



ANGUTTARA NIKĀYA

Discourses of the Buddha

An Anthology

Part II

2

Translated by

Nyanaponika Thera

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ANGUTTARA NIKAYA

The Discourse Collection
in Numerical Order

An Anthology

Part II

Books Five to Eight

Translated by
Nyanaponika Thera

Society

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Further texts from the Book of the Eights and selections from the concluding Books Nine to Eleven will be published in a forthcoming Part III of this Anthology.

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ERRATA

- Page 2, line 7: *for his read is*
- „ 2, „ 13: *for Henco read Hence*
- „ 2, „ 9 *from below: for the read then*
- „ 4, „ 12: *for aboud read about*
- „ 6, „ 4 *from below: read with the*
- „ 18, „ 14: *for iving read living*
- „ 21, „ 4: *for stray read astray*
- „ 22, „ 5 *from below: for turned read turning*
- „ 30, „ 1 „ „ *for l. C. read l. c.*
- „ 30, „ 4 „ „ *for l. C. read l. c.*
- „ 31, „ 3: *for l. C. read l. c.*
- „ 34, „ 2 *from below: for nissaraṇā read nissaraṇā*
- „ 34, „ 1 „ „ *read Fruition of*
- „ 35, „ 5: *from below for wat read monastery*

Namo tassa Bhagavato Arahato Sammā—Sambuddhassa

ANGUTTARA NIKĀYA

The book of the Fives

1. Five Powers of Men in Higher Training

Monks, there are five Powers of one in Higher Training.¹ What five?

The trainer's power of faith, of shame, of moral dread, of energy, and of wisdom.

What is the power of faith? Herein, monks, a noble disciple has faith; he believes in the enlightenment of the Perfect One (Tathāgata): 'This indeed is this Blessed One, Holy, Fully Enlightened, endowed with (clear) vision and (pure) conduct, sublime, the knower of worlds the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed'.

What is the power of shame? Herein, monks, a noble disciple has shame: he feels shame of wrong behaviour in deeds, words and thoughts; he feels shame of anything evil and unwholesome.²

What is the power of moral dread? Herein, monks, a noble disciple has moral dread; he dreads wrong behaviour in deeds, words and thoughts; he dreads anything evil and unwholesome.²

What is the power of energy? Herein, monks, a noble disciple lives with energy set upon the abandoning of everything unwholesome and acquiring of everything wholesome; he is steadfast and strong in his efforts, not shirking his task in doing things that are wholesome.

What is the power of wisdom? Herein, monks, a noble disciple is wise; he is furnished with that wisdom which sees into the rise and fall (of phenomena), which is noble and penetrating, and leads to the complete destruction of suffering.³

These, monks, are the five Powers of those in Higher Training.

Hence, O monks, you should thus train yourselves: 'We will acquire the Powers of faith, shame, moral dread, energy and wisdom, possessed by those in Higher Training!' Thus should you train yourselves!

(V, 2)

2. Conditions of Good and Evil

So long, O monks, as *faith* exists in things (good and) wholesome⁴, the what is (evil and) unwholesome⁵ will not gain entry.⁶ But when faith (in the good) has vanished and disbelief (in the good) takes a hold and prevails, then what is unwholesome will gain entry.

So long, O monks, as *shame* exists in things (good and) wholesome, then what is (evil and) unwholesome will not gain entry. But when such shame has vanished and shamelessness takes a hold and prevails, then what is unwholesome will gain entry.

So long, O monks, as *moral dread* exists in things wholesome, then what is unwholesome will not gain entry. But when such moral dread has vanished and lack of moral dread (callousness) takes a hold and prevails, then what is unwholesome will gain entry.

So long, O monks, as there is *energy* directed to things (good and) wholesome, then what is (evil and) unwholesome will not gain entry. But when such energy has vanished and indolence (concerning the good) takes a hold and prevails, then what is (evil and) unwholesome will gain entry.

So long, O monks, as there is *wisdom* concerning things wholesome, then what is unwholesome will not gain entry. But when such wisdom has vanished and stupidity (concerning things wholesome) takes a hold and prevails, then what is unwholesome will gain entry.⁷

(V, 6)

3. The Simile of the Infant

Generaliy, O monks, beings find sense-pleasures enjoyable. Now, if a young man of good family has discarded sickle and carrying-pole⁸ and has gone forth from home into the homeless life (of a monk), one may rightly suppose that he has done so out of faith (and conviction). And why (can this be assumed)? Because for the young, sense-pleasures are easily accessible. Of whatsoever kind coarse, average or refined—they count all as 'sense-pleasures'.

Now suppose, O monks, there is a tender infant lying on his back. Through the nurse's negligence, the

child has put a little stick or a sherd into his mouth. Then the nurse very quickly would consider what has happened, and very quickly she would remove the object. But if unable to remove it quickly, she would hold the infant's head with her right hand, crooking a finger, she would extract the object, even if she had to draw blood. And why? Though certainly it hurts the infant and I do not deny this, yet the nurse had to act like this, wishing the best for the child, being concerned with its welfare, out of pity for compassion's sake. But when the child has grown up and is sensible enough, the nurse can be unconcerned about the child, knowing that now it can watch over itself and will no longer be careless.

Similarly, O monks, as long as a monk has not yet proved his faith in things wholesome, not yet proved his shame and moral dread, his energy and wisdom as to things wholesome, so long have I to watch over him. But when he has proved himself (in all these things), I can be unconcerned about that monk, knowing that he can now watch over himself and will no longer be careless.⁹

(V, 7)

4. The Five Powers

There are, O monks, five (other) powers: the powers of faith, energy, mindfulness, concentration and wisdom.¹⁰

What, O monks, is the power of faith? (*Answer as in Text 1*)

What is the power of energy? (*Answer as in Text 1*)

What is the power of mindfulness? Herein, monks, a noble disciple is mindful; he is equipped with the keenest mindfulness and circumspection; he remembers well and keeps in mind what has been said and done long ago.

What is the power of concentration? Herein, monks, a noble disciple . . . enters and abides in the first . . . second . . . third . . . fourth meditative absorption (jhāna) . . .

What is the power of wisdom? (*Answer as in Text 1*)

(V, 14)

5. Criteria of the Five Powers

There are these five powers, O monks: faith, energy, mindfulness, concentration and wisdom.

Wherein, monks, can the power of faith be seen? In the four characteristic qualities of a Stream—winner.¹¹

Wherein can the power of energy be seen? In the four Right Efforts.¹²

Wherein can the power of mindfulness be seen? In the four Foundations of Mindfulness.¹³

Wherein can the power of concentration be seen? In the four meditative absorptions.¹⁴

Wherein can the power of wisdom be seen? In the four Noble Truths.¹⁵

6. Fivefold Help

Right Understanding, O monks, if it is helped by five things, has Mind's Liberation¹⁶ as its fruit and

is rewarded by the fruit of Mind's Liberation: it has Liberation through Wisdom¹⁷ as its fruit and is rewarded by the fruit of the Liberation through Wisdom. What are those five things?

Herein, O monks, right understanding is helped by virtue, by wide learning, by discussion (of what was learned), by tranquillity and by Insight.¹⁸

(V, 25)

7. The Bliss of Detachment

(Nāgita)

Thus have I heard. Once the Blessed One wandered in the Kosala country, together with a large company of monks and he arrived at a Brahmin village called Icchānangala. There the Blessed One dwelled in a woodland near Icchānangala.

Now the Brahmin householders of Icchānangala heard it said: "Verily, the venerable Gotama the recluse, scion of the Sakyas, who had gone forth from a Sakyan family into monkhood, has arrived now at Icchānangala and stays in the woodland near by. Now of that venerable Gotama such high reputation has spread abroad: 'That Blessed One is an Arahāt, fully awakened (*sammā—sambuddho*) endowed with supreme knowledge and virtuous conduct, sublime, a knower of the worlds, an incomparable leader of men to be tamed, a teacher of gods and men, awakened and blessed.' He, having fathomed by his own wisdom this worldtogether with realms of deities Mara—gods and Brahmas, including the communities of recluses and Brahmins, gods and men, he makes known (these very worlds). He expounds, both in the spirit

and the letter, the Dhamma which is excellent in the beginning, excellent in the middle, excellent in the end. He proclaims a holy life, altogether perfect and pure'. Good, indeed, is it to see such Arahats."

And when the night had passed, the Brahmin householders betook themselves to the woodland where the Blessed One dwelled, taking with them ample hard and soft food. Having arrived, they stopped outside the entrance, making a great and loud noise.

Now at that time, the venerable Nāgita was the Blessed One's personal attendant. And the Blessed One said to Nāgita: "Who are those, Nāgita, who make this great and loud noise? One may think, these are fishermen selling their catch." —

"These, O Lord, are Brahmin householders of Icchānangala. They stand at the entrance with ample provisions of food for the Blessed One and for the Order of Monks." —

"May I have nought to do with fame, Nāgita, nor may fame come upon me! Whosoever cannot obtain at will, easily, without difficulty, this happiness of renunciation, this happiness of seclusion, this happiness of peace, this happiness of enlightenment, as I obtain it, let him enjoy this filthy and slothful happiness, this happiness gotten of gains, homage and publicity!" —

"Pray, O Lord, may now the Blessed One with forbearance accept (the offering), may the Sublime One accept it! It is now timely for the Blessed One to accept it in forbearance. Wherever the Blessed One goes, there indeed will the Brahmin householders of

towns and country-side be inclined to go. Just as when it rains in big drops the water tends to flow down-hill, similarly wherever the Blessed One now goes, thereto people will tend to go. And why is that so? Because of the Blessed One's virtue and wisdom." —

"May I have nothing to do with fame, Nāgita, nor may fame come upon me! Whosoever cannot obtain at will, easily and without difficulty, this happiness of renunciation, seclusion, peace and enlightenment, as I obtain it, let him enjoy this filthy and slothful happiness, this happiness gotten of gains, homage and publicity!

Truly, Nāgita: eating, drinking, chewing and savouring end in excrement and urine; this is their outcome.

Through change and alteration in what one loves, there arise sorrow, lamentation, pain, grief and despair; this is its outcome.

But whosoever, Nāgita, applies himself to the impure aspect¹⁹, (of attractive things), in him the loathsomeness in attractive objects²⁰ will be firmly established; this is its outcome.

Whosoever, Nāgita, dwells contemplating the impermanence in the six bases of sense-contact²¹, in him the loathsomeness in sense-contact will be firmly established.

Whosoever, Nāgita, dwells contemplating rise and fall in the five categories that are objects of clinging²², in him the loath-someness of clinging²³ will be firmly established; this is its outcome."

(V, 30)

8. The Benefits of Alms-giving

Once the Blessed One lived near Sāvattthi, in the Jeta Grove, at Anāthapiṇḍika's monastery. At that time Princess Sumanā, with a following of five hundred court ladies in five hundred chariots came to see the Blessed One. Having arrived, she saluted the Master and sat down at one side. Seated thus, she said:

“Lord, suppose there are two disciples of the Blessed One, who are equal in their faith, equal in virtue, equal in wisdom. But one is a giver of alms and the other is not. Then these two, after the body's break-up, after their death, would be reborn in a happy state, in a celestial world. Having thus become deities, O Lord, would there be any distinction or difference between them?”—

“There would be, Sumanā,” said the Blessed One. “He who has given alms, having become a deity, will surpass the non-giver in five ways: in divine life-span, divine beauty, divine happiness, divine fame and divine power.”—

“But if these two, O Lord, pass away from there and return to this world here, will there also be any distinction or difference between them who have become humans again?”—

“There would be, Sumanā,” said the Blessed One. “He who has given alms, having become a man, will surpass the non-giver in five ways: in a human's life-span, beauty, happiness, fame and power.”—

“But if these two, O Lord, should go forth from home into the homeless life of monkhood, will there

still be any distinction or difference between them when they are monks?"—

"There would be, Sumanā," said the Blessed One. "He who has given alms, having become a monk, will surpass the non-giver in five ways: he is often asked to accept robes, and it is rare if he is not asked; he is often asked to accept alms-food . . . a dwelling . . . and medicine, and it is rare if he is not asked. Further, his companions in the Holy Life, with whom he lives together, are usually friendly towards him, in deeds, words and thoughts; it is rare if they are unfriendly; the gifts they bring him, are mostly pleasing, and it is rare if they are not."—

"But, Lord, if both attain Sainthood, will there be still a distinction or difference between them?"

"In that case, Sumanā, I declare, there will not be any difference between one liberation and the other."—

"It is wonderful, O Lord, it is excellent! One has, indeed, good reason to give alms, has good reason to do meritorious deeds, if they will be of help to one as a deity, of help as a human, of help as a monk."

(V, 31)

9. Five Desirable Things

Once the Blessed One spoke to the householder Anāthapiṇḍika thus:

"There are, O householder, five desirable, pleasant and agreeable things which are rare in the world. What are those five? They are long life, beauty, happiness,

fame, and (rebirth in) a heaven. But of those five things, O householder, I do not teach that they are to be obtained by prayer²⁴ or by vows.²⁵ If one could obtain them by prayer or vows, who would not do it?

For a noble disciple, O householder, who wishes to have long life, it is not befitting that he should pray for long life or take delight in so doing. He should rather follow a path of life²⁶ that is conducive to longevity. By following such a path he will obtain long life, be it divine or human.

For a noble disciple, O householder, who wishes to have beauty . . . happiness . . . fame . . . (rebirth in) a heaven, it is not befitting that he should pray for them or take delight in so doing. He should rather follow a path of life that is conducive to beauty . . . happiness . . . fame . . . (rebirth in) a heaven. By following such a path he will obtain beauty, happiness, fame and (rebirth in) a heaven.

(V, 43)

10. Five Contemplations for Everyman

There are five facts, O monks, which ought to be often contemplated upon by man and woman, layfolk and monk. What are these five?

‘I am sure to become old. I cannot avoid ageing.’

‘I am sure to become sick. I cannot avoid sickness.’

‘I am sure to die. I cannot avoid death.’

‘In all things dear and beloved there will be change and there will be separation from them.’

'I am owner of my actions (kamma),²⁷ heir of my actions,²⁸ actions are the womb (from which I sprung),²⁹ actions are my kin,³⁰ actions are my protection.³¹ Whatever actions I do, good or bad, I shall become their heir.

Now for what good reason should man or woman, layfolk or monk often contemplate on the fact that they are 'sure to become old and cannot avoid ageing'? Beings while young, take pride in youthfulness; and infatuated by that pride they lead an evil life in deeds, words and thoughts. But in him who often contemplates that fact (of the certainty of old-age), the pride of youthfulness will either vanish entirely or will be weakened. For that good reason, the fact (of old-age) should be often contemplated.

For what good reason should man or woman, layfolk or monk, often contemplate on the fact that they are 'sure to become sick and cannot avoid it'? Beings while healthy take pride in their good health; and infatuated by that pride of health they lead an evil life in deeds, words and thoughts. But in him who often contemplates on the fact (of the certainty of illness), the pride in being healthy will either vanish entirely or will be weakened. For that good reason, the fact (of sickness) should be often contemplated.

For what good reason should man or woman, layfolk or monk, often contemplate on the fact that they are 'sure to die and cannot avoid death'? Beings while alive, take pride in life;³² and infatuated by that pride of life they lead an evil life in deeds, words and thoughts. But in him who often contemplates on the fact (of the certainty of death), the pride in being alive will either

vanish entirely or will be weakened. For that good reason the fact (of death) should be often contemplated.

For what good reason should man or woman, layfolk or monk, often contemplate on the fact that 'in all things dear and beloved there will be change and there will be separation from them'? Beings have lustful desire for what is dear and beloved; and inflamed by lust, they lead an evil life in deeds, words and thoughts. But in him who often contemplates on (change in things dear and beloved), his lustful desire for what is dear and beloved will either vanish entirely or will be weakened. For that good reason the fact (of change in what is beloved) should be often contemplated.

For what good reason should man or woman, layfolk or monk, often contemplate on the fact that they are 'owners of their actions . . . and that whatever actions they do, good or bad, they will become their heirs'? There are beings who lead an evil life in deeds, words and thoughts. But in him who often contemplates on the fact (of his responsibility for his actions), such evil conduct will either vanish entirely or will be weakened. For that good reason the fact (of responsibility for one's actions) should be often contemplated.

Now, O monks, the noble disciple contemplates thus: I am not the only one who is sure to become old, to fall ill and to die. But wherever beings come and go, depart and re-arise, they all are subject to old-age, sickness and death. In him who often contemplates on these facts, the Path (of the stages of sainthood) arises. He now regularly attends to that Path, cultivates and strengthens it. While he is doing so, the Fetters

will vanish entirely and the evil proclivities³³ will come to an end.

Further, the noble disciple contemplates thus: 'I am not the only one for whom there is change in what is dear and beloved; I am not the only one who is the (responsible) owner and heir of his actions. But wherever beings come and go, depart and re-arise, for all of them there is change in what is dear and beloved; and all of them are owners and heirs of their actions. In him who often contemplates on these facts, the Path arises. He now regularly attends to that Path, cultivates and strengthens it. While he is doing so, the Fetters will vanish entirely and the evil proclivities will come to an end.

Subject to old-age, sickness and to death,

beings in such a state are loathed by the worldling.

But he should rather think: 'If I'd feel repelled by beings of such nature, it were not right for me who likewise share such fate.

While dwelling in such thoughts and knowing of (Nibbāna's) unencumbered state,³⁴

I shall defeat entire that threefold pride in health and youth and life's exuberance, seeing that secure peace in renunciation lies.³⁵

Towards Nibbāna gazing, zeal arose in me:

Now I can never yield to sense-desire!

one never to turn back, shall I become.

The Holy Life is now my highest goal.'

11. The Repulsive and the Unrepulsive

In the Tikaṇḍaki Grove near Śāketa, the Blessed One spoke: “Monks, it is good for a monk

1. to abide from time to time in perceiving the repulsive in the unrepulsive;³⁶
 2. to abide from time to time in perceiving the unrepulsive in the repulsive;³⁷
 3. to abide from time to time in perceiving the repulsive in the unrepulsive as well as in the repulsive;³⁸
 4. to abide from time to time in perceiving the unrepulsive in the repulsive as well as in the unrepulsive;³⁹
 5. to reject both the repulsive and the unrepulsive (aspect of an object) and to abide in equanimity, mindful, with clear comprehension.⁴⁰
1. But for what reason, O monks, should the monk abide in perceiving the repulsive in the unrepulsive? (He should do so in the thought:) ‘May not lust arise in me for lust-arousing objects!’
 2. And for what reason should the monk abide in perceiving the unrepulsive in the repulsive? (He should do so in the thought:) ‘May not hate (aversion) arise in me towards hate-arousing objects!’
 3. And for what reason should a monk abide in perceiving the repulsive in the unrepulsive as

well as in the repulsive? (He should do so in the thought:) 'May not lust arise in me for lust-arousing objects, nor may hate arise in me towards objects arousing hate!'

4. And for what reason should a monk abide in perceiving the unrepulsive in the repulsive as well as in the unrepulsive? (He should do so in the thought:) 'May not hate arise in me towards hate-arousing objects, nor lust for objects arousing lust!'
5. And for what reason should he reject both the repulsive and the unrepulsive (aspect of an object) and abide in equanimity, mindful, with clear comprehension? (He should do so in the thought:) 'May never in any situation, anywhere and to any extent, lust arise in me for lust-arousing objects, nor hate arise in me towards hate-arousing objects, nor delusion arise in me about objects liable to cause delusion!'^{40a}

(V, 144)

12. Udāyi

(The right way of teaching Dhamma)

Once while the Blessed One stayed in Kosambi, at Ghosita's monastery, the venerable Udāyi was seated there in the midst of a large gathering of layfolk and taught Dhamma to them. The venerable Ānanda, seeing this, went to the Blessed One and mentioned this to him. (And the Blessed One said:)

"It is not easy, Ānanda, to teach Dhamma to others. For teaching Dhamma to others one should set up in oneself five standards⁴¹ for doing so. What five?

'I shall give a gradual discourse,' in that way should Dhamma be taught to others.

'I shall give a well-reasoned⁴² discourse,' in that way should Dhamma be taught to others.

'Moved by sympathy⁴³ shall I speak,' in that way should Dhamma be taught to others.

'Not for the sake of worldly advantage shall I speak,' in that way should Dhamma be taught to others.

'Without alluding to myself or others shall I speak,' in that way should Dhamma be taught to others.

Truly, Ānanda, it is not easy to teach Dhamma to others. When doing it, one should set up in oneself these five standards."

(V, 159)

13. How to Remove Grudge

There are, monks, five ways of getting rid of a grudge. Through them all grudges that have arisen in a monk can be removed. What five?

If a grudge arises towards any person, then one should cultivate loving-kindness towards him . . . or compassion . . . or equanimity.^{43a} In that way can one remove the grudge towards that person.

Or one should pay no attention to him and give no thought to him. In that way can one remove the grudge.

Or one may apply to that person the fact of kamma-ownership: 'This worthy person is the (responsible) owner of his actions, the heir of his actions; his actions are the source (of his being), his kinsfolk and his reliance. Whatever he does, good or bad, he will be heir to that.' In that way, too, can one remove the grudge towards that person.

These are the five ways of getting rid of a grudge. Through them all grudges that have arisen in a monk can be removed.

(V, 161)

14. Wrong Occupation

These five trades, O monks, should not be taken up by a layfollower: trading with weapons, trading in living beings, trading in meat, trading in intoxicants, trading in poison.⁴⁴

(V, 177)

15. Praising the Buddha

Once the Blessed One lived near Vesālī, in the Great Forest, in the Gabled Hall. At that time, a Brahmin called Kāraṇapālī was engaged in supervising building work for the Licchavis. (When so engaged,) he saw another Brahmin, Pingiyāni by name, approaching from afar. When Pingiyāni had come near, Kāraṇapālī addressed him: "Hullo, from where comes the honourable Pingiyāni at high noon?" — "I am coming from the recluse Gotama." —

"Well, what does the honourable Pingiyāni think of the recluse Gotama's accomplishments in wisdom? Do you think that he is a wise man?" —

“Who am I, honourable sir, that I should comprehend the recluse Gotama's accomplishment in wisdom? Certainly, only one who equals him could comprehend it.”—

“It is very high praise, indeed, by which the honourable Pingiyāni lauds the recluse Gotama.”—

“Who am I, honourable sir, that I should praise him? Praised by what is praiseworthy in him⁴⁵ is that honourable Gotama, the higheet among gods and men.”

“But what has the honourable Pingiyāni noticed in the recluse Gotama, that he has such a great faith⁴⁶ in him?”—

“Just as a man who has found satisfaction in the choicest of tastes, will not yearn for other tastes of an inferior kind; so also, dear sir, one will no longer have a liking for the doctrines of those many other recluses and brahmins, after one has listened to the venerable Gotama's Dhamma, be it discourses, mixed prose,⁴⁷ expositions and marvellous statements.

“Just as a man weakened by hunger may come upon some honey cake and whenever he eats of it, he will enjoy a sweet, delicious taste; so also, dear sir, whatever one hears of the venerable Gotama's Dhamma, be it discourses, mixed prose, expositions or marvellous statements, one will derive from it satisfaction and joyful confidence in one's heart.

“Just as a man who comes upon a piece of yellow or red sandal wood, wherever he smells at it, be it at the top, the middle or at the lower end, he will enjoy a superb, delicious scent; so also, dear sir, whatever

one hears of the venerable Gotama's Dhamma, be it discourses, mixed prose, explanations or marvellous statements, one will derive from it happiness and joy.

"Just as a capable physician might instantly cure a patient who is in pain and seriously ill; so also, dear sir, whatever one hears of the venerable Gotama's Dhamma, be it discourses, mixed prose, explanations or marvellous statements, one's sorrow, lamentation, pain, grief and despair will vanish.

"Just as if there were a beautiful pond with a pleasant shore, its water being clear, agreeable, cool and transparent, and a man came by, scorched and exhausted by the heat, fatigued, parched and thirsty, and he would step into the pond, bathe and drink, and thus all his plight, fatigue and feverishness are allayed; so also, dear sir, whenever one hears the venerable Gotama's Dhamma, be it discourses, mixed prose, explanations or marvellous statements, all one's plight, fatigue and the feverish burning (of the heart) are allayed."

When Pinglyāni had thus spoken, the brahman Kāraṇapāla rose from his seat, arranged his upper robe over one shoulder,⁴⁸ placing his right knee on the ground, raising his folded hands towards the Blessed One and uttered three times these inspired words:

"Homage to Him the Blessed One,	Holy and Fully Enlightened !
Homage to Him the Blessed One,	Holy and Fully Enlightened !
Homage to Him the Blessed One,	Holy and Fully Enlightened !

“Excellent, master Pingiyāni, it is excellent, master Pingiyāni. It is as if one were to set aright what was overturned, or were to reveal what was hidden, or point out the way to one gone stray, or were to hold a lamp in the darkness, so that those who have eyes might see. Even so has the Dhamma been set forth in various ways by master Pingiyāni.

“I now, Pingiyāni, go for refuge to that Master Gotama, to the Dhamma and to the Order of Monks. May the master Pingiyāni know of me as a lay devotee; as one who has taken refuge from this day to life's end.”

(V, 194)

16. The five Dreams of the Bodhisatta

Before the Perfect One, the Holy, Fully Enlightened One had attained to Enlightenment, while still a Bodhisatta, five great dreams appeared to him. What five?

(He dreamt that) this mighty earth was his great bedstead; the Himālaya, king of mountains, was his pillow; his left hand rested on the eastern sea, his right hand on the western sea; his two feet on the southern sea. This, monks, was the first dream that appeared to the Perfect One . . . while still a Bodhisatta.

Again (he dreamt that) from his navel rose a kind of grass called Tiriya and continued growing until it touched the clouds. This, monks, was the second great dream . . .

Again (he dreamt that) white worms with black heads crawled on his legs up to the knees covering them. This, monks, was the third great dream.

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Again (he dreamt that) four birds of different colours came from the four directions, fell at his feet and turned all white. This, monks, was the fourth great dream . . .

Again (he dreamt that) he climbed up, higher and higher, a huge mountain of dung, without being soiled by the dung. This, monks, was the fifth great dream . . .

Now when the Perfect One, the Holy, Fully Enlightened, before he had attained to Enlightenment, while still a Bodhisatta, dreamt that the mighty earth was his bedstead, the Himalaya, king of mountains, his pillow this first dream appeared for making him know that he would awaken to incomparable, perfect Enlightenment.

When he dreamt of the Tiriya grass growing from his navel up to the clouds, this second great dream appeared for making him know that he would fully understand the Noble Eightfold Path and would proclaim it well, as far as gods and men live.

When he dreamt of the white worms with black heads crawling on his legs up to his knees and covering them, this third great dream appeared for making him know that many white-clad householders would go for refuge to the Perfect One as long as life lasted.

When he dreamt of four birds of different colours, coming from all four directions and, falling at his feet, turned white, this fourth great dream appeared for making him know that members of the four castes—brahmans, nobles, commoners and menials—would go forth into monkhood under the teaching of the Perfect One and would realize the peerless deliverance.

When he dreamt of climbing up, higher and higher, a huge mountain of dung, without being soiled by it, this fifth great dream appeared for making him know that the Perfect One would receive many gifts of robes, almsfood, dwellings and medicine and he would make use of them unattached, unbewildered, seeing the danger (of attachment) and knowing the escape.

These are the five great dreams that appeared to the Perfect One, the Holy, Fully Enlightened, before he had attained to Enlightenment, while still a Bodhisatta.

(V, 196)

17. Well-spoken words

If speech has five marks, O monks, it is well-spoken, not ill-spoken, blameless and above reproach by the wise. What are these five marks?

It is speech that is timely, true, gentle, purposeful and spoken kind-heartedly.

(V, 198)

18. Basic Routes of Escape

There are five basic routes of escape,⁴⁹ O monks. What five?

There is one monk who, when thinking of sensuality⁵⁰ feels no urge towards sensuality, is not pleased with it, does not dwell on it, and has no inclination for sensuality. But when thinking of renunciation,⁵¹ he feels an urge towards renunciation, is pleased with it, dwells on it (mentally) and inclines to it. His mind is well directed and well developed; has risen above sensuality; is free of it, untrammelled; and as to those disturbing

and tormenting passions⁵² caused by sensuality, he is rid of them and has no such feelings. This is called escape from sensuality.^{52a}

Again, there is one monk who, when thinking of ill-will,^{52b} feels no urge towards ill-will, is not pleased with it, does not dwell on it and has no inclination for ill-will. But when thinking of the absence⁵³ of ill-will he feels an urge towards a state where ill-will is absent, he is pleased with it, dwells on it and inclines to it. His mind is well directed and well developed; has risen above ill-will; is free of it, untrammelled; and as to those disturbing and tormenting passions caused by ill-will, he is rid of them and has no such feelings. This is called escape from ill-will.

Again, there is one monk who, when thinking of violence,⁵⁴ feels no urge towards violence, is not pleased with it, does not dwell on it, has no inclination for violence. But when thinking of non-violence,⁵⁵ he feels an urge towards non-violence, is pleased with it, dwells on it and inclines to it. His mind is well directed and well developed; has risen above violence; is free of it, untrammelled; and as to those disturbing and tormenting passions caused by violence, he is rid of them and has no such feelings. This is called escape from violence.

Again, there is one monk who, when thinking of material form,⁵⁶ feels no urge towards material form, is not pleased with it, does not dwell on it, has no inclination for it. But when thinking of the formless, he feels an urge towards the formless, is pleased with it, dwells on it (mentally) and inclines to it. His mind is well directed and well developed; has risen above material form; is free of it, untrammelled; and as to

those disturbing and tormenting passions caused by material form, he is rid of them and has no such feelings. This is called escape from material form.

Again, there is one monk who, when thinking of the personalized embodiment⁵⁷, feels no urge towards the personality, is not pleased with it, does not dwell on it, has no inclination for it. But when thinking of the cessation of personality, he feels an urge towards that cessation, is pleased with it, dwells on it (mentally) and inclines to it. His mind is well directed and well developed; has risen above personality is free of it, untrammelled; and as to those disturbing and tormenting passions caused by personalized embodiment, he is rid of them and has no such feelings. This is called escape from personality.

In him no relishing of sensuality adheres,⁵⁸ no relishing of ill-will, no relishing of violence, no relishing of material form, no relishing of personality. Because of his non-adherence to the relishing (of these five), such a monk is called 'one without adherence'.⁵⁹ He has cut off craving, has discarded the fetter, and through the complete elimination of conceit, made an end of suffering.

These, O monks are the five basic routes of escape.

(V, 200)

NOTES

The Book of the Fives

1. *Sekha-bala*.—A *sekha* (one in Training, or a Learner) is one who, in his pursuit of the three kinds of Training (*sikkhā*), in Virtue, Meditation and Wisdom, has attained to one of the four supramundane Paths (*magga*; i. e. the Path of Stream-entry, etc.) or one of the three lower Fruitions (*phala*), pertaining to these Paths. One who has attained to the fourth Fruition, that of Holiness (*arahatta*), is called an *Asekha*, i. e. one who has passed beyond the need of further Training.

2. While *Shame* (*hiri*) is motivated by self-respect and is inward-looking, *Moral Dread* (*ottappa*) is outward-looking, being the fear of consequences as blame, bad repute and punishment.

3. The text V, 12 says: “Of these five Powers of one in Higher Training, this is the highest, this is what holds them together, namely the Power of Wisdom”.

4. *kusalesu dhammesu*.

5. *akusala*.

6. *samāpatti*. Here it has probably the (rare) meaning of ‘entrance’. If taken in the more common meaning of ‘complete attainment’, this passage may be rendered freely by “the unwholesome will not gain power”.

7. While, in the preceding text, these five qualities have been treated as Powers pertaining to the first seven stages of sainthood, here the same qualities are shown in their general significance as being capable of warding off the intrusion of unwholesome states of mind. This

conveys the encouraging fact that moral qualities of an average level carry in themselves the seed of highest development. In another text (V, 4), the possession of these five qualities is said to lead to rebirth in a celestial world, while the lack of them causes rebirth in the lower realms.

8. Comy.: "The sickle for cutting grass, the pole for carrying it away." This is given as an example of means of livelihood.

9. According to Comy., this refers to a Stream-winner (*sotāpanna*).

10. These five Powers (*bala*) are an intensification of the identical five Faculties (*indriya*). As Powers they are "unshakable by their opposites".— See 'The Wheel' No. 65-66: *The Way of Wisdom (The Five Faculties)*, by Edward Conzel.

11. *Sotāpattiyangāni*. These four are: unshakable faith in the Buddha, Dhamma and Sangha; and perfect, unbreakable morality.

12. *Sammappadhāna*: the effort of avoiding or overcoming evil and unwholesome states, and of producing and maintaining good and wholesome states.

13. *Satipaṭṭhāna*: mindfulness as to body, feelings, state of mind and mind-Objects.

14. *Jhāna*

15. *Ariya-sacca*: the truth of suffering, its origin, cessation and the way to its cessation.

The Commentary says that, in the fields said to be characteristic for each Faculty or Power, the respective Faculty or Power is dominant and at the height of its function, while the other four are concomitant and are supporting the dominant function. But the Faculty (or Power) of Wisdom is the highest in rank among the five.

16. *Mind's Liberation (ceto-vimutti)* is the concentration present at the attainment of the Holy Paths and Fruitions (*ariya-magga-phala*).

17. *Liberation through Wisdom (paññā-vimutti)* is the Wisdom pertaining to the fourth Fruition, that of Holiness (*arahatta-phala*).

18. This fivefold help to Right Understanding is, in the Commentary, compared with the growing of a mango tree:

“Right Understanding through Insight (*vipassanā-sammādiṭṭhi*) compares with the planting of a sweet mango seed. The help by Virtue is like making a boundary (of earth around the place of planting). The help through Learning is as sprinkling the seed with water. Discussing (the Teaching) is like the cleaning of the roots. The help through Tranquillity-meditation (*samatha*) by which obstacles to Jhāna and Insight are cleared away, is like the removal of worms, etc. The help by powerful Insight is like freeing the sprout of cobwebs. Just as a mango tree that has been looked after in such a way, will grow quickly and produce good and ample fruit, so will *basic* Right Understanding, if it receives such fivefold help, grow quickly in the

direction of the Path (of Holiness and will bear the fruit of the two Liberations.”

Sub-Comy.: “To one who, with well-purified virtue, devotes himself to a meditation subject, the study of a suitable Dhamma (—subject) is desirable; so is a discussion of the correct meaning of what has been studied. If, in that way, the subject of meditation has been clarified, Tranquillity (*jhāna*) will come about. If one, thus concentrated, undertakes Insight meditation, his insight will become perfect, and perfected insight will cause the growth of that Right Understanding which pertains to the Paths (of Stream-entry, etc). Thus visible help is given to Right Understanding by the succession of these aiding factors.”

19. *asubha-nimitta*

20. *subha-nimitta*.

21. *chasu-phassāyatanesu*.

22. *pañca upādānakkhandha*.

23. *upādāna*.

24. *āyācana-hetu*.

25. *paññā-hetu*.

26. That is a path of meritorious conduct, by practising liberality, virtue and meditation (Comy.).

27. This means that man is responsible for his actions, which are, as it were, his inalienable property.

28. Man is heir to the consequences of his actions, good or bad.

29. Life-affirming kammic action is the ever-productive womb of continued existence.

30. Because of close association with one's personality (as character-forming, etc.), kammic actions are comparable to a man's relatives.

31. Good actions are a protection against rebirth in worlds or circumstances of misery; and they mitigate, and sometimes cancel, the results of evil actions.

32. On the threefold pride, see also Part I of this Anthology (The Wheel No. 155/158), p. 30ff.

33. *anusayā*

34. *dhammam nirūpadhim.*

35. There are two readings of this textual passage: *nekkhamme daṭṭhu khemataṃ* (used in this translation) and *nekkhammam daṭṭhu khemato* ('seeing renunciation as the secure peace').

36. The 'unrepulsive' may refer to persons or things that are either attractive or indifferent.— "In the case of an agreeable object, he either permeates it with (the meditative thought of) impurity (*asubha*) or he views it as impermanent." Paṭisambhidā Magga, Iddhi-kathā.

37. "In the case of a disagreeable object, he either pervades it with loving-kindness or views it as (an agglomeration of impersonal) elements (*dhātuso*)" (Pṭs., I.C.).

38. "Both, agreeable and disagreeable objects, he permeates with the thought of impurity and views them as impermanent. So he perceives both as repulsive" I. C.).

39. "Both, disagreeable and agreeable objects, he pervades with lovingkindness and views them as (impersonal) elements. So he perceives both as unrepulsive" (l. C.)

40. "Herein, a monk having seen a form with his eyes, is neither glad nor sad, but abides in equanimity, mindful and clearly comprehending. Having heard a sound . . . smelled an odour . . . tasted a flavour . . . felt a touch . . . thought of an idea, he is neither glad nor sad, but abides in equanimity, mindful and clearly comprehending. So he avoids both the repulsive and the unrepulsive aspect (Pīṣ, l. c.).—Comy. to Angutt. Nik., referring to this Pīṣ-passage: "This is the six-factored equanimity (*chalaṅ' upekkhā*). It is similar to, though not identical with, that possessed by the Taint-free (Arahat)."

40a. Comy.: "In this Sutta, it is Insight (*vipassanā*) that is spoken of by way of five items. This can be practised by one devoted to Insight meditation; also a recluse of erudition and keen intelligence can practise it; so also a Stream-winner, a Once-returner, a Non-returner, and, of course, Taint-free Arahats."

The practice here described, is called *ariya-iddhi*, the "noble magic" or "the power of the Saints". It is a kind of subtle "magic of transformation" by which habitual emotional attitudes can be changed at will or replaced by equanimity. In its perfection, this practice "is only produced in Noble Ones (*ariya*) who have reached mind-mastery" (*Visuddhi Magga*, tr., p. 418). But the Commentary as quoted above, emphasizes that also those of lesser attainments can and should practise it, if they are experienced in Insight meditation and are of keen intelligence. Insight meditation is helpful

in this respect, as it teaches to distinguish between the facts of an experience and the emotive (or other) reaction to them. With keen intelligence and wideranging reading (or study) one can become aware of the possibility of emotive responses other than the habitual ones and of the possibility of withholding any such responses.

On *ariya-iddhi*, see Dīgha 28, Majh. 151⁶ Samy. LII, 1 (tr. in "The Heart of Buddhist Med.", p. 181); Paṭisambhidā Magga, Iddhikathā; "Path of Purification" (Visuddhimagga), p. 417.

41. *dhammā*.

42. *Pariyāya-dassāvi*, 'showing cause'; according to Comy., *pariyāya* is here synonymous with *kāraṇa*, cause, reason.

43. Comy.: "Moved by the wish: 'I shall set free from their plight those beings who are in great distress'."

43a. These are the first, second and fourth of the four Sublime States (*brahma-vihāra*). The third one, Sympathetic Joy, is, so says the Commentary, not mentioned here because it is difficult to practise towards those against whom one has a grudge.

44. Comy.: "In these trades one should neither engage oneself nor should one cause others to engage in them." The abstention from these wrong occupations belongs to the practice of Right Livelihood, the fifth factor of the Noble Eightfold Path.

45. *pasatṭha-pasatṭho*, 'praised by the praised'. Comy.: "He is praised by his very own virtues; hence there is no need for their being praised by others."

“Just as a (sweet-smelling) Campaka flower, a blue or white lotus or red sandal wood are delicious and sweet-smelling by the excellence of their own scent, and need not being enhanced by scents added to them; or just as a precious jewel or the moon's orb shine by their own light, and need not be illumined by other lights;

“even so is the Recluse Gotama praised by his very own virtues, having (through them) attained supremacy of the whole world; hence there is no need for his being praised by others.”

46. *abhippasanno*; or “that he is so much pleased with him”.

47. *geyya*, i. e. prose mixed with verse.

48. This is a sign of respect.

49. *nissaraṇiyo dhātuyo*; they offer an escape from adverse or obstructive states of mind.

50. Comy.: “Having risen from the (first) meditative absorption (*jhāna*) produced by contemplating the impurity (of the body; *asubha*), he directs his mind towards an object of sense for examining it; just as one who has taken an antidote examines the poison.”

51. Comy.: “‘Renunciation’ refers here to the first *Jhāna* produced by contemplating bodily impurity.”

52. ‘passions’ (*āsavā*); usually rendered by ‘taints’, ‘cankers’.

52a. This refers to a temporary escape by way of the first *Jhāna* attained by contemplating bodily impurity,

and described as 'detached from sensual objects' (*vivicc'eva kāmehi*).—Comy.: "But if one uses this Jhāna as basis (for Insight meditation) and, fully comprehending the formations (*sankhāre sammāsati*), attains to the third supramundane Path and envisages Nibbāna through the Fruition of Non-return (*anāgāmi-phala*) then he knows: 'Never will there be any sense-desires for me. The mind if such a one has finally escaped (from sensuality; *accanta-nissaraṇa*).'"

52b. *byāpāda*. Examining it after rising from a Jhāna produced by contemplating Lovingkindness (*mettā*).

53. *abyāpāda*. This negative term is identical with positive Lovingkindness (*mettā*).

54. *vihesā*, cruelty, hurt, hostility.—Comy.: Examining it after rising from a Jhāna produced by contemplating compassion (*kāruṇā*)."

55. *avihesā*, harmlessness, peacefulness.

56. *rūpa*.- Comy.: "Examining it after rising from a formless (immaterial *arūpa*) Jhāna.

57. *sakkāya*, 'personality'.— Comy.: This refers to one who practises Bare Insight (*sukkha-vipassako*) and who, after having grasped the bare process-nature of the formations, has attained to Sainthood (*arahatta*); he then examines the five Aggregates after rising from the Attainment of Fruition (*phala-samāpatti*)."— In the case of "material form" and "personalized embodiment", the 'final escape' (*accanta-nissarāṇā*) from them is on attaining the Fruition Sainthood (*arahatta-phala*).

58. *n'ānuseti*; no proclivity (or dormant tendency; *anusaya*) towards those five adheres to him.

59. *nirānusayo*, one without proclivities (or dormant tendencies).

The Book of the Sixes

19. Sense -- desires

Monks, 'peril' is a name for sense-desires, 'pain' is a name for sense-desires, 'disease' is a name for sense-desires, 'tumour' . . . 'fetter' . . . 'morass' is a name for sense-desires.

And why, monks, is 'peril' a name for sense-desires? Inflamed by sensual passions and in bondage to lustful desire, neither is one free of the perils of this world nor of the perils of the next world.

Inflamed by sensual passions and in bondage to lustful desire, neither is one free of the pain, the disease, the tumour, the fitter and the morass of this world nor of the next world.

(VI, 23)

20. The Six Things Unexcelled

Thus have I heard: At one time the Exalted One was staying near Savatthi in the Jeta grove in the wat of Anathapindika. There the Exalted One addressed the bhikkhus, saying: "O bhikkhus." "Revered One," replied those bhikkhus to the Exalted One. The Exalted One spoke thus:

“There are, O bhikkhus, these six things unexcelled.*
What are these six?

The seeing unexcelled and the hearing unexcelled, the gain unexcelled and the training unexcelled, the service unexcelled and the recollection unexcelled. And what, O bhikkhus, is the seeing unexcelled?

O bhikkhus, some here go to see the elephant-treasure, go to see the horse-treasure, go to see the jewel-treasure, or go to see this and that; or else go to see a samana or brahmin of wrong views, of wrong practice. And is that, O bhikkhus, (called) ‘seeing’? No, I say it is not, for that seeing is indeed low, common, of the ordinary fellow and not of the ariyas, not connected with the good, nor does it lead to turning-away, nor to dispassion, nor to cessation, nor to calming, nor to profound knowledge, nor to complete enlightenment, nor to Nibbana. But whoso goes to see the Tathagata or the Tathagata’s disciple, established in faith, established in love, gone surely (for Refuge), serenely assured: that, O bhikkhus, is seeing unexcelled for the purification of beings, for passing beyond grief and lamentation, for the destruction of dukkha and evil states of mind, for reaching the Noble Path, for the realization of Nibbana, that is to say, whoever goes to see the Tathagata or the Tathagata’s disciple, established in faith, established in love, gone surely (for Refuge), serenely assured. O bhikkhus, this is called the seeing unexcelled.

This is the seeing unexcelled but what is the hearing unexcelled?

O bhikkhus, some here go to hear the sound of drums, go to hear the sound of lutes, go to hear the

* Translated by Bhikkhu Khantipālo

sound of singing, or go to hear this or that; or else go to hear a samana or brahmin of wrong views, of wrong practice. And is that, O bhikkhus, called 'hearing'? No, I say it is not, for that hearing is indeed low, common, of the ordinary fellow and not of the ariyas, not connected with the good, nor does it lead to turning-away, nor to dispassion, nor to cessation, nor to calming, nor to profound knowledge, nor to complete enlightenment, nor to Nibbana. But whoso goes to hear Dhamma from the Tathagata or the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured: that, O bhikkhus, is hearing unexcelled for the purification of beings, for passing beyond grief and lamentation, for the destruction of dukkha and evil states of mind, for reaching the Noble Path, for the realization of Nibbana, that is to say, whoever goes to hear Dhamma from the Tathagata or the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured. O bhikkhus, this is called the hearing unexcelled.

Thus is the seeing unexcelled and the hearing unexcelled, but what is the gain unexcelled?

O bhikkhus, some here get the gain of a child, get the gain of a wife, get the gain of wealth, get the gain of this or that; or else gain faith in a samana or brahmin of wrong views, of wrong practice. And is that, O bhikkhus, called 'gain'? No, I say it is not, for that gain is indeed low, common, of the ordinary fellow and not of the ariyas, not connected with the good, nor does it lead to turning-away, nor to dispassion, nor to cessation, nor to calming, nor to profound knowledge, nor to complete enlightenment, nor to Nibbana. But whoso gains faith in the Tathagata or in the Tathagata's

disciple, established in faith, established in love, gone surely (for Refuge), serenely assured: that, O bhikkhus, is gain unexcelled for the purification of beings, for passing beyond grief and lamentation, for the destruction of dukkha and evil states of mind, for reaching the Noble Path, for the realization of Nibbana, that is to say, whoever gains faith in the Tathagata or in the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured. O bhikkhus, this is called the gain unexcelled.

Thus is the seeing unexcelled, the hearing unexcelled and the gain unexcelled, but what is the training unexcelled?

O bhikkhus, some here train in elephantry, train in horsemanship, train in charioteering, train in archery, train in swordsmanship, or train in this or that; or else train under a samana or brahmin of wrong views, of wrong practice. And is that, O bhikkhus, called 'training'? No, I say it is not, for that training is indeed low, common, of the ordinary fellow and not of the ariyas, not connected with the good, nor does it lead to turning-away, nor to dispassion, nor to cessation, nor to calming, nor to profound knowledge, nor to complete enlightenment, nor to Nibbana. But whoso trains in supreme virtue, trains in supreme mind (-development), trains in supreme wisdom in the Dhamma-Vinaya made known by the Tathagata, established in faith, established in love, gone surely (for Refuge), serenely assured: that, O bhikkhus, is training unexcelled for the purification of beings, for passing beyond grief and lamentation, for the destruction of dukkha and evil states of mind, for reaching the Noble Path, for the realization of Nibbana, that is to say, whoever trains in supreme virtue, trains

In supreme mind-development, trains in supreme wisdom in the Dhamma-Vinaya made known by the Tathagata, established in faith, established in love, gone surely (for Refuge), serenely assured. O bhikkhus, this is called the training unexcelled.

Thus is the seeing unexcelled and the hearing unexcelled, the gain unexcelled and the training unexcelled, but what is the service unexcelled?

O bhikkhus, some here serve kings (or warriors), serve brahmins, serve householders, or serve this or that (person); or else serve a samana or brahmin of wrong views, of wrong practice. And is that, O bhikkhus, called 'service'? No, I say it is not, for that service is indeed low, common, of the ordinary fellow and not of the ariyas, not connected with the good, nor does it lead to turning-away, nor to dispassion, nor to cessation, nor to calming, nor to profound knowledge, nor to complete enlightenment, nor to Nibbana. But whoso serves the Tathagata or the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured: that, O bhikkhus, is service unexcelled for the purification of beings, for passing beyond grief and lamentation, for the destruction of dukkha and evil states of mind, for reaching the Noble Path, for the realization of Nibbana, that is to say, whoever serves the Tathagata or the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured. O bhikkhus, this is called the service unexcelled.

Thus is the seeing unexcelled and the hearing unexcelled, the gain unexcelled, the training unexcelled

and the service unexcelled, but what is the recollection unexcelled?

O bhikkhus, some here recollect the gain of a child, recollect the gain of a wife, recollect the gain of wealth, or recollect this and that; or else recollect a samana or brahmin of wrong views, of wrong practice. And is that, O bhikkhus, called 'recollection'? No, I say it is not, for that recollection is indeed low, common, of the ordinary fellow and not of the ariyas, not connected with the good, nor does it lead to turning-away, nor to dispassion, nor to cessation, nor to calming, nor to profound knowledge, nor to complete enlightenment, nor to Nibbana. But whoso recollects the Tathagata or the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured: that, O bhikkhus, is the recollection unexcelled for the purification of beings, for passing beyond grief and lamentation, for the destruction of dukkha and evil states of mind, for reaching the Noble Path, for the realization of Nibbana, that is to say, whoever recollects the Tathagata or the Tathagata's disciple, established in faith, established in love, gone surely (for Refuge), serenely assured. O bhikkhus, this is called the recollection unexcelled.

There are, O bhikkhus, these six things unexcelled."

Thus spoke the Exalted One. Then the Teacher spoke further:

"They who have gained the seeing unexcelled,
The hearing unexcelled, as well the gain
Called unexcelled, they rejoicing too
In the training unexcelled, established too

In service, they develop In recollectedness-
 And they being to solitude attached-
 The Path to the Deathless and to the Secure,
 In heedfulness joyful, wise and well-restrained:
 In time, for certain, they shall come to know
 Where it is that dukkha is destroyed"

(VI., 30)

21. Causes for the Origin of Kamma

There are three causes for the origin of actions (Kamma).

Greed is a cause for the origin of actions. Hate is a cause for the origin of actions. Delusion is a cause for the origin of actions.

It is not non-greed, O monks, that arises from greed; it is rather greed again that arises from greed.^{1a}

It is not non-hate, O monks, that arises from hate; it is rather hate again that arises from hate.²

It is not non-delusion, O monks, that arises from delusion; it is rather delusion again that arises from delusion.

It is not through actions (kamma) born of greed, born of hate, born of delusion that there is appearance of celestial beings (deva), of humans or of any other creatures belonging to happy forms of existence; it is rather beings of the hells, of the animal kingdom, the ghostly realm or any others of a miserable form of existence that make their appearance through actions born of greed, hate and delusion.

These are the three causes for the origin of (unwholesome) actions.

There are three (other) causes for the origin of actions (kamma).

Non-greed, non-hate and non-delusion are causes for the origin of (wholesome) actions.³

It is not greed, O monks, that arises from non-greed; it is rather non-greed again that arises from non-greed.

It is not hate, O monks, that arises from non-hate; it is rather non-hate again that arises from non-hate.

It is not delusion, O monks, that arises from non-delusion; it is rather non-delusion again that arises from non-delusion.

It is not through actions born of non-greed, non-hate and non-delusion that there is the appearance of creatures of the hells, of animals, of those of the ghostly realm or any others of a miserable form of existence; it is rather celestial beings, humans or any other creatures belonging to a happy form of existence that make their appearance through actions born of non-greed, non-hate and non-delusion.

These are the three causes for the origin of (wholesome) actions.

(VI, 39)

22. Judging others

Once the venerable Ānanda, having dressed himself in the morning, took bowl and went to the house of the female lay disciple Migasālā. There he sat down on

the seat prepared for him. And Migasālā, after having saluted him, sat down at one side. So seated, she spoke to the venerable Ānanda thus:

"Please, venerable sir, how ought one to understand this teaching taught by the Blessed One: namely that one who leads the pure, celibate life (brahmacārī) and one who does not, should both have the very same status (after death)? My father Purāṇa, venerable sir, was (in his later years) a celibate, living remote (from sensuality), abstaining from the low sexual life; and when my father died, the Blessed One declared that he had attained to the state of a Once-returner and had been reborn among the Tusita gods.

"But then, venerable sir, there was my father's brother Isidatta, who was not a celibate but lived a contented married life." Of him, too, when he died, the Blessed One said that he was a Once-returner and had been reborn among the Tusita gods.

"Now, venerable Ānanda, how ought one to understand this statement of the Blessed One that both had the very same status?"—

"Well, sister, it was just in that way that the Blessed One had declared it."

When the venerable Ānanda had taken his alms food from the house of Upāsikā Migasālā, he rose from his seat and left. And in the afternoon, after meal time, he went to the Blessed One, saluted him respectfully and sat on one side. So seated he told the Blessed One what has occurred.

(And the Blessed One said:) “Who, indeed, is this Upāsikā Migasālā, this foolish, unexperienced woman with a woman’s wit? And who (compared with her) are those who do have the knowledge of other persons’ different qualities?

“There are, Ānanda, six types of persons to be found in this world? What six?

(1) “There is one person, Ānanda, who is of friendly nature, a pleasant companion, with whom his brethren in the Holy Life gladly live together, But he has not done any studies nor has he made much effort⁴; he has no keen understanding nor has he attained (even) to a temporary release (of mind)⁵. He, after the break-up of the body, on his death, will be set for decline, not for progress; he will deteriorate and not rise higher.

(2) “Then there is one of friendly nature, a pleasant companion, with whom his brethren gladly live together. And he has applied himself to studies and has put forth much effort; he has a keen understanding and has attained to a temporary release of mind. He, after the break-up of the body, on his death, is set for progress, not for decline; he will rise higher and will not deteriorate.

“Then, Ānanda, the critics will pass such judgement⁶: ‘This one has the same qualities as the other. Why, then, should one be inferior and the other better?’ Such (judgement), indeed, will for a long time cause harm and detriment to those (critics).

Now, Ānanda, he who studies and is energetic, who has a keen understanding and attains a temporary release of mind—such a one surpasses and excels the other

person (lacking those qualities). And why? Because the Dhamma-stream carries him along. But who can be aware of these differences except a Tathāgata, a Perfect One?

“Therefore, Ānanda, you should not be a (hasty) critic of people, should not (lightly) pass judgement on people. He who passes judgement on people harms himself. I alone, Ānanda, or one like me, can judge people.

(3) There is further a person prone to anger and pride, and from time to time states of greed rise up in him. And he has not done any studies nor has he made much effort; he has no keen understanding, nor has he attained (even) to a temporary release of mind. He, after the break-up of the body, on his death, will be set for decline, not for progress; he will deteriorate and not rise higher.

(4) Then there is one (likewise) prone to anger and pride, and from time to time states of greed rise up in him. But he has applied himself to studies and has put forth much effort; He . . . will be set for progress . . . and will not deteriorate.

“Then, Ānanda, the critics will pass such judgement: ‘This one has the same qualities as the other. Why, then, should one be inferior and the other better?’ Such (judgement), indeed

“Now, Ānanda, he who studies surpasses and excels the other person. And why? Because the Dhamma-stream carries him along. But who can be aware of these differences except a Tathāgata, a Perfect One?

“Therefore, Ānanda, you should not be a (hasty) critic of people

(5) “There is further another person prone to anger and pride, and from time to time verbosity rises up in him.⁷ And he has not done any studies nor has he made much effort; he has no keen understanding nor has he attained (even) to a temporary release (of mind). He, after, the break-up of the body, on his death, will be set for decline, not for progress; he will deteriorate, not rise higher.

(6) Then there is one (likewise) prone to anger and pride, and from time to time verbosity rises up in him. But he has applied himself to studies and has put forth much effort; he has keen understanding and has attained to a temporary release of mind. He, after the break-up of the body, on his death, is set for progress, not for decline; he will rise higher and will not deteriorate.

Then, Ānanda, the critics will pass such judgement: ‘This one has the same qualities as the other. Why, then, should one be inferior and the other better?’ Such (judgement), indeed, will for a long time cause harm and detriment to those (critics).

Now, Ānanda, he who studies and is energetic, who has a keen understanding and attains to a temporary release (of mind) — such a one surpasses and excels the other person (lacking these qualities). And why? Because the Dhamma-stream carries him along. But who can be aware of these differences except, a Tathāgata, a Perfect One?

Therefore, Ānanda, you should not be a (hasty) critic of people, should not (lightly) pass judgement on people.

He who passes judgement on people harms himself. I alone, Ānanda, or one like me, can judge people.

Who, indeed, Ānanda, is this Upāśikā Migasālā, this foolish, unexperienced woman, with a woman's wit? And who (In comparison) are those who do have the knowledge of other persons' different qualities?

These, Ānanda, are the six types of persons to be found in this world.

If Isidatta had possessed the same moral qualities as Purāṇa,, Purāṇa could not have equalled Isidatta's status. And if Purāṇa had possessed the same wisdom as Isidatta, Isidatta could not have equalled Purāṇa's status.⁸ These two persons, however, were each deficient in one respect."

(VI, 44)

23. Poverty

"Poverty, O monks, is suffering in the world for one who enjoys sense-pleasures." — "So it is, Lord." —

"And if a pauper, one destitute and indigent, gets into debt, his Indebtedness too is suffering in the world for one who enjoys sense-pleasures." — "So it is, Lord." —

"And if that poor man, being indebted, promises to pay interest, this payment of interest, too, is suffering in the world for one who enjoys sense-pleasures." — "So it is, Lord." —

"And if that poor man cannot pay the interest that falls due and he is pressed (by the creditors), such pressure, too, is suffering in the world for one who enjoys sense-pleasures." — "So it is, Lord." —

“And if, being pressed, that poor man still cannot pay and the creditors are constantly after him, such harassment too is suffering in the world for one who enjoys sense-pleasures.” — “So it is, Lord.” —

“And if, being harassed and still unable to pay, that poor man is thrown into jail, this imprisonment too is suffering in the world for one who enjoys sense-pleasures.” — “So it is, Lord.” —

“Thus, O monks, poverty, indebtedness, the paying of interest, being pressed and harassed (by creditors), the imprisonment — all these are suffering in the world for one who enjoys sense-pleasures.

“Similarly, O monks, it is with anyone who lacks faith in the things that are good,⁹ who has no shame as to good principles,⁹ no scruples as to good principles, no energy in things that are good, no understanding of things that are good. Such a one, O monks, is called poor, destitute and indigent in the Discipline of the Noble.

“If now such a man who is poor, destitute and indigent through his lack of faith, shame, scruples, energy and understanding concerning the Good, conducts himself badly in deeds, words and thoughts, this I call his getting into debt.

“If, for covering up his bad conduct in deeds, words and thoughts, he harbours in himself evil wishes; if he desires, plans, chooses his words and tries to act in such a way that nobody may come to know his nature—this I call the interest (to be paid on his moral debts).¹⁰

“Then virtuous brethren in the Holy Life speak about him thus: ‘This venerable monk acts thus; he behaves in such and such a way’. This I call the pressure on him.

“If he resorts to the forest, the foot of a tree or a solitary place, he is pursued by unwholesome, evil thoughts connected with remorse. This I call his being harassed.

“Such a (morally) poor, destitute and indigent man of bad conduct, after the break-up of his body, on his death, will be bound by the bonds of hell or the bonds of the animal world. And I know of no other imprisonment, O monks, that is so cruel, so harsh, so painful and is such an obstacle to attaining the Incomparable Security from (Life’s) Toil,¹¹ as the bonds of hell and of the animal world.”

(VI, 45)

24. Scholars and Meditators

Thus have I heard. Once the venerable Mahā-Cunda lived at Sahājāti among the Ceti people and there he addressed the monks, saying:

“Brethren, there are monks who are keen on Dhamma¹² and they disparage those monks who are meditators,¹³ saying: ‘Look at those monks! They think, “We are meditating, we are meditating,” and so they meditate and meditate, meditating up and down, to and fro!¹⁴ What, then, do they meditate and why do they meditate?’ Thereby, neither these monks keen on Dhamma will be pleased nor the meditators.¹⁵ (By acting in that way,) their life will not be conducive to the welfare and

happiness of the people, nor to the benefit of the multitude; it will not be for the welfare of happiness of gods and humans.¹⁶

Then, brethren, there are meditating monks who disparage the monks who are keen on Dhamma, saying: 'Look at those monks! They think, "We are Dhamma-experts, we are Dhamma-experts!" And (therefore) they are conceited, puffed up and vain; they are talkative and voluble. They are devoid of mindfulness and thoughtful awareness, and they lack concentration; their thoughts wander and their senses are uncontrolled. What then makes them Dhamma-experts, why and how are they Dhamma-experts!' Thereby neither these meditating monks will be pleased nor those keen on Dhamma. By acting in that way, their life will not be conducive to the welfare and happiness of the people, nor to the benefit of the multitude; it will not be for the welfare and happiness of gods and humans.

There are Dhamma-experts who praise only monks who are (likewise) Dhamma-experts, but not those who are meditators. . . . And there are meditators who praise only those monks who are (likewise) meditators, but not those who are Dhamma-experts. (By acting in that way,) neither of them will be pleased; and their life will not be conducive to the welfare and happiness of the people. . . .

Therefore, brethren, you should train yourselves thus: 'Though we ourselves are Dhamma-experts, we shall give praise also to those monks who meditate; And why? Such outstanding men are rare in the world who have personal experience of the Deathless Element (Nibbāna).

And (the other monks, too,) should train themselves thus: 'Though we ourselves are meditators, we shall give praise also to those monks who are Dhamma-experts'. And why? Such outstanding men are rare in the world who can by their wisdom clearly understand a difficult subject."

(VI, 46)

25. The Visible Teaching¹⁷

Once a wandering ascetic, Moliya Sīvaka by name, addressed the Blessed One as follows:

"It has been said, venerable sir, that 'the Dhamma is visible here and now'. In how far, venerable sir, is the Dhamma visible here and now, and is of immediate result, inviting to come and see, onward-leading and directly experiencable by the wise?" —

"Well, Sīvaka, I shall in return put a question to you about this. As you please, you may answer.

"What do you think, Sīvaka: when there is greed in you, will you know it 'There is greed in me'? And when there is no greed in you, will you know it, 'There is no greed in me'?" — "Yes, venerable sir, I shall know it." —

"If you thus know of the greed present in you, that it is there; and when greed is absent that there is none in you — that is a way how the Dhamma is visible here and now.

"What do you think, Sīvaka: when there is hate or delusion in you, will you know it 'There is hate . . . there is delusion in me'? And when there is no hate . . .

no delusion in you, will you know it 'There is no hate . . . no delusion in me'? — "Yes, venerable sir, I shall know it." —

"If you thus know of the hate or delusion present in you, that they are there; and when hate or delusion are absent that there is none in you — that is a way how the Dhamma is visible here and now.¹⁸

"In this way, Sīvaka, is the Dhamma visible here and now, and is of immediate result, inviting to come and see, onward-leading and directly experiencable by the wise."

(VI, 47)

26. Professing Sainthood

Once the Blessed One lived near Sāvatti, in the Jeta Grove, in Anāthapiṇḍika's monastery. At that time, the venerable Khema and the venerable Sumana stayed in the Dark Forest near Sāvatti. One day both went to see the Blessed One. Having arrived, they saluted the Blessed One respectfully and sat down at one side. When seated, the venerable Khema addressed the Blessed One as follows:

"A monk, O Lord, who is an Arahāt, a Destroyer of the Taints (khīnāsavo), who has accomplished (the Holy Life), has done his task, laid down the burden, attained his goal, discarded the fetters of existence, and is liberated in true knowledge (of Sainthood) — he has no such thought, 'There is one better than I. There is one who is equal; or one who is lower'." Thus the

venerable Khema spoke and the Master approved. Knowing the Master's approval, the venerable Khema rose from his seat, saluted the Blessed One and left.

Soon after he had left, the venerable Sumana addressed the Blessed One thus:

"A monk, O Lord, who is an Arahāt, a Destroyer of the Taints, who has accomplished (the Holy Life), has done his task, laid down the burden, attained his goal, discarded the fetters of existence and is liberated in true knowledge (of Sainthood) — he has no such thought, 'There is none better than myself', 'There is none who is equal', 'There is none lower'." Thus the venerable Sumana spoke and the Master approved. Knowing the Master's approval, the venerable Sumana rose from his seat and left.

Soon after the venerable Khema and the venerable Sumana had left, the Blessed One addressed the monks, saying:

"It is in such a way, O monks, that noble sons declare their highest knowledge (of Sainthood); the fact is mentioned, but there is no allusion to self. Yet there are some foolish persons who declare in a rather light-hearted manner¹⁹ to have attained to highest knowledge. But afterwards distress will befall them."

Not high nor low nor equal deem themselves the Saints
Who rid of birth have lived the Holy Life.
They go through life with all their fetters shed.

27. Step by step

If there is no sense-control, O monks, then the basis for morality is destroyed²⁰ for him who lacks sense-control. If there is no morality, then the basis for right concentration is destroyed for him who lacks morality. If there is no right concentration, then the basis for realistic knowledge and vision²¹ is destroyed for him who lacks right concentration. If there is no realistic knowledge and vision, then the basis for revulsion²² and dispassion²² is destroyed for him who lacks realistic knowledge and vision. If there is no revulsion and dispassion, then the basis for the knowledge and vision of deliverance²³ is destroyed for one who lacks revulsion and dispassion.

This is as in the case of a tree: if a tree has no branches and foliage, the buds will not mature; nor will the bark, the greenwood and heartwood mature. Similarly, If sense-control is absent, there will be no basis for morality

But if there is sense-control, O monks, this will provide a basis for morality, for him who possesses sense-control. If there is morality, this will provide a basis for right concentration, for him who possesses morality. If there is right concentration, this will provide a basis for realistic knowledge and vision, for him who possesses right concentration. If there is realistic knowledge and vision, this will provide a basis for revulsion and dispassion, for him who possesses realistic knowledge and vision. If there is revulsion and dispassion, this will provide a basis for the knowledge and vision of deliverance, for one possessed of revulsion and dispassion.

This is as in the case of a tree: If a tree has its branches and foliage intact, the buds will mature, and so also bark, greenwood and heartwood. Similarly, if sense-control is present, this will provide a basis for morality

(VI, 50)

28. The Aims of Men

Once Janussoni, a Brahmin, called on the Blessed One and asked:

“What, Master Gotama, is a nobleman’s²⁴ aim, what is his quest,²⁵ his main-stay,²⁶ his desire and his ideal?”²⁷ —

“Wealth, O Brahmin, is a nobleman’s aim, his quest is for knowledge,²⁸ his main-stay is power,²⁹ his desire is (to rule) the earth and his ideal is sovereignty.”³⁰ —

“And what, Master Gotama, is a Brahmin-priest’s aim, quest, and so forth?”

“Wealth, O Brahmin, is a Brahmin-priest’s aim, his quest is for knowledge,²⁸ his main-stay are his sacred texts,³¹ his desire is for sacrifices³² and his ideal is the (heavenly) Brahma-world.” —

“And what, Master Gotama, is a householder’s aim, quest, and so forth?” —

“Wealth, O Brahmin, is a householder’s aim, his quest is for knowledge, his main-stay is his craft, his desire is for work and his ideal is to bring his work to an end.”³³ —

“And what, Master Gotama, is a woman’s aim, quest, and so forth?” —

“A man, O Brahmin, is a woman's aim, adornments are her quest, her main-stay are sons,³⁴ her desire is to be without a rival,³⁵ and her ideal is domination.” —

“And what, Master Gotama, is a thief's aim, quest, and so forth?” —

“Robbery, O Brahmin, is a thief's aim, a hiding-place is his quest, weapons his main-stay, darkness his desire and not to be found out is his ideal.” —

“And what, Master Gotama, is a recluse's aim, quest, and so forth?” —

“Patience and purity, O Brahmin, are the aim of a recluse, his quest is knowledge,³⁶ virtue is his main-stay, his desire is to be unencumbered³⁷ and his ideal is Nibbāna.” —

“Wonderful, Master Gotama! Marvellous, Master Gotama! Verily, Master Gotama knows the aim, quest, main-stay, desire and ideal of Nobles, of Brahmins, house-holders, women, thieves and recluses. It is excellent, Master Gotama! May Master Gotama accept me as a lay disciple who has gone for refuge to him from this day until life lasts.”

(VI, 52)

29. The Lute

Thus have I heard. Once the Blessed One lived near Rājagaha, on Vulture Peak hill. At that time, the venerable Soṇa³⁸ lived in the Cool Forest, near Rājagaha.

³⁹While the venerable Soṇa lived there alone and secluded, this thought occurred to him: “Of those disciples of the Blessed One who are energetic, I am one.

Yet, my mind has not found that freedom from the Taints where there is no clinging. Now, my family is wealthy, and one can enjoy one's wealth and do meritorious deeds. Should I not better give up the training, return to the lower state (of a layman), enjoy my riches and do good deeds?"

Now the Blessed One, perceiving in his own mind the venerable Soṇa's thoughts, left Vulture Peak hill; and, as speedily as a strong man might stretch his bent arm or bend his stretched arm, he appeared in the Cool Forest⁴⁰ before the venerable Soṇa. There he sat down on a seat prepared, and also the venerable Soṇa, having saluted the Blessed One, sat down on one side. And the Blessed One spoke to the venerable Soṇa thus:

"Soṇa, did not this thought arise in your mind: 'Of those disciples of the Blessed One who are energetic, I am one. Yet, my mind has not found that freedom from the Taints where there is no clinging. Now, my family is wealthy, and one can enjoy one's wealth and do meritorious deeds. Should I not better give up the training, return to the lower state (of a layman), enjoy my riches and do good deeds?' — "Yes, Lord." —

"Tell me, Soṇa, when in earlier days you lived at home, were you not skilled in playing string music on a lute?" — "Yes, Lord." —

"And tell me, Soṇa: when the strings of your lute were too taut, was then your lute tuneful and (easily) playable?" — "Certainly not, O Lord." —

"And when the strings of your lute were too loose, was then your lute tuneful and easily playable?" — "Certainly not, O Lord." —

But when, Soṇa, the strings of your lute were neither too taut nor too loose, but adjusted to an even pitch, did your lute then have a tuneful sound and was it easily playable?" — "Certainly, O Lord." —

"Similarly, Soṇa, if energy is applied too strongly, it will lead to restlessness, and if energy is too lax it will lead to lassitude. Therefore, Soṇa, keep your energy in balance, penetrate to a balance of the Spiritual Faculties⁴¹ and therein seize your object?⁴²

"Yes, O Lord," replied the venerable Soṇa in assent.

When the Blessed One had admonished the venerable Soṇa with this exhortation, he vanished instantly from the Cool Forest and appeared again on Vulture Peak hill.

Afterwards the venerable Soṇa kept his energy balanced, penetrated to a balance of the Spiritual Faculties and therein seized his object. And the venerable Soṇa, living alone and secluded, diligent, ardent and resolute, soon realised here and now, through his own direct knowledge, that unequalled goal of the holy life, for the sake of which sons of good family rightly go forth from home to the homeless life (of a monk) and entering into, abide in it. And he knew: 'Ended is rebirth, lived is the holy life, done is the task, there is no more after this'. And the venerable Soṇa became one of the Saints.

Having reached Sainthood, the venerable Soṇa thought this: "Should I not go to the Blessed One and in his presence declare supreme knowledge (of Sainthood)?" And the venerable Soṇa went where the Blessed One

lived, saluted him respectfully and sat at one side. Thus seated, he spoke to the Blessed One thus:

“A monk, O Lord, who is an Arahāt, a Destroyer of the Taints, has lived (the Holy Life), laid down the burden, attained his goal, discarded the fetters of existence and is liberated in true knowledge, — he is dedicated to six things: he is dedicated to renunciation, to solitude, to non-harming, to the destruction of craving, to the destruction of clinging and to undeludedness.

“Perhaps, O Lord, one of the venerables here might think: ‘Could it be that this venerable one is dedicated to renunciation just by relying on faith alone?’ But one should not see it in that way, O Lord. A monk who has destroyed the Taints, has lived the holy life, has done his task and does not see in himself anything that has still to be done or to be added to what was done, — such a one is dedicated to renunciation because of his destruction of lust, because of the absence of lust; he is dedicated to renunciation through his destruction of hate, through the absence of hate; through his destruction of delusion, through the absence of delusion.

“Perhaps, O Lord, one of the venerable ones here might think: ‘Could it be that this venerable one is dedicated to solitude because he hankers after gain, honour and fame? . . . And could it be that he is dedicated to non-harming because he thinks it essential to adhere to rules and vows?’ But one should not see it in that way, O Lord. A monk who has destroyed the Taints is dedicated to solitude . . . dedicated to non-harming because of his destruction of lust, because of the absence of lust; through his destruction of hate, through the absence

of hate; through his destruction of delusion, through the absence of delusion.

“It is because of his destruction of lust, hate and delusion, because of their absence, that he is dedicated to the destruction of craving, dedicated to the destruction of clinging, dedicated to undeludedness.

“Even if, O Lord, forms cognizable by the eye come, with a strong impact, into the range of vision of a monk of fully liberated mind, yet they do not overpower his mind, his heart remains untinged by them, firm and imperturbable he contemplates their transience. Even if sounds cognizable by the ear . . . odours cognizable by the nose . . . tastes cognizable by the tongue . . . touches cognizable by the body . . . ideas cognizable by the mind come, with a strong impact, into the range of perception of a monk of fully liberated mind, they do not overpower his mind, his heart remains untinged by them, firm and imperturbable he contemplates their transience.

“If, O Lord, there were a rocky mountain of one solid mass, without clefts or fissures, and from any of the four directions a tempestuous rain storm should come upon it very strongly, that rock could not be moved by it, could not be shaken, not be stirred. Similarly, even very strong impressions of the six kinds will not overpower a monk whose mind is fully liberated, his mind remains untinged by them, firm and imperturbable he contemplates their transience.”

If one is bent on renunciation and on solitude,
Intent on harming none, on making craving cease and
clinging;

If dedicated to an undeluded vision,
 And having seen sensations rise (and fall),
 The mind of such one will be free entire.

For him who thus is freed, with peaceful mind,
 There is no need to add to what he has achieved;
 No need there is for further task or duty.

Just as a massive rock by storms is never moved,
 So sights, sounds, tastes, smells, touches and ideas,
 Desired or not, will never stir a man like him
 Whose mind is firm and free, who sees how all things
 pass.

(VI, 55)

30. A Penetrative Discourse

"I shall give you, monks, a penetrative discourse⁴³, a Dhamma-discourse. Hence, listen to it and heed well what I shall say." — "Yes, Lord," replied the monks, and the Blessed One spoke thus:

"What now, O monks, is that penetrative discourse, the Dhamma-discourse?

"SENSE—DESIRES should be known; the conditioned origin of sense-desires should be known; their diversity, their outcome, their cessation and the way leading to the cessation of sense-desires should be known.

"FEELINGS should be known; the conditioned origin of feelings should be known; their diversity, their outcome, their cessation and the way leading to the cessation of feelings should be known.

“PERCEPTIONS TAINTS KAMMA SUFFERING should be known; the conditioned origin of suffering should be known; its diversity, its outcome, its cessation and the way leading to the cessation of suffering.

It was said that SENSE-DESIRES⁴⁴ should be known, their conditioned origin, and so forth. Because of what was this said?

There are five types of sense-objects,⁴⁵ namely: forms cognizable by the eye which are desirable, attractive, pleasant, endearing, associated with sensuality and tempting; sounds cognizable with the ear . . . odours cognizable by the nose . . . tastes cognizable by the tongue . . . touches cognizable by the body, which are desirable, attractive, pleasant, endearing, associated with sensuality and tempting. These, however, O monks, are not the ‘sensuality’ (meant here), but in the Noble One’s discipline they are called ‘types of sense-objects’.

Man’s sensuality lies in thoughts of passion,
Not in sensuous things so varied in the world.
Man’s sensuality lies in thoughts of passion
While varied things have their existence in the world
(outside),
And towards them the wise control desire.⁴⁶

And what, monks, is the conditioned origin of sense-desires? It is (sense-) contact⁴⁷ that is their conditioned origin.

And what, monks, is the diversity of sense-desires? There is one sense-desire for visible forms, and others

for sounds, odours, tastes and touches (body-impressions). This is called the diversity of sense-desires.

And what, monks, is the outcome⁴⁸ of sense-desires? He who desires produces personalized existence⁴⁹ born of this or that (desire), belonging either to the meritorious or the demeritorious.⁵⁰ This is called the outcome of sense-desires.

And what, monks, is the cessation of sense-desires? Through the cessation of (sense-) contact, there is cessation of sense-desires.

And it is this Noble Eightfold Path that is the practice-way leading to the cessation of sense-desires; namely, right understanding, right thought, right speech, right livelihood, right effort, right mindfulness and right concentration.

If, monks, a noble disciple in such a way knows sense-desires; if in such a way he knows the conditioned origin, the diversity, outcome and cessation of sense-desires, and the practice-way leading to their cessation—it is he who knows this Holy Life of penetrative (strength),⁵¹ (namely as) the cessation of sense-desires.

Because of this it was said that sense-desires should be known, their conditioned origin, and so forth.

It was said that FEELINGS should be known, their conditioned origin, and so forth. Because of what was this said?

There are, monks, these three kinds of feeling: pleasant feeling, unpleasant feeling and neutral feeling.

And what, monks, is the conditioned origin of feelings? It is (sense-) contact that is their conditioned origin.

And what, monks, is the diversity of feelings? There are pleasant feelings that are worldly or unworldly;⁵² unpleasant feelings that are worldly or unworldly; and neutral feelings that are worldly or unworldly. This is called the diversity of feelings.

And what, monks, is the outcome of feelings? He who feels produces personalized existence born of this or that (feeling),^{52a} belonging either to the meritorious or the demeritorious. This is called the outcome of feelings.

And what, monks, is the cessation of feelings? Through the cessation of (sense-) contact there is cessation of feelings.

And it is this Noble Eightfold Path that is the practice-way to the cessation of feelings; namely, right understanding . . .

If, monks, a noble disciple in such a way knows feelings; if in such a way he knows the conditioned origin, the diversity, outcome and cessation of feelings, and the practice-way leading to their cessation—it is he who knows this Holy Life of penetrative (strength), (namely as) the cessation of feelings.

Because of this it was said that feelings should be known, their conditioned origin, and so forth.

It was said that PERCEPTIONS should be known, their conditioned origin, and so forth. Because of what was this said?

There are, monks, these six kinds of perceptions: of visual forms, sounds, odours, tastes, touches, and ideas.

And what, monks, is the conditioned origin of perceptions? It is (sense-) contact that is their conditioned origin.

And what, monks, is the diversity of perceptions? There is one perception pertaining to visual forms, and others pertaining to sounds, odours, tastes, touches and ideas.

And what, monks, is the outcome of perceptions? Perception, I say, has communication (by speech)⁵³ as its outcome. As one perceives a thing, so one conveys (by words), "So I have perceived it".⁵⁴

And what, monks, is the cessation of perceptions? Through the cessation of (sense-) contact there is cessation of perceptions.

And it is this Noble Eightfold Path that is the practice-way leading to the cessation of perceptions; namely, right understanding . . .

If, monks, a noble disciple in such a way knows the perceptions; if in such a way he knows the conditioned origin, the diversity, outcome and cessation of perceptions, and the practice-way leading to their cessation—it is he who knows this Holy Life of penetrative (strength), (namely as) the cessation of perceptions.

It was said that the TAINTS (*āsava*) should be known, their conditioned origin, and so forth. Because of what was this said?

There are, monks, these three Taints: the taint of sense-desire, the taint of (clinging to continued) existence, and the taint of ignorance.

And what, monks, is the conditioned origin of the Taints? It is ignorance that is their conditioned origin.

And what, monks, is the diversity of the Taints? There are taints leading to the hells, and there are Taints that lead to an animal womb, to the realm of ghosts, to the human world and to the heavenly realms.

And what, monks, is the outcome of the Taints? He who has ignorance produces personalized existence born of this or that (Taint), belonging either to the meritorious or the demeritorious. This is called the outcome of the Taints.

And what, monks, is the cessation of the Taints? Through the cessation of ignorance, there is cessation of the Taints.

And it is this Noble Eightfold Path that is the practice-way leading to the cessation of the Taints, namely: right understanding . . .

If, monks, a noble disciple in such a way knows the Taints; if in such a way he knows the conditioned origin, the diversity, the outcome and cessation of the Taints, and the practice-way leading to their cessation it is he who knows this Holy Life of penetrative (strength), (namely as) the cessation of the Taints.

It was said that KAMMA (actions) should be known, its conditioned origin, and so forth. Because of what was this said?

It is volition, I declare, that is Kamma.⁵⁵ By willing it, one performs Kamma (an action) by deeds, words or thoughts.

And what, monks, is the conditioned origin of Kamma? It is (sense-) contact that is its conditioned origin.

And what, monks, is the diversity of Kamma? There is Kamma leading to the hells, and there is Kamma leading to an animal womb, to the realm of ghosts, to the human world and to the heavenly realms.

And what, monks, is the outcome of Kamma? Kamma, I declare, has a threefold outcome: in this life, in the next life, or in future lives.⁵⁶

And what, monks, is the cessation of Kamma? Through the cessation of (sense-) contact, there is cessation of Kamma.

And it is this Noble Eightfold Path that is the practice-way leading to the cessation of Kamma, namely: right understanding

If, monks, a noble disciple in such a way knows Kamma; if in such a way he knows the conditioned origin, the diversity, the outcome and cessation of Kamma, and the practice-way leading to its cessation — it is he who knows this Holy Life of penetrative (strength), (namely as) the cessation of Kamma.

Because of this it was said that Kamma should be known, its conditioned origin, and so forth.

It was said that SUFFERING should be known, its conditioned origin, and so forth. Because of what was this said?

Birth is suffering, old age, sickness, death, sorrow, lamentation, pain, grief and despair are suffering; not to get what one wishes is suffering; in brief the five aggregates as objects of clinging are suffering.

And what, monks, is the conditioned origin of suffering? Craving, O monks, is the conditioned origin of suffering.

And what, monks, is the diversity of suffering? There is intense suffering and there is moderate suffering; there is suffering that fades away slowly and suffering that fades away quickly.

And what, monks, is the outcome of suffering? There is a person who is overwhelmed by suffering, his mind is in the grip of suffering, he grieves, moans, laments, beats his breast, weeps and is depressed; or (In his suffering) he searches outside (for a remedy): 'Who may know a magic spell or two for bringing my suffering to an end?' Hence I say, the outcome of suffering is either depression or (vain) search.⁵⁷

And what, monks, is the cessation of suffering? Through the cessation of craving there is cessation of suffering.

And it is this Noble Eightfold Path that is the practice-way leading to the cessation of suffering, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

If, monks, a noble disciple in such a way knows suffering; if in such a way he knows the conditioned origin, the diversity, the outcome and cessation of suffering, and the practice-way leading to its cessation — it is he who knows this Holy Life of penetrative (strength), (namely as) the cessation of suffering.

Because of this it was said that Suffering should be known, its conditioned origin, and so forth.

This, O monks, is the penetrative discourse, a Dhamma discourse.

(VI, 63)

31. Non-return

Without having given up six qualities, O monks, one will be incapable of realizing the Fruit of Non-return.⁵⁸ What six?

Lack of faith, lack of moral shame, lack of moral dread, laziness, lack of mindfulness and lack of wisdom.

(VI, 65)

32. Sainthood

Without having given up six qualities, O monks, one will be incapable of realizing Sainthood (arahatta). What six?

(a) Mental rigidity, mental sloth, restlessness, remorse⁵⁹ heedlessness.⁶⁰

(b) Conceit, inferiority-conceit, superiority-conceit, self-overrating, obstinacy and servility.⁶¹

(VI, 66. 76)

33. Six Rarities

These six things, O monks, appear rarely in the world:

Rarely In the world appears a Perfect One (Tathāgata).

Rarely In the world appears one who teaches the Law and Discipline proclaimed by the Perfect One.

Rare in the world is it to be reborn in the land of the Noble (Saints).⁶²

Rare in the world is the possession of unimpaired (physical and mental) faculties.

Rare in the world is absence of stupidity and dullness.

Rare in the world is interest in the Good.⁶³

(VI, 96)

34. The Blessings of Stream-entry

There are, monks, six blessings in realizing the fruition of Stream-entry:

One is firm in the Good Law.⁶⁴

One is unable to fall back.

One has set a limit to suffering.⁶⁵

One is endowed with knowledge above the common.⁶⁶

One has clearly understood causes and the phenomena arisen by causes.⁶⁷

(VI, 97)

35. Conviction in Conformity with Dhamma

Truly, O monks, that a monk who considers

any formation as permanent
 any formation as pleasant
 any thing as a self
 Nibbāna as suffering,

can have a conviction that conforms (with Dhamma),⁶⁸ that cannot be: and that he who is without a conviction that conforms (with Dhamma), should enter into the certainty of rightness,⁶⁹ that too, cannot be: and that he who has not entered into the certainty of rightness, should realize the Fruitions of Stream-entry, Once-return, No-return or Sainthood, that too cannot be.

(VI, 98-101)

36. Advantages of contemplating Impermanence

When a monk sees six advantages, it should be enough for him to establish the perception of impermanence in all formations, without exception. What six?

‘All formations will appear to me as not-lasting. My mind will not delight in anything worldly. My mind will emerge from all the world. My mind will incline to Nibbāna. The Fetters will be discarded by me. And I shall be endowed with supreme recluseship.’

(VI, 102)

37. Advantages of contemplating Suffering

When a monk sees six advantages, it should be enough for him to establish the perception of suffering in all formations, without exception. What six?

‘Towards all formations a perception of revulsion will be present in me, as towards a murderer with

raised sword. My mind will emerge from all the world. I shall come to see the peace in Nibbāna. The evil proclivities (anusaya) will come to be uprooted. I shall be one who has completed his task; and I shall have served the Master with loving-kindness.'

(VI, 103)

38. Advantages of contemplating Not-self

When a monk sees six advantages, it should be enough for him to establish the perception of not-self as to all things, without exception. What six?

I shall be aloof from all the world. Notions of 'I' will vanish in me. Notions of 'Mine' will vanish in me. I shall be endowed with knowledge above the common.⁶⁶ I shall clearly understand causes and the phenomena arisen by causes.⁶⁷

(VI, 104)

NOTES

The Book of Sixes

1. *Anuttariya-dhammā*

1a. This statement of the Buddha counters the Tantric belief that "Lust can be removed by lust" (see, e. g., the Tantric text *Citta-visuddhi-prakaraṇa*, v. 37: *rāgeṇaiva tathā rāgaṃ uddharanti maṇisīṇaḥ*).

2. See *Dhammapada* v. 5.

3. The positive aspects of these three 'wholesome roots' are: dispassion (renunciation, detachment), loving-kindness and wisdom.
4. *Bahusaccena*, which has mostly the meaning of "great learning" (Skr. *srautya*), is here explained in the Commentary by 'energy' (*viriya*), deriving it perhaps from Pali *satti*, Skr. *sakti*, strength, power.
5. *Samāyikam pi vimuttim*. Comy.: He does not occasionally feel joy and enthusiasm when listening to the Dhamma.
6. *Pamāṇikā pamiṇanti*, lit.: the measurers measure or 'seize up'.
7. *Vacīsaṅkhāra*, lit.: verbal formations or processes; Comy.: *ālāpa-sallāpavasena*, by way of talkative chatter.
8. This passage is incorrectly rendered in the PTS translation.— Comy.: Purāṇa (being a celibate) was superior, in morality (*sīla*), and Isidatta superior in wisdom (*paññā*). Purāṇa's morality made up for Isidatta's (greater) wisdom; and Isidatta's wisdom made up for Purāṇa's (higher) morality.
9. *Kusalesu dhammesu*.
10. It increases his moral indebtedness through his wrong conduct.
11. *Anuttarāya yogakkhemāya*, i. e. Nibbāna.
12. *Dhamma-yogā*. Comy. says that this refers to preachers (*dhammakathikā*). But this term probably refers to all those who are keen on studies only and cultivate only the intellectual approach.
13. *Jhāyī*.

14. *Jhāyanti pajhāyanti nijjhāyanti avajjhāyanti*. These synonyms formed by added prefixes to the verb 'to meditate' cannot be rendered in English. They are meant to indicate a belittling and ridiculing tone of the speakers.

15. If people refuse to give respect or recognition to those with talents, temperaments or pursuits different from those of their own, only mutual displeasure will result.

16. An exclusive emphasis on one-sided development will not lead to progress and true happiness of mankind, which can be found only in an ever-renewed attempt of harmonizing what should be complementary, and not antagonistic, in the human mind and in society.

17. See Text 27 of Part I of this Anthology (The Wheel 155/158).

18. In the original text follow here sections which differ only in replacing the words Greed, Hate and Delusion by "mental states linked with Greed (*lobha-dhammā*)", etc. The Comy. explains this by *taṃ-sampayutta-dhammā*, "states closely associated with it (i. e. Greed, etc.)".

19. *Hasamānaka maññe*, lit. "as if laughing", "as if in fun"; perhaps, "as if boasting" is meant here.

20. The basis . . . is destroyed (*hat-upanissā*); *upanissā*=*upanissaya*, "decisive supporting condition".

21. *Yathā-bhūta-ñāṇa-dassana*, "knowledge and vision of things as they really are".-Comy.: This refers to *īravana-vipassanā-ñāṇa*, i. e. incipient (lit.: young) Insight knowledge.

22. *Revulsion* (*nibbidā*), turning away, “disgust”. Comy.: *balave-vipassanāna*, strong Insight knowledge. - *Uspassan* (= *āra*): the Noble Path (of the four stages of Holiness).

23. *Amuṭṭi-nāna-dassana*. - Comy.: the Fruition of Saint-hood (*ārahanta-phala*). Sub-Conv.: This indicates the highest possibility (i. e., also the Fruition of Stream-entry, etc., is applicable).

24. *Khattiya*, the warrior (or knights’) caste, which, in ancient India, represented nobility.

25. *Uppavāna*, mental pre-occupation, mental trend, mind’s concern.

26. *Adhiśṭhāna*. Among the many connotations of this term, the one applicable here is “support”; hence our rendering “main-stay”. Translation by *resolve*, as in “Gradual Sayings” (PTS), does not fit the context.

27. *Parivossāna*, “the end”, i. e. the final goal or consummation.

28. *Pāṇi*. Though mostly rendered by “wisdom”, it also denotes in a more general sense, “intelligence”. In our text, in the case of the nobles, brahmins and house-holders, it may, perhaps, refer to the worldly knowledge relevant to their respective status — in the sense that “knowledge is power”.

29. *Bala*; Comy.: *bala-kāya*, armed force, military strength.

30. *Issariya*, “lordship”. Comy. says that a nobleman’s ambition is to be crowned as king or ruling sovereign.

31. *Mantā* (Skr.: *mantra*): in Pāli usage, the Vedic texts, not only the mystic invocations (*mantra*).
32. Sacrifices provided the chief source of income for Brahmin priests.
33. *Niṭṭhita-kammanta*, i. e., being able to retire, after having achieved success in one's occupation.
34. Only male progeny made a wife's position secure in the family.
35. *Asapati*, lit. "without a co-wife".
36. *Paññā*,. Here the meaning *wisdom* is also applicable.
37. *Akiñcañña*, lit. "no-thingness".
38. This is *Soṇa-Kolivīsa* (for distinguishing him from other monks called *Soṇa*). He was declared by the Buddha to be foremost (*etad-agga*) among those vigorous in their energy. His verses appear in Theragāthā vv. 632-644. Verses 638-639 refer to our 'Simile of the Lute'; vv. 640-644 are identical with the verses at the end of this Discourse.

Our text appears in an expanded form in the Mahā Vagga of the Vinaya Piṭaka (chapter V). The additions are: at the beginning, an account of *Soṇa*'s descent and ordination; at the end, a discussion of certain monastic regulations, which may have motivated the inclusion in the Vinaya Piṭaka.

According to the Mahā Vagga version, *Soṇa* was the son of a rich merchant of Campā. He was of a delicate constitution. The soles of his feet were very soft and

had the peculiarity that downy hair was growing on them. It was when he visited Rājagaha, summoned by King Bimbisara, that Sopa had the opportunity to listen to a discourse of the Buddha on Vulture Peak hill, after which he asked the Master for ordination.

39. The Maha Vagga version has here the following addition: "Because of Sopa's great output of energy in pacing up and down, the ambulatory became stained with blood, as if there had been a slaughter of cattle."

40. The Maha Vagga adds here: "Then the Lord, touring the lodgings together with several monks, came to the venerable Sopa's ambulatory and saw that it was stained with blood." On his inquiry, the monks said: "Lord, because of the venerable Sopa's great effort in pacing up and down, his feet broke," and thus this ambulatory was stained with his blood "Then the Blessed One went to the venerable Sopa's dwelling place . . ."

41. *Tasmātha nam Sopa viriyasamatham adhiṇṇāha, indriyānamā samatham parivijjha*. This is the reading of the Burmese edition of the Sixth Council; but in the Maha Vagga version, the same edition reads: *viriya-samatham*, which, in translation, means "keep to (both) energy and tranquillity". The Comy. on that phrase (identical in both versions) appears to favour the latter reading though that interpretation of it is not quite certain (see below).

For this translation, the second reading *samatham* was preferred, because it was felt that if the meaning of the second reading had been intended, the term *saṁbhā*, being one of the Spiritual Faculties (*indriya*),

* *Anguttara Comy.* "the soles of his feet".

would have been chosen. The use of *samatha* in such a compound appears unidiomatic.

Comy.: "Keep to Tranquillity combined with (*sampajatta*) energy! Link (*yojehi*) tranquillity with energy! Keep to a balance (or evenness) of the (five) Spiritual Faculties, Faith etc., When Faith is linked with Wisdom and Wisdom with Faith; when Energy is linked with Concentration and Concentration with Energy, then the balance of the Faculties is being maintained."

For the full commentarial explanation of this subject, see *The Way of Wisdom* ('The Wheel' 65-66), p. 51ff. The same passage appears in the Comy. to the Satipaṭṭhāna Sutta (see *The Way of Mindfulness*, by Soma Thera, B. P. S., p. 134) and in the *Visuddhi Magga* ("Path of Purification", p. 135ff).

42. *Tattha ca nimittam gaṇhāhīti*.—Comy.: When such balance exists, the sign (or object; *nimitta*) can arise (clearly), just as the reflexion of the face in a mirror; and this object (or sign), be it of tranquillity, insight, path or fruition, you should seize."

43. Penetrative discourse: *nibbedhika-pariyāya*. The Comy., however, says that *pariyāya* has here the meaning of 'cause' (*kāraṇa*); that is, the means of penetrating, or piercing through, the defilements. "It is called 'penetrative' because it penetrates through the mass of Greed etc. which never before had been penetrated or cleaved" (Comy.).

44. *Kāma* may refer to 'subjective sensuality', i. e. sense-desire; or to 'objective sensuality' i. e. the sense-objects.

45. *kāma-guṇa*, the 'strands' of sensuality.

46. *Sankappa-rāgo purisassa kāmo,
na te kāma yāni citrāni loke.
Sankappa-rāgo purisassa kāmo:
ti thanti citrāni tath'va loke,
ath'ettha dhitrā vinayanti chandam.*

47. *Phassa*.— Comy.: "It is the (sense-) contact arisen simultaneously (with the passionate thought; *sahajāta-phassa*)."

48. *Vipāka*. This term is mostly used in the sense of "Kamma-result" which, however, does not fit the context of all items treated in this discourse.

49. *Attabhāva*.

50. Comy.: If one who aspires to celestial sense-pleasures and leads a good life, is reborn in a celestial world, his personalized existence pertains to 'the meritorious'. If, due to evil conduct, he is reborn in worlds of misery, his 'personalized existence' pertains to 'the demeritorious'."

51. *Nibbedhikam brahmacariyam*. Comy.: "The Holy Life (*brahmacariya*) signifies here the supramundane Path (of Stream-entry, etc.)."

52. *Sāmisam; nirāmisam*. So also in the *Satipaṭṭhāna Sutta*.

52a. "Born of this or that feeling", arisen simultaneously with kammic consciousness.

53. *Vohāra-vepakkam*; Comy.: *kathā-sankhāto vohāro*, "the communication called 'talk'."

54. *Yathā yathā nam sañjānāti tathā tathā voharati
Evam saññi ahosin'ti.*

55. *Cetanā'ham bhikkhave kammaṃ vadāmi*.-Sub-Comy.: "This includes all (kammically) wholesome and unwholesome volition." - Besides volition, there are, of course, also other mental factors arising simultaneously in a kammic thought. But volition is the most significant as in its aspect of intention or choice, it gives the moral or immoral value to an action (kamma).

56. See 'The Wheel' No. 155/158: Anguttara Anthology, Part I, p. 23.

57. *Sammoha-vepakkam vā . . . pariyeṭṭhi-vepakkam vā*

58. *Anāgāmi-phala*.- The third stage of Sainthood on which there is no longer a rebirth on the five-sense plane, but attainment of final Deliverance is reached in a celestial world of great purity.

59. *Thīnam, middham, uddhaccam, kukkuccam*.

60. *Pamādam*.- Comy.: absence of mindfulness.

61. *Māno, omāno, atimāno, adhimāno, thamham, atinipātam*. - On self-overrating (over-estimation of one's achievements; *adhimāno*), see 'The Wheel' 61/62, p. 43f., on the kindred term *abhimāna*.

62. *Ariyāyatane*.- Comy.: In the mid-country (of India).

63. *Kusale dhamme chando*: desire for things or principles that are salutary (wholesome).

64. *Saddhamma-niyato*; the unshakable inner certainty of the truth of the Dhamma. This is implied in one of the four 'characteristics of Stream-entry', perfect (inalienable) faith in the Dhamma (*dhamme avecca-pasāda*).

65. For a Stream-winner the sufferings of Samsāra cease latest after seven existences.

66. *Asādhāranena ñānena samannāgato*: the supramundane knowledge, with Nibbāna as object, which is not shared by the common worldling (*puthujjana*).

67. *Hetu c'assa sudiṭṭho hetu-samuppannā ca dhammā*.

68. *Conviction that conforms (with Dhamma; anuloma-khanti)*. - Here, the term *khanti* does not have the more familiar meaning of 'patience', but relates to the meaning of the verb *khamati*, to like, to approve, as in the sequence of terms *ditṭhi khami ruci*. 'Khanti' is here the approval and acceptance of what is in conformity (*anulomika*) with the Buddhist Teaching (Comy.: *sāsanassa anulomikā*).

The *Vipassanā-kathā* of the Paṭisambhidā Magga quotes our text in full, followed by a set of questions and answers. The Comy. to the Pīs. says:

"The 'conformity' is that of the Insight knowledge (*vipassanāñāna*) with the supramundane Path (*lokuttaramagga*). The conformity refers to an acceptance (or conviction) of just that. To accept and approve that all formations are impermanent, painful and without self, this is the conviction (*khanti*). The 'conforming conviction' is threefold: (1) as slight (*nudukā*), it extends from the (Insight knowledge of) Comprehension by Groups to the Knowledge of Rise and Fall, (2) as medium (*majjhimā*) it extends from Contemplation of Dissolution up to the Knowledge of Equanimity about Formations, (3) as strong (*sikkha*) it is the Knowledge of Conformity with Truth (*saccānuloma-ñāna*)."

The venerable Nāṇamoli (in 'Path of Purification', ch. XX, a18) translates *khanti* by 'liking', which appears rather too weak a term.

69. The 'certainty of rightness' (*sammatta-niyāma*) refers according to the Comy. of the Paṭisambhidā Magga, to the supramundane Path, and in particular to the Path of Stream-entry. Therefore, because of the certainty of Path-assurance (*magga-niyāma*), it is said of the Stream-winner: "He is assured (of the final end of rebirth), bound to (attain) enlightenment" (*niyato bodhi-parāyaṇo*).

The 'rightness' refers to one's assurance of having the right direction ("expecting that 'this will be for my weal and happiness'"), and to the right, i. e. undistorted, view of reality (of the impure as being impure, the impermanent as impermanent, etc.). — The 'certainty' (*niyāma*) is that this Path will immediately yield its Fruition (*phala*) and will finally result in Sainthood (*arahatta*).

The group of Six in this text (causing inclusion in this Book of the Sixes) is constituted by the Conforming Conviction, the Certainty of Rightness and the four Fruitions of Stream-entry, etc.

The Book of the Sevens

39. Drowsiness

Thus have I heard. Once the Blessed One lived in the Bhagga country near (a village called) Crocodile Hill (Suṇsumāra-giri), in the Deer Park at Bhesakāṭṭhā

Grove. At that time, the venerable Mahā-Moggallāna, living then in Mīgadhā near the village of Kallavāīaputta, was nodding when seated.¹

This the Blessed One saw with the Divine Eye, purified beyond man's (normal vision). Having seen It, he vanished from the Deer Park of the Bhesaka'ā Grove and, as speedily as a strong man might stretch his bent arm or bend his stretched arm, he appeared before the venerable Mahā-Moggallāna. The Blessed One sat down on the seat prepared and spoke thus to the venerable Mahā-Moggallāna:

"Are you nodding, Moggallāna, are you nodding?" —
 "Yes, Lord." —

1. "Well then, Moggallāna, at whatever thought drowsiness befalls you, to that thought you should not give attention and not dwell on that thought. Then, by doing so, it is possible that your drowsiness will vanish.

2. "But if, by doing so, drowsiness does not vanish, then you should reflect upon the Teaching as you have heard and learned it, you should ponder over it and examine it closely in your mind. Then, by doing so, it is possible that your drowsiness will vanish.

3. "But if, doing so, drowsiness does not vanish, then you should repeat in detail the Teaching as you have heard and learned it. Then, by doing so, it is possible that your drowsiness will vanish.

4. "But if, by doing so, drowsiness does not vanish, then you should pull both ear-lobes and rub your limbs with your hand. Then, by doing so,

5. “But if, by doing so, drowsiness does not vanish, you should get up from your seat and, after washing your eyes with water, you should look around in all directions and upwards to the stars and constellations. Then, by doing so,

6. “But if, by doing so, drowsiness does not vanish, you should give attention to the perception of light, to the perception of day (-light): as by day so by night; as by night so by day. Thus, with your mind clear and unclouded, you should cultivate a mind that is full of brightness. Then, by doing so,

7. “But if, by doing so, drowsiness does not vanish, then, with your senses turned inward and your mind not straying outward, you should take to walking up and down, being aware of going to and fro. Then, by doing so,

8. “But if, by doing so, drowsiness does not vanish, you may, mindfully and clearly aware, lie down, lion-like, on your right side, placing foot on foot, keeping in mind the thought of arising, and on awakening, you should quickly get up, thinking, ‘I must not indulge in the pleasure of resting and reclining, in the pleasure of sleep.’

“Thus, Moggallāna, should you train yourself.

“Further, Moggallāna, should you train yourself in this way: You should think, ‘When calling at families (on the alms-round), I shall not be given to pride.’ Thus should you train yourself.

“For in families it may happen that people are busy with work and may not notice that a monk has

come. Then a monk (if given to pride) may think, 'Who, I wonder, has estranged me from this family? These people seem to be displeased with me.' Thus, by not receiving (alms food from them), he is perturbed, being perturbed he becomes excited, being excited he loses self-control; and if uncontrolled, his mind will be far from being concentrated.

"Further, Moggallāna, should you train yourself in this way: 'I shall not speak contentious talk.' Thus should you train yourself. If there is contentious talk, there is sure to be much wordiness; with much wordiness, there will be excitement; he who is excited will lose self-control; and if uncontrolled, his mind will be far from being concentrated.

"I do not, Moggallāna, praise all companionship, nor do I blame all companionship. I do not praise companionship with monks (who associate too much) with lay folk.² But companionship with (monks in) dwellings where there are few sounds and little noise; that are fanned by cool breezes, remote from the haunts of men, suitable for seclusion — this do I praise."

After these words, the venerable Mahā-Moggallāna spoke thus to the Blessed One:

"In what way, O Lord, can it be explained briefly how a monk is liberated through elimination of craving; how is he one who has reached the final end, the final security from bondage, the final Holy Life, the final consummation, and is foremost among gods and men?"³

"Herein, Moggallāna, a monk has learnt this: 'No thing is fit to be clung to.'⁴ If a monk has learnt that

no thing is fit to be clung to, he fully knows every thing⁵; by fully knowing every thing, he fully comprehends⁶ every thing; when fully comprehending every thing, whatever feeling he experiences, be it pleasant, painful or neither-painful-nor-pleasant, he, with regard to these feelings, abides contemplating impermanence, contemplating dispassion, contemplating cessation, contemplating relinquishment. When he thus abides contemplating impermanence, dispassion, cessation, and relinquishment, he is not attached to anything in the world; without attachment he does not hanker⁷; and without hankering, he reaches, in himself, complete extinction (of craving)⁸; 'Ceased has rebirth, lived is the holy life, done is the task, there is no more of this or that state,' thus he knows.

"In that way, briefly said, Moggallāna, is a monk liberated through elimination of craving, is one who has reached the final end, the final security from bondage, the final Holy Life, the final consummation, and is foremost among gods and men."⁸

(VII, 58)

40. Loving-kindness

Monks, have no fear of deeds of merit!⁹ They are equivalent to happiness, these deeds of merit. For I know very well¹⁰ that, for a long time, I have experienced desirable, pleasant and agreeable results from meritorious deeds often performed.

For seven years I cultivated thoughts of loving-kindness.¹¹ Having cultivated a heart full of loving-kindness for seven years, I did not return to this world¹² for seven cyclic aeons of world-destructions and world-originations.¹³ Whenever a world was destroyed, I entered (by way of rebirth) the realm of the Radiant Gods; and when the

world unfolded again, I was reborn in an empty Brahma palace.¹⁴ And there I was the Great Brahma, the unvanquished victor, all-powerful. And thirty-six times I was Sakka, ruler of gods, and many hundred times I was a world-ruling king, a just and righteous king . . .

(Extracts from VII, 58B)¹⁵

41. Mental Development (*bhāvanā*)

Monks! Although a monk who does not apply himself to the (meditative) development (of his mind),¹⁶ may have the wish, "Oh, that my heart may be freed of the taints (*āsava*), without attachment!", yet his heart will not be freed. And for what reason? "Because he has not developed (his mind)," one has to say. Not developed in what? In the four Foundations of Mindfulness, the four Right Efforts, the four Bases of Success, the five Spiritual Faculties, the five Spiritual Powers, the seven Factors of Enlightenment and in the Noble Eightfold Path.¹⁷

Suppose, monks, there are eight, ten or twelve hen's eggs. But the hen did not sit on them sufficiently long and they are not well warmed, not developed enough (for hatching). Though that hen may wish, "Oh that my chicken would break the egg shells with their claws and beaks and emerge safely!", yet these chicks will not be able to do so. And for what reason? The hen did not sit on the eggs sufficiently long, so that they are not well warmed and not developed enough (for hatching).

Similarly it is with a monk who has not applied himself to the meditative development of his mind.

Though he may have the wish that his heart may be freed of the taints, yet he will not be so freed. And for what reason? Because he has not developed his mind. Not developed in what? In the four Foundations of Mindfulness . . . and in the Noble Eightfold Path.

But if a monk has applied himself to the meditative development of his mind, even if he should not have that wish, "Oh that my heart may be freed of the taints, without attachment!", still his heart will be freed of the taints. And for what reason? "Because he has developed his mind," one has to say. Developed in what? In the four Foundations of Mindfulness, the four Right Efforts, the four Bases of Success, the five Spiritual Faculties, the Five Spiritual Powers, the seven Factors of Enlightenment and in the Noble Eightfold Path.

Suppose, monks, there are eight, ten or twelve hen's eggs. And the hen has sat on them sufficiently long, so that they are well warmed and developed enough for hatching. Even if that hen did not wish, "Oh that my chicken would break the egg shells with their claws and beaks and emerge safely!", still the chicks will break through the shells and emerge safely. And for what reason? Because . . . the eggs were well developed for hatching.

Suppose, monks, a carpenter has an axe and its handle shows the marks of his fingers and thumb. Yet he will not know that so much (of the handle has worn away) today, so much yesterday and so much at other times; but he will just know of what is wasted that it has worn away. It is similar with a monk devoted to the cultivation of his mind. Though he has no knowledge

that so much of the taints (of mind) has worn away to-day, so much yesterday and so much at other times; yet he knows of what is wasted that it is worn away.

Or suppose, monks, an ocean-going boat rigged with ropes, having been exposed to the water for six months, has been dragged to the shore for the winter. Then the ropes that had been affected by wind and sun, when soaked by the monsoon rains, will easily go to waste and rot away. It is similar with a monk devoted to the cultivation of his mind: his fetters will easily be loosened and will (finally) rot away.

(VII, 67)

42. Life's Brevity

Long ago, O monks, there lived a religious teacher and founder of a creed, by name of Araka, who was free of sensual lust. He had many hundreds of disciples and this was the doctrine he taught to them:

"Short is the life of man, O brahmans, limited and brief. It is full of suffering, full of tribulation. This one should wisely understand,¹⁸ should do good and live a pure life; for none who is born can escape death.

"Just as a dew-drop on the tip of a blade of grass will quickly vanish at sun-rise and will not last long; even so, brahmans, is man's life like a dew-drop; it is short, limited and brief; it is full of suffering, full of tribulation. This one should wisely understand, should do good and live a pure life; for none who is born can escape death.

"Just as, when rain falls from the sky in thick drops, a bubble appearing on the water will quickly vanish

and will not last long; even so, brahmans, is man's life like a water bubble: it is short . . .

“Just as a line drawn on water with a stick will quickly vanish and will not last long; even so, brahmans, is man's life like a line drawn on water: it is short . . .

“Just as a mountain stream, coming from afar, swiftly flowing, carrying along with it (much flotsam), will not stand still for a moment, an instant, a second, but will rush on, swirl and flow forward; even so, Brahmins, is man's life like a mountain stream: It is short . . .

“Just as a strong man may form a lump of spittle at the tip of his tongue and spit it out with ease; even so, brahmans, is man's life like a lump of spittle; it is short . . .

“Just as a piece of meat thrown into an iron pot heated the full day, will quickly dissolve and not last long; even so, brahmans, is man's life like this piece of meat: It is short . . .

“Just as a cow to be slaughtered is led to the shambles; whenever she lifts a leg, she will be closer to slaughter, closer to death; even so, brahmans, is man's life like cattle doomed to slaughter: it is short, limited and brief; it is full of suffering, full of tribulation. This one should wisely understand, should do good and live a pure life; for none who is born can escape death.”

But at that time, O monks, man's life span was 60,000 years, and at 500 years girls were marriagable. In those days men had but six afflictions: cold, heat, hunger, thirst, excrements and urine. Though men were of such

longevity, lived so long and had so few afflictions, yet that teacher Araka gave to his disciples such teaching: "Short is the life of men . . ."

But nowadays, O monks, one could rightly say, "Short is the life of man . . ." Because nowadays, he who lives long, lives for a hundred years or a little more. And when living for a hundred years, it is just for three hundred seasons: a hundred seasons of winter, a hundred of summer and a hundred of the rains. When living for three hundred seasons, it is just for twelve hundred months: four hundred months of winter, four hundred of summer and four hundred of the rains. When living for twelve hundred months, it is just for four and twenty hundred fortnights: eight hundred fortnights of winter, eight hundred of summer and eight hundred of the rains.

And when living for four and twenty fortnights, it is just for 36,000 days: 12,000 days of winter, 12,000 of summer and 12,000 of the rains. And when living for 36,000 days, he just eats 72,000 meals: 24,000 meals in winter, 24,000 in summer and 24,000 in the rains. And this includes the taking of mother's milk and the times without food. These are the times without food: when agitated¹⁹ or grieved or sick, when observing fast or when not obtaining anything to eat.

Thus, O monks, have I reckoned the life of a centenarian: the limit of his life span, the number of seasons, of years, months and fortnights, of days and nights, of his meals and foodless times.

What a teacher who wishes for his disciples' welfare, can do for them, through sympathy, moved by compassion, that I have done for you, O monks.

Here, O monks, are trees, here are empty dwellings. Meditate, O monks! Be not negligent, lest you feel regret later! This is our injunction for you.

(VII, 70)

43. The Master's Dispensation

Once the venerable Upāli went to see the Blessed One. Having arrived, he saluted the Blessed One and sat down on one side. Thus seated, he spoke to the Blessed One thus:

"It will be good, O Lord, if the Blessed One were to explain to me the Teaching in brief, so that, having heard it, I may dwell alone, secluded, heedful, ardent and resolute." —

"Those teachings, Upāli, of which you know that they do not lead to an entire turning away (from worldliness), do not lead to dispassion, cessation and calm, nor to direct knowledge, enlightenment and Nibbāna — of such teachings you may take for certain, 'This is not the Dhamma, not the Discipline, not the Master's dispensation'.

"But as to those teachings, Upāli, that lead to an entire turning away (from worldliness), lead to dispassion, cessation and calm, to direct knowledge, enlightenment and Nibbāna — of such teachings you may take for certain, 'This is the Dhamma, this is the Discipline, this is the Master's dispensation'."

(VII, 79)

NOTES

The Book of the Sevens

1. According to the Commentary, the venerable Mahā-Moggallāna had, with great energy, walked up and down in meditation, for one week. His limbs became tired, and when seated at the end of the ambulatory, drowsiness overcame him.

2. *sa-gaḥaṭṭha-pabbajitehi*. No explanation of this is given in the Commentary. The bracketed additions (also in the following sentence) seem to be the most likely interpretation.

3. According to Majjhima-Nikāya No. 37 (Cūḷataṇhāsankhava Sutta), this same question was also asked by Sakka, King of Gods, and the Buddha replied in the same way as in the following passage of our text. Mahā-Moggallāna having been present on that occasion, went to Sakka's 'Heaven of the Thirty-three', wanting to make sure whether Sakka had grasped the words of the Blessed One, and on questioning him, found that Sakka had well remembered them.

4. *Sabbe dhammā nālaṃ abhinivesāya*; lit., 'All things are not fit to be clung to' or 'not worth one's attachment'. - Comy.: "*To be clung to, by way of craving (taṇhā) or wrong views (diṭṭhi). All things are the five aggregates, the twelve sense-bases and the eighteen elements (khandha, āyatana, dhātu).*" - Sub-Comy.: "These, namely, are the domain of Insight (vipassanā), which is here relevant."

5. 'He fully knows every thing' (*sabbam dhamman abhi jānāti*). Comy.: "This refers to the 'penetration of what is known' (*ñātapariññā*); that is the full knowledge of the object of cognition, with its characteristics, functions, etc.

6. 'he fully comprehends' (*pari jānāti*). Comy.: "This refers to 'examining penetration' (*īraṇa-pariññā*)," which examines the three characteristics in the object.

7. 'does not hanker' = *na paritassati*; this Pāli word has the double meaning of 'craving' and 'trembling'.

8. Comy.: "This discourse served the Elder (the venerable Mahā-Moggallāna) as a (practical) advice (for overcoming drowsiness) as well as an instruction on Insight. After he had, in following this very discourse, strengthened Insight within himself, he obtained Sainthood (*arahatta*)."
This occurred one week after his ordination.

9. 'Have no fear of deeds of merit!- Sub-Comy. distinguishes two kinds of fear: that caused by knowledge (*ñāṇa-bhaya*) and timid fear (*sārajjā-bhaya*). The first is exemplified by the fear and emotion (*saṁvega*; 'sense of urgency') felt by the deities when, on hearing the Buddha's teaching, they realised that also their divine happiness and longevity is subject to the law of impermanence. The second type of fear is the ordinary fear when life, health, happiness or property are threatened. The Sub-Comy. says that here the ordinary, 'timid' fear is meant and explains: As to those meritorious deeds which monks should constantly perform, namely restraint of body and speech, attention to the monastic duties, sense-control, mind-control through the Dhutangas, the practice of meditation, the rousing of energy, — having practised

these for a long time, the monks should not be afraid of them through fear that they will hinder their present, immediate happiness (*diṭṭhadhamma-sukha*), these meritorious deeds will bring them the future happiness of Nibbāna; hence they should not be afraid of meritorious deeds.

Here also the following verse of the Dhammapada applies:

“Do not disregard merit, thinking, ‘It will not
come to me’.

By the fall of drops even a water jar is filled;
likewise, the wise man, gathering little by little,
fills himself with good.”

(Dhp., v. 122)

10. ‘I know very well’ (*abhijānāmi*). Sub-Comy.: he understands by personal experience (*paccakkhato bujjhati*). Hereby the Buddha remembered his earlier life as the religious teacher Sunetta (see Anguttara, Sevens, No. 69).

11. ‘Thoughts of loving-kindness’ (*mettam cittam*); Comy: by way of the (first) three Jhānas.

12. ‘To this world’: that is to the world of five-fold sense-experience (*kāma-loka*), extending to the lower heavens (*kāmāvacara-devaloka*).

13. *samvaṭṭa-vivaṭṭa-kappa*; *samvaṭṭa*: involution, contraction; *vivaṭṭa*: evolution, unfoldment.

14. See “Buddhism and the God Idea” (The Wheel No. 47), p. 9.

15. The PTS edition adds this text to the preceding Sutta No. 58 "Drowsiness". In the Burmese Chaṭṭha-Sangāyana Edition, however, it is counted as a separate Sutta (No. 62)

16. The term '*bhāvanā*' (lit.: making become), usually translated as 'meditation', is not restricted to methodical exercises in mental concentration and meditation. It comprises the entire field of mental training to be undertaken whenever occasion for it occurs, e. g. the training of the will ('the four Right Efforts'), of Mindfulness, etc.

17. These are the 38 'Requisites of Enlightenment' (*bodhipakkhiyadhamma*), on which see the 'Manual' on them by the Venerable Ledi Sayadaw (The Wheel No. 171-174),

18. *mantāyam boddhabbam*. This has nothing to do with 'Mantras' (as in the PTS translation); *mantā* is a synonym of *paññā*, 'wisdom'.

19. PTS reads: *kupito*; Burmese ChS: *kapimiddho*, 'a monkey's fatigue' (caused by excitement or restlessness?).

The Book of the Eights

44. Vicissitudes of Life

"These eight worldly conditions, O monks, keep the world turning round, and the world turns around these eight worldly conditions. What are these eight?

Gain and loss, repute and disrepute¹, praise and blame, joy and woe.²

These eight worldly conditions, O monks, are encountered by an uninstructed worldling, and they are also encountered by an instructed noble disciple. What now, O monks, is here the distinction, what is the peculiarity of, and what is the difference between an instructed noble disciple and an uninstructed worldling?"

"Lord, (our knowledge of) these things has its roots in the Blessed One; it has the Blessed One as guide and resort. It will be well, indeed, O Lord, if the meaning of that saying will be explained by the Blessed One. Having heard it, the monks will keep it in mind."

"Listen, then, O monks, and give heed to my words." — "Yes, Lord," they replied, and the Blessed One spoke thus:

"When an uninstructed worldling, O monks, comes upon gain, he does not reflect on it thus, 'This gain that has come to me, is impermanent, liable to cause pain, and is bound to change.' He does not know it as it really is. And there come upon him gain and loss, repute and disrepute, praise and blame, joy and woe. But he does not reflect on them thus, 'All these are impermanent, are liable to cause pain and are bound to change.' He does not know them as they really are. With such a person, gain, loss and so forth keep his mind engrossed. When gain comes he is elated and when there is loss he is dejected. When repute comes he is elated and by disrepute he is dejected. By praise he is elated and by blame he is dejected. When he has joy he is elated and when there is woe he is dejected. Being thus involved

in likes and dislikes, he will not be freed from being born and dying, from (experiencing) sorrow and lamentation, pain, grief and despair; he will not be free, I say, from suffering.

“But, O monks, when an instructed noble disciple comes upon gain, he will reflect on it thus, ‘This gain that has come to me, is impermanent, liable to cause pain and is bound to change.’ And thus he will reflect when loss and so forth come upon him. He understands all these (conditions) as they really are. With him, gain, loss and so forth, will not engross his mind. Thus, with gain he will not be elated, and not be dejected by loss. By repute he is not elated and by disrepute not dejected. By praise he is not elated and by blame not dejected. By joy he is not elated and by woe not dejected. Having (thus) given up likes and dislikes, he will be freed from being born and dying, from sorrow and lamentation, from pain, grief and despair; he will be free from suffering, thus do I say.

This, O monks, is here the distinction, this is the peculiarity of, and the difference between an instructed noble disciple and an uninstructed worldling.”

“Loss and gain, obscurity and fame,
Praise and blame, and joy and woe —
These things are transient in the life of men,
Inconstant and are bound to change.

The mindful one and wise discerns them well
And is observant of their constant change.
Things pleasant do not stir his mind
And those unpleasant do not irritate.

All likes and dislikes are dispersed by him,
 Have come to end and are no more.
 Aware now of a stainless, griefless state,³
 Beyond existence gone, he fully knows."

(VIII, 6)

45. Nanda

When speaking of Nanda⁴, O monks, one may rightly say that he is of good family, that he is strong and handsome and very passionate.

How else could Nanda live a perfectly pure and holy life, unless by guarding the sense-doors, by being moderate in eating, by cultivating wakefulness and having mindfulness and clear comprehension?

This is, O monks, how Nanda guards his sense-doors. If Nanda has to look towards the eastern direction he does so only after having everything considered well in his mind: 'While I am so looking to the east,⁹ I will not let covetousness and grief, or other evil, unwholesome ideas enter my mind: Thus he has clear comprehension.

If he has to look towards the western, southern or northern direction, he does so only after having everything considered well in his mind: 'While I am looking towards the west, south or north, I will not let covetousness and grief, or other evil, unwholesome ideas enter my mind.' Thus he has clear comprehension.

This now, O monks, is Nanda's moderation in eating. Herein, O monks, Nanda takes his food, wisely reflecting that it is not for enjoyment, not for vanity, nor for smartness or gracefulness, but only for the maintenance

and upkeep of this body, to prevent harm and to support the holy life, thinking, 'In this way, I shall put a stop to old feelings (of hunger, etc.) and not produce new feelings (of bodily complaints), and I shall be healthy, blameless and maintain life easily'. This, O monks, is Nanda's moderation in eating.

This now, O monks, is how Nanda cultivates wakefulness. Herein, monks, Nanda purifies his mind from obstructing thoughts, during the day while walking or sitting; and so during the first watch of the night, (likewise) while walking or sitting; during the middle watch he lies down, lion-like, on his right side, placing foot on foot, mindful and fully aware, keeping his mind on the thought of getting up; rising in the last watch of the night, he again purifies his mind from obstructing thoughts, while walking or sitting. This is Nanda's cultivation of wakefulness.

This now, O monks, is Nanda's mindfulness and clear comprehension. With full awareness arise feelings in Nanda, with full awareness they continue, with full awareness they cease. With full awareness arise perceptions in Nanda, with full awareness they continue, with full awareness they cease. With full awareness arise thoughts in Nanda, with full awareness they continue, with full awareness they cease. This, monks, is Nanda's mindfulness and clear comprehension.

How else, O monks, could Nanda live a perfectly pure and holy life, unless by guarding the sense-doors, by being moderate in eating, by cultivating wakefulness and having mindfulness and clear comprehension.

46. Sīha, the General (Extract)

One day, Sīha, the General, addressed the Blessed One as follows:

"I have heard it said, venerable Sir, that the recluse Gotama is a teacher of inaction, that he teaches his doctrine for (inculcating a life of) inaction, and in that he trains his disciples. Those who say so, venerable Sir, do they truly report the Blessed One's words and are not wrongly accusing him? Is their assertion in accordance with his doctrine, so that their factual statement will not give cause for reproach? We certainly do not wish to misrepresent the Blessed One." —

'There is indeed a way, Sīha, in which one can rightly say of me that I am a teacher of inaction; and there is also a way in which one can say that I am a teacher of action:

•

I do teach (men) to be inactive as to evil conduct in deeds, words and thoughts; I teach inaction in regard to a multitude of evil and unwholesome things (and ideas; *dhammā*). (But) I also teach (men) to be active by way of good conduct in deeds, words and thoughts.

... There is also a way in which one can rightly say that I am an annihilationist. For I teach the annihilation of greed, hatred and delusion; I teach the annihilation of a multitude of evil and unwholesome things (and ideas)."

(VIII, 12)

47. The Simile of the Ocean (Pahārāda)

Once the Blessed One dwelled at Verañjā, at the foot of Naleru's Nimba tree.⁵ It was there that Pahārāda, a chief of the Asuras⁶, visited the Blessed One, and having saluted him he stood at one side. While he was thus standing, the Blessed One spoke to Pahārāda thus:

"I suppose, Pahārāda, the Asuras find delight in the great ocean."⁷—

Yes, Lord, they find delight therein."—

"Now, Pahārāda, how many excellent and wonderful things do the Asuras again and again perceive in the great ocean so that they take delight in it?"—

"There are, O Lord, eight excellent and wonderful things which the Asuras again and again perceive in the great ocean and therefore take delight in it. These are the eight.

The great ocean, O Lord, slopes away gradually, falls gradually, inclines gradually, and not in an abrupt way like a precipice. This is the first excellent and wonderful thing that the Asuras perceive in the great ocean and therefore take delight in it.

The great ocean is stable and does not overflow its boundaries. This is the second excellent and wonderful thing . . .

The great ocean does not tolerate a dead body, a corpse, if there is a dead body in it, the great ocean

will quickly carry it to the shore, cast it on to the land. This is the third excellent and wonderful thing . . .

When those mighty rivers, the Gangā, the Yamuna, the Aciravati, the Sarabhu and the Mahī, reach the great ocean, they lose their former names and designations⁸ and are reckoned just as the great ocean. This is the fourth excellent and wonderful thing . . .

Though all the streams of the world flow into the great ocean and rains fall into it from the sky, yet there appears neither a decrease nor an increase in the great ocean. This is the fifth excellent and wonderful thing . . .

The great ocean has only one taste, that of salt. This is the sixth excellent and wonderful thing . . .

In the great ocean, there are many and variegated precious things: there are pearls, gems, lapis lazuli, shells, quartz, corals, silver, gold, rubies and cats-eyes. This is the seventh excellent and wonderful thing . . .

The great ocean is the abode of vast creatures: the timi, the timingala, the timirapingala⁹, Asuras, Nāgas¹⁰ and Gandhabbas¹¹. There are in the great ocean beings one hundred yojanas long, or two, three, four and five hundred yojanas long. This is the eighth excellent and wonderful thing that the Asuras perceive in the great ocean and therefore take delight in it.

These, Lord, are the eight excellent and wonderful things which the Asuras again and again perceive in the great ocean and therefore take delight in it.

I suppose, Lord, that the monks, too, find delight in this teaching and discipline?"—

"Yes, Pahārāda, the monks find delight in this teaching and discipline."—

"But, Lord, how many excellent and wonderful things do the monks again and again perceive in this teaching and discipline and therefore find delight in it?"—

"There are, Pahārāda, eight excellent and wonderful things in this teaching and discipline, which the monks again and again perceive and therefore find delight in it. These are the eight:

Just as the great ocean slopes away gradually, falls gradually, inclines gradually, and not in an abrupt way like a precipice, even so, Pahārāda, is this teaching and discipline: there is a gradual training, gradual practice, gradual progress; there is no penetration to highest knowledge¹² in an abrupt way¹³. This is the first excellent and wonderful thing in this teaching and discipline, which the monks perceive and therefore find delight in it.

Just as the great ocean is stable and does not overflow its boundaries, even so when I have made known a rule of training to my disciples¹⁴, they will not transgress it, even for life's sake. This is the second excellent and wonderful thing in this teaching and discipline...

Just as the great ocean will not tolerate a dead body, a corpse, but quickly carries it to the shore and casts it on to the land; even so the Order will not tolerate¹⁵ (within it) a person who is immoral, of bad character, of impure and suspicious conduct, secretive

in his actions, not a true recluse but rather a sham-recluse, not chaste but pretending chastity, rotten to the core, lustful and of vile behaviour. (In such a case,) the Order quickly assembles and expels such a person. Even if seated in the midst of the monks' assembly, yet he is far from the Order and the Order is far from him. This is the third excellent and wonderful thing in this teaching and discipline.

Just as the mighty rivers . . . on reaching the great ocean lose their former names and designations and are just reckoned as the great ocean; even so when members of the four castes - nobles, brahmins, burghers and menials - go forth from home into the homeless life, in this teaching and discipline proclaimed by the Tathāgata, they lose their former names and lineage and are reckoned only as recluses of the Son of the Sakyas. This is the fourth excellent and wonderful thing in this teaching and discipline . . .

Just as in the great ocean neither a decrease nor an increase will appear though all the streams of the world flow into it and rains fall into it from the sky; even so, in the 'Nibbāna Element that is without a remainder of substrata of existence', there is no decrease nor increase even if many monks enter it.^{15a} This is the fifth excellent and wonderful thing in this teaching and discipline . . .

Just as the great ocean has only one taste, that of salt; even so has this teaching and discipline only one taste, the taste of liberation. This is the sixth excellent and wonderful thing in this teaching and discipline . . .

Just as in the great ocean there are many and varlegated precious things as pearls, gems, etc.; even so there is in this teaching and discipline much that is precious; and these are the precious things in it: the four Foundations of Mindfulness, the four Right Efforts, the four Bases of Success, the five Spiritual Faculties, the five Spiritual Powers, the seven Factors of Enlightenment, the Noble Eightfold Path.¹⁶ This is the seventh excellent and wonderful thing in this teaching and discipline . . .

Just as the great ocean is the abode of vast creatures, the *timi* . . . ; even so is this teaching and discipline the domain of great beings: the Stream-enterer¹⁷ and he who practises for the realisation of the fruition of Stream-entry¹⁸; the Once-returner and he who practises for the realisation of the fruition of Once-return; the Non-returner and he who practises for the realisation of the fruition of Non-return; the Arahāt and he who practises for Arahātship¹⁹. This is the eighth excellent and wonderful thing in this teaching and discipline, which the monks perceive and therefore find delight in it.

These, *Pahārāda*, are the eight excellent and wonderful things in this teaching and discipline, which the monks again and again perceive and therefore find delight in this teaching and discipline."

(VIII, 19)

48. The Householder Uggā of Vesālī

Once the Blessed One dwelled near Vesālī at the Gabled Hall in the Great Forest. There the Blessed One addressed the monks, saying:

“Monks, you should know that Ugga the householder²⁰ has eight excellent and outstanding qualities.”

Having said this, the Blessed One rose from his seat and entered his room.

Now one of the monks, having dressed in the morning and taken robe and bowl, went to the house of Ugga the householder. Having arrived there, he sat down on the seat offered. And Ugga the householder came and after saluting the monk, sat down at one side.

When Ugga was seated, the monk spoke to him: “Eight excellent and outstanding qualities can be found in you, householder — this has the Blessed One declared. What are those eight?”

“I do not know, venerable sir, the eight excellent and outstanding qualities ascribed to me by the Blessed One. But as to those excellent and outstanding qualities that can be found in me, listen and lend ear, and I shall tell you.” — “Yes, householder,” replied the monk, and Ugga said:

“When, venerable sir, I saw for the first time the Blessed One from afar, at the very sight my heart had trust in him. This is the first excellent and outstanding quality found in me.

With trusting heart I then waited upon the Blessed One. And the Blessed One gave me a gradual instruction²¹, namely a talk on liberality, on virtue, the heavens, on the evil consequences, the vanity and impurity of the sensual pleasures, and the advantages of renunciation.

When the Blessed One saw that my mind was prepared, susceptible, free of obstacles, elevated and lucid, then he revealed to me that Dhamma-instruction particular to the Buddhas²², namely on Suffering, its Cause, its Ceasing, and the Path.

Just as a clean cloth, free of stain, would take the dye perfectly, even so whilst I was seated at that place, there arose in me the spotless, stainless vision of truth²³: 'Whatsoever is bound to arise, is bound to cease'. And having thus seen the Dhamma, attained to the Dhamma, understood the Dhamma, penetrated the Dhamma, having overcome doubt and cast off uncertainty, obtained assurance without depending on others in the Master's dispensation²⁴—on that very occasion I went for refuge to the Buddha, the Dhamma and the Sangha, and I took upon me the (five) precepts of training with chastity as the fifth.²⁵—This is the second excellent and outstanding quality found in me.

I had, venerable sir, four young wives and I went and spoke to them: 'Sisters, I have taken upon myself the precepts of training with chastity as the fifth. Whoever of you wishes (may continue) to enjoy even here the wealth (of this place) and do good deeds; or she may go to her own family and relatives; or if she thinks of (another) man, she may tell me to whom I may give her.' After these words of mine, the eldest wife said: "Sir, give me to a man of such and such a name." Then, venerable sir, I sent for that man, and taking with my left hand my wife's hand and taking with the right the waterpot,^{25a} I handed her over to that man. And while thus giving up my youthful wife I did not know of any change in (the composure of) my heart.—

This is the third excellent and outstanding quality found in me.

There are, venerable sir, riches in my family, and these I distribute impartially among those who are virtuous and devoted to the good.—This is the fourth excellent and outstanding quality found in me.

When, venerable sir, I attend upon a monk, I do it respectfully and not with disrespect. This is the fifth excellent and outstanding quality found in me.

If, venerable sir, that venerable monk preaches the Dhamma to me, I listen respectfully and not with disrespect. But if he preaches not, then I preach Dhamma to him. This is the sixth excellent and outstanding quality found in me.

It is not unusual, venerable sir, that deities come to me and declare, 'Well proclaimed by the Blessed One is the Dhamma, O Householder!' When they speak thus, I reply to those deities: 'Well, whether you deities say so or not, the Dhamma is indeed well proclaimed by the Blessed One'. But I do not know, venerable sir, that there was in me on that account any proud elation of mind because deities visit me or because I converse with them. This is the seventh excellent and outstanding quality found in me.

There are, venerable sir, those five lower fetters²⁶ declared by the Blessed One. I am not aware that there is anyone of these in me, which is still unabandoned.—This is the eighth excellent and outstanding quality found in me.

These eight excellent and outstanding qualities are found in me, venerable sir. I do not know, however, which eight qualities the Blessed One may have ascribed to me."

Then that monk, after receiving alms at Ugga's house, rose from his seat and left. Having returned from the alms round, after his meal, he went to see the Blessed One and he reported to the Blessed One his conversation with the householder Ugga of Vesālī,

"Well said, o monk, well said. Just as the householder Ugga of Vesālī has rightly explained it, even so have I declared him to be endowed with these very same eight excellent and outstanding qualities. And as thus endowed with these eight qualities, o monk, you may remember him."

(VIII, 21)

49. The Lay-follower

Once the Blessed One lived at Kapilavatthu, in the Banyan-tree Monastery (Nigrodhārāma). There Mahānāma the Sakyer came to visit the Blessed One and after saluting him, sat down at one side. Thus seated he addressed the Blessed One and asked:

"In how far, o Lord, is one a lay follower (upāsaka?)"—

"If one has gone for refuge to the Buddha, gone for refuge to the Dhamma, gone for refuge to the Sangha, in so far, Mahānāma, is one a lay follower."—

"But in how far, o Lord, is a lay follower virtuous?"—

“If, Mahānāma, a lay follower abstains from taking life; from taking what is not given; from wrong sensual indulgence; from false speech; and from alcoholic drinks, liquor and (other) intoxicants, being the cause of heedlessness—thus, Mahānāma, is a lay follower virtuous.”—

“And in how far, o Lord, does a lay follower live for his own welfare, but not for the welfare of others?”—

“If, Mahānāma, a lay follower has faith, virtue and liberality himself, but does not encourage others in gaining faith, virtue and liberality; if he himself likes to visit monks and to listen to the Good Law, but does not encourage others to do so; if he himself retains in his mind the teachings heard and carefully examines the meaning of those teachings, but does not encourage others to do so; if, having understood both letter and meaning, he himself lives in conformity with the Dhamma, but does not encourage others to do so—In such a case, Mahānāma, does a lay follower live for his own welfare, but not for the welfare of others.”—

“And in how far, O Lord, does a lay follower live for the welfare of both himself and others?”—

“If, Mahānāma, a lay follower has himself faith, virtue and liberality, and also encourages others in gaining them; if he himself likes to visit monks and to listen to the Good Law, and he also encourages others to do so; if he himself retains in his mind the teachings heard and carefully examines their meaning, and if he also encourages others to do so; if, having understood both letter and meaning, he lives himself in conformity with the Dhamma and also encourages others to do so—in such a case, Mahānāma, does a lay follower live

for the welfare of both, that of himself and of others."

(VIII, 25)

50. The Eight Thoughts of a Great Man

Once the Blessed One lived among the Bhaggi people near (the town of) Suṃsumāragiri, at the deer park of the Bhesakalā forest. At that time the venerable Anuruddha dwelled among the Cetis in the Eastern Bamboo Grove. While living there alone and secluded, these reflections occurred to him:

"This Dhamma is for one of few wants; It is not for one who wants much.

This Dhamma is for the contented; it is not for the discontented.

This Dhamma is for the secluded; it is not for one who loves company.

This Dhamma is for the energetic; It is not for the indolent.

This Dhamma is for one of vigilant mindfulness; it is not for one of lax mindfulness.

This Dhamma is for one of concentrated mind; it is not for one who is unconcentrated.

This Dhamma is for the wise; It is not for one without wisdom."

Now the Blessed One became aware of the venerable Anuruddha's reflections and, as easily as a strong man may stretch or bend his arm, he disappeared from the

deer park at Bhesakalā forest and appeared before the venerable Anuruddha in the Eastern Bamboo Grove.

When the Blessed One had sat down on the seat prepared for him, the venerable Anuruddha saluted him respectfully and likewise sat down at one side. Then the Blessed One addressed him thus:

‘Well done, Anuruddha, well done! Well have you reflected on the seven thoughts of a great man, namely; ‘This Dhamma is for one of few wants This Dhamma is for the wise; It is not for one without wisdom.’

But, Anuruddha, you may further reflect on this eighth thought of a great man, namely:

‘This Dhamma is for one who delights in the Unworldly²⁷, who rejoices in the Unworldly; this Dhamma is not for one who delights and rejoices in worldliness.’²⁷

When reflecting on those eight thoughts of a great man, Anuruddha, you may—while quite secluded from sense-desires, secluded from unwholesome things—whenever you wish, enter and abide in the *first meditative absorption (jhāna)* which is accompanied by applied and sustained thought, (imbued) with happiness and the bliss born of seclusion;

with the stilling of applied and sustained thought, you may, whenever you wish, enter and abide in the *second absorption (jhāna)*, which has inner confidence and singleness of mind, is without applied and sustained thought, and (imbued) with happiness and the bliss born of concentration;

with the fading away of happiness as well, you may dwell in equanimity and being mindful and fully aware, feeling bliss with the body, you may, whenever you wish, enter and abide in the *third* absorption, on account of which the Noble Ones declare, 'He dwells in bliss who has equanimity and is mindful';

with the abandoning of pleasure and pain and with the previous disappearance of joy and grief, you may, whenever you wish, enter and abide in the *fourth* absorption, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.

When reflecting upon those eight thoughts of a great man and attaining whenever you wish and without difficulty and trouble, those four meditative absorptions which are lofty mental states and bring happiness here and now—

then, Anuruddha, your dust-heap robe will seem to you as to a householder or his son appears his clothes-chest full of garments of many colours; and for you who livest contentedly, (your dust-heap robe) will serve for your joy, your unperturbed (life), your well-being and (as an aid) for entering Nibbāna;

then, Anuruddha, your scraps of alms-food will seem to you as to a householder or his son his dish of rice, cleaned of black grains, and served with many gravies and curries; and for you who livest contentedly, (your alms-food scraps) will serve for your joy, your unperturbed (life), your well-being and (as an aid) for entering Nibbāna;

then, Anuruddha, your abode under a tree will seem to you as to a householder or his son his gabled mansion, plastered inside and out, draught-free, with bolts fastened

and shutters closed; and for you who livest contentedly, (your tree-abode) will serve for your joy, your unperturbed (life), your well-being and (as an aid) for entering Nibbāna;

then, Anuruddha, your bed and seat made of a spread of straw, will seem to you as to a householder or his son his couch covered with a long-fleeced and black-woollen rag or a bed-cloth of white wool, a coverlet decorated with flowers, spread over with an exquisite antelope skin, having a canopy overhead and crimson cushions at both ends; and for you who livest contentedly, (your straw spread) will serve for your joy, your unperturbed (life), your well-being and (as an aid) for entering Nibbāna;

then, Anuruddha, your medicine of stale cow urine²³ will seem to you as to a householder or his son his various remedies as butter, ghee, oil, honey and (cane) sugar places; and for you who livest contentedly, (your medicine of cow urine) will serve for your joy, your unperturbed (life), your well-being and (as an aid) for entering Nibbāna.

Therefore, Anuruddha, you may spend also the coming rainy season here in this Eastern Bamboo Grove among the Cetis."—"Yes, O Lord," replied the venerable Anuruddha.

And the Blessed One, having admonished the venerable Anuruddha with this exhortation, he then, as easily as a strong man may stretch or bend his arm, disappeared from the Eastern Bamboo Grove and re-appeared at Suṇsumāragiri, in the deer park of the Bhesakalā forest.

There the Blessed One, sitting down on a seat prepared for him, addressed the monks as follows:

“I will make known to you, monks, the eight thoughts of a great man. Listen to them and give heed. I shall speak.

What are these eight thoughts of a great man?

‘This Dhamma is for one of few wants; it is not for one who wants much. This Dhamma is for the contented; it is not for the discontented. This Dhamma is for the secluded; it is not for one who loves company. This Dhamma is for the energetic; it is not for the indolent. This Dhamma is for one of vigilant mindfulness; it is not for one of lax mindfulness. This Dhamma is for one of concentrated mind; it is not for the unconcentrated. This Dhamma is for the wise; it is not for one without wisdom. This Dhamma is for one who delights in the Unworldly, who rejoices in the Unworldly; it is not for one who delights and rejoices in worldliness.’

But why, o monks, was it said that ‘This Dhamma is for one of few wants and not for one who wants much?’

Herein, o monks, a monk of few wants does not wish to be known as wanting little. Though contented he does not wish to be known as being contented. Though secluded, he does not wish to be known as being secluded. Though energetic, he does not wish to be known as being energetic. Though mindful, he does not wish to be known as being mindful. Though of concentrated mind, he does not wish to be known as one of concentrated mind. Though wise, he does not wish to be known as being wise. Though delighting and rejoicing in the Unworldly, he does not wish to be known as delighting and rejoicing in the Unworldly.- When it was said,

'This Dhamma is for one of few wants and not for one who wants much', it was spoken for this reason.

And why was it said that 'This Dhamma is¹ for the contented, not for the discontented'? Herein, monks, a monk is contented with any robe, alms food, lodging and remedies for illness. For this reason it was so said.

And why was it said that 'This Dhamma is for the secluded; not for one who loves company?' Herein, monks, while a monk lives secluded, visitors come: monks and nuns, male and female lay followers, kings and their ministers, sectarians and their disciples. Then the monk, his mind being bent on seclusion, leaning towards seclusion, inclined towards seclusion, abiding in seclusion and delighting in renunciation, speaks to them only in a way tending to dismiss them. For this reason it was so said.

And why was it said that 'This Dhamma is for the energetic, not for the indolent?' Herein, monks, a monk lives full of energy for abandoning things unwholesome and for attaining to things wholesome; he is firm and steadfast, and does not neglect his task as to (the cultivation of) things that are wholesome. For this reason it was so said.

And why was it said that 'This Dhamma is for one of vigilant mindfulness and not for one of lax mindfulness?' Herein, monks, a monk is mindful, equipped with the keenest mindfulness and circumspection; he remembers well and keeps in mind what has been said and done long ago. For this reason it was so said.

And why was it said that 'This Dhamma is for one of concentrated mind and not for one unconcentrated?'

Herein, monks a monk enters and abides in the first absorption (*jhāna*) . . . the second . . . the third . . . the fourth absorption. For this reason it was so said.

And why was it said that 'This Dhamma is for the wise and not for one without wisdom?' Herein, monks, a monk is wise (in this way): he is furnished with that wisdom which sees into the rise and fall (of phenomena), which is noble and (has) penetrative (strength), leading to the complete destruction of suffering. For this reason it was so said.

And why was it said that 'This Dhamma is for one who delights and rejoices in the Unworldly and not for one delighting and rejoicing in worldliness?' Herein, monks, a monk's mind urges him on towards the cessation of the world's diffuseness, he is pleased (by it), confirmed (in it) and liberated.²⁹ For this reason it was so said."

And in the coming rainy season, too, the venerable Anuruddha lived among the Cetis in the Eastern Bamboo Grove. There he lived alone and secluded, earnest, ardent and resolute. And the goal for the sake of which noble sons go forth from home into homelessness, that highest perfection of the holy life he soon came to know directly, in this very life, realising it for himself: 'Ceased has birth, fulfilled is the holy life, the task is done, nothing further remains after this,' thus he knew. Thus the venerable Anuruddha had become one of the Arahats.

And the venerable Anuruddha, at the time of reaching Arahatship, spoke these verses:

"The Master, peerless in this Universe,
he knew my thoughts and hither came

with mind-made body, through his magic power.
 He taught me more than what my thoughts contained:
 The Buddha, cherishing the Undiffuse,
 he taught to me the state of Non-diffuseness.³⁰
 And having learned his Dhamma thus,
 I lived delighted in his message true.
 The threefold knowledge³¹ I have gained,
 the Master's bidding I have done."

(VIII, 30)

NOTES

The Book of the Eights

1. Or: fame and obscurity.
2. Alternative rendering: 'happiness and suffering' (*sukhañca dukkhañca*).
3. This refers to Nibbāna.
4. Nanda, a son of King Suddhodana and Queen Mahā-Pajāpati, was the Buddha's half-brother. Married to a beautiful wife, his thoughts went often back to her after his ordination and he was suffering under his lustful thoughts. The Buddha took him to the Heaven of the Thirty-three and showed him celestial nymphs of unsurpassed beauty and promised that he could obtain these beautiful celestials when leading a good monk life. Now, Nanda more willing to continue his life as

a monk, went back to the Jetavana monastery. But when the other monks, hearing about this, chided him, he felt deeply ashamed and strove hard in sense-control and meditation and finally reached Arahatsip. Later the Buddha marked him out as one foremost (*etad-agga*) in guarding the sense-doors (Anguttara-Nikāya I).— See Udāna III, 2.- Dhammapada Commentary to vv. 13, 14 (Burlingame, Legends I, 217ff).

5. *Naleru-pucimandā*. The Comy. to the Vinaya parallel says that at that tree there was a shrine dedicated to the Yakkha (demon) Naleru.

6. Comy. says that, after the Buddha's enlightenment, Pahārāda had for eleven years delayed to carry out his wish to visit the Blessed One. When, in the twelfth year, he finally came, he felt shy to address the Buddha first. Hence, the Buddha, for encouraging him, asked him a question about his natural living conditions, the ocean.

7. *Asuras* are demi-gods, 'titans', who are hostile towards the gods (*deva*) and often engage in battle with them, with changing fortunes of victory and defeat.- Comy. says that the Asuras had three chiefs, Vepaciti, Rāhu and Pahārāda.

8. This refers to their specific names and their general designation as rivers, streams, etc. 'Designation' was chosen as a rendering of the Pāli word *gotta*, which literally means 'clan'; see the later application of this fourth item to the Teaching and Discipline.

9. These three are mythical fishes of huge size. According to Udāna Comy., the second can swallow the first and the third the other two.

10. Nāgas: sea-serpents or dragons, conceived as demi-gods.
11. Gandhabbas: another kind of demi-gods or fairies.
12. *aññā*, the knowledge of sainthood (*arahatta*).
13. Comy.: "Like the hop of a frog. Without having practised from the very beginning, i. e. , the fulfilment of morality, etc. , there is no attainment of Arahatsip. Only by practising morality, concentration and wisdom in due order, can one attain Arahatsip."
14. According to the Sub-Comy., this refers to the Noble Disciples (*ariya-sāvaka*), i. e. , the Stream-enterer, etc. To them, the moral rules accepted become unbreakable.
15. Lit.: 'will not dwell together with. . .' (*na samvasati*).
- 15a. 'Enter it' (*parinibbāyanti*), i. e. , reach extinction (of the defilements) by attaining Nibbāna.— Comy.: "Even if not a single being attains Nibbāna during the immeasurable aeons when no Buddhas appear, yet it cannot be said that the Nibbāna is empty. And on the other hand, if, at the life time of a Buddha, during one single meeting (of instruction), innumerable beings attain to the Deathless, yet one cannot say that the Nibbāna Element is full."
16. These are the 36 Requisites of Enlightenment (*bodhi-pakkhiya-dhamma*). See on them 'The Wheel' No. 171/174: "The Requisites of Enlightenment" by Ledi Sayadaw.
17. *Sotāpanno*; Sub-comy.: "This refers to one who stands in (i. e. , possesses) the Fruition of Stream-entry (*sotāpatti-phalaṭṭho'ti attho*)."
18. *Sotāpattiphala-sacchikiriyāya paṭipanno*; Sub-comy.: "He who stands in the First Path and is also called

'the eighth (noble person)' (*pathamamaggaṭṭho, yo aṭṭhamako'ti pi vuccati*)."

19. *Arahattāya paṭipanno*.

20. Ugga of Vesāli was declared by the Buddha to be the foremost (*etad-agga*) of those who make an offering to the Sangha of what they cherish most. See Anguttara, Ones; Fives, No. 44.

21. *ānupubbīkathā*; a discourse graduated according to the capacity of the listener. See 'The Wheel' No. 98/99 (Upāli Sutta), p. 64 f.

22. *Buddhānam samukkamsikā dhammadesanā*. "It is the Buddha's self-won knowledge (*sayambhu-ñāṇa*), which he has not in common with others; it is the teaching of the four Noble Truths" (Dīgha Comy.)."

23. *dhamma-cakkhu*, 'the Eye of Dhamma'. This expression usually indicates the attainment of the first stage of saintship, Stream-entry.

24. This group of terms likewise applies to the attainment of Stream-entry.

25. *Brahmacariya-pāñcamānī sikkhāpadāni*. In the traditional enumeration of the precepts, however, 'chastity' is given as the third. This is a stricter variant of that precept which normally excludes only adultery and other illicit sexual behaviour.

25a. According to the ancient Indian marriage ritual, water is poured over the hands of the couple by the bride's father or guardian.

26. The five lower fetters (*pañc-orambhāgiyāni samyojanāni*) are: personality-belief, sceptic doubt, attachment to rites and rituals, sensual lust, ill-will. They are completely eradicated at the stage of the Non-returner (*anāgāmi*).

27. 'The Unworldly' : *nippapañca*; 'worldliness' = *papañca*.— *Papañca* "signifies the expansion, differentiation, diffuseness or manifoldness of the world; and it may also refer to the 'phenomenal world' in general and the mental attitude of 'worldliness'." (Nyanatiloka, *Buddhist Dictionary*, 3rd Ed., Colombo 1972). It is in the last-mentioned two senses, that this term and its opposite *nippapañca* have been rendered here and in the concluding verses of this text.

To the understanding of this difficult term *papañca* Bhikkhu Ñāṇananda has made an important contribution in his book *Concept and Reality* (Kandy 1971, B. P. S.). To the above-mentioned connotations of *papañca* he has added that of 'conceptual proliferation' which provides the key for an understanding of the term where it occurs in a psychological context as often found in the Suttas. It is, however, improbable that this meaning applies to the passages in our present text or to such occurrences as in Dhammapada verse 254 (*papañābhiratā pajā nippapañcā tathāgatā*.)

28. According to ancient Indian tradition, stale cow urine (*pūtimutta*) is regarded as a remedy of great curative and invigorating efficacy. For such use, a vessel with cow urine, with the addition of myrobalan fruits, is kept buried in the ground, for some length of time.

29. . . . *bhikkhuno papañcanirodhe cittaṃ pakkhandhati paṭidati santiṭṭhati vimuccati*.— The 'cessation of the world's diffuseness' (*papañcanirodha*) refers to Nibbāna.

30. *Nippapañcarato Buddho nippapañcaṃ adesayi*.— See Note 27.

31. *Tisso vijjā*. The three knowledges are: remembrance of former rebirths, the divine eye and the extinction of all cankers (*āsavakkhaya*).

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