Mental actions constitute all the 29 types of Kammic consciousness (i.e. five moral states of consciousness pertaining to the Form

Sphere, four pertaining to the Formless Sphere, and the above twenty).

As the text refers specifically to evil deeds, the Comy. gives another explanation: Bodily actions are killing, stealing and unlawful sexual intercourse. Verbal actions are lying, slandering, harsh speech and vain talk. Mental actions are covetousness, hatred and false belief.

12. Actions are moral, immoral or amoral. With respect to immoral actions, bodily deeds and verbal deeds, such as matricide, causing schism in the order, etc., are the most heinous. Mental actions, such as Ecstasies (Jhānas) are the most powerful with reference to moral actions.

In this particluar instance according to the Commentaries the Buddha's declaration that mental action is the most heinous refers to 'Wrong Views with fixed Results' (niyata-mic-chādiṭṭhi), which may also be called 'hardened' or 'pernicious wrong views'. On these, see in this publication the Apaṇnaka Sutta, p. 5ff, Note 19 and Appendix.

- 13. Bālakā was a salt-makers' village. Upāli, the owner of the village, had requested his men to pay a visit to their teacher, Nātaputta.—Comy.
- 14. Samana Gotama. We prefer to retain the word Samana for which, unless we create such a word as 'calmist,' there is no English equivalent (the restricted meaning allowed to 'pacifist' renders it unsuitable). Samana is usually rendered 'ascetic' or 'recluse'. Neither fits the case of the Buddha and members of His order. 'Ascetic' implies severe abstinence and austerity and 'recluse' involves isolated seclusion. Neither word can be applied to the Buddha, Who taught and trod the Middle Path, rejecting asceticism just as much as self-indulgence, and was always accessible to all men.

Samana (from the root Samu = to calm, to pacify, to appease) a general designation for one who renounced the world, became a Buddhist technical term with a specialised meaning and was afterwards applied only to members of the Sangha.

15. chavo = lāmaka—low, mean.—Comy. Also = dead, non-effective.

- 16. i.e. the elephant playfully splashes the water right and left with his trunk, reminding one of the beating and combing of hemp.
- 17. Nigantha Nātaputta had not yet met the Buddha, and was consequently in ignorance of the Buddha's personality and the sublimity of His Teachings. Dīgha Tapassī, on the other hand, used to frequent the Buddha's monastery and discuss on Dhamma. He was fully aware that Upāli would be impressed by the personality of the Buddha and would most probably become a convert to His Teaching. The Niganthas would thereby lose one of their staunchest supporters. Comy.
- 18. To present the left shoulder to a superior was considered disrespectful.
- 19. Some salute the Buddha impressed by the dignity of His appearance; others thinking that He is worthy of salutation as He comes of a noble family. On this occasion Upāli the staunch follower of an alien teacher was so impressed by the Buddha's noble bearing that he respectfully saluted Him, despite his early intention to deride.
- 20. As the Niganthas believe there is life in water.—Comy. The Buddhist standpoint is eminently practical. Water itself has no life; but if it contains living beings, it should be filtered before drinking. Bhikkhus always filter their drinking water.
- 21. The Buddha made Upāli admit that mental offence is the most heinous. The Nigantha, in the imaginary proposition, is ill with a bilious derangement which requires the use of cold water. Mentally he craves for water—cold water; but fearing to commit either a bodily or verbal offence he refrains from it, thereby guarding these two doors. But he commits a mental offence and is therefore reborn among the deities known as 'mind-attached.'—Comy.
- 22. The four forms of Nigantha 'restraint' are referred to by Rhys Davids in Sacred Books of the Buddhists, Vol. II, p. 74, —but the rendering is inaccurate.
- 23. The Comy, gives the following four 'forms of restraint'-
- (1) He neither kills, causes to kill, nor consents to killing.

- (2) He neither steals, causes to steal, nor consents to stealing.
- (3) He neither lies, causes to lie, not consents to lying.
- (4) He neither craves sensual pleasure, nor causes others to crave, nor approves of others craving for such pleasure.
- 24. Cetanā. Usually rendered 'volition,' which is better than 'will.' Buddhism recognises no such entity per se as 'will; but the exercise of willing, an all-important activity, is considered to be the basis of sorrow's perpetuation.
- 25. Isinam manopadosena. The Commentary says that the gods, annoyed at maltreatment of the sages who dwelt in these once populous sites, destroyed the cities there so utterly, that only a waste remained which, later, became forests. But popular belief was that they were destroyed by the ascetics themselves.
- 26. Anupubbikatham—'a graduated discourse.' All the Buddhas teach in this methodical manner. Although their special message is the Four Noble Truths, They do not propound this advanced teaching until the pupil is clearly ready to appreciate its sublimity. In order to prepare the seeker, the Buddhas commence with exposition and extolling of elementary virtues. Liberality is the foremost virtue to be practised, for it strikes at the root of that deep-seated vice—Greed—which holds sway over all. Then They explain the importance of Morality—or regulated clean behavior which is the second step on the path of spiritual progress. But no ordinary man is content to do good merely for its own sake. He expects rewards. Therefore the Buddhas next tell him of happier planes—heavenly bliss—only to be obtained as the result of good action performed here and now. This is the only stimulus to virtue that the masses perceive. When the Buddhas know that a seeker is above the average,—one wise and brave enough to look deeper, then the trend of the discourse undergoes a profound change. To such a fortunate one, the Buddhas explain the utter vanity of all cosmic pleasure,—human and divine. From its unstable complexity comes only pain and woe. "All that is, when clung to, fails." Understanding this, at last, the seeker is ripe to hear the doctrine of complete renunciation.

But the mission of the Buddhas is not merely this. Any great spiritual teacher may enlighten a less fortunate brother on these (to a Buddhist) elementary lines. Far loftier is the message of the Buddhas, who come to point out, to those who have eyes to see, the Path to Final Deliverance. The Buddhas gain their Supreme Enlightenment only to give this precious Panacea that alone has the power to eradicate the universal sickness of whatever lives and thinks. Yet, as it is only a man who realizes his sickeness that seeks a physician and a remedy, so it is only such as are fortunate to know their urgent need that seek the Balm offered by those incomparable Healers, the Buddhas. To such suffering seekers, the Buddhas speak in their own tongue. None but they, who 'see things as they really are;' can realize the final Truth,—that all conditioned things, without exception, are transient, painful, and soulless. Simultaneous is such realization with the final destruction of all the fetters of existence, absolute insight into the Four Noble Truths, including the glimpse of that Nibbāna, which already in this life won, delivers, at his death, the Arahant, with a Final Deliverance that heals for evermore.

27. Nekkhamma.—Renunciation is five-fold viz:

- 1. Ordination (Pabbajjā) being the renunciation of household life.
- 2. The First Ecstasy (Pathama Jhāna) being inhibition of the Five Hindrances.
- 3. Nibbana, the renunciation of everything cosmic.
- 4. Insight (Vipassanā), the getting rid of the conceptions of Permanency, Happiness and Soul.
- 5. The adoption of all moral conditions and opposition to all immoral states.

In this instance the Buddha is referring to the renunciation of sensual pleasures,—a variation of the last division.

- 28. An oft-recurring sequence of technical words used to describe the mind of one who is ready to comprehend the Truth.
- 29. Buddhānam sāmukkamsikā dhammadesanā; the teaching parti-

- cular to Buddhas, i.e. the Four Noble Truths, which a Buddha discovers by himself and understands by self-won knowledge, which he has not in common with others.
- 30. Dhamma-cakkhu. The Vision of Truth. Sometimes this phrase is applied to the First Three Paths, at other times to the Arahant Path only. Here it is applied to the Sotapatti Path (first stage of Sainthood).—Comy.
- 31. That is, he realised the Truth of Transiency (anicca).
- 32. Satthusāsane. The word Sāsana has no closer English equivalent than 'dispensation.' The Buddha's Sāsana is His system of the highest Truth. Beginning with the cosmic, it soon transcends this and reaches the hypercosmic. Any Buddha's Sāsana includes His message, the guiding rules He promulgates, the relationship He reveals between bondage and deliverance, the Holy Order of Saints and even the wordlings who follow His Path.
- 33. What follows is another formula describing the first stage of Sainthood.
- 34. i.e. The Four Noble Truths.
- 35. It is only when one attains to the first stage of Sainthood that all doubts, with respect to the Buddha, Dhamma, and Sangha are absolutely discarded. Prior to this attainment one does not possess the 'steadfast confidence' (acala saddhā) of the Saint. Then only is one fully entitled to be called 'Sammā Ditthika', a right believer.
- 36. Vigata kathankatho. lit. He who has cast off 'saying how, how?', i.e. having shed all indecision and uncertainty with regard to his past, present and future.
- 37. Vesarajjapatto, i.e. free from timidity; having gained personal realisation; wise; skilled.
- 38. Aparappaccayo i.e. his attainment was absolutely a personal experience, and not the gift of another. Even a Buddha cannot make a thoroughly bad man good, leaving alone making the gift of Sainthood. The Buddhas only 'point out the way.'

- 39. Majjhimāya Dvārasālāya. Upāli's residence is said to have had seven enclosing walls, each with its gate. This 'hall at the mid-gate' would therefore be at the 4th gate:— Upāli evidently wishing to meet his late preceptor Nātaputta, half way and no more.
- 40. Ordinarily, the follower, however great, would take the meanest seat, or remain standing, before his spiritual preceptor. Upāli, by taking the best available seat, signifies, in an unmistakable manner, that he has, under the Buddha, attained a higher spiritual level than his former teacher.
- 41. Nātaputta, says the Commentator, was so overcome by grief over the loss of a prominent supporter that he was unmindful of the coarse language he used.
- 42. These were the four great castes of those times:— the Khattiyas, Brāhmanas, Vessas and Suddas.
- 43. *Pītāvalepana*, 'Golden perfume' apparently a fashion-able dye at that time.
- 44. i.e. ironed.
 - 45. This was intended to show Nātaputta that his teaching does not lead to salvation, whereas the Teaching Upāli has now embraced does, as he has personally experienced.—Comy.
 - 46. "Like searching in the chaff for one grain of rice after threshing" as the Commentator puts it; or, as Shakespeare says "searching for a grain of wheat in a bushel of chaff."
 - 47. Wherever one plunges into the Buddha Word, it is deep like the great ocean.—Comy.
 - 48. Vijitavijayo. "Conqueror of conquerors." Who are the conquerors (vijaya)? They are Māra whose name is Death, Mara the Passions, and Māra the Deva Tempter. These are called 'conquerors' because they have conquered, are conquering and shall ever conquer the worlding. The Buddha is 'Victor over conquerors' because these conquerors were vanquished by him.—Comy.

- 49. *Isi sattama*. The 7 sages are the seven Buddhas reckoned from Vipassi—Vipassi, Sikhi Vessabhū, Kakusandha, Konāgama, Kassapa, and Gotama.
- 50. Reminisence of previous births, divine eye, and know-ledge as to the extinction of Passions.
- 51. Purindassa. According to Comy., this term means that the Buddha was the very first who gave the gift of the Dhamma.
- 52. For a metrical rendering see *Early Buddhist Poetry*, by I.B. Horner (publ. by Ānanda Semage, Colombo 11). p. 14.

Giving

Once Vacchagotta the Wanderer came to see the Blessed One and spoke to him thus:

"I have heard it said, master Gotama, that the recluse Gotama speaks thus: 'Only to me should gifts be given and not to others; only to my disciples and not to those of others. Only what is given to me brings a great fruit and not what is given to others; only what is given to my disciples brings a great fruit and not what is given to those of others.'

"Now, master Gotama, do those who say so report master Gotama's actual words and do not misrepresent him? Do they declare this in accordance with your teachings and will their assertion give no grounds for reproach? We certainly do not wish to misrepresent master Gotama."—

"Those who have said so, Vaccha, have not reported my words correctly, but misrepresent me. Their declarations do not accord with my teachings and their false assertion will certainly give cause for reproach.

"He, O Vaccha, who prevents another from giving alms, causes obstruction and impediment to three. He causes obstruction to the meritorious act of the donor, he obstructs the recipient in getting the gift, and, prior to that, he (who dissuades) undermines and harms his own character.

"But what I actually teach, O Vaccha, is this: even if one throws away the rinsings from pot or cup into a village pool or pond, wishing that the living beings therein may feed on it—even this would be a source of merit for him, to say nothing of (giving a gift to) human beings.

"I do declare, however, that offerings made to the (perfectly) virtuous bring rich fruit, and not so much those to the immoral. He (the perfectly virtuous), has abandoned five qualities and posseses another five qualities. What are the five qualities he has abandoned? Sense-desire is abandoned, hate is abandoned, sloth and torpor restlessness and scruples, and sceptical doubt are abandoned. These five are abandoned.

"What are the five qualities he possesses? He possesses the virtue of one Perfect in Training, the concentration, wisdom, liberation, and the knowledge and vision of one Perfect in Training. These five he possesses.

"What is given to one who has abandoned those five qualities and possesses these five,—this, I declare, brings rich fruit."

(111, 57)

Suppavāsā

Once the Blessed One lived among the Koliyans, at a town called Sajjanela. One morning, the Blessed One dressed himself, took his upper robe and bowl and went to the dwelling of Suppavāsā, a Koliyan lady.³ Having arrived there, he sat down on the seat prepared for him. And Suppavāsā the Koliyan lady attended to the Blessed One personally and

¹ These are the five Hindrances (nivarana); see 'The Five Hindrances and their Conquest' (Wheel No. 26).

² asekhena silakkundhena samannāgato. An asekha is one who has perfected the threefold training (sikkhā) in virtue, concentration and wisdom, i.e. an Arahant.—

³ At Anguttara I, 26, Suppavāsā is said to be foremost *(etadagga)* among those female lay disciples who offer choice alms food to monks. She was the mother of the Arahant Sivali.

served him with choice hard and soft food. When the Blessed One had ended his meal and had withdrawn his hand from the bowl, Suppavāsā the Koliyan lady sat down at one side and the Blessed One addressed her as follows:

"Suppavāsā, a noble woman-disciple by giving food, gives four things to those who receive it. What four? She gives long life, beauty, happiness and strength. And by giving long life, she herself will be endowed with long life, human or divine. By giving beauty, she herself will be endowed with beauty, human or divine. By giving happiness, she herself will be endowed with happiness, human or divine. By giving strength, she herself will be endowed with strength, human or divine.

A noble woman-disciple, O Suppavāsā, by giving food, gives those four things to those who receive it.

5

GOOD CONDUCT

Parents

Monks, one can never repay two persons, I declare. What two? Mother and father.

Even if one should carry about his mother on one shoulder and his father on the other, and while doing so should live a hundred years, reach an age of a hundred years; and if he should (attend to them) by annointing them with salves, by massaging, bathing and rubbing their limbs, and they should even void their excrements there; even by that would he not do enough for his parents, would not repay them. Even if he were to establish his parents as the supreme lords and rulers over this earth so rich in the seven treasures, he would not do enough for them, would not repay them. What is the cause of that? Parents do much for their children, O monks, they bring them up, feed them, are their guides through this world.

But he, O monks, who encourages his unbelieving parents, settles and establishes them in the faith; who encourages his immoral parents, settles and establishes them in morality; who encourages his stingy parents, settles and establishes them in liberality; who encourages his ignorant parents, settles and establishes them in wisdom,—such an one, O monks, does enough for his parents, he repays and more than repays them for what they have done.

Seven Rules of Conduct

Formerly, bhikkhus, when Sakka, Lord of the devas, was a human being, he undertook to practise unremittingly seven rules of conduct, by reason of which he attained his position of honour. What seven?

As long as I live may I support my mother and father;

As long as I live may I respect the elders of my family;

As long as I live may I speak kindly and gently;

As long as I live may I not speak maliciously;

As long as I live may I dwell in my house with my mind free from the taint of selfishness, generous, open-handed, pleased to relinquish (possessions), accessible to entreaties, enjoying giving and sharing with others;

As long as I live may I speak truthfully:

As long as I live may I control my anger and if anger arises in me may I quickly dispel it.

(S. XI. 2. 1.)

For One's Own And Others' Profit

These four persons, monks, are found in the world. There is one who lives for his own profit, but not for the profit of others. One who lives for others' profit, but not for his own profit. One who lives neither for his own nor for others' profit. One who lives for both his own and others' profit.

- 1. (Sutta 96:) And how, monks, does a person live for his own profit and not for that of others? He practises for the removal of lust, hatred and delusion in himself, but does not encourage others in the removal of lust, hatred and delusion.
- (Sutta 99:) He himself abstains from killing, stealing, adultery, lying and from taking intoxicants; but he does not ecourage others in those abstentions.
- 2. (96) And how, monks, does a person live for others' profit, but not for his own? He encourage others in the removal of lust, hatred and delusion, but does not practise himself for their removal.

- (99) He encourages others in abstention from killing, stealing, adultery, lying and from taking intoxicants; but he himself does not practise such abstention.
- 3. (96) And how, monks, does a person live neither for his own nor for others' profit? He neither practises himself for the removal of lust, hatred and delusion, nor does he encourage others in it.
- (99) He neither practises himself abstention from killing, and so forth, nor does he encourage others in those abstentions.
- 4. (96) And how, monks, does a person live both for his own and others' benefit? He himself practises for the removal of lust, hatred and delusion, and also encourages others in that removal.
- (99) He himself practises abstention from killing and so forth, and also encourages others in those abstentions.

(IV, 96 and 99)

Man's Potential

Abandon evil, O monks! One can abandon evil, O monks! If it were impossible to abandon evil, I would not ask you to do so. But as it can be done, therefore I say "Abandon evil!"

It this abandoning of evil would bring harm and suffering, I would not ask you to abandon it. But as the abandoning of evil brings weal and happiness, therefore I say," Abandon evil!

Cultivate the good, O monks! One can cultivate what is good, O monks. If it were impossible to cultivate the good, I would not ask you to do so. But as it can be done, therfore I say," Cultivate the good!"

If this cultivation of the good would bring harm and suffering, I would not ask you to cultivate it. But as the cultivation of the good brings weal and happiness, therefore I say, "Cultivate the good!" ¹

(A. II, II 9)

¹ This text proclaims, in simple and memorable words, man's potential for achieving the Good, thus invalidating the oft-heard charge that Buddhism is pessimistic. But since man has, as we know only too well, also a strong potential for evil, there is as little ground for our being unreservedly optimistic about man and his future. Which of man's potentialities, that for good or for evil, becomes actual, depends on his own choice. What makes a human being, is to have choices and to make use of them. The range of man's choices and his prior awareness of them will expand with the growth of his mindfulness and wisdom. And along with the growth of these two qualities, those forces that seem to 'condition' and even compel his choices into the wrong direction, will become weakened. It is only the Arahat, the Saint, who has, in the moral realm, no choice whatsoever than to act, speak and think in a way that is free from greed, hatred and delusion.

This hope-inspiring assurance of the Buddha about man's positive potential, will receive its tremendous significance and its full range, if we take into account that what we have here called 'good' and 'evil (kusala, akusala) is not limited to a narrow moral application of these words, but extends to everything that, in the widest sense, is wholesome and skilful namely unselfishness, lovingkindness and wisdom (alobha, adosa, amoha): and on the negative side, to everything that is unwholesome and unskilful, namely greed, hatred and deluaion (lobha, dosa, moha). It is, indeed abold and heartening assurance of the Buddha - a veritable 'Lion's Roar' -when he said that, in such a wide and deep sense, the Good can be attained and the Evil can be conquered.

The Parents

With Brahma,² O monks, dwell those families where at home the parents are respected by the children. With the early teachers³ dwell those families where at home the parents are respected by the children. With those worthy of worship⁴ dwell those families where at home the parents are respected by the children.

'Brahma'⁵, O monks, is a term for father and mother. 'The early teachers'...'the early deities'... 'those worthy of worship'—these are terms for father and mother. And why? Parents, O monks, are of great help to their children, they bring them up, feed them and show them the world.

(A. IV, 63)

Nakulapitā and Nakulamātā

Once the Blessed One lived among the Bhagga people, near Sumsumāragiri, at the deer park of the Bhesakalā grove. One morning the Blessed One dressed himself, took his upper robe and bowl and went to the dwelling of the householder Nakulapitā. Having arrived there, he sat down on the seat prepared for him. Then the householder Nakulapitā and the housewife Nakulamātā⁶ approached the Blessed One, and after saluting him, sat down at one side. Thus seated, the householder Nakulapitā said this to the Blessed One:

² Sa-brahamakāni, lit.: 'with Brahma are...'; so also in the following terms.

³ pubbācariyā, pubbadevatā; the parents are like the teachers and deities of the early years of childhood.

⁴ pāhuneyyakāni, lit. 'with those worthy of offerings', i.e. saints, or saintly and religious persons.

⁵ Brahmā.

⁶ In Anguttara I, 26, Nakulapitā and Nakulamātā are said to be formost (etad-agga) among the Buddha's male and female lay-disciples, with regard to their mutual trust and harmony (vissāsaka).— According to Com., they had been, in five hundred existences, the Buddha's parents and relatives. Hence, when meeting the Buddha for the first time, Nakulapitā greeted the Buddha by addressing him as his son. On that occasion, both he and his wife attained Stream-entry, after a sermon of the Buddha. See the Wheel No. 115, Lives of the Disciples.

"Lord, ever since the young housewife Nakulamātā was brought home to me who was likewise still young, I am not aware of having wronged her even in thoughts still less in my deeds. Lord, our wish is to be in one another's sight so long as this life lasts and in the future life as well."

Then Nakulamätä the housewife, addressed the Blessed One thus:

"Lord, ever since I was taken to the home of my young husband Nakulapitā, while being a young girl myself, I am not aware of having wronged him even in thoughts still less in my deeds. Lord, our wish is to be in one another's sight so long as this life lasts and in the future life as well."

(Then the Blessed One spoke thus:)

"If, householders, both wife and husband hope to be in one another's sight so long as this life lasts and in the future life as well, they should have the same faith, the same virtue, the same generosity, the same wisdom; then they will be in one another's sight so long as this life lasts and in the future life as well."⁷

(A. IV, 55)

SIGĂLOVĂDA SUTTA

The Laymen's Code of Discipline

Sigāla was the son of a Buddhist family residing at Rājagaha. His parents were devout followers of the Buddha, but the son was indifferent to religion. The pious father and mother could not by any means persuade their son to accompany them to visit the Buddha or His disciples and hear the noble Doctrine. The son thought it practically useless to pay visits to the Sangha, as such visits may entail material loss. He was only concerned with material prosperity; to him spiritual progress was of no avail. Constantly he would say to his father: "I will have nothing to do with monks. Paying homage to them would make my back ache, and my knees stiff. I should

⁷ For the full story of this devoted couple, see The Wheel No. 115.

have to sit on the ground and soil and wear out my clothes. And when, at the conversations with them, after so sitting, one gets to know them, one has to invite them and give them offerings, and so one only loses by it."

Finally as the father was about to die, he called his son to his death-bed, and enquired whether he would at least listen to his parting advice. "Most assuredly, dear father, I shall carry out any order you may be pleased to enjoin on me," he replied. "Well then, dear son, after your morning bath worship the six quarters." The father asked him to do so hoping that one day or other, while the son was so engaged, the Buddha or His disciples would see him, and make it an occasion to preach an appropriat discourse to him. And since death-bed wishes are to be remembered, Sigāla carried out his father's wish, not however knowing its true significance.

Now it was the custom of the Buddha to rise from his sleep at 4 o'clock and after experiencing Nibbānic Bliss for an hour to pervade the whole world with His boundless thoughts of loving-kindness. It is at this hour that He surveys the world with His great compassion to find out to what fellow-being He could be of service on that day. One morning Sigāla was caught in the net of the Buddha's compassion; and with His vision the Buddha, seeing that Sigāla could be shown a better channel for his acts of worship, decided: 'This day will Idiscourse to Sigāla on the layman's Vinaya (code of discipline). That discourse will be of benefit to many folk. There must I go.' The Buddha thereon came up to him on his way for alms to Rājagaha; and seeing him engaged in his worship of the six quarters, delivered this great discourse which contains in brief, the whole domestic and social duty of the layman.

Commenting on this Sutta, the Venerable Buddhaghosa says, "Nothing in the duties of a householder is left unmentioned. This Sutta is called the Vinaya of the householder. Hence in one who practises what he had been taught in it, growth is to be looked for, not decay." And Mrs. Rhys Davids adds: "The Buddha's doctrine of love and goodwill between man and man is here set forth in a domestic and

social ethics with more comprehensive detail than elsewhere. And truly we may say even now of this Vinaya or code of discipline, so fundamental are the human interests involved, so sane and wide is the wisdom that envisages them that the utterances are as fresh and practically as binding to-day and here as they were then at Rājagaha. 'Happy would have been the village or the clan on the banks of the Ganges where the people were full of the kindly spirit of fellow-feeling, the noble spirit of justice which breathes through these naive and simple sayings.' Not less happy would be the village, or the family on the banks of the Thames to-day, of which this could be said."

SIGĀLOVĀDA SUTTA

Thus have I heard:

On one occasion the Exalted One was dwelling in the Bamboo Grove, the Squirrels' Sanctuary, near Rājagaha.

Now at that time, young Sigāla, a householder's son, rising early in the morning, departing from Rājagaha, with wet clothes and wet hair, worshipped with joined hands the various quarters — namely, the East, the South, the West, the North, the Nadir, and the Zenith.

Then the Exalted One, having robed Himself in the fornoon took bowl and robe, and entered Rājagaha for alms. Now he saw young Sigāla worshipping thus and spoke to him as follows:

"Wherefore do you, young householder, rising early in the morning, departing from Rājagaha, with wet clothes and wet hair, worship with joined hands these various quarters — the East, the South, the West, the North, the Nadir, and the Zenith?"

"My father, Lord, while dying, said to me:— "The six quarters, dear son, you shall worship." And I, Lord, respecting, revering, reverencing and honouring my father's word, rise early in the morning, and leaving Rājagaha, with wet

clothes and wet hair, worship with joined hands, these six quarters."

"Tis not thus, young householder, the six quarters should be worshipped in the discipline of the noble."

"How then, Lord, should the six quarters be worshipped in the discipline of the noble? Tis well, Lord, if the Exalted One would teach the doctrine to me showing how the six quarters should be worshipped in the disipline of the noble!"

"Well, young householder, listen and bear it well in mind; I shall speak." — "Very good, Lord," responded young Sigāla.

And the Exalted One spoke as follows:

"Inasmuch, young householder, as the noble disciple, (1) has eradicated the four vices in conduct, (2) inasmuch as he commits no evil action in four ways, (3) inasmuch as he pursues not the six channels for dissipating wealth, he thus, avoiding these fourteen evil things, covers the six quarters, and enters the path leading to victory in both worlds: he is favoured in this world and in the world beyond. Upon the dissolution of the body, after death, he is born in a happy heavenly realm.

(1) What are the four vices in conduct that he has eradicated? The destruction of life, householder, is a vice and so are stealing, sexual misconduct, and lying. These are the four vices that he has eradicated."

Thus spoke the Exalted One. And when the Master had thus spoken, He spoke yet again:

"Killing, stealing, lying and adultery, These four evils the wise ne'er praise.

(2) In which four ways does one commit no evil action? Led by desire does one commit evil. Led by anger does one commit evil. Led by ignorance does one commit evil. Led by fear does one commit evil.9

⁸ kamma-kilesa, lit. 'actions of defilement:

⁹ These are the four agati, 'evil courses of action': chanda, dosa, moha, bhaya.

But inasmuch as the noble disciple is not led by desire, anger, ignorance, and fear, he commits no evil."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"Whoso thro' desire, hate or fear,
Or ignorance doth transgress the Norm,
All his glory fadeth away
E' en as the moon during the waning half.
Who ne'er thro' desire, hate or fear,
Or ignorance doth transgress the Norm,
All his glory e'er increaseth
E'en as the moon during the waxing half."

- (3) What are the six channels for dissipating wealth which he does not pursue?
 - (a) Indulgence in intoxicants which causes infatuation and heedlessness,
 - (b) Sauntering in streets at unseemly hours,
 - (c) Frequenting theatrical shows,
 - (d) Indulgence in gambling which causes heedlessness.
 - (e) Association with evil companions,
 - (f) Habit of idleness.
- (a) There are, young householder, these six evil consequences in indulging in intoxicants which cause infatuation and heedlessness:
 - i. loss of wealth,
 - ii. increase of quarrels,
 - iii. susceptibility to disease,
 - iv. earning an evil reputation,
 - v. shameless exposure of body,
 - vi. weakening of intellect.
- (b) There are, young householder, these six evil consequences in sauntering in streets at unseemly hours:
 - i. he himself is unprotected and unguarded,
 - ii. his wife and children are unprotected and unguarded;
 - iii. his property is unprotected and unguarded,

- iv. he is suspected of evil deeds,10
- v. he is subject to false rumours,
- vi. he meets with many troubles.
- (c) There are, young householder, these six evil consequences in frequenting theatrical shows:—

He is ever thinking:

- i. where is there dancing?
- ii. where is there singing?
- iii. where is there music?
- vi. where is there recitation?
- v. where is there playing with cymbals?
- vi. where is there pot-blowing?11
- (d) There are, young householder, these six evil consequences in indulging in gambling:
 - i. the winner begets hate,
 - ii. the loser grieves for lost wealth,
 - iii. loss of wealth,
 - iv. his word is not relied upon in a court of law,
 - v. he is despised by his friends and associates,
 - vi. he is not sought after for matrimony; for people would say that he is a gambler and is not fit to look after a wife.
- (e) There are, young householder, these six evil consequences in associating with evil companions, namely: any gambler, any libertine, any drunkard, any swindler, any cheat, any rowdy is his friend and companion.
- (f) There are, young householder, these six evil consequences in being addicted to idleness:—

He does no work, saying

- i. that it is extremely cold,
- ii. that it is extermely hot,
- iii. that it is too late in the evening,

¹⁰ Crimes committed by others.

¹¹ A kind of amusement.

- iv. that it is too early in the morning,
- v. that he is extremely hungry.
- vi. that he is too full.

Living in this way, he leaves many duties undone, new wealth he does not get, and wealth he has acquired dwindles away."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"One is a bottle friend; one says, 'friend, friend' only to one's face; one is a friend and an associate only when it is advantageous.

Sleeping till sunrise, adultery, irascibility, malevolence, evil companions, avarice—these six causes ruin a man.

The man who has evil comrades and friends is given to evil ways, to ruin doth he fall in both worlds—here and the next.

Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice—these nine¹² causes ruin a man.

Who plays with dice and drinks intoxicants, goes to women who are dear unto others as their own lives, associates with the mean and not with elders — he declines just as the moon during the waning half.

Who is drunk, poor, destitute, sill thirsty whilst drinking, frequents the bar, sinks in debt as a stone in water, swiftly brings disrepute to his family.

Who by habit sleeps by day, and keeps late hours, is ever intoxicated, and is licentious, is not fit to lead a household life.

Who says it is too hot, too cold, too late, and leaves things undone, the opportunities for good go past such men.

But he who does not regard cold or heat any more than a blade of grass and who does his duties manfully, does not fall away from happiness.

¹² The Pāli original has here "six cause" as two compound words and one double-term phrase are counted as units.

These four, young householder, should be understood as foes in the guise of friends:

- (1) he who appropriates a friend's possessions.
- (2) he who renders lip-service,
- (3) he who flatters,
- (4) he who brings ruin.
- (1) In four ways, young householder, should one who appropriates be understood as a foe in the guise of a friend:
 - i. he appropriates his friend's wealth,
 - ii. he gives little and asks much,
 - iii. he does his duty out of fear,
 - iv. he associates for his own advantage.
- (2) In four ways, young householder, should one who renders lip-service be understood as a fee in the guise of a friend:
 - i. he makes friendly profession as regards the past,
 - ii. he makes friendly profession as regards the future,
 - iii. he tries to gain your favour by empty words,
 - iv. when opportunity for service has arisen, he expresses his inability.
- (3) In four ways, young householder, should one who flatters be understood as a foe in the guise of a friend:
 - i. he approves of his friend's evil deeds,
 - ii. he disapproves his friend's good deeds,
 - iii. he praises him in his presence.
 - iv. he speaks ill of him in his absence.
- (4) In four ways, young householder, should one who brings ruin be understood as a foe in the guise of a friend:
 - i. he is a companion when you indulge in intoxicants that cause infatuation and heedlessness,
 - he is a companion when you saunter in streets at unseemly hours,
 - iii. he is a companion when you frequent theatrical shows,
 - iv. he is a companion when you indulge in gambling which causes heedlessness.

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"The friend who appropriates, the friend who renders lip-service, the friend that flatters, the friend who brings ruin to you — these four as enemies the wise behold, avoid them from afar as paths of peril.

These four, young householder, should be understood as warm-hearted friends:—

- (1) he who is a helpmate,
- (2) he who is the same in happiness and sorrow,
- (3) he who gives good counsel,
- (4) he who sympathises.
- (1) In four ways, young householder, should a helpmate be understood as a warm-hearted friend:
 - i. he guards the heedless.
 - ii. he protects the wealth of the heedless,
 - iii. he becomes a refuge when you are in danger,
 - iv. when there are commitments he provides you with double the supply needed.
- (2) In four ways, young householder, should one who is the same in happiness and sorrow be understood as a warmhearted friend.
 - i. his secrets he reveals to you,
 - ii. he conceals your secrets,
 - iii. in misfortune he does not forsake you,
 - iv. his life even he sacrifices for your sake.
- (3) In four ways, young householder, should one who gives good counsel be understood as a warm-hearted friend:
 - i. he restrains you from doing evil,
 - ii. he encourages you to do good,
 - iii. he informs you of what is unknown to you,
 - iv. he points out to you the path to heaven.

- (4) In four ways, young householder, should one who sympathises be understood as a warm-hearted friend:
 - i. he does not rejoice in your misfortune,
 - ii. he rejoices in your prosperity,
 - iii. he restrains others speaking ill of you,
 - iv. he praises those who speak well of you.

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:—

"The friend who is a helpmate, the friend in happiness and woe, the friend who gives good counsel, the friend who sympathises too — these four as friends the wise behold and cherish them devotedly as does a mother her own child.

The wise and virtuous shine like blazing fire. He who acquires his wealth in harmless ways like to a bee that honey gathers, 13 riches mount up for him like ant hill's rapid growth.

With wealth acquired this way, a layman fit for household life, in portions four divides his wealth; thus will he friendship win.

One portion for his wants he uses, 14 two portions on his business spends, the fourth for times of need he keeps.

And how young householder, does a noble disciple cover the six quarters?

The following should be looked upon as the six quarters. The parents should be looked upon as the East, teachers as the South, wife and children as the West, friends and asso-

¹³ Dhammapada v.49: As a bee, without harming the flower, its colour or scent, flies away, collecting only the honey..."

¹⁴ This portion includes what is spent on good works: gifts to monks, charity, etc.

ciates as the North, servants and employees as the Nadir, ascetics and Brahmans as the Zenith. 15

In five ways, young householder, a child should minister to his parents as the *East*:—

- i. Having supported me I shall support them,
- ii. I shall do their duties,
- iii. I shall keep the family tradition,
- iv. I shall make myself worthy of my inheritance,
- v. furthermore, I shall offer alms in honour of my departed relatives.¹⁶

In five ways, young householder, the parents thus ministered to as the *East* by their children, show their compassion:—

- i. they restrain them from evil,
- ii. they encourage them to do good,
- iii. they train them for a profession,
- iv. they arrange a suitable marriage,
- v. at the proper time they hand over their inheritance to them.

In these five ways do children minister to their parents as the East and the parents show their compassion to their children. Thus is the East covered by them and made safe and secure.

In five ways, young householder, a pupil should minister to a teacher as the *South*:—

^{15 &#}x27;The symbolism is deliberately chosen: as the day in the East, so life begins with parents' care: teacher's fees and the South are the same word: dakkdina; domestic cares follow when the youth becomes man, as the West holds the later day-light; North is 'beyond' (uttura), so by help of friends, etc., he gets beyond troubles"— (Rhys Davids).

¹⁶ This is a sacred custom of the Aryans who never forgot the dead. This tradition is still faithfully observed by the Buddhists of Ceylon who make ceremonial offerings of alms to the monks on the 8th day, in the third month, and on each anniversary of the demise of the parents. Merit of these good actions is offered to the departed after such ceremony. Moreover after every punna-kamma (good action), a Buddhist never fails to think of his parents and offer merit. Such is the loyalty and the gratitude shown to parents as advised by the Buddha.

- i. by rising from the seat in salutation,
- ii. by attending on him,
- iii. by eagerness to learn,
- iv. by personal service,
- v. by respectful attention while receiving instructions.

In five ways, young householder, do teachers thus ministered to as the South by their pupils, show their compassion:—

- i. they train them in the best discipline,
- ii. they see that they grasp their lessons well,
- iii. they instruct them in the arts and sciences,
- iv. they introduce them to their friends and associates,
- v. they provide for their safety in every quarter.

The Teachers thus ministered to as the South by their pupils, show their compassion towards them in these five ways. Thus is the South covered by them and made safe and secure.

In five ways, young householder, should a wife as the West be ministered to by a husband:—

- i. by being courteous to her,
- ii. by not despising her,
- iii. by being faithful to her,
- iv. by handing over authority to her,
- v. by providing her with adornments.

The wife thus ministered to as the *West* by her husband, shows her compassion to her husband in five ways:—

- i. she performs her duties well,
- ii. she is hospitable to relations and attendants, 17
- iii. she is faithful,
- iv. she protects what he brings,
- v. she is skilled and industrious in discharging her duties.

In these five ways does the wife show her compassion to her husband who ministers to her as the West. Thus is the West covered by him and made safe and secure.

¹⁷ Lit; 'the folk around' (parijana).

In five ways, young householder, should a clansman minister to his friends and associates as the North:—

- i. by liberality,
- ii. by courteous speech,
- iii. by being helpful,
- iv. by being impartial,
- v. by sincerity.

The friends and associates thus ministered to as the North by a clansman show compassion to him in five ways:—

- i. They protect him when he is heedless,
- ii. they protect his property when he is heedless,
- iii. they become a refuge when he is in danger,
- iv. they do not forsake him in his troubles,
- v. they show consideration for his family.

The friends and associates thus ministered to as the North by a clansman show their compassion towards him in these five ways. Thus is the North covered by him and made safe and secure.

In five ways should a master minister to his servants and employees as the *Nadir*:—

- i. by assigning them work according to their ability,
- ii. by supplying them with food and wages,
- iii. by tending them in sickness,
- iv. by sharing with them any delicacies,
- v. by granting them leave at times.

The servants and employees thus ministered to as the *Nadir* by their master show their compassion to him in five ways:—

- i. they rise before him,
- ii. they go to sleep after him,
- iii. they take only what is given,
- iv. they perform their duties well,
- v. they uphold his good name and fame.

The servants and employees thus ministered to as the Nadir show their compassion towards him in these five ways. Thus is the Nadir covered by him and made safe and secure.

In five ways, young householder, should a householder minister to ascetics and Brahmans as the Zenith:—

- i. by lovable deeds,
- ii. by lovable words,
- iii. by lovable thoughts,
- iv. by keeping open house to them,
- v. by supplying their material needs.

The ascetics and Brahmans thus ministered to as the *Zenith* by a householder show their compassion towards him in six ways:—

- i. they restrain him from evil,
- ii. they persuade him to do good,
- iii. they love him with a kind heart,
- iv. they make him hear what he has not heard,
- v. they clarify what he has already heard,
- vi. they point out the path to a heavenly state.

In these six ways do ascetics and Brahmans show their compassion towards a householder who minister to them as the Zenith. Thus is the Zenith covered by him and made safe and secure.

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"The mother and father are the East,
The Teachers are the South,
Wife and children are the West,
The friends and associates are the North,

Servants and employees are the Nadir, The ascetics and Brahmans are the Zenith; Who is fit to lead the household life, These six quarters he should salute.

Who is wise and virtuous, Gentle and keen-witted, Humble and amenable, Such a one to honour may attain.

Who is energetic and not indolent, in misfortune unshaken, Flawless in manner and intelligent, Such a one to honour may attain.

Who is hospitable, and friendly, Liberal and unselfish, A guide, an instructor, a leader, Such a one to honour may attain.

Generosity, sweet speech, Helpfulness to others, Impartiality to all, As the case demands.

These four winning ways make the world go round, As the lynchpin in a moving car. If these in the world exist not, Neither mother nor father will receive Respect and honour from their children.

Since these four winning ways
The wise appraise in every way;
To eminence they attain,
And praise they rightly gain."

When the Exalted One had spoken thus, Sigala the young householder, said as follows:—

"Excellent, Lord, excellent!! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness, so that those who have eyes may see. Even so, has the doctrine been explained in various ways by the Exalted One.

I take refuge, Lord, in the Buddha, the Doctrine, and the Order. May the Exated One receive me as a follower, as one who has taken refuge from this very day to life's end."

VYAGGHAPAJJA SUTTA

Conditions of Welfare

In this Sutta, the Buddha instructs rich householders how to preserve and increase their prosperity and how to avoid loss of wealth. Wealth alone, however, does not make a complete man nor a harmonious society. Possession of wealth all too often multiplies man's desires, and he is ever in the pursuit of amassing more wealth and power. This unrestrained craving, however, leaves him dissatisfied and stifles his inner growth. It creates conflict and disharmony in society through the resentment of the underprivileged who feel themselves exploited by the effects of unrestrained craving.

Therefore the Buddha follows up his advice on material welfare with four essential conditions for spiritual welfare: confidence (in the Master's enlightenment), virtue, liberality and wisdom. These four will instil in man a sense of higher values. He will, then, not only pursue his own material concern, but also be aware of his duty towards society. To mention only one of the implications: a wisely and generously employed liberality will reduce tensions and conflicts in society. Thus the observing of these conditions of material and spiritual welfare will make for an ideal citizen in an ideal society.

THUS have I heard. Once the Exalted One was dwelling amongst the Koliyans¹⁸ in their market town named Kakkarapatta. Then Dīghajānu,¹⁹ a Koliyan, approached the Exalted One, respectfully saluted Him and sat on one side. Thus seated, he addressed the Exalted One as follows:—

"We, Lord, are laymen who enjoy wordly pleasure. We lead a life encumbered by wife and children. We use sandal-wood of Kāsī. We deck ourselves with garlands, perfume and unguents. We use gold and silver. To those like us, O Lord, let the Exalted One preach the Doctrine, teach those

¹⁸ The Koliyans were the rivals of the Sākyas. Queen Mahā Māyā belonged to the Koliyan clan and King Suddhodana to the Sākyan clan.
19 Literally, 'long-knees,'

things that lead to weal and happiness in this life and to weal and happiness in future life."

Conditions of Worldly Progress

"Four conditions, Vyagghapajja²⁰, conduce to a householder's weal and happiness in this very life. Which four?

"The accomplishment of persistent effort (utthāna-sampadā), the accomplishment of watchfulness (ārakkha-sampadā), good friendship (kalyānamittatā) and balanced livelihood (sama-jivitā).

"What is the accomlishment of persistent effort?

"Herein, Vyagghapajja, by whatsoever activity a householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by service under the king, or by any other kind of craft — at that he becomes skilful and is not lazy. He is endowed with the power of discernment as to the proper ways and means; he is able to carry out and allocate (duties). This is called the accomplishment of persistent effort.

"What is the accomplishment of watchfulness?

"Herein, Vyagghapajja, whatsoever wealth a householder is in possession of, obtained by dint of effort, collected by strength of arm, by the sweat of his brow, justly acquired by right means—such he husbands well by guarding and watching so that kings would not seize it, thieves would not steal, fire would not burn, water would not carry away, nor ill-disposed heirs remove. This is the accomplishment of watchfulness.

"What is good friendship?

"Herein, Vyagghapajja, in whatsoever village or market town a householder dwells, he associates, converses, engages in discussions with householders or householders' sons, whether young and highly cultured or old and highly cultured, full of faith (saddha).²¹ full of virtue (sīla), full of charity (cāga) full of wisdom (paññā). He acts in accordance with the

^{20 &#}x27;Tigers' Path'; he was so called because his ancestors were born on a forest path infested with tigers. Vyagghapajja was Dīghajānu's family name.

²¹ Saddhā is not blind faith. It is confidence based on knowledge.

faith of the faithful, with the virtue of the virtuous, with the charity of the charitable, with the wisdom of the wise. This is called good friendship.

What is balanced livelihood?

Herein, Vyagghapajja, a householder knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

Just as the goldsmith²², or an apprentice of his, knows, on holding up a balance, that by so much it has dipped down, by so much it has tilted up; even so a householder, knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

If, Vyagghapajja, a householder with little income were to lead an extravagant life, there would be those who say—'This person enjoys his property like one who eats woodapples.²³ If, Vyagghapajja, a householder with a large income were to lead a wretched life, there would be those who say—'This person will die like a starveling.'

The wealth thus amassed, Vyagghapajja, has four sources of destruction:—

(i) Debauchery, (ii) drunkenness, (iii) gambling, (iv) friendship, companionship and intimacy with evil-doers.

Just as in the case of a great tank with four inlets and outlets, if a man should close the inlets and open the outlets and there should be no adequate rainfall, decrease of water is to be expected in that tank, and not an increase; even so there are four sources for the destruction of amassed wealth—debauchery, drunkenness, gambling, and friendship, companionship and intimacy with evil-doers.

²² Tulādharo, lit, 'carrier of the scales.'

²³ Udumbarakādaka. The Commentary explains that one who wishes to eat wood-apple shakes the tree, with the result that many fruits fall but only a few are eaten, while a large number is wasted.

There are four sources for the increase of amassed wealth:—
(i) abstinence from debauchery, (ii) abstinence from drunkenness, (iii) non-indulgence in gambling, (iv) friendship,
companionship and intimacy with the good.

Just as in the case of a great tank with four inlets and four outlets, if a person were to open the inlets and close the outlets, and there should also be adequate rainfall, an increase of water is certainly to be expected in that tank and not a decrease, even so these four conditions are the sources of increase of amassed wealth.

These four conditions, Vyagghapajja, are conducive to a householder's weal and happiness in this very life.

Conditions of Spiritual Progress

Four conditions, Vyagghapajja, conduce to a house-holder's weal and happiness in his future life. Which four?

The accomplishment of faith (saddhā-sampadā), the accomplishment of virtue (sīla-sampadā), the accomplishment of charity (cāga-sampadā), and the accomplishment of wisdom (paññā-sampadā).

What is the accomplishment of faith?

Herein a householder is possessed of faith, he believes in the Enlightenment of the Perfect One (Tathāgata):— Thus, indeed, is that Blessed One: he is the Pure One (arahat), fully enlightened, endowed with knowledge and conduct, well-gone, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, all-knowing and blessed. This is called the accomplishment of faith.

What is the accomplishment of virtue?

Herein a householder abstains from killing, stealing, sexual misconduct, lying, and from intoxicants that cause infatuation and heedlessness. This is called the accomplishment of virtue.

What is the accomplishment of charity?

Herein a householder dwells at home with heart free from the stain of avarice, devoted to charity, open-handed, delight-

ing in generosity, attending to the needy, delighting in the distribution of alms. This is called the accomplishment of charity.

What is the accomplishment of wisdom?

Herein a householder is wise, he is endowed with wisdom that understands the arising and cessation (of the five aggregates of existence); he is possessed of the noble penetrating insight that leads to the destruction of suffering. This is called the accomplishment of wisdom.

These four conditions, Vyagghapajja, conduce to a house-holder's weal and happiness in his future life.

"Energetic and heedful in his tasks, Wisely administering his wealth, He lives a balanced life, Protecting what he has amassed.

"Endowed with faith and virtue too, Generous he is and free from avarice; He ever works to clear the path That leads to weal in future life.

"Thus to the layman full of faith, By him, so truly named 'Enlightened,' These eight conditions have been told Which now and after lead to bliss.

Introduction

to the

POTALIYA SUTTA

(Majjhima Nikāya No. 54)

It appears to have been a common and worthy practice in ancient India for rich men to renounce the world and take to a religious life, just when the modern Croesus decides to "enjoy life" and expend, on his comfort and pleasure, some of his hard-won wealth.

To such an individual we are introduced in this Suttanta: One who, formerly wealthy, has renounced all worldly matters—making his sons his heirs and himself their charge.

Potaliya, an ex-merchant, and now an ascetic of an abstemious order, the Tirthakas, is annoyed at being addressed by the Master as "householder" — this term being most commonly used to designate a merchant who is yet immersed in trade. The Buddha then explains to Potaliya what renunciation of worldly desires actually signifies in His dispensation, and Potaliya is not only appeased but becomes a convert.

The Buddha frequently uses allegories and parables in His teaching, and this sermon contains many a simile, illustrating what should be the good Buddhist's outlook on material pleasures.

That worldly success and wealth are a delusion and a snare is proved by the fact that, out of 120,000 suicides in the United States of America during the year 1922, no fewer than 79 were of the millionaire class. Wealth and temporary well-being might gloss over much of the misery of life, but to one who learns to "see things as they really are," through the veneer of what is today called "civilisation," the awakening can be terrible.

To aseeker, disillusioned from the shallowness of the animistic cults, Buddhism alone offers the sympathy needed by the despondent, and moreover shows a "way out," and Fmancipation which, by the law of contraries, can be nothing less than Bliss.

POTALIYA SUTTA

Potaliya the Householder

Thus have I heard. Once the Blessed One was staying in Anguttarāpa,²⁴ at a market town of the Anguttarāpas named Apaņa. And in the forenoon, the Blessed One robed Himself, took bowl and robe, and entered Apaņa for alms. Having

²⁴ Anguttarāpa; Northern (uttara) part of the Anga country, drained by the waters (àpa) of the river Mahī.

gone his round for alms in Apana. He returned; and, after the meal, repaired to a certain forest to spend the day. There He entered and sat at the foot of one of the trees.

Now Potaliya, the householder, arrayed in under-and-upper garments, with parasol and sandals, was strolling along taking a walk, and arrived at this wood: 25 entering, he approached the Blessed One. Drawing near, he exchanged friendly greetings with the Blessed One, and having passed the customary compliments, remained standing at a little distance. As he stood there, the Blessed One addressed Potaliya, the householder, as follows:

"Seats²⁶ are to be found, householder;²⁷ be seated, if you wish.

When spoken to in this way, Potaliya, the householder, thinking: "The ascetic Gotama addresses me as 'householder'," was offended and displeased, and remained silent.

For the second time the Blessed One addressed him thus: "Seats are to be found, householder; be seated, if you wish." A second time also Potaliya, the householder... was offended and displeased, and remained silent.

For the third time the Blessed One said: "... householder, be seated." Being spoken to thus, Potaliya, the householder thinking: "The ascetic Gotama addresses me as 'householder';" was offended and displeased, and spoke to the Blessed One as follows: "It is unseemly, friend Gotama, it is improper, for you to address me as 'householder'."

"It is because, householder, whoever has your bearing, characteristic, and signs, must be a householder."

"Indeed! But I, friend Gotama, have given up all occupations and put an end to all worldly affairs." 28

²⁵ Wood: a thickly-shaded beautiful spot on the bank of the river, not far from the township (Comy.).

²⁶ The ground, strewn with fallen leaves, afforded comfortable seats.

²⁷ Gahapati: a term invariably applied to laymen.

²⁸ Vohāra-samucchedo: In the teaching of the Buddha this refers to the giving up of the eight ignoble (an-ariya) practices: killing, stealing, lying, malice, greed and craving, scolding and harshness, hatred and despair, and pride.

"In what way then, householder, have you given up all occupations and put an end to all worldly affairs?"

"Whatever wealth I had in this world, friend Gotama, whether corn, silver, or gold — all that have I bestowed on my sons as an inheritance: regarding which I never give advice nor find fault, but live principally supplied with food and clothing. Thus, in this way, friend Gotama, have I given up all occupations and put an end to all worldly affairs."

"In one way, certainly, householder, you speak of putting an end to all worldly affairs; but, truly, another is the total cessation of worldly affairs in the Discipline of the Ariyas."²⁹

"In what way then, Lord, are worldly affairs brought to an end in the Discipline of the Ariyas? 'Tis well, Lord, if the Blessed One would expound to me the doctrine as to the way in which worldly affairs are brought to an end in the Discipline of the Ariyas."

"Very well, householder, listen and bear it well in mind; I will speak."

"Very good, Lord," responded Potaliya, the householder. The Blessed One spoke as follows:

"These eight doctrines, householder, in the Discipline of the Ariyas, are conducive, to the breaking off of worldly affairs: what eight?

"Relying³⁰ on non-killing, the killing of living beings should be abandoned. Relying on that which is given, stealing should be abandoned. Relying on the truth, lying should be abandoned. Relying on words free from malice, slander should be abandoned. Relying on freedom from greed and craving, greed and craving should be abandoned. Relying on freedom from scolding and harshness, scolding and harshness should be abandoned. Relying on freedom from

²⁹ Ariya is a term which frequently appears in the Suttas, meaning Buddha. Arahant and Saint. It signifies those who are 'far removed from the state of a worldling'. Here the term (singular number in text) is applied to the Buddha, in particular.

³⁰ Nissāya: 'relying on' or 'because of'.

hatred and despair, hatred and despair should be abandoned. Relying on freedom from pride, pride should be abandoned.

"These eight doctrines, householder, briefly stated, not elaborated in detail, in the Discipline of the Ariyas, are conducive to the breaking off of worldly affairs."

"Tis well, Lord, if the Blessed One, out of compassion, would expound to me in detail these eight doctrines which are briefly stated not elaborated in detail by the Blessed One, and are conducive to the breaking off of worldly affairs in the Discipline of the Ariyas."

"Very well, householder, listen, and bear it well in mind, I will speak."

"Very good, Lord," responded Potaliya, the householder.

The Blessed One spoke as follows:

"Verily, it was said: 'Relying on non-killing, the killing of living beings should be abandoned.' Concerning what was this said?

"In this world, householder, a noble disciple reflects thus: Because of these fetters I may become a killer of living beings, therefore I have set myself to eliminate and eradicate these fetters. Certainly, if I became a destroyer of life. I should reproach myself because of the killing of living beings; the wise, having examined (my fault), would rebuke me; and, upon the dissolution of the body, after death, a state of misery is to be expected for having destroyed life. Undoubtedly, this killing of living beings is a fetter, a hindrance; and these corruptions, vexations and sufferings would arise on account of killing, but he who refrains from destroying life has not these corruptions, vexations and sufferings."

"For this reason was it said: 'Relying on non-killing, the killing of living beings should be abandoned."

"Verily, it was said: 'Stealing should be abandoned; lying, slander, greed and craving, scolding and harshness, hatred and despair, and pride, should be abandoned.' Concerning what was this said?

"In this world, householder, a noble disciple reflects thus: Through these fetters one may become a thief, liar, backbiter, greedy and avaricious, scolding and harsh, hating and despondent, and proud; therefore have I set myself to eliminate and eradicate these fetters. Certainly, if I became any of these, I should reproach myself. The wise, having examined (my faults), would rebuke me; and upon the dissolution of the body, after death, a state of misery is to be expected for having these blemishes. Undoubtedly, they constitute fetters, hindrances; and these corruptions, vexations and sufferings would arise on account of them; but he who is not thus tainted has not these corruptions, vexations and sufferings.

"Because of this was it said: 'Relying on freedom from these fetters, they should all be abandoned."

"These eight doctrines, householder, both briefly stated and elaborated in detail, are conducive to the breaking off of worldly affairs in the Discipline of the Ariyas; yet these alone do not constitute, in the Discipline of the Ariyas, the breaking off of worldly affairs completely and in every way."

"In what way then, Lord, are worldly affairs broken off completely and in every way in the Discipline of the Ariyas? Tis well, Lord, if the Blessed One would expound to me the doctrine as to the way in which worldly affairs are broken off completely and in every way, in the Discipline of the Ariyas."

"Very well, householder, listen and bear it well in mind; I will speak."

"Very good, Lord," responded Potaliya, the householder,

The Blessed One spoke as follows:

"It is as if, householder, a dog, overcome with hunger and weakness, were present at a slaughter-house; and a skilful butcher or butcher's apprentice were to throw near him a bare bone, closely cut, scraped, fleshless, but smeared with blood. What do you think, householder? Would that dog, by gnawing such a bare bone, closely cut, scraped, fleshless, but smeared with blood, appease its hunger and weakness?"

"Certainly not, Lord; and for what reason? Beacuse, Lord, it is a bare bone — closely cut, scraped, fleshless, and merely smeared with blood; and the dog would only suffer fatigue and vexation."

"In exactly the same way, householder, the noble disciple reflects thus: 'It was said by the Blessed One that sensedesires are like a bare bone — full of pain, full of despair'; thus, thinking 'here is much danger', and having, with right wisdom, seen this as it really is³¹ — he, rejecting whatsoever equanimity is changeful³² or bound up with diversity, cultivates whatsoever equanimity is constant, dependent on unity, and where worldly desires and clinging perish utterly and without remainder.

"It is as if, householder, a vulture, or a heron, or a hawk, having taken a small piece of flesh, were flying up, and vultures, or herons, or hawks, were constantly following and snatching at the flesh and tearing it into bits. What do you think, householder? If that vulture, or heron, or hawk, did not at once let go of that small piece of flesh, it would in consequence suffer death, or misery comparable to that of death."

"That is so, Lord."

"In exactly the same way, householder, the noble disciple reflects thus: It was said by the Blessed One that the sense-

³¹ Yatāhbhūta: an important Pāli idiom with a wide connotation. The object of every Buddhist is to acquire this yathābhūta—knowledge of the world, that is, to perceive things as they really are or in the light of ultimate Truth. In other words, to realise the three universal characteristics of beings: transiency (anicca), sorrow (dukkha), and soullessness (anattā).

³² Nānatta-upekkhā: the changeful complacency of the worlding. This refers to the normal equanimity of everyday life, which, varying with the diversity of sense-impressions, arouses sufficient passing interest to lull the intellect. The average man, ever quenching, or seeking to quench, this thirst and that, is blind to life's innate misery. He never pauses to question — Whence? Why? Whither? But this complacency wilts when its cause, the Mist of Ignorance, vanishes before the Sun of Truth.

³³ Ekatta-upekkhā: this is the unique equanimity of one who has attained the fourth Ecstasy (or Absorption, jhāna). This becomes constant in the hypercosmic equanimity of the Arahant. But even with the first Ecstasy, the practiser is lifted out of the ruck of average, mundane complacency.

desires are like a small piece of flesh — full of pain, full of despair'; thus, thinking, 'here is much danger,' and having, with right wisdom, seen this as it really is—he, rejecting whatsoever equanimity is changeful or bound up with diversity, cultivates whatsoever equanimity is constant, dependent on unity, and where worldly desires and clinging perish utterly and without remainder.

"It is as if, householder, a person carrying a flaming torch of dry grass, were to go against the wind. What do you think, householder? If that person did not get rid of it at once, that flaming torch of dry grass would burn his hand, or arm, or some other part of his body; and, in consequence, he would suffer death, or misery comparable to that of death."

"That is so, Lord."

"In exactly the same way, householder, the noble disciple reflects thus: 'It was said by the Blessed One that sensedesires are like a torch of dry grass...' and he cultivates that constant equanimity dependent on unity, where worldly desires and clinging perish utterly and without a remainder.'

"It is as if, householder, there were a pit of glowing embers, deeper than the height of a man, filled with glowing embers free from flame and smoke; and a person desiring to live and not wishing to die, longing for happiness and loathing pain, were to come, and two strong men were to seize that person by each arm and drag him towards the pit of glowing embers. What do you think, householder? Would that person struggle³⁴ this way and that?"

"That is so, Lord; and for what reason? Because, Lord, it would be known to that person: 'If I were to drop into this pit of glowing embers, I should, in consequence, suffer death, or misery comparable to that of death."

"In exactly the same way, householder, the noble disciple reflects thus: 'It was said by the Blessed One that sense - desires are like a pit of glowing embers...' and he cultivates that constant equanimity, dependent on unity, where worldly desires and clinging perish utterly and without remainder.

³⁴ Kāyam sanīnāmeyya. lit.: 'Would bend the body.'

"It is as if, householder, a person were to see in a dream a lovely park, grove, landscape, or lotus-pond; upon awakening he would see of it — nothing!

"In exactly the same way, householder, the noble disciple reflects thus, It was said by the Blessed One that sense-desires are like a dream..." and he cultivates that constant equanimity, dependent on unity, where worldly desires and clinging perish utterly and without remainder.

"It is as if, householder, a person were to borrow some property obtainable on loan—a chariot suitable for a citizen, or an ear-ring of choice gems, and were to resort to the midst of the market-place, furnished and equipped with those borrowed goods. The people, seeing him, would say: "What a wealthy man! Just see how the wealthy enjoy their riches!" But should the owners see him anywhere they would take back their property on the spot. What do you think, householder? Is not this truly enough to upset that person?"

"It is, Lord; and for what reason? Because the owners, Lord, take back their property."

"In exactly the same way, householder, the noble disciple reflects thus: 'It was said by the Blessed One that sense-desires are like borrowed goods...' and he cultivates that constant equanimity, dependent on unity, where worldly desires and clinging perish utterly and without remainder.

"It is as if, householder, not far from a village or a small market-town, there were a thick forest in which there was a fruit-tree loaded with fruit, none having fallen to the ground; and a person were to come desiring fruit, looking for, and wandering in search of fruit. He, entering the forest, would see that fruit tree loaded with fruit, and would think thus: 'This indeed is a fruit tree loaded with fruit, and none has fallen on the ground; but I know how to climb the tree. What if I were to climb this tree, eat as much as I like, and then fill my pouch?' And, climbing the tree, he would eat as much as he liked, and would then fill his pouch. Meanwhile a second per-

³⁵ Ucchanga: a pouch or pocket formed by folding the undergarment at the waist.

son comes desiring fruit, looking for, and wandering in search of fruit—and carrying a sharp axe. He, entering the forest' would see that fruit-tree loaded with fruit, and would think thus: 'This, indeed, is a fruit tree loaded with fruit, and none has fallen on the ground; but I do not know how to climb the tree. What if I were to fell this tree at the root, eat as much as I like, and then fill my pouch?" And he would fell that tree at the root. What do you think, householder? If that person who first climbed the tree did not get down immediately, the tree, in falling, would crush his hand, foot, or some other part of his body; and, in consequence, he would suffer death, or misery comparable to that of death."

"That is so, Lord."

"In exactly the same way, householder, the noble disciple reflects thus: 'It was said by the Blessed One that sense-desires are like a fruit tree.... full of pain, full of despair': thus, thinking 'here is much danger', and having, with right wisdom, seen this as it really is — he, rejecting whatsoever equanimity is changeful or bound up with diversity, cultivates whatsoever equanimity is constant, dependent on unity, and where worldly desires and clinging perish utterly and without remainder.

"Now, householder, that noble disciple who has attained the unrivalled purification of mindfulness born of equanimity,36 recalls his varied lot in former existences, namely: first one life, then two lives, then three, and so on.... Thus he recalls the mode and details of his varied lot in former existences. Then, householder, that noble disciple who has attained the unrivalled purification of mindfulness born of equanimity, with clairvoyant vision, purified and supernormal, perceives beings disappearing from one state of existence and reappearing in another; he beholds the base and the noble, the beautiful and the ugly, the happy and the wretched, beings passing on in accordance with their deeds. Lastly, householder, that noble disciple who has attained the unrivalled purification of mindfulness born of equanimity, after the extinction of the Corruptions, he lives corruption-free, having

³⁶ Upekkhā-sati-pārisuddhi: this a characteristic of the fourth Jhāna.

intuitively attained and realized, in this life itself, the mental emancipation and Deliverance through Wisdom.³⁷

"In this way, then, householder, are worldly affairs brought, in every way and definitely, to an end, in the Discipline of the Ariyas.

"What do you think, householder? Such being the breaking off of worldly affairs completely and in every way, according to the Discipline of the Ariyas, do you actually perceive such a consummation in yourself?"

"What am I, Lord, and what the total and definite breaking off of worldly affairs in the Discipline of the Ariyas! Far am I, Lord, from the complete, entire breaking off of worldly affairs (as understood) in Discipline of the Ariyas.

"Formerly, Lord, we were of opinion that the heretical wandering ascetics who really know not (the breaking off of worldly affairs), knew it; and gave them who really know not, the food intended for those who know. On the other hand, Lord, we thought that the Bhikkhus who really know (the breaking off of worldly affairs), knew not; and we gave them who really know, the food intended for those who know not. But now, Lord, we know that the heretical wandering ascetics who really know not, do not know it; and we shall give them who really know not, the food intended for those who know not; and shall put them in the places intended for those who know not. On the other hand, Lord, we now know that the Bhikkhus who really know, do know it; and we shall give them who really know, the food intended for those who know; and shall put them in the places intended for those who know.

"Verily, Lord, the Blessed One has caused to arise in me pious love³⁸ towards the ascetics, pious faith in the ascetics, and pious respect for the ascetics.

³⁷ The preceding refers to the Threefold Knowledge (te-vijjā): Knowledge of Past Lives (pubbe-nivāsānussatiñāṇa), the Divine Eye (dibba-cakkhu) and the knowledge of the Extinction of the Corruptions (āsavak-khayañāṇa).

³⁸ Samana-pema: as distinguished from ordinary worldly affection (gehasita-pema).

"Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness, so that those who have eyes may see. Even so has the doctrine been expounded in various ways by the Blessed One.

"I, too, Lord, take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower³⁹ as one who has taken refuge from this very day to life's end."

How to Judge a Person's Character

Four facts (about a person) can be known from four circumstances, O monks. What are these four?

By living together (with a person), his virtue can be known, and this too only after a long time, not casually: by close attention, not without attention; by one who is wise, not unintelligent.

By having dealings (with a person), his integrity can be known, and this too only after a long time, not casually; by close attention, not without attention; by one who is wise, not unintelligent.

In misfortune, a person's fortitude can be known, and this too only after a long time, not casually; by close attention, not without attention; by one who is wise, not unintelligent.

In conversation, a person's wisdom can be known, and this too only after a long time, not casually; by close attention, not without attention; by one who is wise, not unintelligent.

It was said that "by living together with a person, his virtue can be know...." On account of what was it said?

³⁹ Upāsaka; the designation for a male lay-follower of the Buddha. Lit.: 'to sit close by.' One becomes an Upāsaka immediately after taking the Three Refuges. A female lay-follower is called upāsikā.

Living together with a person one comes to know him thus: 'For a long time the actions of this worthy have shown weaknesses, 40 defects, taints and blemishes as to his morals; and he was, morally, not consistent in his actions and conduct. This worthy is an immoral person, he is not virtuous.'

In another case, when living together with a person, one comes to know him thus: 'For a long time the actions of this worthy have shown no weaknesses, defects, taints or blemishes as to his morals; he is morally consistent in his actions and conduct. This worthy is virtuous, he is not an immoral person.'

It was on account of this that it was said: 'By living together with a person, his virtue can be known...'

Further it was said that "By having dealings⁴¹ with a person, his integrity⁴² can be known...." On account of what was it said?

Having dealings with a person, one comes to know him thus: 'This worthy behaves⁴³ in one way if he has to do with one person and in a different way with two, three or more persons. His earlier behaviour deviates from his later behaviour. The behaviour of this worthy is dishonest,⁴⁴ he is not of honest behaviour.'

In another case, when dealing with another person, one comes to know him thus: 'In the same way as he behaves towards one, he behaves towards two, three or more people.

⁴⁰ khanda (--kāri), lit.: "breaches."

sense of social contact), communication (also by speech). The latter sense is that given in the Com.: aparapara-kathana, 'talking to various people'.

⁴² soceyyam, 'Purity (of character).'

voharati (see Note 41). Com. takes it again in the sense of 'speaking'. The idea is that he speaks or behaves in one manner in private (when he may be frank) and differently in contact with others (when he may have ulterior motives).

⁴⁴ aparisuddhā-vohāro, lit.: 'of impure behaviour.'

His earlier behaviour does not deviate from his later behaviour. The behaviour of this worthy is honest, he is not a dishonest man.

It was on account of this that it was said: 'By having dealings with a person, his integrity can be known....'

Further it was said that "In misfortune, a person's fortitude tude to be known." On account of what was it said?

There is a person afflicted with the loss of relatives, the loss of wealth or health, but he does not reflect thus: 'Of such nature is life in this world, of such nature is the uptake of individual existence, that the eight worldly vicissitudes keep the world moving and the world keeps the eight worldly vicissitudes moving, namely: gain and loss, fame and disrepute, praise and blame, happiness and unhappiness.' (Not considering this,) he is grieved and worried, he laments and beats his breast, and is deeply perturbed, when afflicted with loss of relatives, loss of wealth or health.

In another case, a person when afflicted with the loss of relatives, wealth or health, reflects thus: 'Of such nature is life in this world, of such nature is the uptake of individual existence, that the eight worldly vicissitudes keep the world moving and the world keeps the eight worldly vicissitudes moving, namely: gain and loss, fame and disrepute, praise and blame, happiness and unhappiness.' (Considering this,) he neither grieves nor worries, nor does he lament or beat his breast, and he is not perturbed when afflicted with the loss of relatives, wealth or health.

It was on account of this that it was said; 'In misfortune, a person's fortitude can be known.'

Further it was said that 'In conversation, a person's wisdom can be known....' On account of what was it said?

When conversing with a person, one comes to know: Judging from the way this worthy examines, formulates and

⁴⁵ thāmo. strength, firmness (of character).

⁴⁶ attha-lokadhammā.

brings up a problem,⁴⁷ he is an unintelligent person and not wise. And why? He does not utter words that are profound, calming, sublime, beyond ordinary reasoning, subtle, intelligible to the wise. When he speaks of Dhamma, he is not able to explain its meaning, be it briefly or in detail. He is an unintelligent person and not wise.'

Just as if, monks, a man with good eye-sight, standing on the bank of a pond were to see a small fish emerging⁴⁸ and he thinks: 'Judging from its emergence, from the ripples caused by it and from its speed, this is a small fish and not a big one'—similarly, when conversing with a person, one comes to know: '...This is an unintelligent person and not wise.'

In another case, when conversing with a person, one comes to know: 'Judging from the way this worthy examines, formulates and brings up a problem, he is a wise person and not unintelligent. He utters words that are profound, calming, sublime, beyond ordinary reasoning, subtle, intelligible to the wise. When he speaks of Dhamma, he is able to explain its meaning, be it briefly or in detail. He is a wise person and not unintelligent.'

Just as if, monks, a man with good eyesight, standing on the bank of a pond, were to see a big fish emerging and he thinks: 'Judging from its emergence, from the ripples caused by it and by its speed, this is not a small but a big fish'.—similarly, when conversing with a person, one comes to know: '... He is a wise person and not unintelligent'.

^{47 (1)} yathā....ummaggo (2) yathā ca abhinīhāro, (3) yathā ca pañhā-samu-dāhāro.— (1) The translation of this difficult word followed the Sub Com. which, in this context, explains it by paňhā-gavesana, research into a problem or a question, and adds that it refers to the capacity of knowing how to examine the subject inquired into (see Note 48).— (2) Com.: pañhābhisankharana-vasena cittassa abhinīhāro, 'the mind's application to the forming (or formulating) of a problem' (3) Com.: pañhā-pucchana, 'asking a question' or posing a problem; this may refer to the ability of asking pertinent questions or of seeing a problem.

⁴⁸ ummajjamānam, ummaggo. The use of these words in this simile, in the sense of emerging, rising up, is probably an allusion to the earlier figurative use of the term; see Note 47.

It was on account of this that it was said: 'In conversation, a person's wisdom can be known....'

These, monks, are the four facts (about a person) that can be known from the four circumstances (mentioned).

(VI. 192)

A Noble-minded Man

Monks, he who has four qualities should be considered an ignoble man.⁴⁹ What are these four?

Even unasked, an ignoble man reveals the faults of others, and how much more so when he is asked. When asked, however, and led on by questions, he speaks of others' faults without omitting anything, without holding back, fully and in detail. He, O monks, should be considered an ignoble man.

Further: even when asked, an ignoble man does not reveal what is praiseworthy in others, and still less so when not asked. When asked, however, and obliged (to reply) to questions, he speaks of what is praiseworthy in others, with omissions and hesitatingly, incompletely and not in detail. He, O monks, should be considered an ignoble man.

Further: what an ignoble man himself possesses of faults, he does not reveal, even when asked; still less so when not asked. When asked, however, and obliged (to reply) to questions, he speaks of his own faults with omissions and hesitatingly, incompletely and not in detail. He, O monks, should be considered an ignoble man.

Further: what an ignoble man possesses of praiseworthy qualities, that he reveals, even unasked; and how much more so when asked. When asked, however, and led on by questions, he speaks of his own praiseworthy qualities without omissions and without hesitation, fully and in detail. He, O monks, should be considered an ignoble man.

He, O monks, who has these four qualities should be considered an ignoble man.

⁴⁹ asappurisa, 'not a good man,' 'not a worthy man.'

Monks, he who has four qualities should be considered a noble-minded man.⁵⁰ What are these four?

Even when asked, a noble-minded man does not reveal the faults of others, and still less so when not asked. When asked however, and led on by question, he speaks of others' faults, with omissions and hesitatingly, incompletely and not in detail. He, O monks, should be condidered a noble-minded man.

Further: even unasked, a noble-minded man reveals what is praiseworthy in others; and how much more so when he is asked. When asked, however, and obliged (to reply) to questions, he speaks of what is praiseworthy in others, without omitting anything, without holding back, fully and in detail. He, O monks, should be considered a noble-minded man.

Further: even unasked, a noble-minded man reveals his own faults; and how much more so when he is asked. When asked, however, and obliged (to reply) to questions, he speaks of his own faults, without omitting anything, without holding back, fully and in detail. He, O monks, should be considered a noble-minded man.

Further: even when asked, a noble-minded man does not reveal what is praiseworthy in him; and still less so when not asked. When asked, however, and obliged (to reply) to questions, he speaks of his own praiseworthy qualities with omissions and hesitatingly, incompletely and not in detail. He, O monks, should be considered a noble-minded man.

He, O monks, who has these four qualities should be condidered a noble-minded man.

(A. VI, 73)

⁵⁰ sappurisa, 'a man of good character,' a worthy man."

6

MIND-TRAINING AND MEDITATION

(On Loving-Kindness Mindfulness, of the Body, etc.)

Contemplation on the objects of mind, whatever desire there is with regard to mind-objects is abandoned. By abandoning desire the deathless is realised.

(XLVII. 37)

The Five Faculties

Bhikkhus, there are these five faculties. What five? The faculties of faith, energy, mindfulness, concentration and wisdom.

Now what, bhikkhus, is the faculty of faith?

Herein, bhikkhus, the Noble Disciple has faith. He has faith in the Enlightenment of the Tathāgata thus: 'The Lord is such since He is Arahant, fully Enlightened, perfect in understanding and conduct, sublime, knower of the worlds, unsurpassed leader of men to be tamed, the Teacher of devas and men, enlightened, the Lord.' This, bhikkhus, is called the faculty of faith.

Now what, bhikkhus, is the faculty of energy?

Herein, bhikkhus, the Noble Disciple lives with energy aroused for getting rid of unskilled states and perfecting skilled states, strenuous and energetic, not giving up the effort with regard to skilled states. This, bhikkhus, is called the faculty of energy.

Now what, bhikkhus, is the faculty of mindfulness?

Herein, bhikkhus, the Noble Disciple is mindful, possessing excellent mindfulness and prudence, remembering and recollecting what was done and said long ago. This, bhikkhus, is called the faculty of mindfulness.

Now what, bhikkhus, is the faculty of concentration?

Herein, bhikkhus, the Noble Disciple, by making relinquishment (of attachment) to the object of thought, obtains concentration, obtains unification of mind. This, bhikkhus, is called the faculty of concentration.

Now what, bhikkhus, is the faculty of wisdom?

Herein, bhikkhus, the Noble Disciple is wise, possessing the wisdom (that sees) the rising and passing away (of phenomena), noble, penetrating, leading to the complete ending of suffering. This, bhikkhus, is called the faculty of wisdom.

(S. XLVIII. 9)

The Mind-I

No other thing do I know, O monks, that is so intractable as an undeveloped mind.² An undeveloped mind is, indeed, an intractable thing.

No other thing do I know, O monks, that is so tractable as a developed mind. A developed mind is, indeed, a tractable thing.

No other thing do I know, O monks, that brings so much suffering as an undeveloped and uncultivated mind. An undeveloped and uncultivated mind brings suffering, indeed.

No other thing do I know, O monks, that brings so much happiness as a developed and cultivated mind. A developed and cultivated mind brings happiness, indeed.

(I, III, 1-10; selected)

¹ Besides meaning awareness in the present, in the here and now, mindfulness also has the secondary meaning of memory.

² 'Undeveloped (abhāvitam); Comy.: A mind not grown, not progressing in mental development (bhāvana).

No other thing do I.know, O monks, that brings so much harm as a mind that is untamed, unguarded, unprotected and uncontrolled. Such a mind, indeed, brings much harm.

No other thing do I know, O monks, that brings so much benefit as a mind that is tamed, guarded, protected and controlled. Such a mind, indeed, brings great benefit.

(A, I, iv, 1-10; selected)

Mind, the Source of Good and Evil

(a) Monks, whatsoever states³ are evil,⁴ have part in evil, are on the side of evil—all these have the mind as their forerunner.⁵ Mind⁶ arises as the first of them, followed by the evil states.

No other thing do I know, O monks, by which (to such an extent) evil states not yet arisen arise, and good states that are arisen wane, as negligence.⁷ In him who is negligent, O monks, evil states not yet arisen will arise, and good states that have arisen, will wane.

(I, vi. 6.8)

(b) Monks, whatsoever states are good, have part in the good, are on the side of the good—all these have mind as their forerunner. Mind arises as the first of them, followed by the good states.

No other thing do I know, O monks, by which (to such an extent) good states not yet arisen will arise, and evil states arisen will wane, as heedfulness. In him who is heedful, O monks, good states not yet arisen will arise, and evil states arisen will wane.

(A. I, vi. 7.9)

³ dhammā, 'things', phenomena.

⁴ akusalā, unwholesome, unsalutary, unskilful.

⁵ manopuhbangamā; s. Dhammapada 1, 2.

^{6 &#}x27;Mind' refers here to the evil intention.

⁷ pamādo; defined as 'absence of mindfulness.'

⁸ kusala, karmically wholesome, salutary, skilful.

⁹ appamādo, earnestness; defined as 'mindfulness' (sati). See Dham-mapada, ch. II.

From the Samyutta-Nikāya The Kindred Sayings of the Pāli Canon Translated by Nyānaponika Thera

(a) At Their Best

There are these five faculties, monks: the faculty of faith, the faculty of vigour, the faculty of mindfulness, the faculty of concentration and the faculty of wisdom.

Where can the faculty of faith be seen (at its best)? In the four characteristic qualities of a Stream-winner. 10

Where can the faculty of vigour be seen (at its best)? In the four Right Efforts.¹¹

Where can the faculty of mindfulness be seen (at its best)? In the four Foundations of Mindfulness. 12

Where can the faculty of concentration be seen (at its best)? In the four meditative Absorptions.¹³

Where can the faculty of wisdom be seen (at its best)? In the Four Noble Truths. 14

Indriya-Samyutta, Sutta 8; PTS., iv, 196.

¹⁰ Sotāpattiyangāni: The four are: unshakable faith in the Buddha, Dhamma and Sangha; and perfect morality.

¹¹ Sammappadhāna: the effort of avoiding or overcoming evil and unsalutary states, and of developing and maintaining good and salutary states.

¹² Satipaṭṭhāna: mindfulness as to body, feelings, state of mind and mind-objects.

¹³ Jhāna.

¹⁴ The Truth of suffering, its origin, its cessation and the way to its cessation.

The Commentary says that, in the field ascribed here to each faculty the respective faculty is dominant and at the height of its particular function, while the other four are concomitant and are supporting the dominant function. But the Faculty of Wisdom is the highest in rank among the five.

(b) The Measure of Achievement

By accomplishment and perfection in the five faculties one is an Arahant (a Saint). If the faculties are weaker, one is a Non-returner; if they are still weaker, one is a Once-returner, or a Stream-winner, or a Dhamma-devotee (dhammānusāri), or a Faith-devotee (saddhānusāri).

Thus, monks through the difference of faculties, there is difference of result; and the difference of results makes for the difference of individuals.

-Indriya-Samyutta, Sutta 13

Thus, monks, he who practises the five faculties to their perfection, wins to perfection (of Arahantship). He who practises them partially, wins a partial result. Not barren (of result), I say, are the five faculties.

-ib., Sutta 14.

But he who is entirely, in any degree and respect, without these five faculties, stands outside, in the class of ordinary men. 15

-ib., Sutta 18; PTS., iv, 200-202.

(c) Rooted in Experience

Thus have I heard. On one occasion when the Exalted One lived in the Eastern Cottage at Savatthi, he addressed the Venerable Sāriputta as follows:—

"Do you believe, Sārīputta, that the faculty of faith, if cultivated and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Deathless; that the faculty of vigour...the faculty of mindfulness... the faculty of concentration ... the faculty of wisdom, if cultivated and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Deathless?"—

"Herein, O Lord, I do not follow the Exalted One out of faith. Those by whom this is unknown, unseen, uncognised.

¹⁵ Puthujjana.

unrealised and unexperienced by wisdom, they will herein follow others out of faith. But those by whom this is known, seen, cognised, realised and experienced by wisdom, they have no uncertainty, no doubt about it that these five faculties if cultivated and regularly practised, lead to the Deathless, are bound for the Deathless, end in the Deathless. By me, O Lord, it has been known, seen, cognised, realised and experienced by wisdom and I have no uncertainty, no doubt about it that the faculty of faith ... the faculty of vigour ... the faculty of mindfulness ... the faculty of concentration... the faculty of wisdom, if cultivated and regularly practised, leads to the Deathless, is bound for the Deathless, ends in the Deathless."—

"Well said, Sāriputta, well said," spoke the Lord (and He repeated in approval the words of the Venerable Sāriputta).

Indriya-Samyutta, Sutta 44; PTS: Iv, 220.

(d) Wisdom, the Crowning Virtue-I

It is through cultivating and regularly practising one faculty that a canker-free bhikkhu makes known his knowledge (of final attainment); "Ceased has rebirth, fulfilled is the holy life, the task is done, nothing further remains after this." Which is the one faculty?

In a Noble Disciple endowed with wisdom, faith that goes along with it, is firmly established; vigour that goes along with it, is firmly established; mindfulness that goes along with it, is firmly established; concentration that goes along with it, is firmly established.

This, monks, is the one faculty through the cultivating and regularly practising of which, a canker-free bhikkhu makes known his knowledge (of final attainment): "Ceased has rebirth, fulfilled is the holy life, the task is done, nothing further remains after this."

Indriya-Smayutta, Sutta 45; PTS: iv, 222.

¹⁶ i.e., of his having attained Arahantship.

(e) Wisdom, the Crowning Virtue-II

Just as among all heart-wood fragrances that of the red sandal wood is deemed best, so, monks, among states that partake of enlightenment the faculty of wisdom is deemed best, namely, for the purpose of enlightenment.

Which, monks, are the states partaking of enlightenment? The faculty of faith is a state partaking of enlightenment and it leads to enlightenment. The faculty of vigour... the faculty of mindfulness... the faculty of concentration ... the faculty of wisdom is a state partaking of enlightenment and it leads to enlightenment.

And among them, the faculty of wisdom is deemed best, namely, for the purpose of enlightenment.

-Indriya-Samyutta, Sutta 55; PTS: iv, 231.

(f) The Acme of Faith

Thus have I heard. On one occasion, the Exalted One dwelt among the Anga people, at Apana, a town of the Angas. There the Exalted One addressed the Venerable Sariputta as follows:

"A Noble Disciple, Sāriputta, who has single-minded confidence in the Perfect One, can he have uncertainty or doubt concerning the Perfect One or the Perfect One's dispensation?"—

"A Noble Disciple, Lord, who has single-minded confidence in the Perfect One, cannot have uncertainty or doubt concerning the Perfect One or the Perfect One's dispensation.

"Of a Noble Disciple endowed with faith it can be expected, Lord, that he will live employing his vigour to the overcoming of unsalutary states and the acquisition of salutary states, energetic, with strenuous exertion, unremittingly applying himself to things salutary, This vigour of his, O Lord, that is his faculty of vigour.

"Of a Noble Disciple who is endowed with faith and employs his vigour, it can be expected, Lord, that he will be mindful, equipped with the highest mindfulness and circumspection, and that he remembers well and keeps in mind what has been done and said long ago. This mindfulness of his, Lord, that is his faculty of mindfulness.

"Of a Noble Disciple who is endowed with faith, employing his vigour, keeping his mindfulness alert, it can be expected, Lord, that, making the highest relinquishment (Nibbāna) his object, he will obtain concentration, will obtain unification of mind. This concentration of his, Lord, that is his faculty of concentration.

"Of a Noble Disciple endowed with faith, vigour and mindfulness, and whose mind is concentrated, it can be expected, Lord, that he will know this: "Without a conceivable beginning and end is this Round of Existence; no first beginning can be perceived of beings hastening and hurrying on (through this round of rebirths), enveloped in ignorance and ensnared by craving. The entire fading away and cessation of this very ignorance which is a mass of darkness, this is the state of peace, this is the state sublime, namely, the quiescence of all formations, the relinquishment of all subtrata of existence, the extinction of craving, dispassion, cessation, Nibbāna." This wisdom of his, Lord, that is the faculty of wisdom.

"The Noble Disciple who has faith, after thus striving again and again, after thus applying mindfulness again and again, after thus concentrating his mind again and again, is now fully convinced; 'These teachings which before I had only heard, I now dwell in their personal experience, and having penetrated them with wisdom, I now see them (myself).' This faith of his, Lord, is his faculty of faith."

"Well said, Sārīputta, well said," spoke the Exalted One (and he repeated in approval the words of the Venerable Sārīputta).

-Indriya-Samyutta, Sutta 50; PTS: iv, 225ff.

The Wretchedness of Anger

From the Anguttara Nikāya, Sattaka-nipāta 60 (Spoken by the Buddha)

Bhikkhus, seven things gratifying and helpful to an enemy befall one who is angry, whether a woman or a man. What are the seven?

Here, bhikkhus, an enemy wishes thus for his enemy: 'Let him be ugly.' Why is that? No enemy relishes an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, with hair and beard trimmed, and clothed in white, yet he is ugly through his being prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him lie in pain.' Why is that? No enemy relishes an enemy's lying in comfort. Now when this person is angry, a prey to anger, ruled by anger, for all he may lie on a couch spread with rugs, blankets and counterpanes with a deerskin cover, a canopy and red cushions for the head and feet, yet he lies only in pain through his being a prey to anger. This is the second thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no prosperity.' Why is that? No enemy relishes and enemy's prosperity. Now when this person is angry, a prey to anger, ruled by anger, he mistakes bad for good and he mistakes good for bad, and each being thus taken wrongly in the other's sense, these things for long conduce to his harm and suffering, through his being a prey to anger. This is the third thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be rich.' Why is that? No enemy relishes an enemy's having riches. Now when a person is angry, a prey to anger, should he have riches gained by endeavour, built up by the strength

of his arm, earned by sweat, lawful and lawfully acquired, yet the king's treasury gathers (in fines) through his being a prey to anger. This is the fourth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be famous.' Why is that? No enemy relishes an enemy's having fame. Now when this person is angry, a prey to anger, ruled by anger, what fame he may have acquired by diligence he loses through his being a prey to anger. This is the fifth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no friends.' Why is that? No enemy relishes an enemy's having friends. Now when this person is angry, a prey to anger, ruled by anger, the friends he may have, his companions, relatives and kin, will keep away from him through his being a prey to anger. This is the sixth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him on the dissolution of the body, after death, reappear in a state of deprivation, in a bad destination, in perdition, even in hell.' Why is that? No enemy relishes an enemy's going to a good destination. Now when this person is angry, a prey to anger, ruled by anger, he misconducts himself in body, speech and mind, and by his misconduct in body, speech and mind, on the dissolution of the body, after death he reappears in a state of deprivation, in a bad destination, in perdition, even in hell, through his being a prey to anger. This is the seventh thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

When anger does possess a man; He looks ugly; he lies in pain; What benefit he may come by He misconstrues as a mischance; He loses property (through fines) Because he has been working harm Through acts of body and of speech By angry passion overwhelmed; The wrath and rage that madden him Gain him a name of ill repute; His fellows, relatives and kin Will seek to shun him from afar; And anger fathers misery: This fury does so cloud the mind Of man that he cannot discern

This fearful inner danger.
An angry man no meaning knows,
No angry man sees an idea,
So wrapped in darkness, as if blind,

Is he whom anger dogs.

Someone a man in anger hurts;
But, when his anger is later spent
With difficulty or with ease,
He suffers as if seared by fire.
His look betrays the sulkiness
Of some dim smoky smouldering glow.
Whence may flare up an anger-blaze
That sets the world of men aflame.
He has no shame or conscience curb,
No kindly words come forth from him,
There is no island refuge for

The man whom anger dogs. Such acts as will ensure remorse, Such as are far from True Ideals: It is of these that I would tell,

So harken to my words.
Anger makes man a patricide,
Anger makes him a matricide,
Anger can make him slay the saint
As he would kill the common man.
Nursed and reared by a mother's care,
He comes to look upon the world,
Yet the common man in anger kills

The being who gave him life.
No being but seeks his own self's good,
None dearer to him than himself,
Yet men in anger kill themselves,
Distraught for reasons manifold:
For crazed they stab themselves with daggers,
In desperation swallow poison,
Perish hanged by ropes, or fling
Themselves over a precipice.
Yet how their life-destroying acts
Bring death unto themselves as well,
That they cannot discern, and that

Is the ruin anger breeds.
This secret place, with anger's aid,
Is where Mortality sets the snare.
To blot it out with discipline,
With vision, strength, and understanding,
To blot each fault out one by one,
The wise man should apply himself,
Training likewise in True Ideals:
'Let smouldering be far from us.'
Then rid of wrath and free from anger,
And rid of lust and free from envy,
Tamed, and with anger left behind,
Taintless, they reach nibbāna.

From the Ariguttara Nikāya, Pañcaka-nipāta 161 (Spoken by the Buddha)

Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a bhikkhu when it arises in him. What are the five?

Loving-kindness can be maintained in being towards a person with whom you are annoyed; this is how annoyance with him can be removed. Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. Onlooking equanimity can be maintained in being towards a person

with whom you are annoyed; this too is how annoyance with him can be removed. The forgetting and ignoring of a person with whom you are annoyed can be practised; this too is how annoyance with him can be removed. Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: This good person is owner of his deeds, heir of his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad: this too, is how annoyance with him can be removed. These are the five ways of removing annoyance, by which annoyance can be entirely removed in a bhikkhu when it arises in him.

From the Anguttara Nikāya, Ekādasa-nipāta 16 (Spoken by the Buddha)

Bhikkhus, when the heart-deliverance of loving-kindness is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non-human beings; the gods guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of High Divinity, to the Brahmā world.

Loving-kindness as a Contemplation Mettā Sutta

From the Sutta-nipāta, verses 143-52 (Spoken by the Buddha).

What should be done by one skilful in good So as to gain the State of Peace is this: Let him be able, and upright, and straight.

Easy to speak to, gentle, and not proud, Contented too, supported easily, With few tasks, and living very lightly, His faculties serene, prudent, and modest, Unswayed by the emotions of the clans; And let him never do the slightest thing That other wise men might hold blamable.

(And let him think:) 'In safety and in bliss 'May creatures all be of a blissful heart. 'Whatever breathing beings there may be, 'No matter whether they are frail or firm, 'With none excepted, be they long or big 'Or middle-sized, or be they short or small 'Or thick, as well as those seen or unseen, 'Or whether they are dwelling far or near, 'Existing or yet seeking to exist, 'May creatures all be of a blissful heart. 'Let no one work another one's undoing 'Or even slight him at all anywhere; 'And never let them wish each other ill 'Through provocation or resentful thought.'

And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being,
And let him too with love for all the world
Maintain unbounded consciousness in being
Above, below, and all round in between,
Untroubled, with no enemy or foe.
And while he stands or walks or while he sits
Or while he lies down, free from drowsiness,
Let him resolve upon this mindfulness:
This is Divine Abiding here, they say.

But when he has no trafficking with views, Is virtuous, and has perfected seeing, And purges greed for sensual desires, He surely comes no more to any womb.

Methodical Practice: from the Patisambhidāmagga (traditionally ascribed to the Arahant Sāriputta).

The heart-deliverance of loving-kindness is practised with unspecified extension, with specified extension, and with directional extension.

That with unspecified extension is practised in five ways as follows: May all *creatures* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things... all beings... all persons... May all those who are embodied be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with specified extension is practised in seven ways as follows: May all women be freed from enmity distress and anxiety, and may they guide themselves to bliss. May all men ... all Noble Ones (who have attained the Noble Path)... all who are not Noble Ones... all deities...

The Removal of Distracting Thoughts

Thus have I heard. At one time the Blessed One was staying at Sāvatthī, in Jeta's Grove, Anāthapindika's Pleasance. The Blessed One addressed the bhikkhus, saying, "Bhikkhus," and they replied to him saying, "Reverend Sir." The Blessed One spoke as follows:

"Five things should be reflected on from time to time by the bhikkhu who is intent on the higher consciousness. What five?

When evil unskilful thoughts connected with desire, hate and delusion arise in a bhikkhu through reflection on an adventitious object, he should, (in order to get rid of that), reflect on a different object which is connected with skill. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like an experienced carpenter or carpenter's apprentice, striking hard at, pushing out, and getting rid of a coarse peg with a fine one, should the bhikkhu in order to get rid of the adventitious object, reflect on a different object which is connected with skill. Then the evil unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If the evil unskilful thoughts continue to arise in a bhikkhu, who in order to get rid of an adventitious object reflects on a different object which is connected with skill, he should ponder on the disadvantages of unskilful thoughts thus: Truly these thoughts of mine are unskilful, blameworthy and productive of misery. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a well-dressed young man or woman who feels horrified, humiliated and disgusted because of the carcass of a snake, dog or human that is hung round his or her neck, should the bhikkhu in whom unskilful thoughts continue to arise in spite of his reflection on the object which is connected with skill, ponder on the disadvantages of unskilful thoughts thus: Truly, these thoughts of mine are unskilful, blameworthy and productive of misery. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu who ponders on their disadvantageousness, he should in regard to them endeavour to be without attention and reflection. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a keen-eyed man shutting his eyes and looking away from some direction, in order to avoid seeing visible objects come within sight, should the bhikkhu in whom evil, unskilful thoughts continue to arise in spite of his pondering on their disadvantageousness, endeavour to be without attention and reflection as regards them, then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu in spite of his endeavour to be without attention and reflection as regards evil, unskilful thoughts, he should reflect on the removal of the (thought) source of those unskilful thoughts. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Just as a man finding no reason for walking fast, walks slowly; finding no reason for walking slowly, stands; finding no reason for standing, sits down, and finding no reason for sitting down, lies down, and thus getting rid of a posture rather uncalm resorts to a restful posture, just so should the bhikkhu in whom evil, unskilful thoughts arise, in spite of his endeavour to be without attention and reflection regarding them, reflect on the removal of the (thought) source of those unskilful thoughts. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu in spite of his reflection on the removal of the source of unskilful thoughts, he should with clenched teeth and the tongue pressing on the palate, restrain, subdue and beat down the (evil) mind by the (good) mind. Then the evil, unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a strong man holding a weaker man by the head or shoulders and restraining, subduing and beating him down, should the bhikkhu in whom evil, unskilful thoughts continue to arise in spite of his reflection on the source of unskilful thoughts, restrain, subdue and beat down the (evil) mind by the (good) mind, with clenched teeth and the tongue pressing on the palate. Then the evil, unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

When, indeed, bhikkhus, evil unskilful thoughts due to reflection on an adventitious object are eliminated, when they disappear, and the mind stands firm, settles down, becomes unified and concentrated just within (his subject of meditation), through his reflection on an object connected with skill, through his pondering on the disadvantages of unskilful thoughts, his endeavouring to be without attentiveness and reflection as regards those thoughts, his reflection on the removal of the source of those thoughts or through his restraining, subduing and beating down of the evil mind by the good mind with clenched teeth and tongue pressing on the palate, that bhikkhu is called a master of the paths along which thoughts travel. The thought he wants to think, that he thinks: the thought he does not want to think, that he does not think. He has cut down craving, removed the fetter, rightly mastered pride, and made an end of suffering."

The Blessed One said this, and the bhikkhus, glad at heart, approved of his words.

The Refinement of the Mind-I

There are, O monks, gross impurities in gold, such as earth and sand, gravel and grit. Now the goldsmith or his apprentice first pours the gold into a trough and washes, rinses and cleans it thoroughly.

When he has done this, there still remain moderate impurities in the gold, such as fine grit and coarse sand. Then the goldsmith or his apprentice washes, rinses and cleans it again.

When he has done this, there still remain minute impurities in the gold, such as fine sand and black dust. Now the goldsmith or his apprentice repeats the washing and thereafter only the gold dust remains.

He now pours the gold into a melting pot and smelts it, melts it together. But he does not yet take it out (from the vessel) as the dross has not yet been entirely removed and the gold is not yet quite pliant, workable and bright; it is still brittle and does not yet lend itself easily to moulding.

But a time comes when the goldsmith or his apprentice repeats the melting thoroughly, so that the flaws are entirely removed. The gold is now quite pliant, workable and bright: and it lends itself easily to moulding. Whatever ornament the goldsmith now wishes to make of it, be it a diadem, earrings, a necklace, or a golden chain, the gold can now be used for that purpose.

Similarly, O monks, in the case of a monk devoted to higher mental training, ¹⁸ there are in him gross impurities, namely wrong conduct in deeds, words and thoughts. Such conduct the monk gives up, puts it away, makes an end of it, not allowing it to recur.

When he has abandoned these, there are still impurities of a moderate degree that cling to a monk devoted to higher mental training—namely sensuous, angry and violent thoughts. Such thoughts the monk gives up, puts them away, makes an end of them, not allowing them to recur.

When he has abandoned these, there are still some subtle impurities that cling to a monk devoted to higher mental training—namely thoughts about his relatives, his (home) country²⁰ and his reputation.

¹⁷ The editions of the Pāli text show here various and uncertain readings. But as the meaning is quite clear, a simplified, free rendering has been given.

¹⁸ adhicitta.

¹⁹ kāmavitakko, byāpādavitakko, vihims vitakko.—These are the three types of Wrong Thought (micchā-saṇkappa).

²⁰ janapada. Comy. explains it as thoughts about whether the district where one lives is safe, provides enough food.— What is probably meant by these three subtle impurities is a subtle attachment to family, home country and personal reputation.

When he has abandoned these, there still remain thoughts about higher mental states (experiences in meditation).²¹

That concentration is not (yet) calm nor refined; it has not attained to full tranquillity, nor has it achieved mental unification; it is maintained by strenuous suppression (of the defilements.)

But there comes a time when his mind gains firmness within, settles down, becomes unified and concentrated. That concentration is then calm and refined; has attained to full tranquillity and achieved mental unification; it is not maintained by a strenuous suppression (of the defilements).

Then, to whatever mental state realizable by higher supernormal knowledge,²² he directs his mind, in that very object he achieves the capacity of realizing it by higher supernormal knowledge, whenever the necessary conditions obtain.²³

(A. III, 100, 1-10)

²¹ dhamma-vitakka, — Comy.: the ten impurities of Insight-meditation (dasa vipassanupakkilesa). The term is identical with dhammuddhacca, 'agitation about higher states,' on which see here Text 70 (Angutt., Fours, No. 170). See also Path of Purification (tr. by Nyanamoli), p. 739.

²² abhiññā. The six kinds of supernormal, or direct, knowledge comprise the five supernormal powers and the destruction of the cankers (in Sainthood; āsavakkhaya).

²³ sati sati ayatane. This refers to the preliminary conditions required for the achievement of these attainments; for the five supernormal powers, e.g., the attainment of the fourth Jhana.

Tranquillity and Insight

Two things, O monks, partake of supreme knowledge.²⁴ What two? Tranquillity and Insight.²⁵

If Tranquillity is developed, what profit does it bring? The mind becomes developed. And what is the profit of a developed mind? All lust is abandoned.²⁶

If Insight is developed, what profit does it bring? Wisdom becomes developed. And what is the profit of developed wisdom? All ignorance is abandoned.²⁷

²⁴ vijjā bhāgiyā; that is they are constituents of Supreme Knowledge (vijjā). This may refer either to the threefold Supreme Knowledge (te-vijjā), often mentioned in the Discourses: Remembrance of former Rebirths, the Divine Eye, and the Extinction of the Cankers; or it may refer to an eightfold commentarial division: 1. Insight-knowledge (vippassanā-nāṇa), 2. The Power of creating a mind-made body (manomayā iddhi), 3-8. the six Direct Knowledges (abhiñ ñā).

²⁵ Tranquillity (samatha), culminating in the meditative Absorptions (jhāna), being supremely tranquil and peaceful states; (Insight vipassanā): according to Comy., "the knowledge comprehending the formations (sankhāra-pariggāhaka-ñāna)" as impermanent, painful and not-self.

and augmented (brūhīyati vaḍḍhīyati) into the Path-consciousness (magga-citta). Lust (rāga) becomes abandoned because it is opposed to (incompatible with) Path-consciousness, and so is, in the reverse, the Path incompatible with lust. At a moment of lust there is no Path consciousness; and at the Path moment there is no lust. When lust arises, it obstructs the arising of the Path moment, cutting off its basis; but when the Path arises it uproots and eradicates lust." (The latter statement, however, applies only to the Path of Sainthood (arahatta-magga), not to the lower Paths.)

²⁷ Comy.: It is Path wisdom (magga-pañña) that becomes developed, i.e., it is expanded and augmented. The "ignorance abandoned" is the great Ignorance about eight items, which is at the root of the Cycle of Existence. Ignorance is incompatible with Path wisdom, and Path wisdom is incompatible with ignorance. At a moment of ignorance, there is no Path wisdom, and at a moment of Path wisdom, there cannot be ignorance. When ignorance arises, it obstructs the arising of Path wisdom and cuts off its basis; but when Path wisdom arises it uproots and eradicates ignorance.— In this way, two conascent phenomena have been dealt with here: Path consciousness (magga citta) and Path wisdom (magga-pañña)."

A mind defiled by lust is not freed; and wisdom defiled by ignorance cannot develop. Thus, O monks, through the fading away of lust there is deliverance of mind;²⁸ and through the fading away of ignorance there is deliverance by wisdom.²⁹

(A. II, iii, 10)

The Sole Way

At one time the Lord was staying at Uruvela on the bank of the river Neranjara beneath the Goatherd's Banyan Tree, having just attained full Enlightenment. While thus alone and secluded this thought arose in the Lord's mind:

"This is the sole way for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearing of suffering and grief, for reaching the right path, for realising Nibbāna, namely, the four foundations of mindfulness. What are the four?

A bhikkhu should live practising body-contemplation on the body...feeling-contemplation on feelings... mind-contemplation on mind... mind-object-contemplation on the objects of mind, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. This is the sole way... namely, the four foundations of mindfulness."

Then Brahma Sahampati, being aware by his mind of the thought in the Lord's mind, just as a strong man might stretch his bent arm or bend his stretched arm, so did he disappear from the Brahma world and appear in front of the Lord. And

²⁸ rāgavirāgā cetovimutti; virāga, lit.: discolouring, or de-lusting in the sense of the 'destruction of lust' (khaya-virāga). Comy.: Deliverance of mind is a term for the concentration connected with the fruits of Sanctity (phala-samādhi).

²⁹ avijja - virāgā pañña - vimutti: Through the destruction of ignorance there is deliverance by wisdom.

arranging his upper robe over one shoulder, he bowed down before the Lord with folded hands and said:

"So it is, Lord! So it is, Happy One! This is the sole way for the purification of beings ... namely, the four foundations of mindfulness."

So spoke Brahma Sahampati. And after these words he further said:

"The sole way ending birth He sees; Compassionate, He knows the path. By this path they crossed before, Will cross and cross now the flood." 30

(S. XLVII. 18)

Sedaka

On a certain occasion, the Exalted One was dwelling in the Sumbha country, in a township of the Sumbhas, called Sedaka. There the Exalted One addressed the monks:

"Once upon a time, monks, a bamboo-acrobat set up his pole and called to his pupil, Medakathālika, saying: "Come my lad, Medakathālika, climb the pole and stand on my shoulders!"

"All right, master," replied the pupil to the bamboo-acrobat, climbing the pole and standing on his master's shoulders. Then, monks, the bamboo-acrobat said to his pupil: "Now Medakathālika, my lad, you protect me well and I shall protect you. Thus watched and warded by each other, we will

³⁰ The four satiptthanas or foundations of mindfulness are most important and the basis of all the meditation practices leading to liberation found within Buddhism. In its stress upon 'sati': mindfulness, attentiveness, awareness or recollection, and in its detailed instruction, Buddhism is unique. Its importance is emphasised here by its being described as 'the sole way' (the 'one,' the 'only,' the 'direct way,' ekayano).

show our tricks get a good fee and come down safe from the bamboo-pole."

At these words Medakathālika the pupil said to the bamboo-acrobat: "No, no! That won't do, master! You look after yourself, master, and I'll look after myself. Thus watched and warded each by himself, we'll show our tricks, get a good fee and come down safe from the bamboo-pole."

"Just as Medakathālika the pupil said to his master. "I'll protect myself": so, monks, should the Foundations of Mindfulness be practised. "I'll protect others": so, should the Foundations of Mindfulness be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself.³¹

And how, monks, does one, in protecting oneself, protect others? By frequent practice, development and making-

³¹ It is noteworthy that the parable in this sutta has some peculiarity in that it is not on all fours with the doctrinal points discussed in relation to it. The maxims presented in connection with the practice of Mindfulness ("I'll protect myself"; "I'll protect others,") are an improvement on that recommended by the acrobat's pupil ("you look after yourself, master, and I'll look after myself"). This is the significance of the Buddha's remark: "Therein, that is the right way." This point seems to have been overlooked when the P.T.S. edition and translation attribute these words to the acrobat's pupil, breaking up and distributing the sentence between two paragraphs (The sentence should read:— 'So tattha ñāyoti bhagavā avoca, yathā medakathā lika antevāsi ācariyam avoca'). The sentence thus wrongly broken up, is then taken to mean that the Buddha here recommends the same acrobatic principle to the monks. ('.....Then said the Exalted One: "Now, monks, just as Medakathālika, the pupil said to his master "I'll look after myself," so ought to observe the station of mindfulness....'etc.) That principle, striking as it is, is less broad-based than the twin-principle recommended by the Buddha himself: "Protecting oneself, one protects others; protecting others, one protects oneself." As clearly expounded in the Ambalatthika Rāhulovāda sutta(M. I 415ff), the way to purify one's bodily, verbal and mental actions is by constant reflection on their repercussions on oneself as well as on others. Mindfulness, then, is that benign agent of transmutation which preserves the inner consistency and harmony of this twin-principle.

much-of (the Foundations of Mindfulness). Thus, monks, in protecting oneself one protects others.³²

And how, monks, does one, in protecting others, protect oneself? By forbearance, by non-violence, by loving-kindness, by compassion. Thus, monks, in protecting others, one protects oneself.³³

"I shall protect myself": with this intention, monks, the Foundations of Mindfulness should be practised. "I shall protect others": with this intention the Foundations of Mindfulness should be practised. Protecting oneself, one protects others: protecting others, one protects oneself."

(XLVII. 19)

^{32 &#}x27;...in protecting oneself one protects others': The principle indicated here in brief can be appreciated the better with the aid of the following exhortation by the Buddha at S. II 29:—

[&]quot;Wherefore, monks, you stir up energy that you may reach what is still unreached, that you may attain what is still unattained, that you may realize what is still unrealized. 'Thus will this going-forth of ours not be barren, but fruitful and of consequence. And those offerings of them whose requisites of robes, almsfood, lodgings and medicaments we enjoy, shall, on our part, be of great fruit, of great consequence for them.' Verily, it is thus, monks, that you should train yourselves. For one who discerns his own good, this is enough to call up diligent effort. For one who discerns another's good, this is enough to call up diligent effort. For one who discerns the good of both, this is enough to call up diligent effort."

The frequent practice, development and making much of mindfulness recommended by our sutta, is one that is conducive to the good of both oneself and others. As the commentary observes, even the mere appreciation of a monk who, by his diligent practice, attains to arahantship, will be a thought productive of great merit. Besides, one's devotion to the practice and exemplary life can be a source of inspiration to others. Since greed, hatred and delusion are the mainsprings of all evil intentions resulting in harm to oneself and others, in protecting one's mind from them, one is at the same time protecting others as well.

^{33 &#}x27;... in protecting other, one protects oneself':

Forbearance, non-violence, loving-kindness and compassion, being positive altruistic attitudes, directly concern one's relations with the outside world. Yet, on the mental side too, they exercise a wholesome influence conducive to one's own spiritual growth. They are all 'object-lessons' in the practice of mindfulness.

The Province

Once the Exalted One was dwelling in the Sumbha country at Sedaka, a township of the Sumbha people. There the Exalted One addressed the monks:

"Suppose, monks, a large crowd of people flock together, crying: "The beauty-queen! The beauty-queen!" And if that beauty-queen is also a highly gifted performer as to dancing and singing, a still larger crowd would flock together crying: "The beauty-queen is dancing, she is singing!"

Then comes a man, who wishes to live and does not wish to die, who desires happiness and abhors suffering. The people say to him: "Look here, man! Here's a bowl filled to the brim with oil. Your must carry it round between the large crowd and the beauty-queen. A man with uplifted sword will follow, behind your back, and wherever you spill even a little drop of the oil, there itself he will chop off your head!"

"Now, what do you think, monks? Would that man, without paying attention to that bowl of oil, solicit heedlessness from outside?"

"Surely not, Lord"

"Well, monks, this parable I have given to make the meaning clear. And its significance is this: The bowl filled to the brim with oil," monks, is a term for mindfulness relating to body.

"Wherefore, monks, thus must you train yourselves: 'Mindfulness relating to body shall be cultivated by us, shall be made much of, made a vehicle, a ground-plan. It shall be made effective, well-acquainted, and consummate in us.' Thus, monks, must you train yourselves." "34"

(XLVII, 20)

³⁴ This sutta presents one of the most impressive enunciations of the standard of mindfulness advocated by the Buddha. The parable is highly significant in that it depicts the hazards involved in the worldly environment in regard to the practice of mindfulness. The beauty-queen with all her charms probably symbolises those allurements of sense which evoke covetousness (abhijihā). The restless crowd of people represents the other source of distraction—grief or mental uneasiness (damanassa). The bowl brimful of oil symbolising the 'mindfulness-relating-to-body (kāyagatāsati) is always in danger of being 'spilt' amidst these distractions. Hence, the most effective impetus for the diligent practice of mindfulness is the constant awareness of impending death.

Mindful Contemplation of the Body³⁵

I.

Even as he who encompasses in his thoughts the mighty ocean, includes therewith all the rivulets that run into the ocean; just so, monks, by whomsoever mindful contemplation of the body is developed and frequently practised, included therewith are for him good states that have part in supreme knowledge.³⁶

One thing, O monks, if developed and frequently practised leads to a deep stirring of the mind,³⁷ to great benefit; to great security from toil;³⁸ to mindfulness and clear comprehension; to the attainment of vision and knowledge; to a happy abiding in this very life; to the realization of the fruit of knowledge and deliverance. What is that one thing? It is the mindful contemplation of the body....

If one thing, O monks, is developed and frequently practised, the body is calmed, the mind is calmed, discursive thoughts are quietened, and all good thoughts that have part in wisdom reach fulness of development....

If one thing, O monks, is developed and frequently practised, ignorance is abandoned, wisdom arises, delusion of self is given up, evil tendencies are eliminated and the fetters are discarded.

³⁵ Kāyagatā-sati, lit.: 'mindfulness directed on the body.' It comprises here all 14 exercises of Body Contemplation as given in the Kāyagatā-sati Sutta (Majjh. 119) and in the Satipaṭṭhāna Sutta (Majjh. 10 see The Wheel No. 19).

³⁶ antogadhā tassa kusaladhammā ye keci vijjabhāgiyā'ti.— The great importance given here to the Mindful Contemplation of the Body derives from the fact that meditative comprehension of the impermanent, painful and egoless nature of bodily processes forms the indispensable basis for a corresponding comprehension of mental processes; and it is only the comprehension of both that will lead to liberating Insight (vipassanā).

³⁷ Or 'strong sense of urgency' (mahato samvegāya).

³⁸ Or 'the great freedom from (the samsāric) burden' (mahato yogak-khemāya). Comy.: the four Fruits of Recluseship (sāmañña-phala), i.e. the Fruit of Stream-entry, etc.

What is that one thing? It is the mindful contemplation of the body.

11.

They do not partake of the Deathless who do not partake of mindful contemplation of the body. They partake of the Deathless who partake of mindful contemplation of the body....

The Deathless is lost to those who have lost mindful contemplation of the body. Not lost is the Deathless to those who have not lost mindful contemplation of the body. ...

They will fail to reach the Deathless who fail in mindful contemplation of the body. They gain the Deathless who gain mindful contemplation of the body.

They neglect (the quest for) the Deathless who neglect mindful contemplation of the body. They do not neglect (the quest for) the Deathless who are not negligent in mindful contemplation of the body.

They forget the Deathless who forget mindful contemplation of the body. They do not forget the Deathless who do not forget mindful contemplation of the body....

They are undeveloped in (the quest for) the Deathless who are undeveloped in mindful contemplation of the body. They are developed in (the quest for) the Deathless who are developed in mindful contemplation of the body....

They have not comprehended the Deathless who have not comprehended the mindful contemplation of the body. They have comprehended the Deathless who have comprehended the mindful contemplation of the body.

They have not realized the Deathless who have not realized mindful contemplation of the body. They have realized the Deathless who have realized mindful contemplation of the body.

The uninstructed ordinary person, bhikkhus, has a saying: There is a bottomless abyss in the great ocean.' But the uninstructed ordinary person speaks of what does not exist, of what is not to be found, to wit, that there is a bottomless abyss in the great ocean. A designation for painful bodily feeling, bhikkhus, is this term 'bottomless abyss.' When an uninstructed ordinary person experiences painful bodily feeling, he grieves, is afflicted, laments, beats his breast, cries out loud and becomes distraught. So it is said, bhikkhus, the uninstructed ordinary person has not emerged from the bottomless abyss, has not obtained a firm foothold.

But, bhikkhus, when an instructed Noble Disciple experiences painful bodily feeling he does not grieve, is not afflicted, does not lament nor beat his breast nor cry cut loud nor become distraught. So it is said, bhikkhus, the instructed Noble Disciple has emerged from the bottomless abyss and has obtained a firm foothold.³⁹

(S. XXXVI. 4)

³⁹ The Noble Disciple has control over his mind. As he has had a realisation of the Four Noble Truths, he knows that pain is an exemplification of the first Noble Truth and is the result of past Kamma (deeds). If he reacts to it in the way an ordinary man does, this would merely be accumulating more Kamma with its result in the future.

THE DEVELOPMENT OF WISDOM

The All

Bhikkhus, I will teach you the All.¹ Listen, attend carefully to it and I will speak.

Now what, bhikkhus, is the All. It is just the eye and visible objects, the ear and sounds, the nose and odours, the tongue and tastes, the body and tangible objects, the mind and objects of mind.² This, bhikkhus, is called the All.

Now whoever should speak thus: 'Setting aside this All I will proclaim another All,' it would be mere talk on his part and on being questioned he would be unable to proceed and in addition, vexation will befall him. For what reason? It would not be within his scope, bhikkhus.

(S. XXXV. 23)

'Not-including'³

"Gods and men, monks, delight in forms, they are excited

¹ Sabbam: the whole, everything that is, the totality of experience.

² There are the twelve sense-bases (āyatanā), six internal (subjective), the sense organs; and six external (objective), the corresponding sense objects. These present an analysis of experience complementary to that of the aggregates.

³ This sutta is titled 'agayha' ('not-including') in contrast with the one preceding it, which is called 'samgayha' (including'). The theme of the 'samgayha' sutta is the sixfold sphere of sense-contact as it is experienced in hells and heavens, whereas in this sutta the theme is this transcendental 'sphere' (āyatana) in which one realizes the cessation of the sixfold sensesphere ('salāyatananirodha').

by forms. Owing to the change, the fading away and the cessation of forms, woefully, monks, dwell gods and men. They delight in sounds, scents, savours, tangibles and ideas, and are excited by them.... Owing to the change, the fading away and the cessation of ideas, woefully, monks, do gods and men dwell.

But the Tathāgata, monks, the Arahant, the Fully-Awakened One, having understood, as they really are, the arising, the passing away, the satisfaction, the misery and the escape from forms,—he delights not in forms, is not attached to forms, is not excited by forms. By the change, the fading away, and the cessation of forms, blissfully, monks, dwells the Tathāgata.

So also of sounds, and the rest... blissfully, monks, dwells the Tathāgata."

⁴ Thus spake the Exalted One. So saying, the Well-farer, the Teacher, added this further:—

"Forms, sounds, smells, savours, touches, ideas,

All that's deemed desirable, charming and pleasant, Of which they claim: 'It is'—and as far as their claim extends,

The world with its gods, holds all these as bliss,

And wherein they cease: 'That's the pain in them'—say they

As bliss the Ariyans saw, the curb on the self-hood bias In contrast with the whole world is this vision of theirs.

What others spoke of in terms of bliss.

That—as woe the saints declared,

What others spoke of in terms of woe,

⁴ These verses are found also in the *Dvayatānupassanā sutta* (Sn. vv. 759-65). They seem to have undergone much textual corruption. On the whole, the readings adopted by the *Sn.* (P.T.S. ed.) are preferable to those in the S., (P.T.S.ed.).

⁵ This translation follows the reading 'sakkyassuparopāhanam' (Sn.). With the cessation of the six sense spheres, the arahant becomes aware of the cessation of his existence (bhavanirodho) as an individual—the conceit 'I-am' having been removed.

That—as bliss the saints have known.6
Behold a Norm that's hard to comprehend
Baffled herein are the ignorant ones.

Murk it is to those enveloped, as darkness unto the undiscerning.

But to the Good, wide ope' it is, as light is unto those discerning.

So near! and yet they know not—Fools, unskilled in the Norm!

By those who are given to lust for becoming By those who are swept by the current of Becoming By those who have slipped into Māra's realm Not easily comprehended is this Norm.⁷

Nibbāna, as the 'Unshakable Deliverance of the Mind' (akuppā cetovi-mutti), is given four epithets in the Mahā Vedalla S (M.I 298). It is

^{6 &#}x27;Extinction', which is much dreaded by the world, is the highest bliss for the arahant in as much as it is the destruction of the delusion of self and a blissful realization, here and now, of the truth of not-self. As Adhimutta Thera, an arahant, puts it: "He who understands it as it was, taught by the Awakened One, does not grasp at any existence whatsoever regarding all existence as a red-hot iron ball. It does not occur to me: 'I was'; nor does it occur to me: 'I will be'. (Mere) formations will be destroyed. What is there to lament? To one who sees, as they truly are, the pure arising of phenomena and the pure process of formations, there is no dread, O headman. When, with wisdom, one sees the world to be comparable to straw and twigs, then one laments not, saying 'I have nothing', since he does not entertain any egoism. "—Thag. vv. 714-717.

⁷ Ignorance and craving are essentially restrictive in character, the former being called a hindrance (nīvaraṇa) and the latter, a fetter (saññojana). Hence the corresponding notions of 'I' and 'mine'—paradoxically enough—are privative rather than acquisitive, because 'to possess' is 'to-be-possessed-by'. The consequent 'ignoring' is the darkness that forms the background to this 'possession'. It is the insight into the law of Dependent Arising that lights up the ignored background. The distinctions between an 'internal' (ajjhattika) and an external (bāhira) sense-sphere (or 'base') with its concomitant 'here-and -there' dichotomy (idha, huram) can exist only so long as the sense-faculties function within the narrow confines staked out for them by the conceit 'I-am'. Once the consciousness has burst all these artificial bounds and become infinite (anantam) and 'luminous-on-all-sides' (sabbato-pabham), those distinctions and dichotomies will no longer be manifest in it [vintanami anidassanam). The ray of viewpoint fades away in the glare of an allcomprehending vision. Thus to the emancipated ones—'wide ope' it is, as light is unto those discerning'.

Who but the noble ones deserve— To 'waken fully unto that state, By knowing which, being influx-free Tranquil Nibbāna they atain."

"Gods and men, monks, delight in forms . . . woefully, monks do gods and men live.

But the Tathāgata monks... blissfully, monks, dwells the Tathāgata."

Bhadrasaka, the Headman

Once the Exalted One was staying among the Mallas at Uruvelakappa a township of the Mallas.

Then Bhadragaka, the headman, approached the Exalted One. Having drawn near, he saluted him and sat down at one side. So seated Bhadragaka, the headman, said to the Exalted One:—

"Well for me, Lord, if the Exalted One would teach me the arising and the passing away of ill."

"If I were to teach you, headman, the arising and the passing away of ill, with reference to past time, saying, 'Thus it was in the past,' you would have doubt and perplexity. And if, headman, I were to teach you the arising and the passing away of ill, with reference to future time, saying, 'So will it be in the future,' you would likewise have doubt and perplexity. But seated here as I am, headman, I will teach you, even as you are sitting there, the arising and the passing away of ill. Do you listen attentively. Apply your mind and I will speak."

called the highest form of 'Boundless Deliverance of the Mind' (appamānā cetovimutti) since the limitative tendencies of lust, hatred and delusion are abandoned in the arahant. It is also the highest form of 'Possessionless (i.e. Nothingness) Deliverance of the Mind' (akiñcaññā cetovimutti), as it is devoid of those three taints each of which is a 'something' (kiñcano). For the same reason, it is, at the same time, the highest 'Voidness Deliverance of the Mind' (suñāntā cetovimutti). In sofar as lust, hatred and delusion are 'significant' (nimittakaraṇo), their absence in Nibbāna makes it the supreme 'Signless Deliverance of the Mind' (animittā cetovimutti). These four aspects of that Unshakable Deliverance of the Mind—the 'Boundless', the 'Possessionless', the 'Void' and the 'Signless'—are also suggestive of the infinite and non-manifestative nature of the arahant's consciousness.

"Even so, Lord," replied Bhadragaka, the headman, to the Exalted One.

The Exalted One said:—

"Now what think you, headman? Are there any people in Uruvelakappa, owing to whose death or imprisonment or loss or blame there would come upon you sorrow and lamentation, pain, grief and despair?"

"There are such people in Uruvelakappa, Lord."

"But headman, are there any people in Uruvelakappa owing to whose death or imprisonment or loss or blame no sorrow and lamentation, pain, grief and despair would come upon you?"

"There are such people in Uruvelakappa, Lord."

"Now, headman, what is the reason, what is the cause why sorrow and lamentation, pain, grief and despair would come upon you in respect of some, but not of others?"

"In the case of those, Lord, owing to whose death or imprisonment or loss or blame there would come upon me sorrow.....I have desire and attachment. And as for the others, Lord, I do not have such desire and attachment in their case."

"You say, 'I do not have such desire and attachment in their case.' Now, headman, by this Norm thus seen and known, attained and plumbed into without any time-lag,8 you draw

^{**}A clear illustration of the significance of the term 'akāliko' (lit: 'not involving time') as an epithet of the Dhamma. Here the principle of Dependent Arising finds quite a practical application. Its validity can be tested in one's own immediate experience (See e.g. Cūla Sakuludāyi S.; M. II. 32) since the arising and cessation of suffering hinges on the fact of 'desire'. The Five Aggregates of Grasping which 'in brief' (sankhittena) constitute suffering, are rooted in desire. The entire process of their accumulation is understood when the basic principle is applied to one's own immediate experience. It leaves no room for speculation as regards the past and the future, as the other significant epithet, 'atakkāvacaro' (not moving in the sphere of logic) implies. That this was a remarkable feature of the Buddha's teaching which marked it off from all other contemporary religious systems, is well expressed by Hemaka in the Pārāyana Vagga of the Sutta Nipāta:—

an inference in regard to the past and future, thus: 'Whatso-ever ill that has arisen in the past,9 —all that is rooted in desire, caused by desire. And whatsoever ill that will arise in the future,—all that is rooted in desire, caused by desire. Desire, indeed, is the root of ill."

"Wonderful, Lord! Marvellous, Lord, how well said is the saying of the Exalted One: "Whatsoever ill that arises, all that is rooted in desire, caused by desire. Desire indeed, is the root of ill."

"Now, Lord, there is my boy—Ciravāsi is his name. He lodges away from here. Rising up betimes, Lord, I send off a man, saying; "Go my man, inquire of Ciravāsi. "Then, Lord, till that man comes back again, I am in an anxious state, lest some sickness may have befallen Ciravāsi."

"Now what think, you, headman? Would sorrow and lamentation, pain, grief and despair come upon you if your boy Ciravāsi were slain, imprisoned or suffered loss or blame?"

"Lord, if such were to befall my boy, Ciravāsi, even my life would be at stake; how should I not have sorrow and lamentation, pain, grief and despair?"

"In this manner, too, you must know this fact: whatsoever ill that arises, all that is rooted in desire, caused by desire. Desire is indeed the root of ill.

"Now what think you, headman? When you had not seen, had not heard about her, did you then have any desire or longing or love for her?"

[&]quot;Those who explained to me before (so said the Venerable Hemaka)—outside the dispensation of Gotama—all of them said: 'So it was' and 'so it will be'. But all that is 'so-and-so' talk. All that is productive of logic. I did not delight therein. But as for you, O sage, you have taught me the Dhamma that is destructive of craving, by knowing which, and mindfully faring along, one might get beyond the world's viscosity" (Sn. vv. 1084—5).

⁹ K.S. (IV.233) seems to go off at a tangent here. It has: 'Now, headman, do you shape your course by this Norm, when you have seen and known it, when you have reached it without loss of time,—plunged into it both in respect of the past and the future,....'.

"No indeed, Lord."

"But, headman, when you got sight of her, heard about her, did you then have desire or longing or love for her?"

"Yes, Lord."

"Now what think you headman? Would sorrow and lamentation... come upon you if Ciravāsi's mother were slain or imprisoned or had any loss or blame?"

"Lord if such were to befall Ciravāsi's mother, even my life itself would be at stake, how should, I not have sorrow...and despair."

"So in this manner too, headman, you must know this fact: Whatsoever ill that arises, all that is rooted in desire, caused by desire. Desire indeed is the root of ill."

(XLII. II.)

The Lute

Let us suppose, bhikkhus, that there is a king or a king's chief minister who has never heard the sound of a lute (vinā). Then, on hearing the sound for the first time, he says: 'Good man, what is that sound, so exciting, so beautiful, so intoxicating, so entrancing, so captivating?"

And they say to him: "It is the sound, Sire, of what is called a lute..."

Thereupon he says: "Go and bring me that lute."

They bring it to him, saying:, "This, Sire, is that lute, the sound of which is so exciting...so captivating."

But he rejoins: "Away with the lute, my man! just bring me that sound."

Then they say to him: "This which is called a lute, Sire, is made of various parts, a great number of parts. It is because of its various parts, that it makes a sound; that is to say, owing to the belly, sounding board, arm, head, strings, plectrum and the effort of man's fingers...."

The king or the king's chief minister then breaks up the lute into ten or a hundred pieces. Having broken it up he splinters it further, burns it in a fire and reduces it to ashes. Having refuced it to ashes he winnows the ashes in a strong wind or lets them be borne away on the swift current of a river. And he says: "A poor thing is this that you call a lute, my man, whatever the so-called lute may be. People have been infatuated and led astray by it for too long."

Just in this way, bhikkhus, a bhikkhu investigates body as far as body goes; he investigates feeling... perception...mental activities... consciousness as far as consciousness goes. So investigating whatever there may be, there is for him no "I" or "mine" or "I am" in it.

(S. XXXV. 205)

The World-Condition

I do not dispute with the world, bhikkhus. The world diputes with me. A proclaimer of Dhamma does not dispute with anyone in the world. What is not believed by the wise in the world, of that I say 'It is not so.' What is believed by the wise in the world, of that I say 'It is so'.

And what is it, bhikkhus, that is not believed by the wise in the world and of which I say 'It is not so'? That the body... feeling...perception...mental activities consciousness is permanent, stable, eternal, not liable to change, is not believed by the wise in the world and I also say it is not so.

And what is it, bhikkhus, that is believed by the wise in the world and of which I say 'It is so'? That the body... feeling... perception... mental activities... consciousness is impermanent, unsatisfactory, liable to change, is believed by the wise in the world and I also say it is so.

There is, bhikkhus, in the world a world-condition which the Tathāgata has fully awakened to, has fully realised. Having fully awakened to it and fully realised it He declares it, teaches it, makes it known, establishes it, discloses it, analyses it, makes it clear. And what, bhikkhus, in the world is the world-condition which the Tathāgata has fully awakened to,

has fully realised? The body, bhikkhus, ... feeling ... perception ... mental activities ... consciousness, bhikkhus, in the world is that world - condition the Tathāgata has fully awakened to, has fully realised

And whosoever, bhikkhus, when it is being declared, taught, made known, established, disclosed, analysed, made clear by the Tathagata thus, does not understand, does not see, him, a foolish worldly person, blind, without vision, not understanding, not seeing, I can do nothing for.

Just as a water-lily or a blue lotus or a white lotus, born in water, growing in water, having arisen above the water stands unwetted by the water, similarly, bhikkhus, the Tathāgata, brought up in the world and conquering the world¹⁰ lives unsullied by the world.¹¹

(S. XXII. 94)

A Lump of Froth

At one time the Lord was staying at Ayojjhāya on the bank of the river Ganges. There the Lord addressed the bhikkhus as follows: 'Suppose, bhikkhus, a large lump of froth was floating on this river Ganges and a clear-sighted man were to see it, observe it and properly examine it. Seeing it, observing it, properly examining it, it would appear to him to be empty (ritta), unsubstantial (tuccha), without essence (asāra). What essence, bhikkhus, could there be in a lump of froth?

In the same way, bhikkhus, whatsoever body, past, future or present, internal or external, gross or subtle, inferior or superior, far or near, that a bhikkhu sees, observes and properly examines....It would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in body?

Suppose, bhikkhus, in autumn when it is raining in large drops a bubble arises and disappears on the water and a clear-sighted man were to see it, observe it and properly examine it. Seeing it, observing it, properly examining it,

¹⁰ He conquers the world, i.e., the five aggregates, by penetrating with His perfect wisdom their true nature as impermanent and so forth.

¹¹ Unsullied by craving and attachment to the world.

it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in a water-bubble?

In the same way, bhikkhus, whatsoever feeling, past, future or present...that a bhikkhu sees, observes and properly examines...it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in feeling?

Suppose, bhikkhus, in the last month of the hot season at midday a mirage appeared and a clear-sighted man were to see it, observe it and properly examine it. Seeing it, observing it, properly examining it, it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in a mirage?

In the same way, bhikkhus, whatsoever perception... that a bhikkhu sees, observes and properly examines... it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in perception?

Suppose, bhikkhus, a man, needing sound timber, going about seeking, looking for sound timber, and taking a sharp axe should enter a forest and there see a large plantain tree, straight-trunked, young, of great height. And he were to cut it down at the root. Having cut it down at the root he were to chop off the top and remove the outer skin. On removing the outer skin he would find no soft wood, not to speak of sound timber. Then a clear-sighted man were to see it, observe it and properly examine it. Seeing it, observing it, properly examining it, it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in a plantain tree?

In the same way, bhikkhus, whatsoever mental activities... a bhikkhu sees, observes and properly examines ... they would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in mental activities?

Suppose, bhikkhus, a magician or a magician's assistant should produce an illusion on the high road and a clear-sighted man were to see it, observe it and properly examine it. Seeing it, observing it, properly examining it, it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in a magical illusion?

In the same way, bhikkhus, whatsoever consciousness... a bhikkhu sees, observes and properly examines... it would appear to him to be empty, unsubstantial, without essence. What essence, bhikkhus, could there be in eonsciousness?

So seeing, the instructed Noble Disciple is dispassionate towards the body, towards feeling, perception, mental activities and consciousness. Being dispassionate he detaches himself, being detached he is released and in release is the knowledge of being released and he knows: Finished is birth, lived is the holy life, done is what had to be done, there is no more of this or that state.'

So spoke the Lord and when he had so spoken, the Happy One, the Teacher, added further:

The Kinsman of the sun¹² made clear: Form compared to a fleck of foam, Feeling to a bubble compared And memory to a mirage, Thoughts compared to a plantain-tree And consciousness to magical trick. In whatever way it is observed And properly examined, Empty it is and unsubstantial, To him who sees it wisely.

This body at the outset,
Was taught by Him of wisdom wide,
When abandoned of three things
Is cast aside, rejected:
Life, warmth and consciousness,
When body is bereft of these,

¹² Adiccabandhu, 'Kinsman of the Sun,' is another epithet of the Buddha and refers to His royal descent.

Then thrown away it lies Insentient, mere food for others.

Such is the fate of it, A prattling illusion, A murderer, it is called No essence here is found.

Thus should the aggregates be looked upon By a bhikkhu of strong energy, Continually both day and night, Clearly aware and mindful.

Let him leave behind all fetters, Make a refuge for himself and, As though his head were all afire, Act aspiring for the deathless state.'

(XXII, 95)

Impermanence

The perceiving of impermanence, bhikkhus, developed and frequently practised, removes all sensual passion, removes passion for material existence, removes all passion for becoming, removes all ignorance, removes and abolishes all conceit of 'I am.'

Just as in the autumn a farmer, ploughing with a large plough cuts through all the spreading rootlets as he ploughs; in the same way, bhikkhus, the perceiving of impermanence, developed and frequently practised, removes all sensual passion...removes and abolishes all conceit of 'I am.'

(S. XXII, 102)

Develop Concentration

Thus have I heard. At one time the Lord was staying near Sāvatthī... and there He addressed the bhikkhus as follows:

"Develop conentration, bhikkhus; a bhikkhu who is concentrated understands according to actuality. And what does he understand according to actuality? The origin and extinction of body, the origin and extinction of feeling, the origin and extinction of perception, the origin and extinction of mental activities, the origin and extinction of consciousness".

(S. XXII, 5)

Perfect Wisdom

The body, bhikkhus, is impermanent. What is impermanent, that is suffering. What is suffering, that is not-self. What is not-self (should be considered as) 'This is not mine', 'I am not this', 'This is not myself': in this manner it should be seen according to actuality with perfect wisdom.

Feeling is impermanent... Perception... Mental activities Consciousness is impermanent. What is impermanent, that is suffering. What is suffering, that is not-self. What is notself, should be considered. This is not mine.' 'I am not this,' 'This is not myself': in this manner it should be seen according to actuality with perfect wisdom.

(S. XXII. 15)

- 1. These are the five aggregates (khandhā) or groups constituting the whole of physical and mental existence, the Buddha's analysis of the so-called 'person' or 'being'.
 - (a) Rūpa, body, form, is the four primary elements (dhātu): solidity, cohesion, heat and motion, and the corporeal phenomena derived from them.
 - (b) Vedanā, feeling, is divided into three types: pleasant, painful and neutral.
 - (c) Saññā, perception of sights, sounds, odours, tastes, tangible and mental impressions.
 - (d) Sankhārā, mental activities, include a number of mental concomitants (cetasikā), fifty-two according to the Abhidhamma, of which the chief is cetanā: will or volition. It is the same term as is used in the formula of dependent arising, but here the active as well as the passive meaning is intended.
 - (e) Viññāṇa, consciousness, cognition is again divided up according to the senses, as visual-consciousness, auditory-consciousness, etc.
- 2. Impermanence, suffering and not-self (aniccā, dukkhā, anattā) are the three marks or characteristics of all conditioned existence.

Renunciation

At one time the Lord was staying near Sāvatthi ... and said:

"What is not yours, bhikkhus, renounce it. Renouncing it will be to your good, to your happiness. And what, bhikkhus, is not yours? The body, bhikkhus, is not yours... Feeling... Perception... Mental activities.... Consciousness, bhikkhus, is not yours, renounce it. Renouncing it will be to your good, to your happiness.

"It is as if a person were to carry away, burn or do as he pleased with the grass, twigs, branches and foliage in this Jeta Grove. Would it occur to you to say, 'The person is carrying us away, is burning us, is doing as he pleases with us'?"

"Certainly not, Sir."

"For what reason?"

"Because, Lord, this is not ourselves nor what belongs to ourselves."

"So also, bhikkhus, the body is not yours, renounce it, Renouncing it will be to your good, to your happiness. Feeling is not yours... Perception is not yours... Mental activities are not yours... Consciousness is not yours, renounce it. Renouncing it will be to your good, to your happiness."

(S. XXII. 33)

Inconceivable Beginning

"Unimaginable, bhikkhus, is a beginning to the round of births (and deaths). For beings obstructed by ignorance and fettered by craving, migrating and going the round of births, a starting point is not evident.

"Just as a dog, bhikkhus, tied with a leash to a strong stake or post; if he moves, he moves towards that stake or post; if he stands still, he stands close to that stake or post; if he sits down, he sits close to that stake or post; if he lies down, he lies close to that stake or post.

"Similarly, bhikkhus, the uninstructed ordinary person looks upon the body as, This is mine', 'I am this', 'This is my-

self',...he looks upon feeling...perception... mental activities... consciousness as, 'This is mine,' 'I am this,' 'This is myself'. If he moves, he moves towards these five aggregates of grasping; if he stands still, he stands close to these five aggregates of grasping; if he sits down, he sits close to these five aggregates of grasping; if he lies down, he lies close to these five aggregates of grasping.

"Hence, bhikkhus, I say one should constantly reflect upon one's own mind thus: 'For a long time this mind has been corrupted by greed, aversion and delusion.' Through a corrupt mind, bhikkhus, beings are corrupted; from purity of mind beings become pure. Have you seen, bhikkhus, an elaborate painting?"

"Yes, Sir."

"Now that elaborate painting, bhikkhus, was devised by mind. Therefore mind is even more intricate than that elaborate painting. Hence, bhikkhus, I say one should constantly reflect upon one's own mind thus: 'For a long time this mind has been corrupted by greed, aversion and delusion. Through a corrupt mind, bhikkhus, beings are corrupted; from purity of mind beings become pure.

"I perceive no other single group, bhikkhus, so diverse as the creatures of the animal world. These creatures of the animal world are diversified by mind.¹³ Therefore mind is even more diverse than the creatures of the animal world.

"Hence, bhikkhus, I say a bhikkhu should constantly reflect upon his own mind thus: 'For a long time this mind has been corrupted by greed, aversion and delusion.' Through a corrupt mind, bhikkhus, beings are corrupted; from purity of mind beings become pure.

Just as a dyer or a painter, with dye or lac or turmeric or indigo or madder, and a well-smoothed wooden panel or wall or piece of cloth, can reproduce the form (rūpa) of a woman or a man, complete in every detail,—similarly, bhikkhus, the

¹³ They are diversified by the results of Kamma, volitional acts of mind.

uninstructed ordinary person brings body (rūpa) into existence too... brings feeling...perception... mental activities.... brings consciousness into existence too'.14

(S. XXII, 100)

Four Poisonous Snakes

At one time the Lord was staying near Sāvatthī... and there He addressed the bhikkhus saying:

"Suppose, bhikkhus, there were four poisonous snakes, highly dangerous, extremely venomous. And a man were to come along, wishing to live, not wishing to die, desiring happiness and loathing pain. And people were to say to him: 'Here, good man, are four poisonous snakes, highly dangerous extremely venomous. From time to time they must be roused bathed, fed and bedded down. But when one or the other of these four poisonous snakes... becomes disturbed and angry, then you will come by your death or suffering comparable to death. So do whatever must be done, good man.'

"Then suppose, bhikkhus, that man, in terror of the four poisonous snakes, might run away and people were to say to him: 'Good man, five murderers are following after you saying, "When we see him we shall kill him." So do whatever must be done, good man.'

"Then suppose, bhikkhus, that man, in terror of the four poisonous snakes, in terror of the five murderers, might run away and people were to say to him: 'Good man, a sixth, a murderous robber with an upraised sword is following after you saying, "When I see him I shall cut off his head." So do whatever must be done, good man'. Then suppose, bhikkhus, that man, in terror of the four posionous snakes, in terror of the five murderers, in terror of the sixth, the murderous robber, might run away. And he should see an empty village. Whatever house he enters he finds it bare, void and empty. Whatever vessel he handles therein he finds it bare, void and empty. Then people were to say to him: 'Good man, bandits who attack villages are going to attack this empty village. So do whatever must be done, good man.'

¹⁴ The five aggregates are produced (and reproduced) by Kamma.

"Then suppose, bhikkhus, that man, in terror of the four poisonous snakes, in terror of the five murderers, in terror of the sixth, the murderous robber, in terror of the village-attacking bandits, might run away. And he should see a great stretch of water, the near shore insecure and fearful, the far shore secure and free from fear, but no boat for crossing over nor a bridge for walking from one shore to the other.

"Then, bhikkhus, it might occur to that man: 'Here is a great stretch of water... but no boat... nor brigde.... What if I were to collect grass, pieces of wood, branches and leaves, construct a raft and supported by it and labouring with hands and feet, go safely to the other shore.

Crossed over, gone beyond, the brahmana stands on dry ground.¹⁵

"This is my simile, bhikkhus, for showing the meaning. And this is its interpretation:

"The four poisonous snakes, highly dangerous, extremely venomous,—this is a designation for the four great elements: the elements of earth, water, fire and air. 16

"The five murderers,"—this is a designation for the five aggregates of grasping: the body-aggregate of grasping, the feeling-, perception-, mental activities-, consciounsness-aggregate of grasping.

"The sixth, the murderous robber with an upraised words,—' this is a designation for enjoyment and attachment.

"The empty village,—'this is a designation for the six internal sense-bases. For if a wise, learned and intelligent man examines the eye . . . the ear . . . the mind, it appears as void, unsubstantial and empty.

"The village-attacking bandits,"—this is a designation for the six external sense-bases. For the eye is attacked (tormented) by attractive and repulsive visible objects, the ear...

¹⁵ This is probably an idiomatic phrase or a popular quote.

¹⁶ These are the four elements (dhātu) composing the body, when one or another of these elements becomes out of balance ("disturbed and angry") the body becomes sick and dies.

the mind is attacked by attractive and repulsive mental objects.

- "'The great stretch of water,'—this is a designation for the four floods': sensual desire, (continual) becoming, (wrong) views and ignorance.¹⁷
- "The near shore insecurer and fearful,"—this is a designation for the existence-group.18
- "The far shore secure and free from fear,'—this is a designation for Nibbāna.
- "The raft,"—this is a designation for the Noble Eightfold Path, that is to say, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.
- "Labouring with hands and feet,"—this is a designation for strenuous effort.
- "'Crossed over, gone beyond, the brāhmana stands on dry ground,'—this is a designation for the Perfected One (arahant)."

(S. XXXV. 197)

Nibbana

At one time the Venerable Sārīputta was dwelling in (the country of) Magadha at the village of Nālaka. There the wandering ascetic Jambukhādaka approached the Venerable Sārīputta and exchanged friendly greetings with him. After exchanging greetings and reminiscences he sat down to one side. Having sat down the wandering ascetic Jambukhādaka said this to the Venerable Sārīputta:

"Nibbāna, Nibbāna!" It is called, friend Sārīputta. But what, friend, is Nibbāna?"

¹⁷ The floods (oghā) are identical with the taints (āsavā) mentioned earlier.

¹⁸ The existence - group (sakkāya) is a term for the group of mental and physical factors, impermanent and subject to suffering, constituting an individual existence.

"The ending of greed, aversion and delusion, friend, is called Nibbāna."

"But is there a path, is there a line of conduct, for the realisation of this Nibbana?"

"There is a path, there is a line of conduct, friend, for the realisation of this Nibbāna."

"What is the path, what is the line of conduct . . .?"

"It is just this Noble Eightfold Path . . . that is to say, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration"

"It is a good path, friend, a good line of conduct for the realisation of this Nibbāna, and a sufficient reason for being diligent!"

(S. XXXVIII.1)

The Noble Eightfold Path

Sāvatthī was the place (where this discourse was given).

"I will teach you, bhikkhus, the Noble Eightfold Path and analyse it. Listen, attend carefully and I will speak".

"Yes, Sir," those bhikkhus replied to the Lord.

The Lord said: "What, bhikkhus, is the Noble Eightfold Path? It is right view and so forth...

"Now what, bhikknus, is right view? Whatever is knowledge of suffering, the origin of suffering, the cessation of suffering and the way leading to cessation of suffering. This, bhikkhus, is called right view. Now what, bhikkhus, is right thought? Whatever is a thought of renunciation, a thought of friend-liness, a thought of harmlessness. This, bhikkhus, is called right thought.

"Now what, bhikkhus, is right speech? Whatever is abstention from lying speech, abstention from malicious speech, abstention from idle speech. This, bhikkhus, is called right speech.

"Now what, bhikkhus, is right action? Whatever is abstention from harming living creatures, abstention from unchastity (abrahmacariyā). This, bhikkhus, is called right action.

"Now what, bhikkhus, is right livelihood? Herein, bhikkhus, the Noble Disciple, having given up a wrong livelihood, lives his life by means of a right livelihood. This, bhikkhus, is called right livelihood.

"Now what, bhikkhus, is right effort? Herein, bhikkhus, a bhikkhu generates desire, strives, stirs up energy, exerts his mind and struggles to prevent the arising of evil, unskilled states that have not arisen. He generates desire and strives... to be rid of evil, unskilled states that have not arisen. He generates desire and strives... to establish and not lose, for the further cultivation, abundance, development and perfection of skilles stated that, have arisen. This, bhikkhus, is called right effort.

"Now what, bhikkhus, is right mindfulness? Herein, bhikkhus, a bhikkhu lives practising body-contemplation on the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He lives practising feeling-contemplation on feelings ... mind-contemplation on (the states of) mind... mind-object-contemplation on the objects of mind, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. This, bhikkhus, is called right mindfulness. Now what, bhikkhus, is right concentration? Herein, bhikkhus, a bhikkhu, secluded from unskilled things, dwells having entered the first absorption (Jhāna) accompanied by thinking and investigation, born of detachment and (filled with) joy and bliss.

"After the subsiding of thinking and investigation and by gaining inner serenity and unification of mind, he dwells having entered the second absorption which is without thinking and investigation, is born of concentration and (filled with) joy and bliss.

"After the fading away of joy he dwells in equanimity, mindful and clearly comprehending, and experiences in his person a bliss of which the Noble Ones say, 'He who has equanimity and is mindful lives blissfully,' and he dwells having entered the third absorption.

"After the abandoning of pleasure and pain and the disappearance of former happiness and grief, he dwells having entered the fourth absorption which is without pleasure and pain and is purified by equanimity and mindfulness. This, bhikkhus, is called right concentration."

(S. XLV, 8)

The Stream

These four persons, O monks, are to be found in the world. What four?

The person who goeswith the stream; 19 he who goes againt the stream; he who stands firm; and he who has crosseds over, has gone to the other shore and stands on dry land, 20 a saint. 21

Of what nature is the person going with the stream? He is one who indulges his sense desires and commits wrong deeds.²²

Of what nature is he who goes against the stream? He is one who does not indulge his sense desires and does not commit wrong deeds. He lives the pure and chaste life, (though) in painful (struggle), with difficulty, sighing and in tears.²³

Of what nature is he who stands firm? He is one who, after

¹⁹ The stream signifies the world (Samsāra) and worldliness.

²⁰ i.e., he stands on the secure ground of Nibbana.

²¹ lit.: Brahmin in the sense of one foremost in purity and holiness, i.e. an Arahant: so also used in the Brahmana-Chapter of the Dhammapada.

²² He acts against the Five Precepts.

²³ According to Com, this refers to Stream-enterers and Once-returners (particularly to those whose path of progress is difficult, dukkha-patipada, and to virtuous persons who are still unliberated worldlings (puthujjana).

destroying the five lower fetters,²⁴ is reborn spontaneously (in a celestial world)²⁵ and there he reaches Nibbāna, without ever returning from that world (to the sensuous sphere).²⁶

And of what nature is he who has crossed over, has gone to the other shore and stands on dry land, a saint? He is one who, after destroying the cankers, realizes in this very life, by himself, the canker-free liberation of the heart and liberation by wisdom, and comprehending it fully, abides in it.

These four persons, O monks, are found in the world.

(A. IV. 5)

Three Mentalities

Three types of persons are found in the world. What three?

There is one with a mind like an open sore; one with a mind like lightning; one with a mind like a diamond.

Of what nature, O monks, is the person with a mind like an open sore? He is one who is irascible and very irritable. If anything is said to him, even a trifling matter, he will lose his temper, get angry and upset; he resents it and displays anger, hatred and sulkiness. Just as, for instance, a festering sore, if struck by a stick or a sherd, will discharge matter all the more, even so, O monks, is a certain person irascible... and displays anger, hatred and sulkiness. Such a person is said to have a mind like an open sore.

And of what nature is the person with a mind like lightning? He is one who understands according to reality, 'This is suffering'; he understands according to reality, 'This is the origin of

²⁴ The five lower fetters (orambhāgiyāni samyojanāni) are: Personality belief, sceptical doubt, attachment to rites and rituals, sense-desire and hatred.

²⁵ opapātiko hoti; the process of rebirth in a celestial world is non-sexual.

²⁶ This para refers to a Non-returner (anāgāmi). He has a firm character (Com.: thita-sabhāvo), because he has unshakable faith and other steadfast qualities; and because, his mind being imperturbable by sense desire and hatred, he is not liable any more to return from that celestial world to a lower plane.

suffering'; he understands according to reality, 'This is the cessation of suffering'; he understands according to reality, 'This is the path leading to the cessation of suffering.' Just as a man with good eye-sight can see objects in the darkness of night by a flash of lightning, even so, O monks, understands a person (the four Noble Truths), according to reality. Such a person is said to have a mind like lightning.

And of what nature is a person with a mind like a diamond? He is one who, after the destruction of the cankers;²⁷ comes to know directly by himself, in this very life, the heart's liberation and the liberation by wisdom, and having realised it, abides therein. Just as there is nothing, be it gem or rock, that a diamond cannot cut, even so, O monks, a certain person, after the destruction of the cankers, comes to know directly by himself, in this very life, the heart's liberation and the liberation by wisdom, and having realised it, abides therein. Such a person is said to have a diamond-like mind.

These three types of persons, O monks, are found in the world.

(A. III, 25)

Dependent Arising*

The Lord said: "Bhikkhus, I will teach you Dependent Arising, listen, attend carefully and I will speak."

"Yes, Sir," those bhikkhus replied to the Lord.

The Lord said: "Now what, bhikkhus, is Dependent Arising? With ignorance as condition, bhikkhus, volitional activities come to be; with volitional activities as condition, consciousness comes to be; with consciousness as condition, mind-and-body come to be; with mind-and-body as condition, the sixfold sense-field comes to be; with the sixfold sense-field as condition, contact comes to be; with contact as condition, feeling comes to be; with feeling as condition,

²⁷ āsava: 'influxes', taints, cankers. There are three: the canker of sense-desire (kāmāsava), of (desire) for (continued) existence (bhavāsava) and the canker of ignorance (avijjāsava). In some texts a fourth one is added the canker of false views (ditthāsava).

See Notes at the end of the text.

craving comes to be; with craving as condition, grasping comes to be; with grasping as condition, becoming comes to be; with becoming as condition, birth comes to be; with birth as condition, ageing and death, sorrow, lamentation, pain, grief and despair come to be. That is how there is an origin to this whole mass of suffering. And this, bhikkhus, is called Dependent Arising.²

But from the complete disappearance and cessation of ignorance, volitional activities cease; from the cessation of volitional activities, consciousness ceases; from the cessation of consciousness, mind-and-body ceases; from the cessation of mind-and-body, the sixfold sense-field ceases; from the cessation of the sixfold sense-field, contact ceases; from the cessation of contact, feeling ceases; from the cessation of feeling; craving ceases; from the cessation of grasping, becoming ceases; from the cessation of becoming, birth ceases; from the cessation of birth, ageing-and -death, sorrow, lamentation, pain grief and despair cease. That is how there is a ceasing of this whole mass of suffering"

(XII. 1)

Ageing and Death, etc.

Now what, bhikkhus, is ageing-and-death?

That which, for these and those beings, in this and that group of beings, is ageing, becoming old, decayedness, greying of the hair, wrinkling of the skin, drawing to an end of the life-span, failing of the sense-faculties: this is called ageing.

That which, for these and those beings, in this and that group of beings, is passing away, breaking up, disappearance, mortality and dying, making an end, the separation of the aggregates, the casting away of the body: this is called death. This is ageing and this death and these, bhikkhus, are called ageing-and-death.

And what, bhikkhus, is birth?

That which, for these and those beings, in this and that group of beings, is birth, being born, conception, reproduction

the appearing of the aggregates, the acquiring of the (sense) bases: this, bhikkhus, is called birth.

And what, bhikkhus, is becoming?

There are these three becomings: sensuous (-realm) becoming, form (-realm) becoming and formless (-realm) becoming. This, bhikkhus, is called becoming.³

And what, bhikkhus, is grasping?

There are these four graspings: grasping at sense objects, grasping at (wrong) views, grasping at rituals and observances⁴ and grasping at a soul-theory.⁵ This, bhikkhus, is called grasping.

And what, bhikkhus, is craving?

There are these six groups of craving: craving for visible objects, sounds, scents, tastes, tangible objects and objects of mind. This, bhikkhus, is called craving.

And what, bhikkhus, is feeling?

There are these six groups of feeling born of eye-contact and mind-contact, ear-contact, nose-contact, tongue-contact, bodily-contact and mind-contact. This, bhikkhus, is called feeling.

And what, bhikkhus, is contact?

There are these six groups of contact: eye-contact, ear-contact, nose-contact, tongue-contact, bodily-contact and mind-contact. This, bhikkhus, is called contact.

And what, bhikkhus, is the sixfold sense-field?6

Eye-base, ear-base, nose-base, tongue-base, tactile-base and mind-base. This, bhikkhus, is called the sixfold sense-field.

And what, bhikkhus, is mind-and-body?

Feeling, perception, volition, contact and attention: this is called mind. The four great elements⁷ and the material form

assumed by the four great elements: this is called mind-and -body.

And what, bhikkhus, is consciousness?

There are these six groups of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. This, bhikkhus, is called consciousness.

And what, bhikkhus, are volitional activities?

There are these three volitional activities: a volitional activity of body, a volitional activity of speech, a volitional activity of mind. These, bhikkhus, are called volitional activities.8

And what, bhikkhus, is ignorance?

Whatever is absence of knowledge⁹ into suffering, the origin of suffering, the cessation of suffering and the way leading to cessation of suffering, this, bhikkhus, is called ignorance.

(S. WII. 2)

NOTES

1. The doctrine of paticca samuppāda, dependent arising, dependent origination, conditioned genesis or co-production, as it is variously rendered in translation, is the central and most profound teaching of Buddhism, and unique to it. It is the key to understanding the Buddha's teaching and one might say that one's depth of understanding of the paticca samuppāda is equivalent to one's depth of understanding of Buddhism. By obtaining at least an intellectual grasp of its principles everything else should automatically fall into place and to have a full understanding of it implies one would be fully Enlightened. Broadly speaking it is the doctrine of the conditionality of all the phenomena of existence, physical, mental and moral. It shows how everything in the universe arises, is supported and passes away dependent upon a variety of conditioning factors, which themselves are likewise dependent upon other factors. Nothing can exist independently, unrelated to and unaffected by the other phenomena in its environment.

Buddhism, being practical uses this principle specifically to show the origin of suffering and its cessation by the removal of its causative and supportive conditions. For this purpose welve conditioning factors are enumerated beginning with gnorance and defined in no. 17.

Traditionally the twelve Factors are regarded as spread over the three periods of time of past, present and future lives, and fall into groups as being active or causative and passive or resultant. There are two past active factors, ignorance and volitional activities (factors 1 and 2), giving rise to their results in this life, consciousness, mind-and-body, the sixfold sense-field, contact and feeling (factors 3-7). Craving, grasping and becoming (factors 8 to 10) are the present causative factors with their results in a future life, represented by birth and ageing-and-death, etc. (factors 11 and 12).*

- 3. The word 'becoming' is used for the Pāli: 'bhava', rather than 'being' or 'existence'. The latter words are too static to bring out the meaning which is essentially dynamic. Perhaps 'evolving' might be better. It is the unfolding of the effects of past actions (kamma) and the production of new actions. In Buddhism the universe is classified into three realms: (a) the sensuous realm comprising the hells, the animal, ghost and human worlds and six heavenly or deva worlds; (b) the form realm, a subtler kind of existence enjoyed by the Brahmagods; and (c) the formless realm, the beings of which do not have material bodies.
- 4. Sīlabbata, an outward show of ritualism and religious observances, such as ritual bathing, fasting, etc. thinking they will bring purity and release of themselves.
- 5. Attavāda: belief in an eternal and unchanging ego-entity, either included in or independent of mind and body.
- 6. Ayatana, sphere of sense, basis for sensation. There are twelve āyatana altogether, the five sense organs and their respective objects and the mind, which is regarded as a sense-organ, its object being ideas or thoughts.

See "Dependent Origination," by Piyadassi Thera (The Weel No. 15 a/b).

- 7. The four great elements or qualities of matter are:
 - (a) the earth-element, solidity, extension in space.
 - (b) the water-element, cohesion, building matter into mass
 - (c) the fire-element, temperature, either hot or cold, maturing.
 - (d) the air-element, motion, vibration.
- 8. 'Volitional activity' is an interpretative rather than a literal translation of the word 'sankhāra,' an imprortant technical term in Buddhist literature. The world means: formation, construction, determinant; either in the active sense of forming or putting together, or passively as what has been formed, put together or compounded. In this context the first meaning in the sense of active, Kammic volitions, is intended.
- 9. Knowledge (ñāṇa) is the understanding arising from training in meditation. It refers specifically to the knowledge gained on entering one of the stages of sanctity; Streamentry, Once-returning, Never-returning and Arahatta or final emancipation.

The Conditioned Nature of Nutriment

(A) Discourse

At Sāvatthī:

"There are, O monks, four nutriments for the sustenance of beings born, and for the support of beings seeking brirth. What are the four?

"Edible food, coarse and fine; secondly, sense-impression; thirdly, volitional thought; fourthly, consciousness.

"Of these four nutriments, O monks, what is their source, what is their origin, from what are they born, what gives them existence?

"These four nutriments, O monks, have craving as their cause, have craving as their origin, are born of craving, and craving gives them existence.

"And this craving, O monks, what is its source, what is its origin, from what is it born, what gives it existence? Craving

has feeling as its source and origin, it is born of feeling, and feeling gives existence to it.

"And this feeling, O monks, what is its source and origin, from what is it born and what gives existence to it? Feeling had sense-impression as its source and origin.....

"And this sense-impression, O monks, what is its source? Sense-impression has the six sense-bases as its source and origin

"And these six sense-bases, O monks, what is their source ...? The six sense-bases have mind-and-body as their source and origin

"And this mind-and-body, O monks, what is its source ...? Mind-and-body has consciousness as its source and origin....

"And this consciousness, O monks, what is its source ...? Consciousness has kamma-formations as its source and origin....

"And these kamma-formations, O monks, what is their source and origin, from what are they born, what gives existence to them? Kamma-formations have ignorance as their source and origin, they are born of ignorance and ignorance gives existence to them.

"Thus, O monks, through ignorance conditioned are kamma -formations, through the kamma - formations conditioned is consciousness, through consciousness conditioned is mindand-body, through mind-and -body conditioned are the six sense-bases, through the six sense-bases conditioned is sense-impression, through sense-impression conditioned is feeling, through feeling conditioned is craving, through craving conditioned is clinging, through clinging conditioned is becoming, through becoming conditioned is birth, through birth conditioned are decay and death, sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering."

Samyutta Nikāya, vol. II: Nidāna-Samyutta, Sutta 11

8

THE ENLIGHTENED COMMUNITY

Four Things

Bhikkhus, even though a Wheel-turning King has absolute lordship and sovereignty over the four continents, and when the body breaks up at death he arises in a good bourne, the heaven world, in companionship with the devas of the Heaven of the Thirty-three, and there in the Nandana Grove, surrounded by a group of celestial nymphs he roams about possessing and enjoying the fivefold heavenly sense-pleasures,—even so, there are four things he does not have. And thus he is not completely freed from (liability to arise in) Niraya hell, the animal womb, the realm of (hungry) ghosts, a state of loss, an evil bourne, a state of ruin.

Even though a Noble Disciple, bhikkhus, keeps himself alive with scraps of food and wears cast-off rags,—yet there are four things that he has, and is thus completely freed from Niraya hell, the animal womb, the realm of (hungry) ghosts, a state of loss, an evil bourne, a state of ruin. What are the four things he has?

The Noble Disciple, bhikkhus, through (having had) experience (of reality) has confidence in the Enlightened One thus:

¹ Faith (saddha) or confidence (pasada) in Buddhism is not the belief in something or someone, but arises upon the attainment of (spiritual) knowledge and realisation, the vision of the goal, Nibbāna. A Noble Disciple is a person who has obtained this knowledge by entering upon one of the Noble Paths of Stream-entry, Once-returning, Never-returning and Arahant. The 'four things' are also called the 'four factors of Stream-entry, Once returning, Never-returning and Arahant. The 'four things' are also called the 'four factors of Stream-entry' (sotāpattiyanga) A stream-enterer is liable to be born seven times at the most, either in the human world or one of the heavens, but never lower than human (e.g. in hell, the animal state, etc.), before attaining final deliverance.

'The Lord is such since He is an Arahant, fully enlightened, perfect in understanding and conduct, sublime, knower of the world, unsurpassed leader of men to be tamed, the Teacher of devas and men, enlightened, the Lord.'

Through (having had) experience (of reality) he has confidence in the Dhamma thus: 'Well taught is the Dhamma by the Lord, visible here and now, immediate (in result),² inviting one to come and see, guiding one onward and capable of being experienced by the wise.'

Through (having had) experience (of reality) he has confidence in the Community thus: 'The community of the Lord's disciples has progressed by the good way, the community of the Lord's disciples has progressed by the straight way, the community of the Lord's disciples has progressed by the true way, the community of the Lord's disciples has progressed by the proper way, that is to say, the four pairs of men, the eight types of persons.³ This community of the Lord's disciples is worthy of adoration, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, as an unsurpassed field of merit for the world.'

He has the virtues pleasing to the Noble Ones; (virtues that are) unbroken, untorn, unblotched, unmottled, liberating, commended by the perceptive, not misapprehended, conducive to concentration.

These are the four things he has.

There is the possession of the four continents, bhikkhus, and there is the possession of these four things. But the possession of the four continents is not worth a sixteenth of the possession of these four things.

(LV, 1)

² The attainment of one of the Noble Paths (which is a kamma, a willed action) is immediately followed by its fruit (result).

³ The 'four pairs' are those who have attained to the Path of Stream-entry and the fruit of stream-entry (sotāpatti-magga,—phala) and similarly for the other three, making the 'eight persons.'

SETTING ROLLING THE WHEEL OF TRUTH*

(Dhammacackappavattana-sutta)

Thus have I heard. On one occasion the Blessed One was living at Benares in the Deer Park at Isipatana (the Resort of Seers). There he addressed the bhikkhus of the group of five:—

Bhikkhus, these two extremes ought not to be cultivated by one gone forth from the house-life. What are the two? There is devotion to indulgence of pleasure in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good; and there is devotion to self-torment, which is painful, ignoble, and leads to no good.

The Middle Way discovered by a Perfect One avoids both these extremes: it gives vision, it gives knowledge, and it leads to peace, to direct acquaintance, to discovery, to Nibbāna. And what is that Middle Way? It is simply the noble eightfold path, that is to say, Right View, Right Intention; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration. That is the Middle Way discovered by a Perfect One which gives vision, which gives knowledge, and which leads to peace, to direct acquaintance, to discovery, to Nibbāna.

Suffering, as a noble truth, is this: Birth is suffering, ageing is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering, association with the loathed is suffering, dissociation from the loved is suffering, not to get what one wants is suffering—in short, suffering is the five categories of clinging's objects.

The origin of suffering, as a noble truth, is this: It is the craving that produces renewal of being, accompanied by enjoyment and lust, and enjoying this and that; in other words, craving for sensual desires, craving for being, craving for non-being.

^{*}The first discourse taught by the Buddha.

Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, giving up, relinquishing, letting go and rejecting, of that same craving.

The way leading to cessation of suffering, as a noble truth, is this: It is simply the noble eightfold path, that is to say, Right View, Right Intention; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration.

'Suffering, as a noble truth, is this': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. This suffering, as a noble truth, can be diagnosed': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. 'This suffering, as a noble truth, has been diagnosed': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before.

The origin of suffering, as a noble truth, is this: such was the vision....' This origin of suffering, as a noble truth, can be abandoned: such was the vision.... 'This origin of suffering, as a noble truth, has been abandoned: such was the vision ... in regard to ideas not heard by me before.

'Cessation of suffering, as a noble truth, is this': such was the vision....' This cessation of suffering, as a noble truth, can be verified': such was the vision.... 'This cessation of suffering, as a noble truth, has been verified': such was the vision...in regard to ideas not heard by me before.

The way leading to cessation of suffering, as a noble truth, is this': such was the vision... 'This way leading to cessation of suffering, as a noble truth, can be developed': such was the vision... 'This way leading to cessation of suffering, as a noble truth, has been developed': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before.

As long as my knowing and seeing how things are was not quite purified in these twelve aspects—in these three phases

of each of the four noble truths—I did not claim to have discovered the full awakening that is supreme in the world with its gods, its anglels of death and high divinity, in this generation with its monks and divines, with its princes and men. But as soon as my knowing and seeing how things are was quite purified in these twelve aspects—in these three phases of each of the four noble truths—then I claimed to have discovered the full awakening that is supreme in the world with its gods, its angels of death and high divinity, in this generation with its monks and divines, with its princes and men. Knowing and seeing arose in me thus: My heart's deliverance is unassaiable. This is the last birth. Now there is no renewal of being.

That is what the Blessed One said. The bhikkhus of the group of five were glad, and they approved his words.

Now during this utterance, there arose in the Venerable Kondanña the spotless, immaculate vision of the True Idea: Whatever is subject to arising is all subject to cessation.

When the Wheel of Truth had thus been set rolling by the Blessed One, the earth-gods raised the cry: 'At Benares, in the Deer Park at Isipatana, the matchless Wheel of Truth has been set rolling by the Blessed One, not to be stopped by monk or divine or god or death-angel or high divinity or anyone in the world.'

On hearing the earth-gods' cry, all the gods in turn in the six paradises of the sensual sphere took up the cry till it reached beyond to the Retinue of High Divinity in the sphere of pure form. And so indeed in that hour, at the moment, the cry soared up to the World of High Divinity, and this ten-thousand-fold world-element shook and rocked and quaked, and a great measureless radiance surpassing the very nature of the gods was displayed in the world.

Then the Blessed One uttered the exclamation: 'Kondañña knows! Kondañña knows!', and that is how that venerable one acquired the name, Aññā-Kondañña—Kondañña who knows. (Samyutta-Nikāya LVI, 11).

Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, giving up, relinquishing, letting go and rejecting, of that same craving.

The way leading to cessation of suffering, as a noble truth, is this: It is simply the noble eightfold path, that is to say, Right View, Right Intention; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration.

'Suffering, as a noble truth, is this': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. This suffering, as a noble truth, can be diagnosed': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. 'This suffering, as a noble truth, has been diagnosed': such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before.

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NOTES

Thus have I Heard: Words spoken by Ananda Thera at the First Council when all the Discourses were recited three months after the Buddha's *Parinibbāna*.

Perfect One: The Pāli word Tathāgata has several alternative explanations including tathā āgato ('thus come', i.e., by the way followed by all Buddhas), tathā gato ('thus gone', i.e., to the discovery of the Four Truths), and tathalakkaṇaṁāgato (come to the characteristic of the real or the 'such,' namely the undeceptive truth).

Nibbāna: Pāli nibbāna, Sanskrit nirvāna. The meaning is 'extinction', that is, of the 'fires' of lust, hate and delusion, or more briefly of craving and ignorance, and so nibbāna is a name for the Third Truth as Liberation. The word is made up of the prefix nir (not) and vāna ('effort of blowing', figuratively 'craving'); probably the origin was a smith's fire, which 'goes out' or 'becomes extinguished' (nibbāyati) if no longer blown on by the bellows, but the simile most used is that of a lamp's extinguishment (nibbāna) through exhaustion of wick and oil.

Noble Eightfold Path: The members of the Path are defined in the Mahā-satipţthana Sutta and elsewhere as follows Right View of the Four Truths. Right Intention governed by renunciation (non-sensuality) non-ill-will, and non-cruelty (harmlessness). Right Speech in abstention from lying, slander, abuse, and gossip. Right Action in abstention from killing, stealing and sexual misconduct. Right Livelihood for bhikkhus as that allowed by the Rules of the Discipline, and for laymen as avoidance of trading in weapons, living beings, meat, intoxicants, and poisons (Anguttara, Fives). Right Effort to avoid unarisen and to abandon arisen evil, and to arouse unarisen and to develop arisen good. Right Mindfulness of the Four Foundations of Mindfulness as given in the Mahā-satipatthanā Sutta, that is contemplation of the body as a body, of feelings as feelings, of states of consciousness as states of consciousness, and of ideas as ideas, Right Concentration as (any of) the four jhāna-meditations. Collectively the first two members are called Understanding

(paññā), the next three Virtue (sīla), and the last three Concentration (samādhi). The Noble Eightfold Path is developed in four progressive stages, namely those of Stream-Entry (where wrong view, ritualism and doubt are ended). Once-Returner (where sensuality and ill-will are weakened), Non-Returner (where these two are ended) and Arahantship (where lust for form, lust for the formless, conceit, agitation and ignorance are ended), this being the end of craving which causes suffering.

Suffering: the Pāli word dukkha, made up of dur ('bad' 'unsatisfactory') and kha ('state', '-ness') extends its meaning from the actual suffering present in physical pain or mental grief to any unwelcome state of insecurity, no matter how vague.

Truth: Pāli sacca (compare Sanskrit satya); from the root sa 'to be there', 'to be existent', 'to have reality', etc., and so literally a 'there-is-ness' in the sense of a state that, unlike a mirage, does not deceive or disappoint. The common sense use of truth is by no means always consistent, and the word and the notion must therefore be handled with some care, taking it here only as treated by the Buddha. 'As to individual philosophers and divines' individual factional truths —that is to say "The world is eternal" or "The world is not eternal", "The world is finite" or "The world is infinite", "The soul is what the body is" or "The soul is one, the body is another", "After death a Perfect One is" or "After death a Perfect One is not" or "after death a Perfect One both is and is not" or "After death a Perfect One neither is nor is not" —when a bhikkhu has cast off all these, has renounced and rejected, banished, abandoned and relinquished them all, he thus becomes one who has cast off factional truths (Anguttara Nikāya IV, 38). But how is truth to be found which is not factional? 'There are five ideas that ripen here and now in two ways. What five? Faith, preference, hearsay-learning, arguing upon evidence, and liking through pondering a view. Now something may have faith well placed in it and yet be hollow, empty and false; and again something may have no faith placed in it and yet be factual, true and not other than it seems; and so with preference and the rest. If a man has

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faith, then he guards truth when he says "My faith is thus," but on that account draws no unreserved conclusion "Only this is true, the other is wrong." In this way he guards truth; but there is as yet no discovery of truth. And so with preference and the rest. How is truth discovered? Here a bhikkhu lives near some village or town. Then a householder or his son goes to him in order to test him in three kinds of ideas, in ideas provocative of greed, of hate, and of delusion, wondering "Are there in this venerable one any such ideas, whereby his mind being obsessed he might, unknowing, say 'I know', unseeing, say 'I see', or get others to do likewise, which would be long for their harm and suffering?" While thus testing him he comes to find that there are no such ideas in him, and he finds that "The bodily and verbal behaviour of that venerable one are not those of one affected by lust or hate or delusion. But the True Idea that this venerable one teaches is profound, hard to see and discover; yet it is the most peaceful and superior of all, out of reach of logical ratiocination, subtle, for the wise to experience; such a True Idea cannot be taught by one affected by lust or hate or delusion." It is as soon as, by testing him, he comes to see that he is purified from ideas provocative of lust, hate and delusion, that he then plants his faith in him. When he visits him he respects him, when he respects him he gives ear, one who gives ear hears the True Idea with attentiveness. Having heard the True Idea, he remembers it, he investigates the meaning of ideas remembered. When he does that heacquires a preference by pondering the ideas. That produces interest. Once interested he is actively committed. So committed, he makes a judgment. According to his judgment he exerts himself. When he exerts himself he comes to realize with the body the ultimate truth and he sees it by the penetrating of it with understanding. That is how there is discovery of truth. But there is as yet no final arrival at truth. How is truth finally arrived at? Final arrival at truth is the repetition, the keeping in being, the development, of those same ideas. That is how there is final arrival at truth' (Majjhima-Nikāya 95 abbreviated). This undeceptive truth so arrived at is the Four Noble Truths, of which it is said 'These four Noble Truths are what is real, not unreal, not other (than they seem,) that is why they are called

Noble Truths' (Sacca-Sarnyutta). Besides this essential static unity of the Four Truths as undeceptiveness, the dynamic structure of the transfiguration which they operated in combination is expressed as follows: 'Who sees suffering sees also the origin of suffering and the cessation of suffering and the way leading to cessation of suffering' (and whichever of the Four Truths he sees, he sees the other three therewith: Sacca-Sarnyutta), and 'Of these four Noble Truths, there is noble truth to be diagnosed, there is noble truth to be abandoned, there is noble truth to be verified, and there is noble truth to be developed (kept in being)' (Sacca-Sarnyutta).

Categories: this represents the Pāli word kandha (Sanskrit skandha), which is often rendered by 'aggregate'. The five are as given in the second Discourse. They are headings that comprise all that can be said to arise and that forms the object of clinging. 'The clinging is neither the same as these five categories which are its objects, nor is it something apart from them; it is will and lust in regard to these five categories of clinging's objects that is the clinging there' (Majjhima, Sutta, 109). The five are respectively compared to a lump of froth a bubble, a mirage, a coreless plantain-stem, and a conjuring-trick.

Clinging: as unsatisfactory and inadequate but accepted rendering for the Pāli upādāna. The word means literally 'taking up' (upa plus ādāna; compare the Latin assumere from ad plus sumere). By first metaphor it means a fire's fuel', i.e., what a fire 'takes upon itself' and 'consumes'. By second metaphor it is used for the assumption and consumption that satisfies craving and produces existence. As such it is the condition sine qua non for being. What is consumed (or assumed) is the categories (q.v.). The word 'clinging' has to represent this meaning. Clinging's ending is Nibbāna.

Craving: Though the word tanhā doubtless once meant 'thirst' (compare Sanskrit trsnā) it is never used in Pāli in that sense. With ignorance it is regarded as a basic factor in the continuity of existence. Craving draws creatures on through

faith, then he guards truth when he says "My faith is thus," but on that account draws no unreserved conclusion "Only this is true, the other is wrong." In this way he guards truth; but there is as yet no discovery of truth. And so with preference and the rest. How is truth discovered? Here a bhikkhu lives near some village or town. Then a householder or his son goes to him in order to test him in three kinds of ideas, in ideas provocative of greed, of hate, and of delusion, wondering "Are there in this venerable one any such ideas, whereby his mind being obsessed he might, unknowing, say 'I know', unseeing, say 'I see', or get others to do likewise, which would be long for their harm and suffering?" While thus testing him he comes to find that there are no such ideas in him, and he finds that "The bodily and verbal behaviour of that venerable one are not those of one affected by lust or hate or delusion. But the True Idea that this venerable one teaches is profound, hard to see and discover; yet it is the most peaceful and superior of all, out of reach of logical ratio-cination, subtle, for the wise to experience; such a True Idea cannot be taught by one affected by lust or hate or delusion." It is as soon as, by testing him, he comes to see that he is purified from ideas provocative of lust, hate and delusion, that he then plants his faith in him. When he visits him he respects him, when he respects him he gives ear, one who gives ear hears the True Idea with attentiveness. Having heard the True Idea, he remembers it, he investigates the meaning of ideas remembered. When he does that heacquires a preference by pondering the ideas. That produces interest. Once interested he is actively committed. So committed, he makes a judgment. According to his judgment he exerts himself. When he exerts himself he comes to realize with the body the ultimate truth and he sees it by the penetrating of it with understanding. That is how there is discovery of truth. But there is as yet no final arrival at truth. How is truth finally arrived at? Final arrival at truth is the repetition, the keeping in being, the development, of those same ideas. That is how there is final arrival at truth' (Majjhima-Nikāya 95 abbreviated). This undeceptive truth so arrived at is the Four Noble Truths, of which it is said 'These four Noble Truths are what is real, not unreal, not other (than they seem,) that is why they are called

Noble Truths' (Sacca-Sarnyutta). Besides this essential static unity of the Four Truths as undeceptiveness, the dynamic structure of the transfiguration which they operated in combination is expressed as follows: 'Who sees suffering sees also the origin of suffering and the cessation of suffering and the way leading to cessation of suffering' (and whichever of the Four Truths he sees, he sees the other three therewith: Sacca-Samyutta), and 'Of these four Noble Truths, there is noble truth to be diagnosed, there is noble truth to be abandoned, there is noble truth to be verified, and there is noble truth to be developed (kept in being)' (Sacca-Samyutta).

Categories: this represents the Pāli word kandha (Sanskrit skandha), which is often rendered by 'aggregate'. The five are as given in the second Discourse. They are headings that comprise all that can be said to arise and that forms the object of clinging. 'The clinging is neither the same as these five categories which are its objects, nor is it something apart from them; it is will and lust in regard to these five categories of clinging's objects that is the clinging there' (Majjhima, Sutta, 109). The five are respectively compared to a lump of froth a bubble, a mirage, a coreless plantain-stem, and a conjuring-trick.

Clinging: as unsatisfactory and inadequate but accepted rendering for the Pāli upādāna. The word means literally 'taking up' (upa plus ādāna; compare the Latin assumere from ad plus sumere). By first metaphor it means a fire's fuel', i.e., what a fire 'takes upon itself' and 'consumes'. By second metaphor it is used for the assumption and consumption that satisfies craving and produces existence. As such it is the condition sine qua non for being. What is consumed (or assumed) is the categories (q.v.). The word 'clinging' has to represent this meaning. Clinging's ending is Nibbāna.

Craving: Though the word tanhā doubtless once meant 'thirst' (compare Sanskrit trsnā) it is never used in Pāli in that sense. With ignorance it is regarded as a basic factor in the continuity of existence. Craving draws creatures on through

greed and drives them on through hate, while ignorance prevents their seeing the truth of how things are or where they are going. Denial is as much an activity of craving as assertion is. Denial maintains the denied.

Cessation: nirodha, meaning the cessation of suffering through the cessation of craving, is regarded as the removal of a poison, the curing of a disease, not as the mere denial of it opposed to the assertion of it or the obstruction (pativirodha) of it in conflict with the favouring (anurodha) of it (see under Craving), since both assertion and denial confirm and maintain alike the basic idea or state that is required to be cured. Cessation, therefore, is not to be confounded with mere negativism or nihilism. 'Any pleasure and joy that arise in dependence on the world is gratification; that the world is impermanent, pain-haunted and inseparable from the idea of change is the disappointment in the world; the removal of desire. and lust is the cure (the escape) in the world' (Anguttara, Threes). The 'cure' or 'escape' is Cessation: the Buddha would not claim awakening till he had diagnosed how these three things came to be.

Knowing and seeing how things are: the force of the Pāli word yathābhūta, literally 'how (it has) come to be', how (it) is', 'how (things) exist', lies in the direct allusion to the absolutely relative conditionedness of all being. It is given specially thus: Seeing "such is form, such its origin, such its going out," and so with the other four categories.

The Venerable Kondañña: one of the five bhikkhus. See Introduction.

Introduction

to the

CÜLA MÄLUNKYA SUTTA

(Majjhima-Nikāya No. 63)

Buddhism does not profess to provide an explanation of each and every problem that perplexes the human mind. It has a practical and specific purpose—the cessation of sorrow; and, with that supreme Goal kept constantly in view, all side-issues that tend to obscure, or hinder the attainment of, the main object are completely ignored. Nevertheless it undoubtedly encourages, nay, most emphatically insists upon, keen personal investigation into the real nature of life, while strongly deprecating idle speculation and mere theorizing.

The profound insight of wisdom is not the outcome of vain excogitation, but of realization; and for realization is required a special line of penetrative thought that is more than a mere ratiocinative process. A brilliant intellect is not uncommonly combined with a bad character, but true wisdom cannot be found apart from morality. For this reason Buddhism demands, together with a life of purity, a ruthless analysis of facts, and the consequent discarding of all fond fancies and illusions. Morality, to be genuine, must be based on fact, not on fiction—no matter how pious or consoling the latter may be.

In the following Sutta, a certain bhikkhu, Māluńkyaputta, not content to tread the Path patiently in accordance with the Buddha's instructions—and thus attain, by degrees, the perfect wisdom he desires—impatiently desires an immediate solution of certain speculative problems, on the threat of discarding the Robe forthwith.

Calmly, and in a few words, the Buddha elicits from the bhikkhu that his adoption of the holy life was in no way conditional upon the solution of such problems. Proceeding, the Buddha points out that to waste time over such idle specu-

lations is not merely a hindrance to progress on the Path, but is actually inimical to the very existence of the holy life.

Finally, He lays emphasis on what has really been revealed by Him, and why: the Four Noble Truths, encompassing that sorrow which life brings home, sooner or later, to every living creature; and, likewise, making possible the cessation of that sorrow—even in this life itself.

CÜLLA MÄLUNKYA SUTTA

The Short Discourse to Mālunkyaputta

Thus have I heard. On one occasion the Blessed One was dwelling at the monastery of Anāthapindika, in the Jeta Grove, near Sāvatthī, when the following thought arose in the mind of the Venerable Mālunkyaputta whilst meditating in solitude:.

"These theories have not been elucidated, have been set aside and rejected by the Blessed One — whether the world is eternal or not eternal; whether the world is finite or infinite; whether the life principle¹ and the body are identical; whether the life principle is one thing and the body another; whether the Tathāgata² exists or does not exist after death; whether the Tathāgata both exists and does not exist after death; or whether the Tathāgata neither exists nor does not exist after death³—these the Blessed One does not elucidate to me. The fact that He does not elucidate these to me does not please me, nor do I approve of it. Therefore I will go to the Blessed One and inquire about this matter. If the Blessed One will elucidate these questions to me, then I will lead the holy life under Him. If He will not, then I will abandon the precepts⁴ and return to the lay life."

And at eventide the Venerable Mālunkyaputta, having risen from meditation, approached the Blessed One, and respectfully saluting him sat on one side. Seated thus, the Venerable Mālunkyaputta addressed the Blessed One as follows:

"Behold, Lord, whilst meditating in solitude, the following thought occurred to my mind: These theories have not been

elucidated, have been set aside and rejected by the Blessed One—whether the world is eternal or not eternal... or whether the Tathāgata neither exists nor does not exist after death—these the Blessed One does not elucidate to me. The fact that He does not elucidate these to me does not please me, nor do I approve of it. Therefore I will go to the Blessed One and inquire about this matter. If the Blessed One will elucidate these questions to me, then I will lead the holy life under Him. If He will not, then I will abandon the precepts and return to the lay life.

"If the Blessed One knows that the world is eternal, let the Blessed One elucidate to me that the world is eternal; if the Blessed One knows that the world is not eternal, let the Blessed One elucidate to me that it is not eternal. If the Blessed One does not know whether the world is eternal or not — in that case, certainly, for one who does not know and lacks the insight, the only upright thing is to say: 'I do not know; I have not the insight.'

"If the Blessed One knows that the world is finite

"If the Blessed One knows that the life principle and the body are identical....

"If the Blessed One knows that the Tathagata exists after death....

"If the Blessed One knows whether the Tathagata does not exist after death... both exists and does not exist after death... neither exists nor does not exist after death, let the Blessed One elucidate to me that the Tathagata neither exists nor does not exist after death. If the Blessed One does not know whether the Tathagata neither exists nor does not exist after death—in that case, certainly, for one who does not know and lacks the insight, the only upright thing is to say: 'I do not know; I have not the insight."—

"What, Mālunkyaputta, did I say to you: 'Come, Mālunkyaputta, lead the holy life under me. I will elucidate to you whether the world is eternal or not eternal; whether the world is finite or infinite; whether the life principle and the body are identical; or whether the life principle is one thing

and the body another: whether the Tathāgata exists or does not exist after death; whether the Tathāgata both exists and does not exist after death; or whether the Tathāgata neither exists nor does not exist after death'?"—

"Certainly not, Lord."---

"Or else did you say to me: 'Lord, I will lead the holy life under the Blessed One, (on condition that) the Blessed One will elucidate to me whether the world is eternal or not eternal Or whether the Tathāgata neither exists nor does not exist after death'?"—

"Certainly not, Lord."—

"So you admit, Mālunkyaputta, that neither did I say: 'Come, Mālunkyaputta, lead the holy life under me and I will elucidate these questions to you'; nor did you say: 'Lord, I will lead the holy life under the Blessed One, because he will elucidate these questions to me.' Such being the case, foolish one, what is your position, and what do you repudiate? 5—

"Whoever, Mālunkyaputta, should say: "I will not lead the holy life under the Blessed One until the Blessed One elucidates these questions to me" — that person would die before these questions had ever been elucidated by the Accomplished one.

"It is as if, Mālunkyaputta, a person were pierced by an arrow thickly smeared with poison, and his friends and companions, relatives and kinsmen, were to procure a physician and surgeon, and then he were to say — 'I will not have this arrow taken out until I know whether that person by whom I was wounded is of the warrior caste, or the Brahmin, or the merchant, or of the menial caste.'

"Or again he were to say: 'I will not have this arrow taken out until I know the name and family of that person by whom I was wounded... or, until I know whether he is tall, or short, or of medium height... or, until I know whether he is black, or dusky, or of golden-brown skin... or, until I know whether he is from such and such a village, town, or city.'

"Or again he were to say: I will not have this arrow taken out until I know whether the bow with which I was wounded is a long-bow or a cross-bow...or, until I know whether the

bow-string with which I was wounded is of swallow-wort, bamboo-strips, sinew, māruvā-hemp, or milk-weed... or, until I know whether the shaft with which I was wounded is a marsh reed or a cultivated reed... or, until I know whether the shaft is feathered from the wings of a vulture, heron, hawk, peacock, or "loose-jaw" bird... or, until I know whether the shaft is wound round with the sinews of an ox, buffalo, Ruru deer, or monkey."

"Or again he were to say: I will not have this arrow taken out until I know whether the arrow with which I was wounded is an ordinary arrow, a claw-headed arrow, a vekanda-arrow, an iron arrow, a calf-tooth arrow, or a "karavīra-leaf" arrow. That person would die, Mālunkyaputta, before this would ever be known by him.

"In exactly the same way, Mālunkyaputta, whoever should say I will not lead the holy life under the Blessed One until the Blessed One elucidates to me whether the world is eternal or not eternal... whether the Tathāgata neither exists nor does not exist after death'—that person would die, Mālunkyaputta, before these questions had ever been elucidated by the Accomplished One.

"If it be the belief, Mālunkyaputta, that the world is eternal, will there be observance of the holy life? In such a case—No! If it be the belief, Mālunkyaputta, that the world is not eternal, will there be observance of the holy life? In that case also—No! But, Mālunkyaputta, whether the belief be that the world is eternal or that it is not eternal, undoubtedly there is birth, there is old age, there is death; there are sorrow, lamentation, pain, grief and despair—the extinction of which, in this life itself, I make known.

"If it be the belief, Mālunkyaputta, that the world is finite... that the life principle and the body are identical . . .

"If it be the belief that the Tathāgata exists after death—does not exist after death—both exists and does not exist after death, will there be observance of the holy life? In such a case—No! If it be the belief that the Tathāgata neither exists nor does not exist after death, will there be observance of the holy life? In that case also — No! But, Mālunkyaputta,

whether the belief be that the Tathāgata both exists and does not exist after death, or that he neither exists nor does not exist after death, undoubtedly there is birth, there is old age, there is death; there are sorrow, lamentation, pain, grief and despair—the extinction of which, in this life itself, I make known.

"Accordingly, Mālunkyaputta, that which has not been revealed by me accept as unrevealed, and consider only that revealed which had been revealed by me.

"And what, Mālunkyaputta, has not been revealed by me? I have not revealed whether the world is eternal or not eternal; whether the world is finite or infinite; whether the life principle and the body are identical; whether the life principle is one thing and the body another; whether the Tathāgata exists or does not exist after death; whether the Tathāgata both exists and does not exist after death; or whether the Tathāgata neither exists nor does not exist after death. And why, Mālunkyaputta, have I not revealed these? Because, Mālunkyaputta, these are not profitable, do not concern the bases of holiness, are not conducive to aversion, to passion-lessness, to cessation, to tranquillity, to intuitive wisdom, to enlightenment, or to Nibbāna. Therefore, I have not revealed these.

"And what, Mālunkyaputta, has been revealed by me? Sorrow—this, Mālunkyaputta, has been revealed by me. The cause of sorrow—this has been revealed by me. The Cessation of Sorrow—this has been revealed by me. The Path leading to the Cessation of Sorrow—this has been revealed by me. And why, Mālunkyaputta, have I revealed this? Because, Mālunkyaputta, this is profitable, this comprises the bases of holiness, this is conducive to aversion, to passionlessness, to cessation, to tranquillity, to intuitive wisdom to enlightenment and to Nibbāna. Therefore have I revealed it.

"Accordingly, Mālunkyaputta, that which has not been revealed by me accept as unrevealed, and consider only that revealed which has been revealed by me."

Thus spoke the Blessed One. The Venerable Mālunkya-putta, delighted, applauded His words.

Notes to the Cula Mālunkya Sutta

- (Tr.) indicates notes by the translators; (Ed.) indicates notes added by the Editor.
- 1. *jiva*, 'life'.
- 2. According to the Comy. to Majjh. 22, "the term *tathāgato* (lit.: "thus-gone" or "thus-come") may refer either to being (in general; *satto*) or to the Greatest Man (*uttamo puriso*, i.e. the Buddha) and a taint-free saint (khīnāsavo, i.e. an Arahant)." The term is often translated by "the Perfect One". See The Wheel 48/49: Snake Simile (M.22), p.35.-Ed.
- 3. The Arahant Nāgasena's explanation as to why these were not elucidated by the Buddha, will be found in' Questions of Milinda', tr. by T.W. Rhys Davids, Part I,p. 204 (or 'Milinda's Questions', tr. by I.B. Horner, vol. I,p. 201. (Tr.)— He says that they belong to a type of question that has "to be set aside" (thapanīya); on the latter see K. N. Jayatilleke, "Early Buddhist Theory of Knowledge" (London, 1963. Allen & Unwin), Sec. 469ff 814. On the "unanswered" (or unrevealed) questions see ib., Sec. 807ff; on the four logical alternatives see K. N. Jayatilleke, "The Buddhist Conception of Truth" in "Knowledge and Conduct" (the Wheel No. 50), p. 32ff.-Ed.
- 4. Sikkham paccakkhāya. The formal renunciation of the Order. See Vinaya, S.B.E., vol. XIII, p. 275, notes 2 and 3. (Tr.)
- 5. Ko santo kam paccacikkhasi. "Santo" is the present participle of the root asa, to be. The Buddha did not promise to elucidate such questions, nor did Mālunkyaputta make their elucidation a condition of his joining the Order. Under these circumstances, the Buddha asks Ko santo? which might be freely translated as "What is your grievance?" or "Where do you stand?" (Tr.)
- 6. Manguracchavi P.T.S. Dict. gives 'of golden colour'; Warren 'of a yellow skin.' Rhys Davids renders it 'golden in colour,' and, in a note, adds 'perhaps of a sallow complexion' (see Dialogues, p. 258, note 2). According to the commentary on the Mahā-Saccaka Sutta (M. 36), it is the colour of the fish 'mangura' (a freshwater fish having whiskers). (Tr.)

INTRODUCTION

to "The Simile of the Cloth"

This Discourse of the Buddha—the 7th in the Collection of Texts of Middle Length (Majjhima-Nikāya)—deals firstly with a set of sixteen defilements of the human mind; and in its second part, with the disciple's progress to the highest goal of Sainthood (arahatta) that can be achieved if—and only if—these impurities are gradually reduced and finally eliminated. While there are also defilements of insight which must be removed for the attainment of the goal, the sixteen defilements dealt with here, are all of an ethical nature and are concerned with man's social behaviour. Only the last of these sixteen, negligence, may also refer to purely personal concerns as well as to one's relations with others.

A glance through the list (see Note 2) will show that all these sixteen defilements derive from greediness and selfishness, from aversion, self-assertion and conceit, or combinations of some of these. If we take, for instance, Contempt, being a weaker nuance of (5) Denigration, we see that aversion and conceit contribute to it; (7) Envy is fed by greediness and aversion. The pairs of contributive factors here exemplified, do not, of course, occur at the same moment of consciousness; but their repeated, separate presence favours the arising of such derivatives as contempt and envy. On the other hand, if those secondary defilements, such as contempt and envy (and all the others) appear frequently, they will bring about a close serial association of their "feeders", as for instance, Hate motivated by Conceit, or Hate motivated by Greed; and these may easily become habitual sequences, automatic chain-reactions in man's impulsive life. Interlocked in such a manner, the negative forces in our mind—the Defilement, Roots of Evil and Fetters—will become more powerful and much more difficult to dislodge. They will form "closed systems" hard to penetrate, covering ever larger areas of our mind. What may first have been isolated occurrences of unwholesome thoughts and acts, will grow into hardened traits of character productive of unhappy destiny in future lives (see Discourse, para 2). And in all these grave consequences, the secondary, or derivative, defilements have a great share. Hence it is of vital importance that we do not fall victim to the last in the list of those defilements—negligence—and are not negligent in watchfulness and self-control.

"Through regard for your own good, it is proper to strive with heedfulness; through regard for others' good, it is proper to strive with heedfulness; through regard for your own and others' good, it is proper to strive with heedfulness."

(Nidana Samy., No. 22)

As to "others' good," how much more pleasant and harmonious will be human relations, individual and communal, if there is less of pettiness and peevishness, less vanities, jeal-ousies and self-assertiveness in words and deeds! As already remarked: if these minor blemishes are reduced, the larger and more serious defilements will have less opportunities. How often did deadly conflicts and deep involvement in guilt arise from petty but unresolved resentments!

The composition of our list of defilements alone makes it clear that the Buddha was well aware of the social impact of these impurities; and the structure of the Discourse shows that He regarded the removal of these defilements as an integral part of the mental training aiming at Deliverance. Hence we may summarise this part of the Discourse by saying that man's social conduct strongly affects the chances of his spiritual progress.

The nature of that influence is illustrated by the simile of the cloth. If the texture of our mind is tarnished by blemishes in our social behaviour, "the new colouring" of higher mentality (adhicitta) and higher wisdom (adhipaññā) cannot penetrate. The stains that soil the single strands of thought will show through the superficial colouring; and, besides, the impure matter will reduce the porosity of the tissue, i.e., the receptivity of our mind, and thus prevent full absorption of any results gained in meditation or understanding. Through the

accumulating "waste products" of uninhibited defilements a mental atmosphere is created that will resist any depth penetration of spiritual forces and values.

First, in accordance with the method of Satipatthana (Right Mindfulness), the presence of the defilements in one's behaviour has to be clearly noticed and honestly acknowledged, without attempts at evasion, at minimizing or self-justification (for instance, by giving them more "respectable" names). This is what is implied in the words of the Discourse: "Knowing (the respective blemish) to be a defilement of the mind ...". Such knowledge by itself may often discourage the recurrence of the defilements or weaken the strength of their manifestations. According to the Buddhist Teachers of Old (see Note 4 first para), this knowledge should be extended to the nature of the defilements, the causes and circumstances of their arising, their cessation, and the means of effecting their cessation. This is an example of how to apply to an actual situation the formula of the four Noble Truths as embodied in the Contemplation of Mindobjects (dhammānupassanā) of the Satipatthāna Sutta. Another example of it is the application to higher states of mind, the Divine Abidings, for the purpose of developing Insight (Sec. 13 and Notes 13, 14).

When the Noble Disciple, on attaining to one of the Higher Paths, sees himself freed from the defilements, deep joy will arise in him, enthusiasm for the Goal and the Way, and an unshakable confidence in the Triple Gem. So says our text (See .6—10). But a foretaste of all these fruits and blessings can already be gained by him who has succeeded in weakening and reducing the defilements noticeably. Such enthusiasm and strengthened confidence, being derived from his personal experience, will be of great value to him: they will add wings to his further progress. To the extent of his experience, he will have verified for himself the virtues of the Dhamma:

"Well proclaimed by the Blessed One is the Dhamma, realisable here and now, possessed of immediate result, bidding you come and see, accessible, and knowable individually by the wise."

For rendering this Discourse, use has been made chiefly of the translation by the Venerable Nyāṇamolī Thera (from an unpublished manuscript), and also of the translations by the Venerable Soma Thera and I.B. Horner. Grateful acknowledgement is offered to these able translators. For some key passages, however, the Editor decided to use his own version, partly for reason of conformity with the commentarial explanations. The Notes have been supplied by the Editor. In these Notes, it was thought desirable to furnish the commentarial references supporting the renderings chosen, and in these cases the inclusion of Pali words was unavoidable. But an effort has been made to make these notes intelligible and helpful also to readers who are not familiar with the Pali language.

The Simile of the Cloth (Vattūpama-Sutta)

- 1. Thus have I heard. Once the Blessed One was staying at Sāvatthī, in Jeta's Grove, in Anāthapindika's monastery. There he addressed the monks thus: "Monks."—"Venerable Sir," they replied. The Blessed One said this:
 - 2. "Monks, suppose a cloth were stained and dirty, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink it would take the dye badly, and be impure in colour. And why is that? Because the cloth was not clean. So too, monks, when the mind is defiled, an unhappy destination (in a future existence) may be expected.

Monks, suppose a cloth were clean and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye well, and be pure in colour. And why is that? Because the cloth was clean. So too, monks, when the mind is undefiled, a happy destination (in a future existence) may be expected.

3. And what, monks, are the defilements of the mind?² (1) Covetousness and unrighteous greed are a defilement of the mind, (2) III-will is a defilement of the mind, (3) Anger

- is a defilement of the mind, (4) Hostility... (5) Denigration... (6) Domineering... (7) Envy... (8) Jealousy... (9) Hypocrisy... (10) Fraud... (11) Obstinacy... (12) Presumption... (13) Conceit... (14) Arrogance... (15) Vanity... (16) Negligence is a defilement of the mind.³
- 4. Knowing, monks, that covetousness and unrighteous greed are a defilement of the mind, the monk abandons them.4 Knowing ill-will to be a defilement of the mind, he abandons it. Knowing anger to be a defilement of the mind, he abandons it. Knowing hostility to be a defilement of the mind, he abandons it. Knowing denigration to be a defilement of the mind, he abandons it. Knowing domineering to be a defilement of the mind, he abandons it. Knowing envy to be a defilement of the mind, he abandons it. Knowing jealousy to be a defilement of the mind, he abandons it. Knowing hypocrisy to be a defilement of the mind, he abandons it. Knowing fraud to be a defilement of the mind, he abandons it: Knowing obstinacy to be a defilement of the mind, he abandons it. Knowing presumption to be a defilement of the mind, he abandons it. Knowing conceit to be a defilement of the mind, he abandons it. Knowing arrogance to be a defilement of the mind, he abandons it. Knowing vanity to be a defilement of the mind, he abandons it. Knowing negligence to be a defilement of the mind, he abandons it.
- 5. When in the monk who thus knows that covetousness and unrighteous greed are a defilement of the mind, covetousness and unrighteous greed have been abandoned; when in him who thus knows that ill-will is a defilement of the mind, his ill-will has been abandoned... when in him who thus knows that negligence is a defilement of the mind, this negligence has been abandoned—⁵
- 6. —he thereupon gains unwavering confidence in the Buddha6 thus: 'Thus indeed is the Blessed One: he is accomplished, fully enlightened, endowed with (clear) vision and (virtuous) conduct, sublime, knower of the worlds, the incomparable guide of men who are tractable, the teacher of gods and men, enlightened and blessed.

- 7. —he gains unwavering confidence in the Dhamma thus: 'Well-proclaimed by the Blessed One is the Dhamma, realizable here and now, possessed of immediate result, bidding you come and see, accessible and knowable individually by the wise.'
- 8. —he gains unwavering confidence in the Community thus: 'The Community of the Blessed One's disciples has entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way; that is to say, the four pairs of Men, the eight types of Persons; this Community of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, and worthy of reverential salutation as the incomparable field of merit for the world.'
- 9. When he has given up, renounced, let go, abandoned and relinquished (the defilements) in part⁷, he knows: 'I am endowed with unwavering confidence in the Buddha... in the Dhamma...in the Community'; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma⁸, gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; his body being tranquil, he feels happiness; and the mind of him who is happy, becomes concentrated.⁹
 - 10. He knows: 'I have given up, renounced, let go, abandoned and relinquished (the defilements) in part'; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma, gains gladness connected with the Dhamma, When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; when his body is tranquil, he feels happiness; and the mind of him who is happy, becomes concentrated.
 - 11. If, monks, a monk of such virtue, such concentration such wisdom¹⁰ eats alms food consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him.¹¹

Just as cloth that is stained and dirty, becomes clean and bright with the help of pure water; or just as gold becomes

clean and bright with the help of a furnace, so too, if a monk of such virtue, such concentration and such wisdom eats alms food consisting of choice hill - rice together with various sauces and curries, even that will be no obstacle for him.

12. He abides, having suffused with a mind of loving-kindness¹² one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around, and everywhere, and to all as to himself; he abides suffusing the entire universe with loving-kindness, with a mind grown great, lofty, boundless and free from enmity and ill-will.

He abides, having suffused with a mind of compassion ... of sympathetic joy ... of equanimity one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around, and everywhere, and to all as to himself; he abides suffusing the entire universe with equanimity, with a mind grown great, lofty, boundless and free from enmity and ill-will.

- 13. He understands what exists, what is low, what is excellent, and what escape there is from this (whole) field of perception. 14
- 14. When he knows and sees¹⁵ in this way, his mind becomes liberated from the canker of sensual desire, liberated from the canker of becoming, liberated from the canker of ignorance.¹⁶ When liberated, there is knowledge 'It is liberated'; and he knows 'Birth is exhausted, the Life of Purity has been lived, the task is done, there is no more of this to come.'

Such a monk is called 'bathed with the inner bathing.'17

15. Now at that time the brahmin Sundarika-Bhāradvāja¹⁸ was seated not far from the Blessed One, and he spoke to the Blessed One thus; "But does Master Gotama go to the Bahukā river to bathe?"

"What good, brahmin, is the Bahukā river? What can the Bahukā river do?"

"Truly, Master Gotama, many people believe that the Bahukā river gives purification, many people believe that the Bahukā river gives merit. For in the Bahukā river many people wash away the evil deeds they have done."

16. Then the Blessed One addressed the brahmin Sundarika-Bhāradvāja in these stanzas: 19

"Bahukā and Adhikakkā,²⁰ Gayā²⁰ and Sundarikā, Payāga²⁰ and Sarassati, And the stream Bahumati—A fool may there forever bathe, Yet will not purify black deed.

What can Sundarikā bring to pass? What the Payāga and the Bahukā? They cannot purify an evil-doer, A man performing brutal acts and cruel.

One pure in heart has evermore The Feast of Cleansing²¹ and the Holy Day;²² One pure in heart who does good deeds, Has his observances perfect all time.

'Tis here, o brahmin, that thou shouldst bathe,²³ To make thyself safe refuge for all beings, And if thou speakest no untruth, Nor workest harm for breathing things,

Nor takest what is offered not, With faith and with no avarice, To Gayā gone what would it do for you? Let any well thy Gayā be!"

17. When this was said, the brahmin Sundarika-Bhāradvāja spoke thus:

"Magnificent, Master Gotama, magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the dark for those with eyesight to see forms.

18. I go to Master Gotama for refuge, and to the Dhamma, and to the Sangha. May I receive the (first ordination of) Going Forth under Master Gotama, may I receive the Full Admission!"

19. And the brahmin Sundarika-Bhāradvāja received the (first ordination of) Going Forth under the Blessed One, and he received the Full Admission. And not long after his Full Admission, dwelling alone, secluded, diligent, ardent and resolute, the Venerable Bhāradvāja by his own realization understood and attained in this very life that supreme goal of the Pure Life, for which men of good family go forth from home life into homelessness. And he had direct knowledge thus: 'Birth is exhausted, the Pure Life has been lived, the task is done, there is no more of this to come.'

And the Venerable Bhāradvāja became one of the Arahants.

NOTES

- 1. So too, monks, if the mind is defiled . . . " Commentary: "It may be asked why the Buddha had given this simile of the... soiled cloth. He did so for showing that effort brings great results. A cloth soiled by dirt that is adventitious (i.e., comes from outside; *āgantukehi malehi*), if it is washed it can again become clean because of the cloth's natural purity. But in the case of what is naturally black, as for instance a (black) goat's fur, any effort (of washing it) will be in vain. Similarly the mind, too, is soiled by adventitious defilements (agantukehi kilesehi). But originally, at the phases of rebirth (-consciousness) and the (sub-conscious) life-continuum, it is pure throughout (pakatiyā pana sakale pi patisandhi-bhavanga-vāre pandaram eval. As it was said (by the Enlightened One): 'This mind, monks, is luminous, but it becomes soiled by adventitious defilements' (Anguttara-Nikāya I). But by cleansing it one can make it more luminous, and effort therein is not in vain."
- 2. "Defilements of the mind" (cittassa upakkilesā).— Comy: "When explaining the mental defilements, why did the Exalted One mention 'greed' (lobha) first? Because it arises first. For with all beings where they arise, up to the level of the (Brahma heaven of the) Pure Abodes (suddhāvāsa), it is first Greed that arises by way of lust for existence (bhava-nikanti). Then the other defilements will appear, being produced according to circumstances. The defilements of mind, however,

are not limited to the sixteen mentioned in this Discourse. But one should understand that, by indicating here the method, all defilements are included." The Sub-Commentary mentions the following additional defilements: fear, cowardice, shamelessness and lack of scruples, insatiability, evil ambitions, etc.

3. The 16 Defilements of Mind (upakkilesa)

- 1. Abhijjhā-visama-lobho, covetousness and unrighteous greed.
- 2. byāpādo, ill-will
- 3. kodho, anger
- 4. *upanāho*, hostility, or malice.
- 5. makkho, denigration or detraction, contempt
- 6. paļāso, domineering, or presumption
- 7. *issā*, envy
- 8. macchariyam, jealousy, or avarice, selfishness
- 9. *māyā*, hypocrisy, or deceit
- 10. *sātheyyai*n, fraud
- 11. thambho, obstinacy, obduracy
- 12. sārambho, presumption, or rivalry, impetuosity.
- 13. māno, conceit
- 14. atimāno, arrogance, haughtiness, superiority-feeling.
- 15. *mado*, vanity, or pride
- 16. pamādo, negligence, or heedlessness; in social behaviour, this leads to lack of consideration.

The Defilements (3) to (16) appear frequently as a group, in the Discourses, e.g. in Majjh. 3; while in Majjh. 8 (reproduced in this publication) No. 15 is omitted. A list of 17 Defilements appears regularly in each last discourse of the Books III to XI of the Anguttara Nikāya (Tika—to Ekādasakanipāta), which carry the title Rāgapeyyāla, the Repetitive Text on Greed (etc.). In these texts of the Anguttara-Nikāya, the first two Defilements in the above list are called Greed (lobha) and Hate (dosa), to which Delusion (moha) is added; all the other 14 defilements are identical with the above list.

4. "Knowing that covetousness and unrighteous greed are a defilement of the mind, the monk abandons them.

Knowing (viditvā, lit.: having known).—Sub-Comy.: "Having known it either through the incipient wisdom (pubba-bhāga-pannā,; of the Worldling, i.e. before attaining to Streamentry) or through the wisdom of the two lower Paths (Streamentry and Once-returning). He knows the defilements as to their nature, origination, cessation and means of effecting cessation." This latter application of the formula of the Four Noble Truths to the Defilements deserves close attention.

Abandons them (pajahati). Comy.: "He abandons the respective defilement through (his attainment of) the Noble Path where there is 'abandoning by eradication' "(samucche-, dappahāna-vasena ariya-maggena)," which according to Sub-Comy. is 'the final abandoning' (accantappahana). Prior to the attainment of the Noble Paths, all 'abandoning' of defilements is of a temporary nature. See Nyanatolika, "Buddhist Dictionary," s.v. pahāna.

According to the Commentary, the 16 defilements are finally abandoned by the Noble Paths (or Stages of Sanctitude) in the following order:

"By the *Path of Stream-entry (sotāpatti-magga)* are abandoned: (5) denigration, (6) domineering, (7) envy, (8) jealousy, (9) hypocrisy, (10) fraud.

"By the *Part of Non-returning (anāgāmi-magga):* (2) ill-will, (3) anger, (4) malice, (16) negligence.

"By the *Path of Sainthood (arahatta-magga):* (1) Covetousness and unrighteous greed, (11) obstinacy, (12) presumption, (13) conceit, (14) arrogance, (15) vanity."

If, in the last group of terms, Covetousness is taken in a restricted sense, as referring only to the craving for the five sense objects, it is finally abandoned by the Path of Non-returning; and this is, according to Comy, the meaning intended here. *All* greed, however, including the hankering after finematerial and immaterial existence, is eradicated only on the Path of Sainthood; hence the classification under the latter in the list above.

The Commentary repeatedly stresses that, wherever in our text "abandoning" is mentioned, reference is to one who is a Non-returner (anāgāmī); because also in the case of defilements overcome on Stream-entry (see above), the states of mind which produce those defilements, are eliminated only by the Path of Non-returning.

5. The Comy. emphasizes the connection of this para with the following; saying that the statements on each of the 16 defilements should be connected with the next para, e.g.: "when in him . . ill-will has been abandoned, he thereupon gains unwavering confidence" Hence the grammatical construction of the original Pāli passage — though rather awkward in English—has been retained in this translation.

The disciple's direct experience of being freed of this or that defilement becomes for him a living test of his former still imperfectly proven trust in the Buddha, Dhamma and Sangha. Now this trust has become a firm conviction and unshakable confidence, based on experience.

- 6. "Unwavering confidence" (aveeca-papasāda)—Comy.'unshakable and immutable trust.' Confidence of that nature is not attained before Stream-entry because only at that stage the Fetter of Sceptical Doubt (vicikicchā-saṃyojana) is finally eliminated. Unwavering confidence in the Buddha, Dhamma and Sangha are three of the four Characteristic Qualities of a Stream-winner (sotāpannassa aṅgāni); the fourth is unbroken morality which may be taken to be implied in § 9 of our Discourse referring to the relinquishment of the defilements.
- 7. "When he has given up... (the defilement) in part" (yatodhi): that is to the extent to which the respective defilements are eliminated by the Paths of Sanctitude (see Note 4).— Odhi, limit, limitation. Yatodhi=yato odhi; other reading: yathodhi = yathā-odhi

Bhikkhu Ñānamoli translates this para: "And whatever (from among those imperfections) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (for ever) dropped, let go, abandoned, relinquished."

In the Vibhanga of the Abhidhamma-Pitaka, we read in the chapter Jhāna-vibhanga: "He is a bhikkhu because he has abandoned defilements; or because he has abandoned defilements without limitation" (odhiso kilesānam pahānē bhikkhu; anodhiso kilesānam pahānābhikkhu).

8. "Gains enthusiasm for the goal, gains enthusiasm for the Dham-ma" (labhati atthavedam labhati dhammavedam).

Comy.: "When reviewing (paccavekkhato)* the abandonment of the defilements and his unwavering confidence, strong joy arises in the Non-returner in the thought: 'Such and such defilements are now abandoned by me.' It is like the joy of a king who learns that a rebellion in the frontier region has been quelled."

Enthusiasm (veda). According to Comy., the word veda occurs in the Pāli texts with three connotations: 1. (Vedic) scripture (gantha), 2. joy (somanassa) 3. knowledge (ñāṇa) "Here it signifies joy and the knowledge connected with that joy" (somanassañca somanassa-sampayuttañānñaca).

Attha (rendered here as i'goal') and dhamma are a frequently occurring pair of terms obviously intended to supplement each other. Often they mean 'letter (dhamma) and spirit (or meaning; attha)' of the Doctrine; but this hardly fits here. These two terms occur also among the four kinds of Analytical Knowledge (patisambhidā-ñana); or Knowledge of (doctrinal) Discrimination. Atthapatisambhidā is explained as the discriminative knowledge of "the result of a cause"; while dhamma-patisambhidā is concerned with the cause or condition. The Comy. applies now the same interpretation to our present textual passage, saying: "Attha-vade is the enthusiasm arisen in him who reviews this unwavering confidence; dhamma-veda is the enthusiasm arisen in him who

^{* &#}x27;Reviewing' (paccavekkana) is a commentarial term, but is derived, apart from actual meditative experience, also from a close examination of Sutta passages as our present one. 'Reviewing' may take place immediately after attainment of the Jhānas, or of the Paths and Fruitions (e.g. the last sentence of § 14), or as a reviewing of the defilements abandoned (as in § 10; or those remaining. See Visuddhi Magga Ch. XXII Transl. by Ñāṇamoli, p. 789).

reviews 'the abandonment of the defilements in part,' which is the cause of that unwavering confidence." Hence the two terms refer to "the joy that has as its object the unwavering confidence in the Buddha, and so forth; and the joy inherent in the knoweldge (of the 'abandonment); somanassa-maya nāna."

Our rendering of attha (Skr: artha) by 'goal' is supported by Comy.: "The unwavering confidence is called attha because it has to be reached (araniyāto), i.e. to be approached (upagantabbato)," in the sense of a limited goal, or resultant blessing.

- Cf. Anguttara Nik., Pañcaka, Sutta:... tasmim dhamme atthapaṭisamvedī ca hoti dhammapaṭisamvedī ca; tassa atthapaṭisamvedino
 dhammapaṭisamvedino pāmojjam jāyati... from here this text continues, as our present Discourse, with the arising of joy (or
 rapture); (pīti) from gladness (pāmojja). Attha and dhamma refer
 here to the meaning and text of the Buddha word.
- 9. The Pāli equivalents for this series of terms are:* 1. pāmojja, (gladness), 2. pīti (joy, or rapture), 3. passadhi (tranquillity), 4. sukha (happiness), 5. samādhi (concentration). The Nos. 2, 3, 5 are Factors of Enlightenment (bojjhanga). The function of tranquillity is here the calming of any slight bodily and mental unrest resulting from rapturous joy, and so transforming the latter into serene Happiness followed by meditative absorption. This frequently occurring passage illustrates the importance given in the Buddha's Teaching to happiness as a necessary condition for the attainment of concentration and of spiritual progress in general.
- 10. "Of such virtue, such concentration, such wisdom" (evam-sīlo evam-dhammo evam-pañño). Comy.: "This refers to the (three) categories (of the Eightfold Path), namely, Virtue, Concentration and Wisdom (sīla-, samādhi-, and paññā-kkhandha), as-sociated (here) with the Path of Non-returning." Comy. merely refers dhammo to the Path-category of Concentration (samādhi-kkhandha). Sub Comy. quotes a parallel passage "evam-dhammā

^{*}Here the noun forms are given, while the original has, in some cases, the verbal forms.

- te Bhagavanto ahesum," occurring in Mahāpadāna Sutta (Dīgha 14), Acchariya-abbhuta dhamma Sutta (Majjh. 123) and in Nālanda-Sutta of the Satipaṭṭhāna-Samyutta. The Dīgha Comy. explains by samādhi-pakkha-dhammā, "mental state belonging to concentration."
- 11. "No obstacle" i.e. for the attainment of the Path and Fruition (of Sainthood), says Comy. For a Non-returner who has eliminated the Fetter of Sense-desire, there is no attachment to tasty food.
- 12. "With a mind of loving-kindness" (mettā-sahagatena cetasā). This, and the following, refers to the four Divine Abidings (brahma-vihāra). On these see THE WHEEL, Nos. 6 & 7.
- 13. "He understands what exists, what is low, what is excellent" (so 'atthi hīnam atthi panītam...' pajānati).

Comy.: "Having shown the Non-returner's meditation on the Divine Abidings, the Blessed One now shows his practice of Insight (vipassanā), aiming at Sainthood (arahatta); and he indicates his attainment of it by the words. "He understands what exists," etc. This Non-returner, having arisen from the meditation on any of the four Divine Abidings, defines as 'mind' *(nāma)* those very states of the Divine Abidings and the mental factors associated with them. He then defines as 'matter' (rūpa), the Heart Base (hadaya-vatthu) being the physical support (of mind), and the four elements which, on their part, are the support of the Heart Base: in that way he defines as 'matter' the elements and the corporeal phenomena derived from them *(bhūtupādāyadhamma)*. When defining 'mind and matter' in this manner, "he understands what exists" (atthi idan'ti; lit.: 'There is this'). Hereby a definition of the Truth of Suffering has been made.

"Then, in comprehending the Origin of that suffering, he understands "what is low." Thereby the Truth of the Origin of Suffering has been defined. Further, by investigating the means of giving it up, he understands what is excellent. Hereby the Truth of the Path has been defined."

14. "...and what escape there is from this (whole) field of perception" (atthi uttari imassa sañnāgatassa nissaranam).—Comy.: "He knows,

There is Nibbāna as an escape beyond that perception of the Divine Abidings attained by me.' Hereby the Truth of Cessation has been defined."

- 15. Comy.: "When by insight-wisdom (vipassanā-paññā), he thus knows the four Truths in these four ways (i.e. what exists, etc.); and when he thus sees them by path-wisdom (magga-paññā)."
- 16. Kāmāsava bhavāsava avijjāsava— The mention of liberation from the Cankers (āsava) indicates the monk's attainment of Sainthood (arahatta) which is also called 'exhaustion of the cankers' (āsavakhaya).
- 17. "Bathed with the inner bathing" (sināto antarena sinānena). According to the Comy., the Buddha used this phrase for rousing the attention of the brahmin Sundarika-Bhāradvā-ja who was among the assembly, and was a believer in purification by ritual bathing. The Buddha foresaw that, if he were to speak in praise of "purification by bathing," the brahmin would feel inspired to take ordination under him and finally attain to Sainthood.
 - 18. Bhāradvāja was the clan name of the brahmin. Sundarika was the name of the river to which that brahmin ascribed purifying power. See also the 'Sundarika-Bhāradvāja Sutta' in the Sutta-Nipāta.
 - 19. Based on Bhikkhu Ñāṇamoli's version, with a few alterations.
 - 20. These three are fords; the other four are rivers.
 - 21. The text has *Phaggu* which is a day of brahminical purification in the month of Phagguna (February-March). Nāṇa-moli translates 'Feast of Spring.'
 - 22. Uposatha.
 - 23. "Tis here, brahmin, that thou shouldst bathe."— Comy.: i.e., in the Buddha's Dispensation, in the waters of the Noble Eightfold Path.

In the "Psalms of the Sisters" (Therigāthā), the nun Puṇṇi-kā speaks to a brahmin as follows:

Noble Ones, is unskilled in the Dhamma of the Noble Ones, untrained in the Dhamma of the Noble Ones, taking no account of the good men, unskilled in the Dhamma of the good men, untrained in the Dhamma of the good men, looks upon form as self, or self as possessed of form, or form as in self, or self as in form, He looks upon feeling as self, or self as possessed of feeling, or feeling as in self, or self as in feeling. He looks upon perception as self, or self as possessed of perception, or perception as in self, or self as in perception. He looks upon formations as self, or self as possessed of formations, or formations as in self, or self as in formations. He looks upon consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness. That is how, monks, one is drawn into present things.

And how, monks, is one not drawn into present things? Herein, monks, an instructed Noble disciple who takes into account the Noble Ones, skilled in the Dhamma of the Noble Ones, trained in the Dhamma of the Noble Ones, taking into account the good men, skilled in the Dhamma of the good men, trained in the Dhamma of the good men, does not look upon form as self, or self as possessed of form, or form as in self, or self as in form. He does not look upon feeling as self.... He does not look upon perception as self.... He does not look upon formation as self.... He does not look upon consciousness as self, orself as possessed of consciousness or consciousness as in self or self as in consciousness. That is how, monks, one is not drawn into present things'.

'Let one not trace back the past'

(..as above...)

Him the Tranquil Sage has called—

shall preach to you the summary and the exposition of the Ideal Lover of Solitude.

Thus spoke the Exalted One. Delighted, those monks rejoiced in what the Exalted One had said.

INTRODUCTION TO THE RATTHAPĀLA SUTTA

The story of Ratthapāla, the young aristocrat of the Kuru clan who vowed that he would die if his parents refused him permission to go forth into the homeless life under the Enlightened One, is told with a simplicity and directness that comes straight from the heart of the Buddhist experience. Himself a stranger to the world of suffering, he understood the perils inherent in sensory attachments and material possessions on hearing the Master's Teaching alone. By strenuous effort he gained Arahantship, and it was only then that he revisited his parents' home a solitary bhikkhu unknown to all but the slave woman who had been his nurse. There is a curious parallel between her recognition of him by his hands, feet and voice, and the way in which Odysseus was recognised by his old nurse when she washed his feet.

This is an Odyssey of the spirit in brief: a tale of heroic renunciation without any of the conventional panoply of heroism. In Raṭṭhapāla's testimony we feel the depth of the realisation that moved him to hold the world as nothing, and the peace and assurance he found in his attainment of the Further Shore beyond the perilous ocean of saṁsāra. His words to the aged king speak to us across the centuries with an extraordinary power. They carry a vital message for the pleasure-intoxicated yet fear-haunted world of today.

RATTHAPĀLA SUTTA

- 1. Thus have I heard. On one occasion when the Blessed One was wandering in the Kuru country together with a large community of bhikkhus, he eventually arrived at Thullakotthita, a town of the Kurus.
- 2. The Brahmin householders of Thullakotthita heard this: "The ascetic Gotama, a son of the Sakyans who went forth from a Sakyan clan, it seems, has been wandering in the Kuru country with a large community of bhikkhus and has come to Thullakotthita. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he

is accomplished (araham) and fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable guide of men to be tamed, teacher of gods and men, enlightened, blessed. He describes this world with its gods, its Māras, and its Brahmā divinities, this generation with its ascetics and brahmins, with its princes (by divine right) and its men, which he himself realised through direct knowledge. He teaches a doctrine (dhamma) that is good in the beginning, good in the middle, and god in the end, both in the spirit and in the letter. He proclaims the Holy Life, altogether perfect and pure. It is good indeed to see such Accomplished Ones."

- 3. Then the Brahmin householders of Thullakotthita went to the Blessed One, and drawing near, some respectfully saluted Him and sat on one side; some exchanged friendly greetings with the Blessed One and, after the customary words of friendship and civility, sat aside; some, before taking their seats, extended their hands with palms together towards the Blessed One; some announced their names and families to Him before sitting down; whilst others sat down in silence.
- 4. When they were seated, the Blessed One instructed, urged roused and encouraged them with talk on the Teaching (dhamma).
- 5. Now at that time a clansman called Ratthapāla, the son of the leading clan in the same Thullakotthita, was sitting in the assembly. Then it occurred to him; "As I understand the Teaching given by the Blessed One, it is not possible, while living in a household, to lead the Holy Life as utterly perfect and pure as a polished shell. Suppose I were to shave off my hair and beard, put on the yellow cloth, and go forth from the home life into homelessness?"
- 6. Then the Brahmin householders of Thullakotthita, having been instructed, urged, roused and encouraged by the Blessed One with talk on the Teaching, and delighting in his words and agreeing, rose from their seat and after paying homage to him, they departed, keeping their right sides towards him.

7. Soon after they had gone,² Ratthapāla the clansman went to the Blessed One, and after paying homage to him, sat down at one side. Then he said to the Blessed One: "Venerable Sir, as I understand the Teaching given by the Blessed One, it is not possible, while living in a household, to lead the Holy Life as utterly perfect and pure as a polished shell. Venerable Sir, I want to cut off my hair and beard, put on the yellow cloth, and go forth from the home life into homelessness. May I receive the Going Forth³ under the Blessed One, may I receive the Full Adminission?"⁴

"Have you your parents' permission, Ratthapāla, to go forth from the home life into homelessness?" 5

"No, Venerable Sir, I have not."

"Perfect Ones (Tathāgatas) do not give the Going Forth to a son without the parents' permission, Raṭṭhapāla."

"Venerable Sir, I shall see to it that my parents permit me to go forth from the home life into homelessness."

8. Then the clansman Ratthapāla rose from his seat, and after paying homage to the Blessed One, he left keeping his right side towards him. He went to his parents and said to them; "Mother and father, as I understand the Teaching given by the Blessed One, it is impossible, while living in a household, to lead the Holy Life as utterly perfect and pure as a polished shell. I want to shave off my hair and beard, put on the yellow cloth, and go forth from the home life into homelessness. Give me permission to go foth from the home life into homelessness."

When he had said this his parents replied: "Dear Ratthapāla, you are our only son, dear and beloved: you have been nurtured in comfort, brought up in comfort. You know nothing of suffering, dear Ratthapāla. Even in case of your death, only unwillingly we should lose you. But while you are still living, how should we give you our permission to go forth from the home life into homelessness?"

For the second time.... For the third time the clansman Ratthapāla said to his parents: "Mother and father, ... Give me permission to go forth from the home life into homelessness."

For the third time his parents replied: "Dear Ratthapāla,.... But while you are still living, how should we give you our permission to go forth from the home life into homelessness?"

- 9. Then, not receiving his parents' permission for the Going Forth, the clansman Ratthapāla lay dow there on the bare floor (and said), "Right here I shall either die or get the Going Forth.
- 10. Then the clansman Raṭṭhapāla's parents said to him: "Dear Raṭṭhapāla, you are our only son, dear and beloved; you have been nurtured in comfort, brought up in comfort. You know nothing of suffering, dear Raṭṭhapāla. Get up, dear Raṭṭhapāla, eat, drink and amuse yourself. While eating, drinking and amusing yourself, you can enjoy sense-pleasure and do meritorious deeds. Even in case of your death, only unwillingly we should lose you. But while you are still living, how should we give you our permission to go forth from the home life into homelessness?"

When this was said that clansman Ratthapala was silent.

For the second time For the third time his parents said to him: "Dear Ratthapāla, you are our only son ...how should we give you our permission to go forth?"...

For the third time Ratthapāla was silent.

11. Then the clansman Ratthapāla's friends went to him and said; "Dear Ratthapāla, you are the only son of your parents, dear and beloved; you have been nurtured in comfort, brought up in comfort. You know nothing of suffering, dear Ratthapāla. Get up, dear Ratthapāla, eat, drink and amuse yourself. While eating, drinking and amusing yourself, you can enjoy sense-pleasures and do meritorious deeds. Your parents do not permit you to go forth from the home life into homelessness. Even in case of your death, your parents would lose you only unwillingly. But while you are still living, how should they give you their permission to go forth from the home life into homelessness?"

When this was said, the clansman Ratthapala was silent.

For the second time..: For the third time his firends said to him; Dear Ratthapāla, you are the only son ...how should they give you their permission to go forth from the home life into homelessness?"

For the third time Ratthapāla was silent.

- 12. Then Ratthapāla's friends went to his parents and said to them: "Mother and father, this clansman Ratthapāla has lain down there on the bare floor (thinking), 'Right here I shall either die or get the Going Forth'. Now if you do not give him your permission to go forth from the home life into homelessness, he will die there. But if you give him your permission, you will see him after he has gone forth. And if he does not enjoy the Going Forth, what else will he do than return here? So give him your permission to go forth from the home life into homelessness."
- 13. "Then we give the clansman Ratthapāla our permission to go forth from the home life into homelessness. But when he has gone forth, he must visit his parents."

So Ratthapāla's friends went to him and told him: "Get up, dear Ratthapāla, your parents have given you their permission to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents."

- 14. The clansman Ratthapāla then got up, and when he had regained strength, he went to the Blessed One, and after paying homage to him, sat down at one side. When he had done so, he said: "Venerable Sir, I have my parents' permission to go forth from the home life into homelessness. May the Blessed One let me go forth." So the clansman Ratthapāla received the Going Forth under the Blessed One, and he received the Full Admission.
- 15. Then soon after the Venerable Ratthapāla's Full Admisssion, when he had been fully admitted a fortnight, the Blessed One, having stayed at Thullakotthita as long as he chose, set out on tour to Sāvatthī. Wandering by stages, he arrived at Sāvatthī and stayed there in Jeta's Grove, in Anāthapin-dika's Park.

16. Meanwhile the Venerable Ratthapāla lived alone and secluded, diligent, ardent and resolute. And the goal for the sake of which clansmen go forth from the home life into homelessness, that highest perfection of the Holy Life, before long he came to know directly, in that very life, realizing it for himself, entering upon it and abiding in it: "Birth has ceased, the Holy life has been lived, completed is the task and nothing further remains after this," thus he knew.

And the Venerable Ratthapāla was one of the Accomplished Ones (Arahant).7

17. Then the Venerable 'Ratthapāla went to the Blessed One, and after paying homage to him, sat down at one side. Then he said: "Venerable Sir, I wish to see my parents, if I have the Blessed One's permission."

Then the Blessed One, penetrating mentally the mind of the Venerable Ratthapāla, knew thus: "The clansman Ratthapāla is incapable of forsaking the training and reverting to what he has abandoned," and he told him, "Do now, Ratthapāla, what you think fit at this time."

- 18. The Venerable Ratthapāla rose from his seat, and after paying homage to the Blessed One, he departed keeping his right side towards him. Then he set his resting place in order, and taking his bowl and (outer) robe, he set out to go to Thullakotthita. Wandering by stages, he eventually arrived at Thullakotthita. There he lived in King Koravya's Migacira Garden.⁸ Then when it was morning, he dressed, and taking his bowl and (outer) robe, went into Thullakotthita for alms. As he was wandering from house to house he came to his own father's house.
- 19. Now on that occasion the Venerable Ratthapāla's father was sitting in the hall of the central door having his hair dressed. He saw the Venerable Ratthapāla coming in the distance, and seeing him, he said: "Our only son, so dear and precious to us, was made to go forth by these monkish shavelings." Then the Venerable Ratthapāla received neither alms nor polite refusal¹¹ at his own father's house, and instead he got only abuse.

- 20. Now at that time a slave woman belonging to one of the Venerable Ratthapāla's relations, was about to throw away some stale porridge. (Seeing this,) the Venerable Ratthapāla spoke to her: "Sister, if that is to be thrown away, then pour it in my bowl here."
- 21. While she was doing so, she recognized characteristic features of his hands and feet and of his voice. Thereupon she went to his mother and said: "If it please you, my lady, you should know that my lord's son Ratthapāla is back."

"Oh, indeed? If you speak the truth, you are a slave woman no more?"

Then the Venerable Ratthapāla's mother went to his father and said: "If it please you, householder, you should know that they say the clansman Ratthapāla is back!"

22. Just then the Venerable Ratthapāla was eating the stale porridge by the wall of a certain (shelter). His father went to him and said: "Ratthapāla, my dear, surely there is...¹⁴ and you will be eating stale porridge! Is there not your own home to go to?"

"Where, householder, is there a home for us who have gone forth from the home life into homelessness? We are homeless ones, householder. We did come to your home, householder, but we got neither alms nor polite refusal, only abuse we got.?"

"Come, Ratthapāla dear, let us go to the house."

"Enough, householder, I have finished my meal for the day.

23. "Then Ratthapāla dear, accept to-morrow's meal."

The Venerable Ratthapāla accepted in silence.

24. Knowing that his son had accepted, Ratthapāla's father went back to his own house. There he had a large heap made of gold coins and bullion and had it hidden by screens. Then he told the Venerable Ratthapāla's former wives: "Come, daughters-in-law, dress yourselves up in the way in which Ratthapāla used to hold you most dear and beloved."

- 25. When the night was ended, the Venerable Ratthapāla's father had good food of various kinds prepared in his own house, and he had the time announced to the Venerable Ratthapāla, "It is time, dear Ratthapāla, the meal is ready."
- 26. Then, in the morning, the Venerable Ratthapāla dressed, and taking his bowl and (outer) robe, he went to his father's house, and sat down on the seat made ready.
- 27. Then his father had the pile of gold coins and bullion uncovered and said: "This, Ratthapāla dear, is your mother's wealth, this other your father's and that is your ancestral wealth. Ratthapāla dear, you can use the wealth and make merit. Come then, renounce the training, return to what you have abandoned, use the wealth and make merit!"
- 28. "Householder, if you would do my bidding, then have this pile of gold coin and bullion loaded on carts and carried away to be dumped in the River Ganges in mid-steam. And why (should you do so)? Because, householder, it will be for you a source of sorrow and lamentation, pain, grief and despair."
- 29. Then the Venerable Ratthapāla's former wives clasped both his feet, saying to him, "What are they like, young master, the nymphs for the sake of which you lead the Holy Life?"

'We do not lead the Holy Life for the sake of Nymphs, sisters."

"The young master Ratthapāla calls us 'Sister's' they cried, and they fell down fainting on the spot.

30. Then the Venerable Ratthapāla told his father, "House-holder, if there is a meal to be given, then give it. Do not harrass us."

"Eat then, dear Ratthapāla, the meal is ready."

31. Then with his own hands the Venerable Ratthapāla's father served and satisfied him with sumptuous food, solid and soft. When the Venerable Ratthapāla had eaten and had withdrawn his hand from the bowl, he stood up and uttered these stanzas:

32. "Behold a puppet here pranked out, A body built up out of sores, Sick, and much object for concern, Where no stability abides

Behold a figure here pranked out, With jewelry and earrings too, A skeleton wrapped up in skin, Made creditable in its clothes.

Its feet adorned with henna dye And powder smeared upon its face, It may beguile a fool, but not A seeker of the Further Shore.

A filthy body, decked without, Like a new-painted unguent pot; It may beguile a fool, but not A seeker of the Further Shore.

The deer-hunter sets well the snare, But yet the deer springs not the trap; We ate the bait, and we depart, Leaving the hunters to lament."

- 33. When the Venerable Ratthapāla had spoken these stanzas while standing, he then went to the King Koravya's Migacira Garden and sat down at the root of a tree to pass the day.
- 34. Then King Koravya addressed his gamekeeper: "Good gamekeeper, get the Migacira Garden tidied up, so that we may go to the pleasure garden to see a pleasing spot."

"Yes, sire" the gamekeeper replied.

35. Now while he was having the Migacira Garden tidied up, he saw the Venerable Ratthapāla seated at the root of a tree to pass the day. On seeing him he went to King Koravya and told him: "Sire, the Migacira Garden has been tidied up. But a clansman called Ratthapāla is there, the son of the leading clan in this same Thullakotthita, of whom you have always spoken highly, he is seated at the root of a tree to pass the day."

"Then, good gamekeeper, enough of the pleasure garden for today. We shall now pay respect to that Master Ratthapā-la."

36. And he further said, "Give away all the solid and soft food that has been prepared!" Then King Koravya had a number of state carriages got ready and mounting one of them, he drove out from Thullakotthita with the full pomp of royalty to see the Venerable Ratthapāla. He drove thus as far as the road was passable for carriages, and then he got down from his carriage and with a following of the highest officials he went on foot to where the Venerable Ratthapāla was. He exchanged greetings with the Venerable Ratthapāla, and when the courteous and amiable talk was finished, he stood at one side. Then he said: "Here is an Elephant rug. Let Master Ratthapāla be seated on it."

"There is no need, great king. Sit down. I am sitting on my own mat."

King Koravya sat down on a seat made ready, and having done so, he said:-

- 37. "Master Ratthapāla, there are four kinds of loss. After undergoing these losses, some people here shave off hair and beard, put on the yellow cloth and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of property, and loss of relatives."
- 38. "And what is loss through ageing? Here someone is old, aged, burdened with years, advanced in life, and come to the last stage. He considers thus, 'I am old, aged, burdened with years, advanced in life, and come to the last stage. It is no more possible for me to acquire unacquired possessions or to increase possessions already acquired. Suppose I were to shave off my hair and beard, put on the yellow cloth and go forth from the home life into homelessness?" So he who has undergone that loss through ageing, shaves off hair and beard, puts on the yellow cloth and goes forth from the home life into homelessness. This is called the loss through ageing. But Master Ratthapāla is still young, black-haired,

endowed with the blessing of youth, in the prime of life. There is none of this loss through ageing for Master Ratthapāla, What has Master Ratthapāla known or seen or heard that he has gone forth from the home life into homelessness?

- 39. "And what is loss through sickness? Here someone is afflicted with sickness, is suffering and gravely ill. He considers thus, 'I am afflicted with sickness, I am suffering and gravely ill. It is no more possible for me to acquire.... Suppose... I were to go forth from the home life into homelessness?" So he who has undergone this loss through sickness... goes forth from the home life into homelessness. This is called the loss through sickness. But Master Ratthapāla has now no affliction or ailment, having a good digestion that is neither too cool nor too warm but medium. There is none of this loss through sickness for Master Ratthapāla known or seen or heard that he has gone forth from the home life into homelessness?"
- 40. "And what is loss of property? Here someone is rich with great wealth and great property. Gradually these properties of his dwindle away. He considers thus, 'Formerly I was rich with great wealth and great property. Gradually those properties of mine have dwindled away. It is no more possible for me to acquire unacquired possessions or to increase possessions already acquired. Suppose... I were to go forth from the home life into homelessness?" So he who has undergone this loss of property... goes forth from the home life into homelessness. This is called loss of property. But Master Ratthapāla is the son of the leading clan in this same Thullakotthita. There is none of this loss of property for Master Ratthapāla. What has Master Ratthapāla known or seen or heard that he has gone forth from the home life into homelessness?"
- 41. "And what is loss of relations? Here someone has many friends and companions, relatives and kin. Gradually these relatives of his dwindle way. He considers thus, 'Formerly I had many friends and companions, relatives and kin. Gradually those relatives of mine have dwindled away. It is no more possible for me to acquire unacquired possessions or to in-

crease possessions already acquired. Suppose I were to cut off my hair and beard, put on the yellow cloth and go forth from the home life into homelessness?" So he who has undergone that loss of relatives, shaves off hair and beard puts on the yellow cloth and goes forth from the home life into homelessness. This is called loss of relatives. But Master Ratthapāla has many firends and companions, relatives and kin in this same Thullakotthita. There is none of this loss of relatives for Master Ratthapāla. What has Master Ratthapāla known or seen or heard that he has gone forth from the home life in to homelessness?"

- 42. "These, Master Ratthapāla, are the four kinds of loss, undergoing which some people here shave off hair and beard, put on the yellow cloth and go forth from the home life into homelessness. Master Ratthapāla has none of these. What has he known or seen or heard that he has gone forth from the home life into homelessness?"
- 43. "Great King, there are four Summaries of the Teaching (dhammuddesa), which have been given by the Blessed One who knows and sees, who is accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness. What are the four?"
- 44. "'(Life in any) world is unstable, it is swept away': this is the first Summary of the Teaching given by the Blessed One who knows and sees, who is accomplished and fully enlightened. Knowing and seeing and hearing it, I went forth from the home life into homelessness.
- 45. "(Life in any) world has no shelter and no protector': This is the second Summary of the Teaching given....
- 46. "'(Life in any) world has nothing of its own; it has to lead all and pass on': this is the third Summary of the Teaching given..."
- 47. "'(Life in any) world is incomplete, is insatiate and the slave of craving': this is the fourth Summary of the Teaching given by the Blessed One who knows and sees, who is accomplished and fully enlightened. Knowing and seeing and

hearing it, I went forth from the home life into homelessness.¹⁵

- 48. "These, great King are the four Summaries of the Teaching given by the Blessed One who knows and sees, who is accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness."—
- 49. "(Life in any) world is unstable, it is swept away' was what Master Ratthapāla said; but how should the meaning of that statement be understood?—"

"What do you think about this, Great King: When you were twenty years old and twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert bowman, an expert swordsman, strong in thigh and arm, sturdy and proficent in warfare?"—

"Certainly, Master Ratthapāla, at the age of twenty and twenty-five years, I was an expert rider of elephants...sturdy and proficient in warfare; sometimes I thought that I had superhuman strength. I saw none who could equal me in strength."—

"And now, great King, what do you think: are you still so strong in thigh and arm, sturdy and proficient in warfare?"—

"No, Master Ratthapāha. Now I am old, aged, burdened with years, advanced in life, and have come to the last stage; my years have turned eighty. Sometimes I mean to put my foot here and I put it elsewhere."—

"It was on account of this, great King, that the Blessed One who knows and sees, who is accomplished and fully enlightened, said, (Life in any) world is unstable, it is swept away' and when I knew and saw and heard that, I went forth from the home life into homelessness."—

"It is wonderful, Master Ratthapāla, it is marvellous, how well that has been expressed by the Blessed One who knows and sees, who is accomplished and fully enlightened: ('Life in any) world is unstable, it is swept away,' for so it is indeed!

50. "Master Ratthapāla, there are in this court elephant troops and cavalry and chariot troops and infantry, which will serve to subdue any threat to us. Now Master Ratthapāla has said that ('Life in any) world has no shelter and no protector'. How should the meaning of that statement be understood?"

"What do you think about this, great King: have you any chronic illness?"—

"I have a chronic wind sickness, Master Ratthapāla. Sometimes my friends and companions, my relatives and kin, stand round me (thinking): "Now King Koravya is about to die, now King Koravya is about to die."—

"Now, great King, what do you think: can you have it thus with your friends and companions, your relatives and kin: Come my good friends and companions, my relatives and kin! Let all of you present share out this pain, so that my feeling of pain should be less?' or do you have to experience that feeling of pain all by yourself alone?"—

"No, Master Ratthāpala, I cannot have it thus (that my friends and companions, my relatives and kin, share out my feeling of pain), but I have to experience my pain all by my-self alone."—

"It was on account of this, great King, that the Blessed One who knows and sees, who is accomplished and fully enlightened, said. (Life in any) world has no shelter and no protector, and when I knew and saw and heard that, I went forth from the home life into homelessness."—

"It is wonderful, Master Ratthapāla, it is marvellous how well that has been expressed by the Blessed One . . . '(Life in any) world has no shelter and no protector', for so it is indeed!"

51." Master Ratthapāla, there is in this court ample gold coin and bullion stored away both in the ground and above it. Now Master Ratthapāla has said that '(Life in any) world has nothing of its own, it has to leave all and pass on'. How should the meaning of this statement be understood?"—

"What do you think about this, great King: you are now furnished and endowed with the five fields of sensual desires and enjoy them. But can you have it thus of the life to come. 'May I be likewise furnished and endowed with these five fields of sensual desires and enjoy them!', or will others take over this property, while you will have to pass on according to your actions?"—

"I cannot have it thus... Master Ratthāpala. On the contrary, others will take over this property while I shall have to pass on according to my actions."—

"It was on account of this, great King, that the Blessed One... said," (Life in any) world has nothing of its own, it has to leave all and pass on, and when I knew and saw and heard that, I went forth from the home life into homelessness."—

"It is wonderful, Master Ratthapāla . . . how well that has been expressed by the Blessd One . . . '(Life in any) world has nothing of its own, it has to leave all and pass on', for so it is indeed!

52. "(Life in any) world is incomplete, is insatiate and the slave of craving, was what Master Ratthapāla said; but how should the meaning of that statement be understood?"—

"What do you think, great King; do you live in this prosperous Kuru country as its ruler?"— "Yes, Master Rahttapāla, I do."—

"What do you think about this, great King? If a trust-worthy and reliable man came to you from the east and said, 'Please to know, great King, that I come from the east, and there I saw a large country, powerful and rich, very populous and crowded with men. There are plenty of elephant troops there, plenty of cavalry, plenty of chariot troops and plenty of infantry; there is plenty of ivory there, and plenty of gold and bullion both unworked and worked, and there are plenty of women for wives. With such and such a force you can conquerit. Conquerithen, great King!" What would you do?"—"We should conquer it and live there as its ruler, Master Ratthapāla."—"What do you think about this, great King! If a trustworthy and reliable man came to you from the west...

from the north...from the south, and there I saw a large country....Conquer it, great King! What would you do?"—"We should conquer it, too, and live there as its ruler, Master Ratthapāla."

"It was on account of this, great King, that the Blessed One who knows and sees, who is accomplished and fully enlightened, said, '(Life in any) world is incomplete, is insatiate and the salve of craving', and when I knew and saw and heard that, I went forth from the home life into homelessness"—

"It is wonderful, Master Ratthapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, who is accomplished and fully enlightened; (Life in any) world is incomplete, insatiate and the slave of craving, for so it is indeed!"

- 53. That is what the Venerable Ratthapāla said and having thus spoken, he said further:
- 54. 1. "I see men wealthy in the world who yet Give not, from ignorance, they gathered riches But greedily will hoard away their wealth. Through longing for still further sensual pleasures.
 - 2. A king who by his force conquered the earth And even lords the land the ocean bounds, Is yet unsated with the sea's near shore And hungers for its further shore as well.
 - Most other men as well, not just a king, Encounter death with craving unabated;
 With plans still incomplete they leave the corpse;
 Desires remain unsated in the world.
 - 4. His relatives lament him, rend their hair, Crying 'Ah me! Alas! Our love is dead!"
 Then bear away the body warpped in shrouds, To place it on a pyre and burn it there.

- 5. Clad in a single shroud, he leaves behind His property, impaled on stakes he burns, And as he died, no relatives or kin Or friends could offer refuge to him here.
- 6. The while his heirs annex his wealth, this being Must now arise according to his deeds; And as he dies nothing can follow him: Nor child nor wife nor wealth nor royal estate.
- 7. Longevity is not acquired with wealth, Nor can prospertity banish old age; Short is this life, as all the sages say, Eternity it knows not, only change.
- 8. The rich man and the poor man both shall feel (Death's) touch, as do the fool and sage alike; But while the fool lies stricken by his folly, No sage will ever tremble at the touch.
- Better than wealth is understanding, then,
 By which the final goal can here be gained;
 For, doing evil deeds in many lives,
 Men fail, through ingnorance, to reach the goal.
- 10. As one goes to the womb and to another world, Renewing the successive round, so others With no more understanding, trusting him, Go also to the womb and to another world.
- 11. Just as a robber caught in burglary, An evil-doer, suffers for his deed, So people after death, in the next world, The evil-doers, suffer for their deeds.
- 12. Sense-pleasures, varied, sweet, delightful, In many different ways disturb the mind. Seeing the peril in these sensual joys. O King! I chose to lead the homeless life.
- 13. As fruits fall from the tree, so also men, Both young and old, fall when this body breaks, Seeing this too, I have gone forth, O King! Better by far is the monk's life assured."¹⁷

Notes

- 1. Ratthapāla was later included by the Buddha in the roll of his foremost disciples (etad agga; see Anguttara Nikāya, Ekaka nipāta, 'The Ones').
- 2. Ratthapāla waited until the others had left as he feared that the relatives and friends of his family who were among the visitors, would disapprove of his wish for ordination and try to prevent it, because he was the only son of his parents. (Comy.)
- 3. The Going Forth (pabbajja) is the entry into monk life by receiving the first ordination as a Novice (sāma nera).
- 4. Full Admission (upasampada) is the higher ordination as a Bhikkhu.
- 5. After the ordination of his son Rāhula, the Buddha, at his father's request, did not give ordination without the parents' consent.
- 6. Here, many editions of the Pāli text insert the following:

"Come, dear Ratthapāla, eat, drink and amuse yourself! While eating, drinking and amusing yourself, you can enjoy sense-pleasures and do meritorious deeds."

Replacing the first word "Come" by "Getup," this sentence appears in the §§10 and 11. The Burmese Sangāyanā Edition omits it in §8 and motivates that ommission by pointing out (1) that the commentary does not give an explanation of this sentence at §8, but only at §10, (2) that this sentence is likewise omitted here in the close parallel to our passage in the story of Sudinna, in the Pārājika Pāli of the Vinaya.

7. The Commentary says that it was after twelve years that Ratthapāla attained Saintship (arahatta) and then asked for permission to visit his parents. The Discourse itself does not mention any period of time, except saying, as always in this stock passage, that he realised the goal "before long" (na cirass' eva). But the fact that the servant woman (see §20) did not recognize him by his appearance and face but

- only from certain characteristics and his voice, may well support the commentator's statement.
- 8. This garden (possibly a deer park) had been given by the king for the use of ascetics and monks who arrived at the place too late to proceed to a monastery. Ratthapāla did not wish to inform his parents of his arrival as he wanted to avoid any elaborate welcome, and therefore he preferred to stay for the night at that garden.
- 9. "In the hall of the central door": so also in Upāli Sutta; see 'The Wheel' No. 98/99, p. 68 note 38.
- 10. The commentary says that he felt resentment against the bhikkhus because he wrongly believed that they had callously prevented his son from visiting his parents for so many years.
- 11. On receiving a refusal, the bhikkhu, without waiting longer could pass on to another house on his alms round.
- 12. According to the commentary, she had been Ratthapāla's wet-nurse. As a slave woman, however, she did not dare to speak to Ratthapāla directly, but told her mistress about 'Ratthapāla's arrival.
- 13. Commentary: "In these high-class families it was regarded a unbecoming if ladies went outside of the house alone. Hence Ratthapāla's mother did not do so but went to see her husband.
- 14. "Surely there is..." (atthi nāma). According to the commentary, Ratthapāla's father was so overcome by grief that he could not complete his sentence and only exclaimed "Surely, there is...!" He may have wanted to say: Surely there is enough food and wealth in our house, "and you will be eating stale porridge!"
- 15. "Summaries of the Teaching" (dhammuddesa),—The Pāli text of these four terse maxims is as follows:
 - 1. Upanī yati loko addhuvo' ti.
 - 2. Attāno loko anabhissaro' ti.
 - 3. Assako loko, sabbam pahāya gamanī yan' ti.
 - 4. Uno loko atitto tanhadāso' ti.
- 16. "iddhimā' va", lit, as if possessed of magical power."

17. Apannakam sāmaññam eva seyyo. In the commentary to Majjh. No. 60, the term apannaka is explained as "not contrary (incontradictible, incontrovertible), doubtless, definitely acceptable" (see 'The Wheel' No. 98-99, p. 19).

Ratthapāla's Verses

From the "Songs of the Brethren" (Theragāthā) Translated by C.A.F. Rhys Davids

Full of high confidence I left the world And joined the Order of the Conqueror. Blameless my going forth has been, and free From debt I live on my allotted share.

Looking on sense-desires as fire alight, On gold and silver as a (noxious) knife, (On life) from entry in the womb as ill, And on the fearsome perils of the hells:—

Seeing, I say, great evils everywhere, Thereat was I with anguish sore beset. Then to me, pierced and wounded as I was, Came fourfold victory: o'er sense-desires, O'er rebirth, error, ignorance, Victory!

The Master has my fealty and love, And all the Buddha's bidding has been done, Low have I laid the heavy load I bore, Cause for rebirth is found in me no more.

The goal for which I bade the world farewell, And left the home to dwell where home was not. That highest Good have I accomplished, And every bond and fetter is destroyed.

(VV. 789-792)

The Ploughman

Thus have I heard. At one time the Blessed One was living in the Magadhan country at the village of Ekanālā. It was then sowing time, and Kasi (the 'ploughman') Bhāradvāja of the Brahman caste had as many as five hundred ploughs at

work. In the early morning the Blessed One dressed, and taking his bowl and outer robe, he went to where Kasi Bhāradvāja's work was in progress. It happened to be the occasion when the brahman was making a distribution of food. The Blessed One went to where the food was being distributed, and he stood at one side. The brahman, seeing him waiting for alms food, said:

'I plough, monk, and I sow, and having ploughed and sown, I eat. Do you, monk, likewise plough and sow, and having ploughed and sown, you shall eat.'

'I too plough, brahman, and I sow, and having ploughed and sown, I eat.'

"We see no yoke or plough or shoe or goad or oxen of Master Gotama's; yet Master Gotama has said "I too plough, brahman, and I sow, and having ploughed and sown, I eat." And then he addressed the Blessed One in stanzas:

You claim to be a ploughman, yet We see no ploughing that you do. Give answer therefore, sir, that we May recognize your ploughing.'

'My seed is faith, my rain control, My plough and yoke are understanding, My pole is conscience, mind is my tie, And mindfulness my shoe and goad.

Guarded in body as in speech
And modest in the use of food.
Truth is the reaping that I do,
Forbearance my unharnessing;
My harnessed ox is energy,
Which draws on to surcease of bondage,
Going to where no sorrow is
And never turning back again.
Such is the ploughing that I do;
It has the Deathless for its fruit.
Who does this ploughing will be freed
From every kind of suffering.'

Then Kasi Bhāradvāja had a large bronze bowl filled with milk rice and brought to the Blessed One: 'Let Master Gotama eat the milk rice. Master Gotama is a ploughman since he does the ploughing that has the Deathless for its fruit.'

'I cannot use rewards for singing songs;
Such is the law of seers. Enlightened Ones
Will not accept rewards for singing songs;
Such is their habit while their law prevails.
When a seer is free from taints, with conflicts stilled—
As you would say, "has reached the Absolute"*—
Then give him gifts with other thoughts in mind:
He is the field for those who would reap merit."

'Then whom shall I give this milk rice to, Master Gotama?'

"Brahman, in this world with its deities, its Māras and its Divinities, in this generation with its monks and brahmans, with its princes and men, I do not see anyone who could rightly digest this milk rice if he ate it, unless it were a Perfect One or a disciple of his. Therefore, brahman, throw the milk rice away where there is no green or drop it into water where there is no life."

Kasi Bhāradvāja the brahman dropped the milk rice into water where there was no life. As soon as it was dropped into the water it hissed and boiled and fumed and steamed. Just as a plough-shoe heated for a day and dropped into water would hiss and boil and fume and steam so did that milk rice. Then the brahman was awestruck and his hair stood on end. He went to the Blessed One and prostrated himself at his feet and said: 'Magnificent, Master Gotama... I wish to receive the Going Forth from Master Gotama and the Admis-

^{*}The omission of the negative 'na' before 'abhinandimsu' in the PTS ed. of the Majjh. Nikāya is not warranted by any of the oriental editions of the text.—As to the reaction of those monks, it is possible that they felt antagonized by the fact that some passages of that Discourse (Majjh. 1) are (perhaps intentionally so) very similar to characteristic phrasings in the Brhadaranyaka Upanisad (III,7.3; IV, 4.,5), though the Buddha's conclusions are the very opposite.

sion.'... And not long after... the Venerable Bhāradvāja became one of the Arahants.

(Sn. I, 4; S. VII. II)

Gotamaka

At one time the Exalted One was staying near Vesāli at the Gotama Cetiya. Then the Exalted One addressed the bhik-khus, saying, "Bhikkhus."

"Yes, Lord," replied those bhikkhus to the Exalted One. The Exalted One said:

"Bhikkhus, indeed I teach Dhamma by super-knowledge, not without super-knowlege.

"I teach Dhamma that is based on causality, not without causality.

"I teach Dhamma that is convincing and liberating,* not unconvincing.

"Since Dhamma is taught by super-knowledge, not without super-knowledge; Dhamma is taught based on causality, not without causality; Dhamma is taught convincing and liberating, not unconvincing,—there is good reason for exhortation, good reason for instruction.

"Well may you be glad indeed! Well may you be joyful! Well may you be pleased, (thinking:) 'A Buddha Perfected by Himself is the Exalted One! The Dhamma of the Exalted One is well-expounded! Well has the Sangha practised!" "**

(A.I. 275-276)

^{*} sappāṭihāriyam; Comy.: rejecting opposition, defeating antagonism. On this term, see also The Wheel 67/69 "Last Days of the Buddha," p. 95, note 30.

^{**} Alañca pana vo bhikkhave tuṭṭhiyā alaṁ attamanatāya alaṁ somanassāya: Sammāsambuddho Bhagavā, svākkhāto Bhagāvatā Dhammo, supaṭipanno Sangho.

And the bhikkhus were indeed satisfied and delighted with the words of the Exalted One.* While this instruction was spoken the thousand-fold universe shook.

If we consider that it was this Gotamaka Sutta which brought the impact of the great Mūlapariyāya Sutta to its fruition, we shall better understand if to this short text such a great power is ascribed that it is said to have been 'world-shaking.'

Against this background, the first part of the text will become clearer in its specific reference, as indicated in the Sub-Comy.: the Buddha, comprehending (abhiññāya) the mental attitude of those monks (i.e. their pride and hidden prejudices) preached to them the profound Mūlapariyāya Sutta with good reasons (sanidānam), namely for removing or counter-acting (sappatihāriyam) their defilements, especially their pride.

^{*} According to Comy., these monks were the same to whom, on an earlier occasion, the first Discourse of the Majjhima Nikāya, the *Mula-pariyāya Sutta*, had been addressed. The Comy., to that Sutta says that these monks had been Brahmans before their ordination, and as they could not comprehend that profound text, they were *not* gladdened by it and did *not* approve it. This is the only Sutta where, at the end, such a negative reaction by the monks is recorded.

These monks, in their pride, had doubted at that time, whether the Buddha in giving such an unintelligible teaching was actually a trustworthy guide to deliverance. But later their pride turned into humility and they regained confidence in the Master. When the Buddha knew of their change of heart and saw that their understanding had matured, he preached to them the present text, the Gotamaka Sutta. This time the monks gave their approval and while seated, they attained to Arahantship together with the fourfold Analytical Knowledge (patisambhidā).

