



# ANGUTTARA NIKĀYA

Discourses of the Buddha

**An Anthology**

Part III

2

Translated by

**Nyanaponika Thera**

125

Library

The Pitaka Translation  
Society

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# **A N G U T T A R A   N I K A Y A**

**The Discourse Collection  
in Numerical Order**

**An Anthology**

**Part III  
Books Eight to Eleven**

**Translated by  
Nyanaponika Thera**

**Library  
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*Namo tassa Bhagavato Arahato Samma.sambuddhassa*

## **ANGUTTARA NIKAYA**

### **The Book of the Eights (Concluded)**

#### **1. Ways of Giving**

There are eight ways of giving. What eight? Spontaneously<sup>1</sup> one gives; or one gives out of fear;<sup>2</sup> or because of thinking, "He, too, has given me a gift"; or because of thinking, "He will give me a present, too"; or because of thinking that it is good to give;<sup>3</sup> or because of thinking, "I am cooking, but they (being ascetics) do not; for me who cooks, it will not be proper to refuse giving (a meal) to those who do not cook"; or because of thinking, "By giving such a gift, I shall earn a good reputation"; or one gives because it ennobles the mind, adorns the mind.<sup>4</sup>

(VIII, 31)

#### **2. Reasons for Giving**

There are eight reasons for giving. What eight? People may give out of affection; or in an angry mood;<sup>1</sup> out of stupidity;<sup>2</sup> out of fear; or because they think: "Such gifts have been given before by my father and grandfather and it was done by them before; hence it will be unworthy of me to give up this old family



tradition"; or because of thinking, "By giving this gift, I shall—after the body's break-up, after death—be reborn in a happy realm of existence, in a heavenly world"; or because of thinking, "When giving this gift, my heart will be glad, and happiness and joy will arise in me"; or one gives because it ennobles and adorns the mind.

(VIII, 33)

### 3. Rebirth on account of Giving

There are eight kinds of rebirth on account of giving. What eight?

Herein, monks, a certain person makes a gift to a recluse or a Brahmin, offering him food, drink, garments, a vehicle, flowers, incense, ointment, bedding, housing or lighting. In making the gift, he hopes for a reward. He now notices noblemen of wealth, Brahmins of wealth or householders of wealth, provided with the five sense pleasures and enjoying them. And he thinks: "Oh, may I be reborn among them, when I die, when this body breaks up!" And he sets his mind on that thought, keeps to it firmly and fosters it. This thought of his aims at what is low,<sup>7</sup> and if not developed to what is higher,<sup>8</sup> it will lead him to just such a rebirth. After his death, when his body breaks up, he will be reborn among wealthy noblemen, wealthy Brahmins or wealthy householders. This, however, I declare only for the virtuous, not for the unvirtuous;<sup>9</sup> for it is due to his purity, o monks, that the heart's desire of the virtuous succeeds.

Then again, a certain person makes a gift to a recluse or a Brahmin, offering him food . . . or lighting. In



making the gift, he hopes for a reward. He now hears of the long life, the beauty and the great happiness of deities in the realm of the Four Great Divine Kings—the Thirty-three gods—the Yāma gods—the Tusita gods—the gods of Creative Joy—the gods controlling others' creations, and he wishes to be reborn among them. He sets his mind on that thought, keeps to it firmly and fosters it. This thought of his aims at what is low, and if not developed to what is higher, it will lead him to just such a rebirth. After his death, when his body breaks up, he will be reborn among the deities in the realm of the Four Great Divine Kings . . . or among the gods controlling others' creations. This, however, I declare only for the virtuous, not for the unvirtuous; for it is due to his purity, o monks, that the heart's desire of the virtuous succeeds.

Then again, a certain person makes a gift to a recluse or to a Brahmin, offering him food . . . or lighting. He now hears of the long life, the beauty and the great happiness of the deities of Brahma's realm and he wishes to be reborn among them. He sets his mind on that thought, keeps to it firmly and fosters it. This thought of his aims at what is low, and if not developed to what is higher, it will lead him to just such a rebirth. After his death, when his body breaks up, he will be reborn among the deities of Brahma's realm. This, however, I declare only for the virtuous, not for the unvirtuous; only for one free of lust, not for one who is lustful.<sup>10</sup> Because he is without lust, o monks, the heart's desire of the virtuous succeeds.



These, o monks, are the eight kinds of rebirth on account of giving

(VIII, 35)

#### 4. Ways of Meritorious Action

There are, o monks, three ways of making merit.<sup>11</sup>  
What three?

There are ways of making merit by giving, by (practising) virtue and by meditation.<sup>12</sup>

There is a person who, only to a small degree, has practised the making of merit by giving; and, likewise to a small degree, he has practised the making of merit by virtue; but the making of merit by meditation he has not undertaken.<sup>13</sup> This one, after death, when his body breaks up, will be reborn among humans in an ill-favoured condition.<sup>14</sup>

Another person has practised to a high degree the making of merit by giving as well as by virtue; but the making of merit by meditation he has not undertaken. Such a one, after death, when his body breaks up, will be reborn among humans in favourable conditions.

Or he will be reborn in the company of the deities of the Four Great Divine Kings. And there, the Four Great Divine Kings who had practised to a very high degree the making of merit by giving and by virtue, surpass the deities of their realm in ten things: in divine life span, divine beauty, divine happiness, divine power, divine sights, sounds, smells, tastes and touches.

Or he will be reborn in the company of the Thirty-three Gods. And there, Sakka king of gods, who had



practised to a very high degree the making of merit by giving and by virtue, surpasses . . .

The same statements are made for rebirth among the Yama gods, Tusita gods, the gods of creative joy, the gods controlling others' creations, and for the respective rulers of these realms

These, o monks, are the three ways of making merit.

(VIII, 36)

### 5. Outcomes of Merit

There are, monks, eight outcomes of merit and goodness, which are the nourishment of happiness and are very precious; they yield happiness, lead heavenwards, and bring about what is desirable, pleasing, agreeable and enjoyable. What are these eight?

Herein, monks, a noble disciple goes for refuge to the Buddha. This is the first outcome of merit and goodness which is a nourishment of happiness and is very precious; it yields happiness, leads heavenwards and brings about what is desirable, pleasing, agreeable and enjoyable.

There is further a noble disciple who has gone for refuge to the Teaching . . . to the Order of Monks. This is the second outcome . . . the third outcome . . .

There are further, o monks, those five gifts, known from early times, known for long, known by tradition, ancient and unrejected; not rejected before, they are not rejected now and will not be rejected in future; they are unrepudiated by intelligent recluses and Brahmins. What are these five gifts?



Herein, monks, a noble disciple gives up the taking of life and abstains from it. By abstaining from the taking of life, the noble disciple gives to immeasurable beings freedom from fear, gives to them freedom from hostility, and freedom from oppression. By giving to immeasurable beings freedom from fear, hostility and oppression, he himself will enjoy immeasurable freedom from fear, hostility, and oppression. This is the first of those great gifts and the fourth of the outcomes of merit.

Further, monks, a noble disciple gives up the taking of what is not given and abstains from it. By abstaining from taking what is not given, the noble disciples gives to immeasurable beings freedom from fear . . . This is the second of those great gifts and the fifth of the outcomes of merit.

Further, monks, a noble disciples gives up sexual misconduct and abstains from it. By abstaining from sexual misconduct, the noble disciple gives to immeasurable beings freedom from fear . . . This is the third of those great gifts and the sixth of the outcomes of merit.

Further, monks, a noble disciple gives up wrong speech and abstains from it. By abstaining from wrong speech, the noble disciple gives to immeasurable beings freedom from fear . . . This is the fourth of those great gifts and the seventh of the outcomes of merit.

Further, monks, a noble disciple gives up intoxicating drinks and drugs causing heedlessness, and abstains from them. By abstaining from intoxicating drinks and drugs, the noble disciple gives to immeasurable



beings freedom from fear, freedom from hostility and freedom from oppression. By giving to immeasurable beings freedom from fear, hostility and oppression, he himself will enjoy immeasurable freedom from fear, freedom from hostility and freedom from oppression. This is the fifth of those great gifts and the eighth of the outcomes of merit.

These, o monks, are the eight outcomes of merit and goodness, which are the nourishment of happiness and are very precious; they yield happiness, lead heavenwards, and bring about what is desirable, pleasing, agreeable and enjoyable.

(VIII, 39)

## 6. Mindfulness of Death—I

Once the Blessed One was staying in the Brick Hall at Nāḍika. There he addressed the monks as follows :

“Mindfulness of Death, o monks, if cultivated and frequently practised, brings great fruit, great benefit; it merges in the Deathless, ends in the Deathless, Therefore, o monks, you should cultivate mindfulness of death.”

After these words of the Blessed One, a certain monk said :

“Lord, I cultivate mindfulness of death.”—“And how do you cultivate it?”—

“I am thinking in this way, Lord: ‘Oh, were I to live just for one day and a night, I would direct my mind on the Blessed One’s teaching. Much, indeed, could then be done by me! Thus, Lord, do I cultivate mindfulness of death.’”



Other monks in that assembly likewise said that they cultivated mindfulness of death and, being asked how they did so, they answered :

“I am thinking in this way, Lord:’ Oh, were I to live but for a single day . . . half-a-day . . . just for the time I need to eat one alms-meal . . . half an alms-meal . . . just for the time I need to chew and swallow four or five morsels of food . . . to chew and swallow one morsel of food . . . just for the time I breathe in after the out-breath or breathe out after the in-breath, —I would direct my mind on the Blessed One’s teaching. Much, indeed, could then be done by me!’ Thus, Lord, do I cultivate mindfulness of death.”

After the monks had thus spoken, the Blessed One said :

“The monks who say that they cultivate mindfulness of death with the thought, ‘Oh, were I to live for one day and a night . . . for the time needed to chew and swallow four or five morsels of food . . .’— of these monks it must be said that they live indolently and that, for the aim of destroying the taints,<sup>1 b</sup> they cultivate mindfulness of death in a slack way.

“But, monks, those who cultivate mindfulness of death with the thought, ‘Oh, were I to live for the time I need to chew and swallow one morsel of food; or for the time of breathing in after the out-breath, or breathing out after the in-breath, I would direct my mind on the Blessed One’s teaching. Much, indeed, could then be done by me!’—of these monks it can be said that they live diligently, and that, for the aim of destroying the taints, they cultivate mindfulness of death ardently.



Therefore, monks, you should train yourselves thus, 'Diligently shall we live and, for the aim of destroying the taints, we shall cultivate mindfulness of death in an ardent way !' Thus, indeed, o monks, you should train yourselves."

(VIII, 73)

### 7. Mindfulness of Death—II

Once the Blessed One was staying in the Brick Hall at Nadika. There he addressed the monks as follows :

"Mindfulness of death, o monks, if cultivated and frequently practised, brings great fruit, great benefit; it merges in the Deathless, ends in the Deathless. And how, monks, is it cultivated (in that way)?

"When, monks, the day fades and night sets in . . . or when the night is spent and day breaks, a monk should reflect thus: 'Many might be the causes of my death: a snake or a scorpion or a centipede may sting me, and through that I may die. This would be a hindrance to me.<sup>16</sup> Or I may stumble and have a fall; or the food I ate, may cause illness; or bile, phlegm, or piercing (pains of body-) gases may upset my health; humans or non-humans may assault me; and through this I may die. That would be a hindrance to me.'

"Then that monk should further reflect thus: 'Do I harbour in me any evil and unwholesome qualities, which are still undiscarded and will be a hindrance to me if I were to die to-night or during the day?'

"If, on reflection, that monk realises that those evil, unwholesome qualities are still in him, then he



should, with strong resolve, apply all his effort, vigour and exertion, (together with) mindfulness and clear comprehension, for the sake of discarding them.

“Just as a man whose turban or hair is on fire, will, for extinguishing the fire, with strong resolve, apply all his effort, vigour and exertion, (together with) mindfulness and clear comprehension: even so should that monk resolutely apply all his effort . . . for discarding his evil and unwholesome qualities.

“But if, on reflection, that monk realises that there are in him no such evil and unwholesome qualities that might be a hindrance to him if he were to die tonight or during the day, then this monk may well feel gladness and joy. By day and night he should train himself in everything that is beneficial.

“If, o monks, mindfulness of death is cultivated in that way, and is frequently practised, it will bring great fruit, great benefit, and it will merge in the Deathless, will end in the Deathless.”

(VIII, 74)

## NOTES

### The Book of the Eights

1. Comy.: If, for instance, a lay devotee sees a monk and immediately, without hesitation, offers him a seat and a meal.

2. “Fear of blame or fear of an unhappy rebirth” (Comy.); or for appeasing the powerful.



3. "Because giving is praised by the Buddha and wise men" (Comy.).

4. "By softening the heart of the giver and the recipient" (Comy.).-

Some of the "ways of giving" mentioned in this and the following text, refer specifically to the gift of a meal to monks, but not exclusively so. Some of the items have a general application. — In Sri Lanka (Ceylon), the Pali word *dāna* (giving, gifts) is commonly used for an alms meal offered to Buddhist monks; but in the Pali scriptures the usage is not restricted in that way.

On the subject of Giving, see in this Anthology, Part 1 (The Wheel 155/158) the texts 28, 53; in Part II (The Wheel 208/211). text 8.

5. *dosena*, lit.: out of hate.- Comy.: "Being angry, one gets hold of what is handy and quickly gives it."

6. *mohena*.-For foolish reasons; or in an unintelligent or absent-minded way.

7. '*Aims at what is low*; Comy.: that is, at the low (level of the) five sense-objects.

8. *uttari abhāvitam*; Comy.: "His mind has not been developed beyond that, i.e. towards the holy Paths and Fruitions (of Stream-entry, etc.)."

9. SubComy.: "This is meant to indicate that immorality would create an impediment, and that it is not solely the meritorious act consisting of Giving, which leads to such a favourable rebirth."

10. '*Free of lust*' (*vītarāgassa*).- Comy.: "That is one who is free of lust (for sensuality) either by having



eradicated it (*samucchinna-rāgassa*) on the Path of Non-return; or by having repressed it (*vikkhambhita*) by a meditative attainment. For one cannot be reborn in a Brahma world solely by Giving (liberality; *dāna*). Giving, however, is an ennobling and supportive factor in a state of mind directed to Tranquillity and Insight (*samatha-vipassanā*). If one practises the Brahma-Vihāra (Divine Abidings) with a mind that has become gentle by Giving, one will be reborn in the Brahma world."—SubComy.: "The term 'free of lust' (*vīta-rāga*), refers here only to the eradication of sensuous desire (*kāma-rāga*), by which a rebirth in a Brahma world may well take place; but such a rebirth cannot occur by the eradication of the desire for (renewed) existence (*bhava-rāga*)."

11. *puñña-kiriya-vatthu*. The term *vatthu* can also be rendered by basis, item or type. Comy. says that these three are bases for their respective benefits.—Later tradition adds another seven items; on these see "The Advantages of Merit," by Bhikkhu Khantipalo ('Bodhi Leaves', No. B. 38).

12. *Dāna, sīla, bhāvanā*.

13. Comy.: "He has not even made an effort in meditation."

14. Comy.: "He will be reborn in a family of a low status and he will be unsuccessful in his life."

15. *āsavānaṃ khayāya*.

16. Comy.: "When dying as an unliberated worldling (*puthujjana*), it would be a hindrance either to a heavenly rebirth or to attaining the Paths of emancipation."



## The Book of the Nines

### 8. Meghiya

Once the Blessed One lived at Cālikā, on the Cāliya hill.<sup>1</sup> There the venerable Meghiya who was at that time the Blessed One's attendant, approached the Master, saluted him respectfully and while standing at one side, said :

“Lord, I wish to go to Jantugāma for alms food.”—  
“You may do as you think fit, Meghiya.”

The venerable Meghiya, dressing himself in the morning and taking robe and bowl, entered Jantugāma for alms food. Having made the alms round and taken his meal, he went to the bank of the Kimikālā river.

There, while walking about to stretch his legs, he saw a pleasant and beautiful mango grove. Seeing it, he thought: “Pleasant, indeed, is this mango grove; it is beautiful. Truly, it is fit for a clansman who wishes to make effort (in meditation). If the Blessed One allows it, I shall return to this mango grove for my efforts (in meditation).”

And the venerable Meghiya went to see the Blessed One, saluted him respectfully and sat down at a side. He then said: “Lord, after my alms round in Jantugāma, when I had taken my meal, I went to the bank of the river Kimikālā and while walking there I saw a pleasant and beautiful mango grove which I thought to be fit for a clansman who wishes to make effort (in meditation). If the Blessed One permits, I shall go there and strive.”—



“Wait for a while, Meghiya. We are now alone here.<sup>2</sup> First let another monk come”.<sup>3</sup>

But the venerable Meghiya repeated his request, saying: “Lord, for the Blessed One there is nothing further to achieve and nothing need to be added to his achievement. But as for me, o Lord, there is still more that I have to achieve and more to be added to what I have done. If the Blessed One permits, I shall go to that mango grove and strive.”

Again the Blessed One asked him to wait and again the venerable Meghiya made his request for a third time.

“As you speak of striving, Meghiya, what can we say ? You may do now as you think fit.”

The venerable Meghiya then rose from his seat, saluted the Blessed One, and keeping him to his right, left for the mango grove. Having arrived, he went deeper into the grove and sat down under a tree to spend the day there.

But while staying in that mango grove, three evil, unwholesome thoughts constantly assailed him: sensual thoughts, thoughts of aversion and thoughts of aggressiveness.<sup>4</sup>

Then he thought : “Truly, it is strange, it is amazing! In faith have I gone forth from home into the homeless life and yet I am harassed by these three evil, unwholesome thoughts; thoughts of sensuality, of aversion and of aggressiveness !”<sup>5</sup>

Then the venerable Meghiya betook himself to the Blessed One and having saluted him, he told him what



had occurred and he exclaimed: "Truly it is strange, it is amazing! In faith have I gone forth from home into the homeless life and yet I am harassed by these three evil, unwholesome thoughts!"—

"If, Meghiya, the mind still lacks maturity for liberation, there are five conditions conducive to making it mature. What five?

"The first thing, Meghiya, for making the immature mind mature for liberation is to have a noble friend, a noble companion, a noble associate.

"Further, Meghiya, a monk should be virtuous; his life should be disciplined by the code of his monastic rules; his conduct should be proper and also his resort;<sup>6</sup> seeing danger in the slightest fault, he should train himself in the rules he has accepted. This is the second thing making the immature mind mature for liberation.

"Further, Meghiya, the talk in which a monk engages should befit an austere life and be helpful to mental clarity; that is to say, it should be a talk on wanting little, on contentment, on solitude, on seclusion, on application of energy, on virtue, concentration, wisdom, deliverance, and on the knowledge and vision of deliverance. If a monk has easily, without difficulty opportunities for such talk, this is the third thing making the immature mind mature for liberation.

"Further, Meghiya, a monk lives with his energy set upon the abandoning of everything harmful and the acquiring of everything beneficial; he is steadfast and firm in his efforts, not shirking the task as to



(cultivating) things beneficial. This is the fourth thing for making the immature mind mature for liberation.

“Further, Meghiya, a monk possesses wisdom; he is equipped with the wisdom that perceives the rise and fall (of conditioned things); which is noble and penetrating and leads to the complete destruction of suffering. This is the fifth thing making the immature mind mature for liberation.

“Of a monk, Meghiya, who has a noble friend, a noble companion and associate, it can be expected that he will be virtuous . . . that he will engage in talks befitting the austere life and helpful to mental clarity... that his energy will be set upon the abandoning of everything harmful and the acquiring of everything beneficial . . . that he will be equipped with the wisdom that . . . leads to the complete destruction of suffering.

“Then, Meghiya, when the monk is firmly grounded in these five things, he should cultivate another four things: he should cultivate the reflection on the impurity (of the body), for abandoning lust; he should cultivate lovingkindness, for abandoning aversion; he should cultivate mindfulness of breathing, for cutting off (distracting) thoughts; he should cultivate the perception of impermanence, for eliminating the conceit ‘I am’. In him who perceives impermanence, the perception of egolessness becomes firmly established; and he who perceives egolessness, attains to the elimination of the conceit ‘I am’ and, in this very life, he reaches Nibbāna ”<sup>7</sup>



## 9. Freed of Fivefold Fear

There are, o monks, four powers. The power of wisdom, the power of energy, the power of an unblemished life,<sup>8</sup> and the power of benevolence.

And what, monks, is the power of wisdom? As to those things which are good and are held to be good, bad and held to be bad; blameless and blameworthy, and held to be so; dark and bright, and held to be so; fit or unfit to be practised, and held to be so; which are worthy and unworthy of noble ones, and are held to be so—to see all these things clearly and to consider them well, this is called the power of wisdom.

And what, monks, is the power of energy? As to those things that are bad, blameworthy, dark, unfit to be practised, unworthy of noble ones, and which are held to be so—to rouse one's will, to make an effort and stir up one's energy for giving up all these things;

and as to those things that are good, blameless, bright, fit to be practised, worthy of noble ones, and which are held to be so—to rouse one's will, to make an effort and stir up one's energy for gaining all these things,—this is called the power of energy.

And what, monks, is the power of an unblemished life? Herein, monks, a noble disciple<sup>9</sup> is unblemished in his deeds, unblemished in his words, unblemished in his thoughts. This is called the power of an unblemished life.

And what, monks, is the power of benevolence? There are four ways of benevolence<sup>10</sup>: by gifts, by friendly speech, by helpful acts and by bestowal of



equity. This is the best of gifts: the gift of Dhamma. And this is the best of friendly speech: to teach again and again Dhamma to those who wish for it and who listen attentively. And this is the best of helpful acts: to arouse, instil and strengthen faith in the unbeliever; to arouse, instil and strengthen virtue in the immoral; to arouse, instil and strengthen generosity in the niggard; to arouse, instil and strengthen wisdom in the unwise. And this is the best bestowal of equity: if a Stream-winner becomes equal to a Stream-winner; a Once-returner equal to a Once-returner; a Non-returner equal to a Non-returner, and an Arahant equal to an Arahant.— This, monks, is called the power of benevolence.

And this (concludes) the four powers.

Now, monks, a noble disciple endowed with these four powers has left behind five fears: the fear for his livelihood, the fear of disrepute, the fear of embarrassment in assemblies, the fear of death, and the fear of an unhappy future destiny.

A noble disciple (thus endowed,) will think: "No fear do I have for my livelihood. Why should I have fear about it? Have I not the four powers of wisdom, energy, unblemished life and benevolence? It is one who is foolish and lazy, of blameworthy conduct in deeds, words and thoughts, and has no benevolence—such a one might be in fear for his livelihood.

"No fear do I have about disrepute or about embarrassment in assemblies; nor have I fear of death or of an unhappy future destiny. Why should I have these fears? Have I not the four powers of wisdom,



energy, unblemished life and benevolence? It is one who is foolish and lazy, of blameworthy conduct in deeds, words and thoughts, and has no benevolence—such a one might have all these fears.”

Thus it should be understood, o monks, that a noble disciple endowed with the four powers, has left behind five fears.

(IX, 5)

### 10. Sāriputta's Lion Roar

Once the Blessed One lived at Savatthi, in the Jeta Grove, in Anāthapiṇḍika's monastery. At that time the venerable Sāriputta approached the Blessed One. After saluting him respectfully and being seated, he spoke to the Blessed One thus :

“I have completed now, O Lord, the rains sojourn at Savatthi and I would wish to leave for a country journey.”—“Yes, Sāriputta, do as you think fit.” The venerable Sāriputta rose from his seat, saluted the Blessed One, and keeping him to his right, departed.

Soon after the venerable Sāriputta had left, one of the monks said to the Blessed One: “The venerable Sāriputta has hit me and, without an apology, has left on a journey.”<sup>11</sup>

And the Blessed One called another monk and said: “Go, o monk, and take my message to the venerable Sāriputta, saying, ‘The Master calls you, brother Sāriputta.’”<sup>12</sup> (The monk did as he was bidden,) and the venerable Sāriputta responded, saying, “Yes, brother.”



Then the venerable Mahā-Moggallāna and the venerable Ānanda, taking the keys, went around the monks' lodgings and said: "Come, revered sirs, come! For today the venerable Sāriputta will utter his lion roar in the presence of the Blessed One."

The venerable Sāriputta betook himself to the Blessed One, and after saluting him sat down at one side. When he was seated, the Blessed One said: "One of your fellow monks has made here a complaint, saying, 'The venerable Sāriputta has hit me and without an apology has left on a journey.'"—

"He, Lord, in whom mindfulness directed on the body is not present in regard to body (activity)<sup>18</sup>, such a one may well hit a fellow monk and leave without apology.

"Just as, o Lord, people throw upon the earth things clean and unclean, dung, urine, spittle, pus and blood; yet, for all that, the earth has no revulsion, loathing or disgust about it. Even so, Lord, do I dwell with a heart that is like the earth, wide, extensive and measureless, without hostility and ill-will. However, he in whom mindfulness directed on the body in regard to body (activity) is not present, he could well hit a fellow monk and leave without apology.

"Just as, o Lord, people wash in water things clean and unclean, (things soiled with) dung, urine, spittle, pus and blood; yet, for all that, the water has no revulsion, loathing or disgust about it; even so, Lord, do I dwell with a heart that is like water, wide, extensive and measureless, without hostility and ill-will. However, he in whom . . .



“Just as, o Lord, fire burns things clean and unclean, (things soiled with) dung, urine, spittle, pus and blood; yet, for all that, the fire has no revulsion, loathing or disgust about it; even so, Lord, do I dwell with a heart that is like fire, wide, extensive and measureless, without hostility and ill-will. However, he in whom...

“Just as, o Lord, the wind blows over things clean and unclean, over dung, urine, spittle, pus and blood; yet, for all that, the wind has no revulsion, loathing or disgust about it; even so, Lord, do I dwell with a heart that is like the wind, wide, extensive and measureless, without hostility and ill-will. However, he in whom . . .<sup>14</sup>

“Lord, just as a dusting cloth wipes over things clean and unclean, (things soiled with) dung, urine, spittle, pus and blood; yet, for all that, the dusting cloth has no revulsion, loathing or disgust about it; even so, Lord, do I dwell with a heart that is like a duster, wide, extensive and measureless, without hostility and ill-will. However, he in whom . . .

“Lord, just as an outcast<sup>15</sup> boy or girl, begging-vessel in hand and clad in rags, enters a village or town with a humble heart; even so, Lord, do I dwell with a heart like that of an outcast youth, a heart that is wide, extensive and measureless, without hostility and ill-will. However, he in whom . . .

“Lord, just as a bull with his horns cut, gentle, well tamed and well trained, when roaming from street to street, from cross road to cross road, will not hurt anyone with feet or horns; even so, Lord, do I dwell like a bull with horns cut, with a heart that is wide,



extensive and measureless, without hostility and ill-will. However, he in whom . . .

“Lord, just as a woman or man, young, youthful, fond of adornment, who has just washed the head, would be filled with revulsion, loathing and disgust if the carcass of a snake, a dog or a man were to be slung around the neck; even so, Lord, am I filled with revulsion, loathing and disgust for this foul body of mine. However, he in whom mindfulness directed on the body in regard to body (activity) is not present, he could well hit a fellow monk and leave without an apology.

“Lord, just if one were to carry around a bowl of liquid fat that is full of holes and crevices, oozing and dripping; even so, Lord, do I carry along this body that is full of holes and openings, oozing and dripping. However, he in whom mindfulness directed on the body in regard to body (activity) is not present, he could well hit a fellow monk and leave without an apology.”

Then that (accusing) monk rose from his seat, arranged his upper robe over one shoulder, and with his head on the ground bowed at the feet of of the Blessed One, saying: “Lord, an offence has overcome me, in my foolishness, confusion and badness, insofar as I have accused the venerable Sāriputta falsely, wrongly and untruthfully. May, o Lord, the Blessed One accept my offence as such (and pardon me), so that in future I may restrain myself.”—

“Truly, o monk, an offence has overcome you in your foolishness, confusion and badness, insofar as you have accused the venerable Sāriputta falsely, wrongly and untruthfully. But since you have recognised your



offence as such and are making amends according to Dhamma, we accept it from you. It means progress in the discipline of the noble, if a monk recognises his offence, makes amends and restrains himself in the future."

The Blessed One then turned to the venerable Sāriputta and said: "Forgive this foolish man, Sāriputta, before his head splits into seven pieces on this very spot!"—

"I shall forgive him, Lord, if this revered monk asks for my pardon, and he, too, may forgive me."

(IX, 11)

## II. Samiddhi

(Once the venerable Samiddhi<sup>16</sup> went to see the venerable Sāriputta and the latter questioned him as follows:)

"What, Samiddhi, is the (conditioning) basis<sup>17</sup> of the intentions and thoughts<sup>18</sup> that arise in man?"—

"Mind-and-body, vènerable Sir."<sup>19</sup>—

"From where derives their variety?"—

"From the elements."<sup>20</sup>—

"What is their origin?"—"Contact."<sup>21</sup>—

"What is their convergence?"—"Feeling."<sup>22</sup>—

"What is their high-point?"—"Concentration."<sup>23</sup>—

"What is their master?"—"Mindfulness."<sup>24</sup>—

"What is their highest?"—"Wisdom."<sup>25</sup>—

"What is their essence?"—"Liberation."<sup>26</sup>—

"Where do they merge?"—"In the Deathless."<sup>27</sup>—



(In the original text, the venerable Sāriputta repeats these questions and answers, and concludes:)

“Well spoken, Samiddhi, well spoken ! You have answered well the various questions put to you. But do not pride yourself on that account !”<sup>28</sup>

(IX, 14)

## 12. Rooted in Craving

Monks, I shall teach nine things rooted in craving.<sup>29</sup> Listen and pay heed to what I speak.

What are the nine things rooted in craving? Because of craving, there is pursuit; because of pursuit, there is acquisition; because of acquisition, there is decision<sup>30</sup>, because of decision there is desire and lust<sup>31</sup>; because of desire and lust, there is (selfish) tenacity<sup>32</sup>; because of (selfish) tenacity, there is possessiveness; because of possessiveness, there is avarice; because of avarice, there is (concern for) protection; and for the sake of protection, there is the seizing of cudgels and weapons, there is quarrel, strife, dissension and offensive talk, and there are slander and lies; such-like evil and unwholesome things may appear.

These are the nine things rooted in craving.<sup>33</sup>

(IX, 23)

## NOTES

### The Book of the Nines

1. At a monastery, erected there.
2. *ekakamhā tāva*; the Burmese Sangayana ed. has *eka*.



*kamhi*, "I am alone here."

3. Commentary: The Master said so for softening Meghya's heart, thinking, "If he goes there and is not successful with his task, he will not be discouraged, but will return here out of affection for me."

4. *kāma-vitakkā*, *byāpāda-vitakkā*, *vihiṃsa-vitakkā*. These three constitute "wrong thought" (*micchā-sankappa*).

5. Comy.: "In 500 successive rebirths, Meghiya had been a king. When he went out into the royal park for sport and amusement, together with dancing girls of three age groups, he used to sit down at that very spot, called "the auspicious slab". Therefore, at the very moment when Meghiya sat down at that place, he felt as if his monkhood had left him and as if he had assumed a king's appearance and was seated on a splendid couch, surrounded by beautiful dancers. And when, as a king, he was enjoying that splendour, a thought of sensuality arose in him. At that very time it happened that his great warriors brought to him two bandits whom they had arrested, and Meghiya saw them as distinctly as if they were standing in front of him. Now when (as a king) he was ordering the execution of one bandit, a thought of hate (aversion) arose in him; and when he was ordering the manacling and imprisonment of the other bandit, a thought of harming (aggressiveness) arose in him. So (even now, as Meghiya) he became entangled in these unwholesome thoughts like a tree in a net of creepers or like a honey-gatherer in a swarm of honey bees."



6. *Resort (gocara).*- The places he resorts to, and generally his human contacts, should be befitting for a monk.

7. This text occurs also in Udāna IV, 1, with an additional concluding stanza.

8. *anāvajja-bala.*

9. *ariya-sāvaka:* this refers to the Stream-winner (*sotāpanna*) and the other three stages of sainthood. Only from Stream-entry onwards is moral conduct perfect and inviolable.

10. *sangha-vatthu.*

11. This monk had felt neglected by the venerable Sāriputta and, conceiving a grudge against him, he thought: 'I shall put an obstacle to his journey'. Comy says that the Venerable Sāriputta, when leaving, passed a group of monks, and a whiff of wind moved an edge of his robe which slightly touched the face of that monk. This was used by the monk as a cause for complaint.— The story, in this text, occurs also in the Commentary to Dhammapada v 95 (Book VII, No. 6) with some elaborations.

12. According to Comy., the Buddha knew well that the venerable Sāriputta was quite incapable of hurting anyone, but to exclude the reproach of partiality, he summoned Sāriputta.

13. *kāye kāyagatāsati.*

14. These similes also occur at Majjhima Nikāya No. 62.

15. *Caṇḍālā;* one of India's despised communities; they were scavengers, corpse removers and beggars.



16. About Samiddhi, see Majjh. 136; Theragāthā 41; Samyutta No. I (Devatā-Samy.), No. 20; Samyutta No. IV (Māra Samy.) No. 22.

17. The Pali word *ārammaṇa* has here not its familiar meaning of "object", but its original, literal meaning of "hold" or "support". Comy. explains it here as "condition" (*paccaya*).

18. *sankappa-vitakkā*; Comy.: *sankappa-bhūtā vitakkā*, intentional or purposive thoughts.

19. *nāma-rūpa*; Comy.: The four mental aggregates (*khandha*) and the four material elements with the corporeality derived from them, these are the conditions for the arising of thought.

20. *dhātu*; Comy.: *rūpa-dhātu-ādīni*, i.e. the six basic objects; forms, sounds, etc.

21. Comy: the associated contact, *sampayutta-phassa*.

22. *vedanā-samosaraṇā*. It is the emotional value (pleasant, unpleasant and neutral) that holds the various aspects of a thought together.

23. *samādhi-pamukhā*. Comy.: This in the sense that concentration (on an object) is the precursor (*pubbaṅgama*) of thoughts and is their best (*jetṭhaka*), (i.e. concentration makes for the highest intensity of thoughts).

24. *satādhipeyyā*.

25. *paññuttarā*; Comy.: the wisdom connected with the Paths (of Emancipation; *magga paññā*).

26. *vimutti-sārā*. From the Buddhist point of view the essential point about a thought is whether or not it is helpful to final liberation. According to Comy.,



however, this refers to thoughts that have attained to the essence or core, namely liberation by the Fruition stages of emancipation (*phala-vimutti*)

27. *amata*=Nibbana

28. See also Text 23 (X, 58).

29. *taṇhā-mūlaka-dhammā*.

30. *vinicchaya*. This refers to thoughts of deciding (Comy.: *vitakka-vinicchaya*) on the utilisation or value of what has been acquired; whether it should be used or stored, etc.

31. *chanda-rāga*.— According to Comy., this refers here to a weaker degree of desire caused by unwholesome thoughts arising from the thought-of object.— This weaker desire is intensified at the next stage.

32. *ajjhosāna*; Comy.: the strong insistence on 'I' and 'mine'.

33. They are also mentioned in Dīgha Nik. 15: Mahānidāna Sutta.

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## The Book of the Tens

### 13. The Benefits of Moral Habits

Once the Blessed One lived at Sāvattthi, in the Jeta Grove, in Anāthapiṇḍika's monastery. At that time, the venerable Ānanda approached the Blessed One and asked:



“What, o Lord, is the benefit of good moral habits,<sup>1</sup> what is their reward?” — “Non-remorse, Ānanda, is the benefit and reward of good moral habits.”—

“And what, Lord, is the benefit and reward of non-remorse?”—“Gladness, Ānanda.”—

“And what, Lord, is the benefit and reward of gladness?” — “(Deep, inner) joy (*pīti*).”—

“And what, Lord, is the benefit and reward of (deep, inner) joy?”—“Tranquillity.”

“And what, Lord, is the benefit and reward of tranquillity?”—“Happiness.”—

“And what, Lord, is the benefit and reward of happiness?” — “Concentration of the mind.”—

“And what, Lord, is the benefit and reward of concentration?”—“Realistic knowledge and vision.”<sup>2</sup> —

“And what, Lord, is the benefit and reward of realistic knowledge and vision?”—“Revulsion<sup>3</sup> and and dispassion<sup>4</sup>.”—

“And what, Lord is the benefit and reward of revulsion and dispassion?”—“The knowledge and vision of deliverance.”<sup>5</sup>

Hence, Ānanda, good moral habits have non-remorse as their benefit and reward; non-remorse has gladness as its benefit and reward; gladness has (deep, inner) joy as its benefit and reward; joy has tranquillity as its benefit and reward; tranquillity has happiness as its benefit and reward; happiness has concentration of the mind as its benefit and reward; concentration has realistic knowledge and vision as its benefit and reward;



realistic knowledge and vision has revulsion and dispassion as its benefit and reward; revulsion and dispassion have the knowledge and vision of deliverance as their benefit and reward.

In this way, Ānanda, good moral habits lead step by step to the highest.’’

(X, 1)

#### 14. Lawfulness of Progress

For one who is virtuous and endowed with virtue, there is no need for an act of will<sup>6</sup>: ‘May non-remorse arise in me!’; it is natural<sup>7</sup>, o monks, that non-remorse will arise in a virtuous man.

For one free of remorse, there is no need for an act of will: ‘May gladness arise in me!’; it is natural that gladness will arise in one who is free from remorse.

For one who is glad (at heart), there is no need for an act of will: ‘May (deep, inner) joy arise in me!’; it is natural for one glad (at heart) that joy arises in him.

For one who has a (deep, inner) joy, there is no need for an act of will: ‘May my body be tranquil’<sup>8</sup>; it is natural for one of joyful mind that his body will be tranquil.

For one of tranquil body, there is no need for an act of will: ‘May I feel happiness!’; it is natural for one who is tranquil that he will feel happiness.

For one who is happy, there is no need for an act of will: ‘May my mind be concentrated!’ it is natural for one who is happy that his mind will be concentrated.



For one who is concentrated, there is no need for an act of will: 'May I know and see reality as it is!'; it is natural for a concentrated mind to know and see reality as it is.

For one who knows and sees reality as it is, there is no need for an act of will: 'May I feel revulsion and dispassion (towards conditioned reality)!'; it is natural for one who knows and sees reality as it is, that he will feel revulsion and dispassion (towards it).

For one who feels revulsion and dispassion, there is no need for an act of will: 'May I realise the knowledge and vision of deliverance!'; it is natural for one who feels revulsion and dispassion (towards conditioned reality), that he will realise the knowledge and vision of deliverance.

Thus, o monks, revulsion and dispassion have Knowledge and vision of deliverance as their benefit and reward..... (*continued in conformity with the above, "p tot)* thus good moral habits have non-remorse as their benefit and reward.

In that way, o monks, these qualities are integrated with the other qualities<sup>9</sup>; and in that way these qualities bring other qualities to perfection, for going from the Here to the Beyond (of conditioned reality<sup>10</sup>)

(X, 2)

## 15. Meditative Experience of Nibbāna—I

Once the venerable Ānanda approached the Blessed One and asked:



“Can it be, o Lord, that a monk attains to such a concentration of mind that in earth<sup>11</sup> he is not conscious of earth,<sup>12</sup> nor in water is he conscious of water, nor in fire..... wind the realms of infinite space of infinite consciousness of no-thingness of neither perception nor non-perception is he conscious of all these; nor is he conscious of this world or a world beyond<sup>13</sup>—but yet he is conscious?”<sup>14</sup>—

“Yes, Ānanda, there can be such a concentration of mind.”—

*(The preceding is repeated in full, in the original text.)*

“But how, Lord, can a monk attain to such a concentration of mind?”—

“Herein, Ānanda, the monk is thus conscious,<sup>14a</sup> ‘This is the peaceful, this is the best, namely: the stilling of all (kamma) formations, the forsaking of all substrata (of rebirth), the elimination of craving, detachment, cessation, Nibbāna’. In that way, Ānanda, may a monk attain to such a concentration of mind<sup>14b</sup>’”

## 16. Meditative Experience of Nibbāna — II

Once the venerable Ānanda approached the venerable Sāriputta and asked:

“Can it be, brother Sāriputta, that a monk attains to such a concentration of mind that in earth he is not conscious of earth (as in Text 15) nor is he conscious of this world or a world beyond”—but yet he is conscious?”—



“Yes, brother Ānanda, there can be such a concentration of mind.”—

“But how, brother Sāriputta, can a monk attain to such a concentration?”—

“Once, brother Ānanda, I lived here in this Sāvatti, in the Dark Forest. There I attained to such a concentration of mind that in earth I was not conscious of earth (*as above*) nor was I conscious of this world or a world beyond—and yet I was conscious”—

“But what was the venerable Sāriputta conscious<sup>15</sup> of on that occasion?”—

“‘Nibbāna is cessation of becoming, Nibbāna is cessation of becoming’<sup>16</sup>—one consciousness of that arose in me and another consciousness of it ceased.<sup>16a</sup> Just as, brother Ānanda, from a fire of faggots one flame arises and another flame ceases, even so, brother, one perception of Nibbāna as being the cessation of becoming arose and another perception of it ceased. On that occasion, brother, I consciously perceived<sup>17</sup> that ‘Nibbāna is the cessation of becoming.’ (X, 7)

## 17. The Buddha's Lion Roar (The Ten Powers of a Tathāgata)

Monks, the lion, king of beasts, comes forth from his lair in the evening. Having come forth from his lair, he stretches himself. He then surveys the four directions all around. Having done so, he sounds thrice the lion's roar. And why? (He does so with the thought:) “May I not cause the death of small creatures that have gone astray!”



‘The Lion’—this, monks, is a name for the Tathāgata, the Holy One (Arahat), the Perfectly Enlightened One. When, monks, the Tathāgata expounds the Dhamma in an assembly, that is his ‘Lion Roar’.

There are, monks, these ten Tathāgata Powers<sup>17a</sup>, of a Tathāgata, endowed with which the Tathāgata claims the foremost rank, utters his Lion Roar in the assemblies and sets rolling the Supreme Wheel<sup>18</sup> (of his Dhamma). What are these ten Tathāgata Powers?

1. Herein the Tathāgata understands, as it really is, cause as cause and non-cause as non-cause.<sup>19</sup> This is a Tathāgata Power of the Tathāgata, and because of that power he claims the foremost rank, utters his Lion Roar in the assemblies and sets rolling the Supreme Wheel (of his Dhamma).

2. And again, the Tathāgata understands, as it really is, by way of cause and root condition,<sup>20</sup> the result of past, future and present actions that are performed. This is a Tathāgata Power of the Tathāgata, and because of that power . . . .

3. And again, the Tathāgata understands, as it really is, the way leading to all (destinies)<sup>21</sup> This is a Tathāgata Power of the Tathāgata . . . .

4. And again, the Tathāgata understands, as it really is, the world with its many and different elements.<sup>22</sup> This is a Tathāgata Power of the Tathāgata . . . .

5. And again, the Tathāgata understands as it really is, the different dispositions<sup>23</sup> of beings. This is a Tathāgata Power of the Tathāgata . . . .



6. And again, the Tathāgata understands, as it really is, the improvement and decline in the faculties<sup>24</sup> of other beings, other persons. This is a Tathāgata Power of the Tathāgata . . . .

7. And again, the Tathāgata understands, as it really is, with regard to the meditative absorption (*Jhāna*), the (eight liberations, the (types of) concentration and (the nine meditative) attainments,<sup>25</sup> their defects and purity, and the emergence from them. This is a Tathāgata Power of the Tathāgata . . . .

8. And again, the Tathāgata recollects his manifold past lives that is to say, one birth, two births, three births, four births, five births, ten births, twenty births thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion; there he was so named, of such a race, with such an appearance, such kind of food, such experience of pleasure and pain, such an end of his life span; and passing away from there, he reappeared elsewhere; and there too he was so named, of such a race, with such an appearance, such kind of food, such experience of pleasure and pain, such an end of his life span; and passing away from there, he reappeared here; thus with its aspects and particulars he recollects his manifold past lives.<sup>26</sup> This is a Tathāgata Power of the Tathāgata . . . .

9. And again, with the divine eye, which is purified and surpasses the human, the Tathāgata sees beings passing away and reappearing, inferior and superior,



fair and ugly, happy or unhappy in their destiny. He understands beings as faring according to their deeds: these worthy beings, who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, acquirers of kamma due to wrong views, have, on the break up of the body, after death, reappeared in a state of loss, in an unhappy destiny, in perdition, in hell; but these worthy beings, who are well-conducted in body, speech and mind, not revilers of Noble Ones, right in their views, acquirers of kamma due to right view, have, on the break up of the body, after death, reappeared in a happy destiny, in the heavenly world; thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy in their destiny; he understands beings as faring according to their deeds. <sup>262</sup>. This is a Tathāgata Power of a Tathāgata . . . .

10. And again, the Tathāgata, after destroying the cankers (*āsava*), having, with direct knowledge, realised himself, here and now, the canker-free liberation of the heart and liberation by wisdom, enters upon and dwells in it. This is a Tathāgata Power of the Tathāgata, and because of that power he claims the foremost rank, sounds his Lion Roar in the assemblies and sets rolling the Supreme Wheel (of his Dhamma )

These, o monks, are the ten Tathāgata Powers of a Tathāgata, endowed with which the Tathāgata claims the foremost rank, utters his Lion Roar in the assemblies and sets rolling the Supreme Wheel (of his Dhamma).

( X, 21 )



## 18. Doctrinal Statements

Once the venerable Ānanda approached the Blessed One and, after saluting him, sat at one side. The Blessed One addressed the venerable Ānanda, thus:

“As to those things <sup>26b</sup>, Ānanda, that lead to the realisation by direct knowledge of the various doctrinal statements<sup>27</sup>, herein I am confident, Ānanda, and I claim to teach Dhamma about these doctrinal statements) in such a way that a man who acts accordingly will know the real as being real and the unreal as being unreal; he will know the inferior as being inferior and the excellent as being excellent; he will know (the mental states) that can be surpassed as being surpassable and the unsurpassable (mental states) as being unsurpassable; and there is the possibility that he will know, understand and realise it just as it ought to be known, understood and realised.

But that, Ānanda, is the highest knowledge, namely the knowledge of these things as they really are. And I say, Ānanda, there is no knowledge higher and more excellent than this.”

Here follows a full repetition of the text on the Ten Tathāgata Powers, as in the preceding Sutta.

( X, 22 )

## 19. Universal Impermanence

Monks, as far as there are Kāsi<sup>28</sup> and Kosala people, as far as the realm of Pasenadi, the Kosala king, extends, the Kosala king Pasenadi ranks as the highest. But even for King Pasenadi change<sup>29</sup> takes place, transformation takes place.



When seeing this, o monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest<sup>80</sup>, not to speak of what is low.

\*

Monks, as far as sun and moon revolve and illuminate all directions by their radiance, so far does the thousandfold world system extend. And in that thousandfold world, there are a thousand moons, a thousand suns, a thousand Sinerus<sup>81</sup>, kings of mountain, a thousand Rose-Apple continents, a thousand Western Goyana continents, a thousand Northern Kuru continents, a thousand Eastern Videha continents, a thousand four great oceans, a thousand Four Great Divine Kings and their heavens, a thousandfold of the heavens of the Thirty-three Gods, of the Yāma gods, of the Tusita gods, of the gods of Creative Joy, of the gods Controlling Others' Creations, and there are a thousand Brahma worlds. As far, o monks, as this thousandfold world system extends, the Great Brahma ranks there as the highest. But even for the Great Brahma, change takes place, transformation takes places.

When seeing this, o monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low.

\*

There will be a time, o monks, when this world comes to an end.<sup>82</sup> And at that time, beings are generally reborn in the heaven of the Radiant Deities<sup>83</sup>. There



they live, made of mind, feeding on Joy, radiating light from themselves, traversing the skies, living in glory, and thus they remain for a very long time. When the world comes to an end, o monks, these Radiant Deities rank as the highest. But even for the Radiant Deities change takes place, transformation takes place.

When seeing this, o monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low.

\*

Monks, there are the ten Kasina devices (for concentration). What are the ten? Someone perceives the Earth Kasina, above, below, on all sides, undivided, unbounded; another person perceives the Water Kasina, . . . the Fire Kasina . . . the Wind Kasina . . . the blue . . . yellow . . . white . . . red Kasina . . . the Space Kasina . . . the Consciousness Kasina, above, below, on all sides, undivided, unbounded. These are the ten Kasina devices. Among these ten, this is the highest when one perceives the Consciousness Kasina above, below . . . unbounded. There are, indeed, monks, such persons who perceive in that way. But even for persons who thus perceive, change takes place, transformation takes place.

When seeing this, o monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low

\*



Monks, there are eight Stages of Mastery.<sup>34</sup> What are the eight?

(1) Perceiving forms on one's own body, one sees forms externally, small ones, beautiful or ugly: and in mastering them, one understands: 'I know, I understand' This is the first stage of mastery . . . .

(8) Not perceiving forms on one's own body, one sees forms externally, white forms, of white colour, white appearance, white lustre, and mastering these, one understands: 'I know, I understand.' This is the eighth stage of mastery.

Among these eight, the highest is, "Not perceiving forms on one's own body, one sees forms externally, *white* forms . . .". There are, indeed, monks, persons who perceive in such a way. But even for persons who thus perceive, change takes place, transformation takes place.

When seeing this, o monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low.

\*

Monks, there are four modes of progress: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, and pleasant progress with quick comprehension. Among these four, the highest is pleasant progress with quick comprehension. There are, indeed those who make progress in such a way. But even for persons who make progress in such a way, change takes place, transformation takes place.



When seeing this, o monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low.



Monks, there are four modes of perception: one person perceives what is limited and another perceives what is extended; one person perceives what is immeasurable and another, (aware that) 'There is no thing,' perceives the Sphere of No-thingness.<sup>35</sup>

Among these four modes of perception, the highest is when, (aware that) 'There is no-thing,' one perceives the Sphere of No-thingness. There are, indeed, those who perceive in such a way. But even for them, change takes place, transformation takes place.

When seeing this, monks, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low.

Monks, among the views of outsiders, this is the highest (within their scope): 'Had there not been (Kamma in the past), there would not be existence now for me; I shall not be (in the future) and (then) there will not be any obstacle for me'<sup>36</sup>

For one, o monks, who has such a view, it can be expected that he will not feel attracted to existence,<sup>37</sup> and he will have no aversion against the cessation of existence.<sup>38</sup> There are, indeed, those who have such a view. But even for them, change takes place, transformation takes place.



When seeing this, o monks, a well-taught noble disciple is repelled by it: being repelled, he becomes disenchanted about the highest, not to speak of what is low.

\*

Monks, there are some recluses and brahmins who teach an 'ultimate purification.'<sup>39</sup> Those who teach an 'ultimate purification', regard it as the highest if, after transcending the Sphere of No-thingness, one enters into and dwells in the Sphere of Neither-Perception-nor-Non-perception. They teach their doctrine for the direct knowledge and realisation of that. There are, indeed, those who thus teach. But even for them, change takes place, transformation takes place.

. . . When seeing this, a well-taught noble disciple is repelled by it; being repelled, he becomes disenchanted about the highest, not to speak of what is low.

\*

Monks, there are some recluses and brahmins who teach the highest Nibbāna during life time.<sup>40</sup> To those who preach the highest Nibbāna during life time, the highest is the liberation – without – clinging,<sup>41</sup> (attained) after seeing the six bases of contact<sup>42</sup> as they really are, namely their arising and ending, the enjoyment and misery in them, and the escape from them.

And though I teach and proclaim thus, some recluses and brahmins wrongly and falsely, contrary to truth and fact, misrepresent me thus: 'The recluse



Gotama does not teach the full penetration of sensual things,<sup>43</sup> nor of the fine-material states,<sup>44</sup> nor of the feelings.' But, monks, I do teach the full penetration of sensual things,<sup>44a</sup> of the fine-material states<sup>44b</sup> and of feelings.<sup>45</sup> And being stilled, serene and cooled (of passions) even during life time, I proclaim the perfect Nibbāna that is free of any clinging."<sup>46</sup>

(X, 29)

## 20. Kings Pasenadi's Homage to the Buddha

Once the Blessed One lived at Sāvattthī, in the Jeta Grove, in Anāthapiṇḍika's monastery. At that time the Kosala king Pasenadi had returned from a sham battle,<sup>47</sup> having been victorious and having achieved his purpose. The king, then, set out in the direction of the monastery. As far as the cart road went, he rode by chariot; then he alighted from it and entered the monastery on foot.

At that time, a number of monks were walking up and down in the open. The king approached them and asked: "Where, your reverences, is the Blessed One staying now, the Holy One, fully enlightened?"—

"He is staying in the lodging there, great king, where the door is shut. You may go there quietly and without haste. Then enter the verandah, clear your throat and knock with the door bar. The Blessed One will open the door for you."

The king did as he was told, entered the verandah, cleared his throat and knocked with the door bar. The Blessed One opened the door and the king went in.



Bending low before the Blessed One, with his head on the ground, he kissed the Blessed One's feet embracing them with his hands. Then he announced his name :  
 "I am Pasenadi, o Lord, the Kosala king. I am Pasenadi, o Lord, the Kosala king."—

"But, great king, what reason do you see for showing to this body such profound humility and offering it such loving devotion?"—

"To express my grateful thanks, o Lord; for that reason do I show to the Blessed One such profound humility and offer to him my loving devotion.

"For the Blessed One, o Lord, lives for the welfare of many folk, for the happiness of many folk; because a great many people have been established by him in the holy method (of the Teaching), namely in noble and beneficial principles. It is for this reason, o Lord, that I show to the Blessed One such profound humility and offer him my loving devotion.

"Again, Lord, the Blessed One is virtuous, of virtue that is mature, of virtue that is holy, of virtue that is beneficial;<sup>48</sup> he is endowed with beneficial virtue. It is for this reason . . .

"Again, Lord, the Blessed One has been a forest dweller for a long time, he resorts to remote forest lands, to secluded dwellings. It is for this reason . . .

"Again, Lord, the Blessed One is contented with whatever robes, alms food, dwelling, remedies and medicines he receives as requisites. It is for this reason . . .

"Again, Lord, the Blessed One is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of



reverential salutation, being the incomparable field of merit for the world. It is for this reason . . .

“Again, Lord, the Blessed One obtains at will, without difficulty and trouble (the opportunity for) talk that is helpful to an austere life, useful for mental clarity; namely talk on frugality, contentedness, solitude, seclusion, application of energy, virtue, concentration, wisdom, deliverance, and on the knowledge and vision of deliverance. It is for this reason . . .

“Again, Lord, the Blessed One attains at will, without difficulty and trouble, the four *jhānas*, which make for loftiness of mind and for a happy abiding in this present. It is for this reason . . .

“Again, Lord, the Blessed One recollects his manifold past lives, that is to say, one birth . . . (*continue as in Text 17, para 8*). It is for this reason . . .

“Again, Lord, the Blessed One, with the divine eye, which is purified . . . (*continue as in Text 17, para 9*) It is for this reason . . .

“And again, Lord, the Blessed One, after destroying the cankers, having, with direct knowledge, realised himself, here and now, the canker-free liberation of the heart and liberation by wisdom, enters upon and dwells in it. It is for this reason, o Lord, that I show to the Blessed One such profound humility and offer him my loving devotion.

“But now, Lord, we must go. We have much work and many duties.”—

“Do as you think fit, great king ”



And the<sup>t</sup> Kosala king Pasenadi rose from his seat, saluted the Blessed One respectfully and keeping him to his right, departed.

(X, 30)

## 21. Self-Examination

“if, o monks, a monk is not skilled in (knowing) the ways of others’ minds, he should resolve, ‘I must become skilled in (knowing) the ways of my own mind’<sup>49</sup> Thus, monks, should you train yourselves.

And how is a monk skilled in (knowing) the ways of his own mind?

It is just as if a man or a woman, young, youthful and fond of adornment, would look at their face in a clean, bright mirror or in a bowl of clear water. If they then see any dust or dirt, they will make all effort to remove it. But if no dust or dirt is seen, they will be glad about it, and their wish satisfied, they will think, ‘How good ! I am clean !’

Similarly, o monks, it is of great importance for a monk that he examines himself as to qualities in him that are beneficial ‘Am I often covetous or often not covetous? Do I often have ill-will in my heart or am I often free of it? Am I often immersed in sloth and torpor or am I often free of it? Am I excited or often free of excitement? Am I often in doubt or often free of doubt? Am I often angry or often free of anger? Is my mind often defiled (by unwholesome thoughts) or often free of defilements? Is my body often restless or often free of restlessness? Am I often lazy or often



energetic? Am I often unconcentrated or often concentrated?’

When a monk, in such self-examination, finds that he is often covetous, malevolent, slothful, excited, doubtful, angry, mentally defiled, bodily restless, lazy and unconcentrated, then that monk should apply his utmost zeal and energy, effort and exertion, as well as unremitting mindfulness and clear comprehension, (directing them) to the abandoning of all those bad and unwholesome qualities.

Just as a man whose clothes or turban are afire will apply his utmost zeal and energy, effort and exertion, as well as mindfulness and clear comprehension, so that he may extinguish the fire; even so, for the abandoning of those bad and unwholesome qualities the monk should apply his utmost zeal and energy . . .

But if that monk, on examining himself, finds that he is (more) often without covetousness and ill-will, (more) often free from sloth and torpor, from excitement and doubt; (more) often free from anger; and finds that his mind is (more) often undefiled and his body free of restlessness; that he is (more) often energetic and well concentrated—then, grounding himself firmly in all these beneficial qualities, he should (go) beyond (that) and make an effort for the elimination of the cankers (*āsava*).

(X, 51)

## 22. Do not stagnate !

I do not approve, o monks, of stagnation in things beneficial, not to speak of a decline. It is growth in



things beneficial that I praise, and not stagnation, nor decline in them.

(X, 53; extract)

### 23. The Roots of Everything

. . . It may be, monks, that wandering ascetics of another persuasion should ask you: 'In what are all things rooted? Whereby do they come to actual existence? Where do they arise? Where do they converge? What is the foremost in all things? What is their master? What is the highest of all things? What is the essence in all things? Where do all things merge? Where do they end?'

If thus questioned, o monks, you should reply in the following way :

All things are rooted in the will.<sup>50</sup>

All things come to actual existence through  
attention.<sup>51</sup>

All things arise from contact <sup>51a</sup>

All things converge on feelings

Of all things the foremost is concentration.<sup>52</sup>

All things are mastered by mindfulness.

Of all things the highest is wisdom.<sup>52a</sup>

In all things, the essence is liberation.

All things merge in the Deathless; and

Nibbāna is the ending of all things.<sup>52b</sup>

(X, 58)

### 24. The Spirit of Monkhood

Wherefore, monks, you should train yourselves thus : 'In the spirit of our going-forth<sup>53</sup> should our



mind be strengthened ! No evil, unwholesome thoughts should entangle our mind and remain in it ! In the perception of impermanence should our mind be strengthened. In the perception of egolessness should our mind be strengthened. In the perception of (the body's) Impurity should the mind be strengthened. In the perception of (the world's) misery should the mind be strengthened. In knowing the straight and the crooked ways of the world, in such perception should the mind be strengthened. In knowing gain and loss<sup>54</sup> in the world in such perception should the mind be strengthened. In knowing the origin and the ending of the world<sup>54a</sup>, in such perception should the mind be strengthened. In the perception of giving up should the mind be strengthened. In the perception of dispassion should the mind be strengthened. In the perception of cessation should the mind be strengthened.'

In that way, o monks, should you train yourselves.

(X, 59)

## 25. Ignorance and Craving

(*Sutta X, 61*) A first beginning of ignorance cannot be conceived,<sup>55</sup> (of which it can be said,) 'Before that, there was no Ignorance and it came to be after that.' Though this is so, o monks, yet a specific condition<sup>56</sup> of ignorance can be conceived. Ignorance, too, has its nutriment,<sup>57</sup> I declare; and it is not without a nutriment. And what is the nutriment of ignorance? 'The five hindrances,'<sup>58</sup> should be the answer.

(*Sutta X, 62*) A first beginning of the craving for existence<sup>59</sup> cannot be conceived, (of which it can be



said,) 'Before that, there was no craving for existence and it came to be after that.' Though this is so, o monks, yet a specific condition for craving for existence can be conceived. Craving for existence, too, has its nutriment, I declare; and it is not without a nutriment. And what is the nutriment of the craving for existence? Ignorance, should be the answer. But ignorance, too, has its nutriment; it is not without a nutriment. And what is the nutriment of ignorance? 'The five hindrances,' should be the answer.

(*Suttas X, 61 & 62*) But the five hindrances, too, have their nutriment, o monks; they are not without a nutriment. And what is the nutriment of the five Hindrances? 'The three ways of wrong conduct',<sup>60</sup> should be the answer.

The three ways of wrong conduct, too, have their nutriment; they are not without a nutriment. And what is their nutriment? 'Lack of sense-control,' should be the answer.

Lack of sense-control, too, has its nutriment; it is not without a nutriment. And what is its nutriment? 'Lack of mindfulness and clear comprehension,' should be the answer.

Lack of mindfulness and clear comprehension, too, has its nutriment; it is not without a nutriment. And what is the nutriment of the lack of mindfulness and clear comprehension? 'Unwise attention',<sup>61</sup> should be the answer.

Unwise attention, too, has its nutriment; it is not without a nutriment. And what is the nutriment of



unwise attention? 'Lack of faith,'<sup>62</sup> should be the answer.

Lack of faith, too, has its nutriment; it is not without a nutriment. And what is the nutriment of lack of faith? 'Listening to wrong teachings,'<sup>63</sup> should be the answer.

Listening to wrong teachings, too, has its nutriment; it is not without a nutriment. And what is the nutriment of listening to wrong teachings? 'Association with unworthy people,'<sup>64</sup> should be the answer.

Hence, when association with unworthy people prevails, it will make prevail the listening to wrong teachings.<sup>65</sup> When listening to wrong teachings prevails, it will make prevail lack of faith. When lack of faith prevails, it will make prevail unwisely directed attention. When unwisely directed attention prevails, it will make prevail lack of mindfulness and clear comprehension. When lack of mindfulness and clear comprehension prevails, it will make prevail lack of sense-control. When lack of sense-control prevails, it will make prevail the threefold wrong conduct. When the threefold wrong conduct prevails, it will make prevail the five Hindrances. When the five Hindrances prevail, they will make ignorance prevail. (*Sutta 62 adds*: When ignorance prevails, it will make prevail the craving for existence.) Such is the nutriment of that ignorance (*Sutta 62*: of that craving for existence), and so it prevails.

Just as if, when there is heavy rain high up in the mountains, the water, flowing downwards, will fill up the clefts, crevices and fissures in the mountains, and



when these are full, they will fill up the little pools; the full little pools will fill up the lakes: the full lakes will fill up the small rivers; the full small rivers will fill up the big rivers; and the full big rivers will fill up the great ocean. Such is the nutriment of the great ocean, and so it becomes full.

In the same way, monks, when association with unworthy people prevails, listening to wrong teachings will prevail; . . . . . when the five hindrances prevail, ignorance (and craving for existence) will prevail. Such is the nutriment of ignorance (and of craving for existence), and so it prevails.

Liberation by Supreme Knowledge<sup>66</sup>, too, has its nutriment, I declare, o monks; it is not without a nutriment. And what is the nutriment of Liberation by Supreme Knowledge? 'The seven factors of enlightenment,' should be the answer.

The seven factors of enlightenment, too, have their nutriment; I declare; they are not without a nutriment? And what is the nutriment of the seven factors of enlightenment? 'The four foundations of mindfulness,' should be the answer.

The four foundation of mindfulness, too, have their nutriment; they are not without a nutriment. And what is the nutriment of the four foundations of mindfulness? 'The three ways of good conduct,' should be the answer.

The three ways of good conduct, too, have their nutriment; they are not without a nutriment. And what is the nutriment of the three ways of good conduct? 'Sense-control,' should be the answer.



Sense-control, too, has its nutriment; it is not without a nutriment. And what is the nutriment of sense-control? 'Mindfulness and clear comprehension,' should be the answer.

Mindfulness and clear comprehension, too, have their nutriment; they are not without a nutriment. And what is the nutriment of mindfulness and clear comprehension? 'Wise attention,' should be the answer.

Wise attention, too, has its nutriment; it is not without a nutriment. And what is the nutriment of wise attention? 'Faith,' should be the answer.

Faith, too, has its nutriment; it is not without a nutriment. And what is the nutriment of faith? 'It is listening to the True Teaching,' should be the answer.

Listening to the True Teaching, too, has its nutriment; it is not without a nutriment. And what is the nutriment of listening to the True Teaching? 'Association with worthy people,' should be the answer.

Hence, when association with worthy people prevails, it will make prevail the listening to the True Teaching . . . When the seven factors of enlightenment prevail, they will make prevail Liberation by Supreme Knowledge. Such is the nutriment of that Liberation by Supreme Knowledge, and so it prevails.

Just as if, when there is heavy rain high up in the mountains, the water, flowing downwards, will fill up up the clefts, crevices and fissures in the mountains, and when these are full, they will fill up the little pools; the full little pools will fill up the lakes; the full lakes will fill up the small rivers; the full small rivers will fill up the big rivers; the full big rivers will fill up the great



ocean. Such is the nutriment of the great ocean, and so it becomes full.

In the same way, monks, when association with worthy people prevails, listening to the True Teaching will prevail. When the listening to the True Teaching prevails, faith will prevail. When faith prevails, wise attention will prevail. When wise attention prevails, mindfulness and clear comprehension will prevail. When mindfulness and clear comprehension prevail, sense-control will prevail. When sense-control prevails, the three ways of good conduct will prevail. When the three ways of good conduct prevail, the four foundations of mindfulness will prevail. When the four foundations of mindfulness prevail, the seven factors of enlightenment will prevail. When the seven factors of enlightenment prevail, Liberation by Supreme Knowledge will prevail. Such is the nutriment of that Liberation by Supreme Knowledge, and so it prevails.

(X, 61 & 62; combined)

## 26. Happiness and Suffering

Once the venerable Sāriputta was staying in Māgadha, in the village Nālaka <sup>67</sup> On that occasion, Sāmaṇḍakāni, a wandering ascetic, approached him and asked :

“What, friend Sāriputta, is happiness, and what  
is suffering?”—

“To be reborn, friend, is suffering; not to be  
reborn is happiness.” . . .

(X, 65, extract)



## 27. Birth, Old Age and Death

If, monks, three things were not to be found in the world, the Tathāgata the Holy One, the Perfectly Enlightened One, would not appear in the world, nor would the teaching and discipline proclaimed by him, shed its light over the world. What are these three things? Birth, old age and death. But since these three things are to be found in the world, therefore the Tathāgata appears in the world, the Holy One, the Perfectly Enlightened One, and the teaching and discipline proclaimed by him, sheds its light over the world.

Without abandoning three things, one is unable to abandon birth, old age, and death. What are these three? Without abandoning greed, without abandoning hate, and without abandoning delusion—without abandoning these three things one is unable to abandon birth, old age and death.

Without abandoning three things, one is unable to abandon greed, hatred and delusion. They are: personality belief, sceptical doubt and clinging to rites and rituals.

Without abandoning three things, one is unable to abandon personality belief, sceptical doubt and clinging to rites and rituals. They are: unwise attention, pursuing wrong ways and mental lassitude.

Without abandoning three things, one is unable to abandon unwise attention, the pursuing of wrong ways and mental lassitude. They are: lack of mindfulness, absence of clear comprehension and mental distraction.



Without abandoning three things, one is unable to abandon lack of mindfulness, absence of clear comprehension and mental distraction. They are: disinterest in seeing Noble Ones, disinterest in listening to their teachings, and a fault-finding mentality.

Without abandoning three things, one is unable to abandon lack of interest in seeing Noble Ones, disinterest in listening to their teachings, and a fault-finding mentality. They are: restlessness, lack of self-control and immorality.

Without abandoning three things, one is unable to abandon restlessness, lack of self-control and immorality. They are: lack of faith, unfriendliness and laziness.

Without abandoning three things, one is unable to abandon lack of faith, unfriendliness and laziness. They are: disrespect, stubbornness and bad friendships.

Without abandoning three things, one is unable to abandon disrespect, stubbornness and bad friendships. They are: shamelessness, lack of moral scruples and heedlessness.

There is a person, monks, who is shameless, unscrupulous and unheedful. Being heedless, he cannot give up disrespect, stubbornness and bad friendships. Having bad friends he cannot give up lack of faith, unfriendliness and laziness. Being lazy, he cannot give up restlessness, lack of self-control and immorality. Being immoral, he cannot give up disinterest in seeing Noble Ones, disinterest in listening to their teachings, and a fault-finding mentality. Being a fault-finder, he cannot give up unmindfulness, lack of clear comprehension, and mental distraction. Having a distracted mind, he



cannot give up unwise attention, the pursuit of wrong ways, and mental lassitude. With mental lassitude, he cannot give up personality-belief, sceptical doubt, and clinging to rites and rituals. Having sceptical doubt, he cannot give up greed, hate and delusion. And without giving up greed, hate and delusion, he cannot abandon birth, old age and death.

But by abandoning three things, one is able to abandon birth, old age and death. What are these three? They are: greed, hate and delusion. By abandoning them, one is able to abandon birth, old age and death.

By abandoning three things, one is able to abandon greed, hate and delusion. They are: personality-belief, sceptical doubt and clinging to rites and rituals.

To be continued with the same sequence of terms as above, up to:

By abandoning three things, one is able to abandon disrespect, stubbornness and bad friendships. They are: shamelessness, lack of moral scruples and heedlessness.

There is a person, monks, who has shame, moral scruples and is heedful. Being heedful, he can give up disrespect, stubbornness and bad friendships. Having noble friends he can give up lack of faith, unfriendliness and laziness. Being energetic, he can give up restlessness, lack of self-control and immorality. Being virtuous, he can give up disinterest in seeing Noble Ones, disinterest in listening to their teachings, and a fault-finding mentality. Not being a fault-finder, he can give up unmindfulness, lack of clear comprehension, and mental distraction. Having an undistracted mind,



he can give up unwise attention, pursuit of wrong ways and mental lassitude. Being without mental lassitude, he can give up personality-belief, sceptical doubt and clinging to rites and rituals. Being free from doubt, he can give up greed, hate and delusion. Having given up greed, hate and delusion, he can give up birth, old age and death.

(X, 76)

## 28. A Discriminative Teaching

Once the Blessed One was staying near Campā, on the bank of the Gaggarā lotus pond.

One day the householder Vajjiyamāhita<sup>68</sup> left Campā at an early hour in order to see the Blessed One. Then he thought: 'It is not the right time to visit the Blessed One who will now be in seclusion. Nor is it the proper time to visit monks devoted to mind training; they, too, will be in seclusion. Let me now go the park where the wandering ascetics of another persuasion stay.'

When Vajjiyamāhita the householder arrived at the park, those wanderers of another persuasion were gathered there in company and, shouting and speaking loudly, they were sitting there engaged in diverse kind of low talk. But when they saw Vajjiyamāhita the householder approaching from afar, they admonished each other to be quiet, saying: "Make less noise, your reverences, and be quiet! Here the householder Vajjiyamāhita is coming a disciple of the recluse Gotama. He is one of the white-clad lay disciples of the recluse Gotama who stays now at Campā. These worthy ones



do not like much noise, they are used to being noiseless and they praise noiselessness. Perhaps if Vajjiyamāhita sees our group to be quiet, he may think of coming here."

These wandering ascetics now kept silent. When the householder Vajjiyamāhita had arrived there, he exchanged polite greetings and friendly talk with them and sat down at one side. When he was seated, the wanderers asked him :

"Is it true, householder, what they say that the recluse Gotama blames all asceticism and that he unreservedly condemns and reproves all ascetics who live a harsh austere life?"—

"No, venerable sirs, the Blessed One does not blame all asceticism, nor does he unreservedly condemn and reprove all ascetics living a harsh, austere life. What is blameworthy, the Blessed One blames; what is praiseworthy, he praises. By blaming what is blame-worthy and praising what is praiseworthy, the Blessed One teaches with discrimination, he does not teach herein in a one-sided way."<sup>69</sup>

At these words, a certain wanderer said this to the householder Vajjiyamāhita :

"Wait a moment, householder! That recluse Gotama whom you praise so much, is a nihilist,<sup>70</sup> and he is one who refrains from making (any definite) declarations."<sup>71</sup>—

"About that, too, venerable sir, I shall speak to your reverences according to Dhamma.<sup>72</sup> The Blessed One, venerable sir, declares that some things are wholesome and that some things are unwholesome."<sup>73</sup> The



Blessed One having thus declared what is wholesome and what is unwholesome is, in fact, one who makes (definite) declarations. He is not a nihilist, nor one who refrains from making (definite) declarations."

At these words, the Wanderers kept silent in their embarrassment, sitting there with slumping shoulders and heads lowered, brooding and unable to utter a word. When Vajjiyamāhita saw them in that condition, he rose from his seat and left to see the Blessed One. Having arrived, after saluting the Master, he told him of his conversation with these wanderers of another persuasion. And the Blessed One said :

"Well done, householder, well done ! In that way, householder, should such foolish persons, when occasion offers be well refuted by you, according to Dhamma.

"I do not say, householder, that all asceticism should be practised; nor do I say of all asceticism that it should not be practised. I do not say that all observances should be performed; nor do I say of all observances that they should not be performed. I do not say that every (spiritual) effort should be done or every act of renunciation be carried out; nor do I say of every (spiritual) effort that it should not be done; nor of every act of renunciation that it should not be carried out. I do not say that one should free oneself in every kind of freedom; nor do I say of every kind of freedom that one should not free oneself by it.

"What I declare, householder, is that such an asceticism should not be practised which makes unwholesome states grow and wholesome states wane. But an asceticism which makes unwholesome states



wane and wholesome states grow, such asceticism, I declare, should be practised.

“If in performing observances, making spiritual efforts, carrying out acts of renunciation, freeing oneself by certain kinds of freedom<sup>74</sup>, unwholesome states grow, then all these practices should not be undertaken, I declare.

“But if in performing observances, making spiritual efforts, carrying out acts of renunciation, freeing oneself by certain kinds of freedom, unwholesome states wane and wholesome states grow, then all these practices should be undertaken, I declare.”

Then Vajjiyamāhita the householder, thus instructed by the Blessed One’s Dhamma talk, roused by it, inspired and gladdened, rose from his seat, saluted the Blessed One respectfully, and keeping him to his right, departed.

Soon after he had left, the Blessed One addressed the monks saying :

“Monks, even a monk who has had for a long time clear vision<sup>74a</sup> as to this Teaching and Discipline, would well refute those Wanderers of another persuasion, in the very same way the householder Vajjiyam hita has done.”

(X, 94)

## 29. Will All Beings Attain Liberation ?

Once a wandering ascetic named Uttiya approached the Blessed One. After an exchange of courteous and polite words, he sat down at one side and asked :



Blessed One having thus declared what is wholesome and what is unwholesome is, in fact, one who makes (definite) declarations. He is not a nihilist, nor one who refrains from making (definite) declarations.”

At these words, the Wanderers kept silent in their embarrassment, sitting there with slumping shoulders and heads lowered, brooding and unable to utter a word. When Vajjiyamāhita saw them in that condition, he rose from his seat and left to see the Blessed One. Having arrived, after saluting the Master, he told him of his conversation with these wanderers of another persuasion. And the Blessed One said :

“Well done, householder, well done ! In that way, householder, should such foolish persons, when occasion offers be well refuted by you, according to Dhamma.

“I do not say, householder, that all asceticism should be practised; nor do I say of all asceticism that it should not be practised. I do not say that all observances should be performed; nor do I say of all observances that they should not be performed. I do not say that every (spiritual) effort should be done or every act of renunciation be carried out; nor do I say of every (spiritual) effort that it should not be done; nor of every act of renunciation that it should not be carried out. I do not say that one should free oneself in every kind of freedom; nor do I say of every kind of freedom that one should not free oneself by it.

“What I declare, householder, is that such an asceticism should not be practised which makes unwholesome states grow and wholesome states wane. But an asceticism which makes unwholesome states



wane and wholesome states grow, such asceticism, I declare, should be practised.

“If In performing observances, making spiritual efforts, carrying out acts of renunciation, freeing oneself by certain kinds of freedom<sup>74</sup>, unwholesome states grow, then all these practices should not be undertaken, I declare.

“But if in performing observances, making spiritual efforts, carrying out acts of renunciation, freeing oneself by certain kinds of freedom, unwholesome states wane and wholesome states grow, then all these practices should be undertaken, I declare.”

Then Vajjiyamāhita the householder, thus instructed by the Blessed One’s Dhamma talk, roused by it, inspired and gladdened, rose from his seat, saluted the Blessed One respectfully, and keeping him to his right, departed.

Soon after he had left, the Blessed One addressed the monks saying :

“Monks, even a monk who has had for a long time clear vision <sup>74a</sup> as to this Teaching and Discipline, would well refute those Wanderers of another persuasion, in the very same way the householder Vajjiyam hita has done.”

(X, 94)

## 29. Will All Beings Attain Liberation ?

Once a wandering ascetic named Uttiya approached the Blessed One. After an exchange of courteous and polite words, he sat down at one side and asked :



“How is it, revered Gotama: is the world eternal? Is only this true and everything else non-sensical?”

“This, Uttiya, I have not declared: that the world is eternal; and that only this is true and everything else is non-sensical.”

“How then, revered Gotama: is the world non-eternal? Is only this true and everything else non-sensical?”

“That, too, Uttiya, I have not declared: that the world is non-eternal; and that only this is true and everything else non-sensical.”

“How is it, revered Gotama: is the world infinite or finite? Are life principle and body the same or different? Does the Tathāgata exist after death or does he not exist after death? Does he exist as well as not exist or neither exist nor not exist after death? Is (any of these statements) the only one that is true and everything else is non-sensical?”

“All that, Uttiya, I have not declared: that the world is infinite . . . that the Tathāgata neither exists nor is non-existent after death; (nor did I declare) that (any of these statements) is the only true one and that everything else is non-sensical.”—

“But how is it, revered Gotama? To all my questions you have replied that you have not so declared. What, after all, does the revered Gotama actually declare?”

“Having directly known it, Uttiya, I have taught the Dhamma to my disciples for the purification of beings, for getting beyond sorrow and lamentation, for



the ending of pain and grief, for attaining to the method (of liberation) and for realising Nibbāna.”

“But if the revered Gotama, out of his direct knowledge, teaches Dhamma to his disciples for the purification of beings, for getting beyond sorrow and lamentation, for the ending of pain and grief, for attaining to the method (of liberation) and for realising Nibbāna, will the whole world thereby escape (from Samsāra),<sup>7 5</sup> or half of it or a third part of it?”

At these words, the Blessed One kept silent.<sup>7 6</sup>

Then this thought occurred to the venerable Ānanda: “May Uttiya the Wanderer not conceive a harmful opinion, by thinking, ‘When the recluse Gotama was asked by me an all-important question,<sup>7 7</sup> he foundered and did not reply. Probably he could not.’ But such a view would bring harm and suffering to Uttiya for a long time.”

Hence the venerable Ānanda turned to Uttiya, saying:

“I shall give you a simile, friend Uttiya. Because with the help of a simile intelligent people may come to understand the meaning of what was said.

“Suppose, friend Uttiya, there is a king’s border town, with strong ramparts and turrets on sound foundations, and with a single gate. There is also a gate keeper, intelligent, experienced and prudent, who keeps out people unknown and admits only those who are known. That gate keeper walks along the path that girdles the town all round, and while doing so he does not notice in the ramparts any hole or opening, not even one big enough for a cat to slip through. Though



he does not have the knowledge of how many creatures enter the town or leave it, yet he does know this: 'Any larger creatures that enter or leave this town, can do so only by this gate.'

"Similarly, friend Uttiya, the Tathāgata is not concerned (with your question) whether the entire world will escape (from Samsāra) by that (teaching of his) or half of it or a third part. But the Tathāgata is aware that whosoever has escaped, does now escape and will escape from the world, all these will do so by removing the five hindrances that defile the mind and weaken the understanding, firmly establishing their minds in the four Foundations of Mindfulness and cultivating the seven Factors of Enlightenment in their true nature.

That same question, friend Uttiya, which you had asked the Blessed One before, you have asked him again in another way.'"<sup>78</sup>

(X, 95)

### 30. Not Outside the Buddha's Discipline

Ten things, o monks, do not have purity and clarity outside the Discipline of the Sublime Master.<sup>79</sup> What are the ten?

Right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation.

And if these ten things have not arisen, they will not arise outside the Discipline of the Sublime Master.



Outside the Discipline of the Sublime Master, these ten things will not end in the elimination of greed, hate and delusion

Outside the discipline of the Sublime Master, these ten things will not conduce to the entire revulsion, dispassion, cessation, peace, direct knowledge, enlightenment and Nibbāna.

(X, 123, 124, 126, 127)

### 31. The Concatenation of Kamma

The taking of life, o monks, I declare to be threefold: as caused by greed, caused by hate, caused by delusion.

So also the taking of what is not given, sexual misconduct, lying, tale-bearing, harsh speech, vain talk, covetousness, ill-will.

Wrong views, too, I declare to be threefold: as caused by greed, caused by hate and caused by delusion.<sup>80</sup>

Hence, monks, greed is a producer of kammic concatenation,<sup>81</sup> hate is a producer of kammic concatenation, delusion is a producer of kammic concatenation. But by the destruction of greed, hate and delusion, there is exhaustion of kammic concatenation.<sup>82</sup>

(X, 174)

### 32. The Extinction of Kamma

I declare, monks, that actions (kamma) willed, performed and accumulated, will not become extinct as long as their results have not been experienced, be it in this life, in the next life or in future lives. And as long



as these results of actions willed, performed and accumulated, have not been experienced, there will be no end to suffering, I declare.<sup>83</sup>

There are, monks, tainted failures (in living),<sup>84</sup> caused by unwholesome volition, which are productive of suffering, resulting in suffering. These tainted failures are threefold in bodily acts, fourfold in verbal acts and threefold in mental acts.

How are these tainted failures (in living), caused by unwholesome volition . . . , threefold in bodily acts?

There is a person who takes the life of living beings; he is cruel and his hands are blood-stained; he is bent on slaying and murdering, having no compassion for any living being.

He takes what is not given to him, appropriates with thievish intention the property of others in village and forest.

He conducts himself wrongly in matters of sex: he has intercourse with those under the protection of father, mother; brother, sister, relatives or clan, or of their religious community;<sup>85</sup> or with those promised to a husband,<sup>86</sup> publicly betrothed,<sup>87</sup> and lastly those betrothed with a garland.<sup>88</sup>

In this way, tainted failure (in living) . . . is threefold in bodily acts.

And how is tainted failure (in living) fourfold in verbal acts?

There is one who is a liar. When he is in the council of his community or in an other assembly, or among his relatives, his guild, before the royal family,



or has been summoned as a witness and is asked to tell what he knows, then, though he does not know, he will say 'I know'; though he does know, he will say 'I do not know'; though not having seen, he will say 'I have seen', and though having seen, he will say 'I have not seen'. In that way, he utters deliberate lies, be it for his own sake, for the sake of others, or for some material advantage.

He is a tale-bearer: what he hears here, he reports elsewhere, for causing friction there; and what he hears elsewhere, he reports here, for causing friction here. Thus he creates discord among those united, and he incites still more those who are in discord. He is fond of dissension, he delights and rejoices in it, and he utters words that cause dissension.

He speaks harshly, using speech that is coarse, rough, bitter and abusive, that makes others angry and causes distraction of mind. It is such speech that he utters.

He indulges in vain talk: he speaks what is untimely, unreasonable and unprofitable, having no connection with Dhamma or Discipline. His talk is not worth treasuring, it is inopportune, inadvisable, unrestrained and harmful.

In this way, tainted failure (in living) . . . . is fourfold in verbal acts.

And how is tainted failure (in living) . . . threefold in mental acts?

There is a person who is covetous: he covets the wealth and property of others, thinking: "O, that what he owns might belong to me!"



There is also one who has ill-will in his heart. He has depraved thoughts, such as these: "Let these beings be slain ! Let them be killed and destroyed ! May they perish and cease to exist !"

He has wrong views and perverted ideas, such as these: "There is no (moral value in a) gift, offering or sacrifice; there is no fruit or recompense from deeds good or evil; there is neither this world nor another world<sup>89</sup>; there are no (duties towards) mother and father; there are no spontaneously mind-born beings; and there are no recluses and brahmins in this world, living and conducting themselves rightly, who can explain this world and the world beyond, having realised them by their own direct knowledge."

In this way, tainted failure (in living), which is caused by unwholesome volition and is productive of suffering, resulting in suffering, is threefold in mental acts.

As to that tainted failure (in living), which is threefold in bodily acts, fourfold in verbal acts and threefold in mental acts, and which, having been caused by unwholesome volition, produces suffering, results in suffering, it is due to those very failures (in living) that beings, after death, when the body breaks up, are reborn in a world of woe, in an unhappy destiny, a state of misery, in the hells.

Just as a perfect dice when thrown upwards, will come to rest firmly wherever it falls, similarly beings will be reborn in states of woe . . . due to those tainted failures (in living), caused by unwholesome volition.



I declare, monks, that actions (kamma) willed, performed and accumulated, will not become extinct as long as their results have not been experienced, be it in this life, in the next life or in future lives. And as long as these results of actions willed, performed and accumulated, have not been experienced, there will be no end to suffering, I declare.

There are, monks, successes<sup>90</sup> (in living), caused by wholesome volition which are productive of happiness, resulting in happiness. They are threefold in bodily acts, fourfold in verbal acts and threefold in mental acts.

How are these successes (in living), caused by wholesome volition . . . threefold in bodily acts?

There is a person who abstains from taking the life of living beings; he has put away cudgels and weapons; he has a moral conscience and is compassionate; full of sympathy for all living beings, he wishes for their welfare.

He does not take what is not given to him and does not appropriate with thievish intention the property of others, be it in village or forest.

He gives up sexual misconduct and abstains from it. He does not have intercourse with those under the protection of father, mother . . . nor, lastly, with those betrothed with a garland.

In this way, success (in living) . . . is threefold in bodily acts.

And how is success (in living) . . . fourfold in verbal acts?



There is a person who has given up lying and abstains from it. When he is in the council of his community or in an other assembly, or among his relatives, his guild, before the royal family, or has been summoned as a witness and is asked to tell what he knows, then, when knowing, he will say, 'I know' and when not knowing, he will say 'I do not know'; when he has seen, he will say, 'I have seen'; and when he has not seen, he will say 'I have not seen'. He will not utter any deliberate lie, be it for his own sake, for the sake of others or for some material advantage.

He has given up tale-bearing and abstains from it. What he has heard here, he will not report elsewhere, for causing friction there; and what he has heard elsewhere, he will not report here, for causing friction here. In that way, he unites those who are divided, and encourages those who are in harmony. Concord gladdens him, he delights and rejoices in concord, and he utters words that foster concord.

He has given up harsh speech and abstains from it. His words are gentle, pleasant to hear, endearing, heart-warming, courteous, agreeable to many folk, pleasing to many folk.

He has given up vain talk and abstains from it. He speaks timely, in accordance with facts and profitably. He speaks of Dhamma and Discipline and talks in a way that is worth treasuring. His talk is opportune, helpful, moderate and meaningful.

In this way, success (in living) is fourfold in verbal acts.



And how is success (in living) . . . threefold in mental acts ?

Herein a person is free from covetousness; he does not covet the wealth and property of others, thinking, "O, that what he owns might belong to me !"

He has no ill-will in his heart. He has pure thoughts and intentions, such as these: "May these beings be free from enmity, free from anxiety ! May they be untroubled and live happily !"

He has right views and correct ideas, such as these: "There is (moral value in) gifts, offerings and sacrifice; there is fruit and recompense from deeds good or evil; there is both this world and another world; there are (duties towards) mother and father, there exist spontaneously mind-born beings; and there exist in this world recluses and brahmins, living and conducting themselves rightly, who can explain this world and the world beyond, having realised them by their own direct knowledge "

In this way, success (in living), which is caused by wholesome volition . . . is threefold in mental acts.

As to that success (in living), which is threefold in bodily acts, fourfold in verbal acts and threefold in mental acts, and having been caused by wholesome volition, produces happiness, results in happiness, it is due to that very success (in living) that beings after death, on the break-up of the body, are reborn to a happy destiny, in a heavenly world.

Just as a perfect dice when thrown upwards, will come to rest firmly wherever it falls, similarly beings will be reborn to a happy destiny, in a heavenly world,



due to success (in living), caused by wholesome volition.

I declare, monks, that actions (kamma) willed, performed and accumulated, will not become extinct as long as their results have not been experienced; be it in this life, in the next life or in future lives. And as long as these results of actions willed, performed and accumulated, have not been experienced, there will be no end to suffering, I declare.

(X, 206)

### 33. The Four Boundless States

I declare, monks, that actions (kamma), willed . . . *(as at the end of the preceding text)*.<sup>90a</sup>

But a noble disciple,<sup>91</sup> free from covetousness, free from aversion,<sup>92</sup> unconfused, clearly comprehending and mindful, dwells with his heart steeped in loving-kindness, pervading one direction, and likewise the second, the third, and fourth directions, and so above, below and around. He dwells pervading the entire world, everywhere and equally, with his heart steeped in loving-kindness—abundant, grown great, measureless, free from enmity and anxiety.

He now knows: ‘Formerly my mind was narrow (in its range),<sup>93</sup> and undeveloped; but now my mind is boundless<sup>94</sup> and well developed. No Kamma of a limited (range)<sup>95</sup> will remain in it, will abide in it.’

What do you think, monks: if a young man, from his boyhood onwards, were to develop loving-kindness, the liberation of the heart, would he then do an evil deed?—

“He would not, venerable Sir.”—



And not doing any evil deed, will suffering afflict him?—<sup>96</sup>

“It will not, venerable Sir. How should suffering afflict one who does not do evil deeds?”—

Verily, monks, that Loving-kindness, the liberation of the heart, should be developed by a man or woman. A man or woman cannot take their body with them and depart:<sup>97</sup> mortals have consciousness as the connecting link.<sup>98</sup>

But he (the noble disciple) knows: ‘Whatever evil deeds I did before with this physical body, their results will be experienced here,<sup>99</sup> and they will not follow me along.’<sup>100</sup>

Loving-kindness, if developed in such a way, will lead to the state of Non-returning,<sup>101</sup> in the case of a monk who is established in the wisdom (found) here (in this Teaching),<sup>102</sup> but has not penetrated to a higher liberation.<sup>103</sup>

He dwells with a heart steeped in compassion . . . sympathetic joy . . . equanimity, pervading one direction, and likewise the second, the third, and fourth direction and so above, below and around. He dwells pervading the entire world, everywhere and equally, with his heart steeped in compassion, sympathetic joy and equanimity—abundant, grown great, measureless, free from enmity and anxiety.

He now knows: ‘Formerly my mind was narrow (in its range) and undeveloped; but now my mind is boundless and well developed. No kamma of a limited (range) will remain in it, will abide in it.’



What do you think, monks: if a young man, from his boyhood onwards, were to develop compassion, sympathetic joy and equanimity, would he then do an evil deed?—

“He would not, venerable Sir.”—

And not doing any evil deed, will suffering afflict him?—

“It will not, venerable Sir. How should suffering afflict one who does not do evil deeds?”—

Verily, monks, Compassion, Sympathetic Joy and Equanimity, those liberations of the heart, should be developed by a man or woman. A man or woman cannot take their body with them and depart: mortals have consciousness as the connecting link.

But he (the noble disciple) knows: ‘Whatever evil deeds I did before with this physical body—their results will be experienced here, and they will not follow me along.’

Compassion, Sympathetic Joy and Equanimity, if developed in such a way, will lead to the state of Non-returning, in the case of a monk who is established in the wisdom (found) here (in this Teaching), but has not penetrated to a higher liberation.

(X, 208)

## NOTES

### The Book of the Tens

1. *kusalāni sīlāni*.
2. *yathā-bhūta-ñāṇa-dassana*; Comy.: initial (lit.: young) insight.



3. *nibbidā*; Comy.: strong insight.
4. *virāgo*; Comy.: Path-attainment.
5. *vimutti*; the Fruition of Sainthood; *ñāṇa-dassana*: the reviewing Knowledge of Sainthood.
6. *cetanā*; intentional thought; volition.
7. *dhammatā esā*; Comy.: It is a causal lawfulness (*kāraṇa-niyamo*).
8. *kāyo me passambhatu*.— This may be taken as referring to both the physical and the mental body, or group (*rūpa-kāya, nāma-kāya*).
9. *dhammā dhamme abhisandenti*; the verb means literally 'to saturate, permeate'.
10. *aparā-param gamanāya*; Comy.: From this shore of the three realms of existence (sensuous, fine-material, non-material) to the further shore, Nibbāna.
11. *paṭhaviyaṃ*; Comy.: Having taken earth as object, he is not conscious of the perception 'earth', thus arisen (*paṭhavim ārammaṇaṃ katvā paṭhavī'ti uppannāya saññāya saññī na bhaveyya*).
12. or: he is without perception of the earth (*neva paṭhaviyaṃ paṭhavisaññī assa*).
13. Comy; "He is not conscious of the perception connected with the Jhāna arisen in this or another world."

Parallel texts in the Book of the Elevens (Suttas 8 and 9) add here: "nor is he conscious of what is seen, heard, sensed (in other ways), cognised, attained, searched into, and mentally examined."

14. *saññī ca pana assā'ti*; Comy.: "His meditative attainment is one connected with thought-conception" (*sa-vitakka-samāpatti-yeva assā'ti*).



In the Book of the Elevens, Suttā 9 (not translated in this Anthology), it is said that a monk who is free of the five Hindrances "does not muse dependent on earth (etc.) . . . . and yet he does muse" (so *neva paṭhaviṃ nissāya jhāyati . . . jhāyati ca pana*). In explanation, the same text says that "with regard to the earth his perception of earth is clear (or clarified; *paṭhaviyaṃ paṭhavi-saññā vibhūtā hoti*)." — Comy.: "The perception arisen in the four or five Jhānas, with the object 'earth', is clear and distinct . . . The perception has become clear because, by insight, it has been seen as being impermanent, painful and egoless."

On this text and the one following here, see Ñāṇananda, "Concept and Reality", 1st Ed., p. 53ff (Kandy 1971, Buddhist Publication Society).

14a. or: he has this perception, or awareness.

14b. Comy.: "If he applies his mind to the peaceful (aspect of Nibbāna), he may, while seated, continue with that thought 'peaceful' even for a full day. And so with the other (aspects of Nibbāna). All this refers to the Concentration of Fruition Attainment (*phala-samāpatti-samādhi*)."

15. *kiṃ-saññī*; or: what perception.

16. *bhavanirodho nibbānan'ti*. The usual rendering of the Pali term *bhava* by 'existence' might suggest the cessation of an "objective reality", which would not be appropriate. What is meant is the cessation of re-becoming, the stopping of rebirth, in the case of an Arahāt (Saint).



16a. *aññā'va saññā uppajjati aññā'va saññā nirujjhati*; or: one perception . . . . arose and another perception of it ceased.

17. *saññī ca pan'āhaṃ tasmīṃ samaye ahosiṃ*.

### The Ten Powers of the Tathagata

17a. *Dasa Tathāgata-balānī*:— Comy.: “They are the powers of a Tathāgata only, as he does not have them in common with others.” — The venerable Anuruddha, one of the great disciples (*mahā-sāvaka*), claimed, however, to have attained to these ten powers by his frequent cultivation of Satipaṭṭhāna (see Anuruddha Samyutta, Ch. II, Suttas 5ff). But the Commentary to that text says that disciples have them only partly (*ekadesena*), while Tathāgatas, and only they, have them completely (*nippadesena*) and with them they are perfect in every respect.

The ten Tathāgata Powers also occur at Majjhima Nikāya No. 12, and are treated in detail in the ‘Vibhanga’ of the Abhidhamma Piṭaka (*Ñāṇa-vibhanga*) and its commentary.

18. *brahma-cakkaṃ*. — Comy.: “*Brahma*” has here the meaning of ‘best, highest, superior’.— *Cakka* means the Dhamma-cakka, the Wheel of Truth. And this is twofold, consisting in the Knowledge of Penetration (to Sainthood; *paṭivedha-ñāṇa*) and the Knowledge of Teaching (the Truth; *desanā-ñāṇa*). The first, that is the Knowledge of Penetration, is produced by *wisdom* and led the Tathāgata to his own attainment of Holy Fruition (of Sainthood; *ariyaphala*). The other, the



Knowledge of Teaching, is produced by *compassion* and enables the Tathāgata to lead his disciples to the attainment of Holy Fruition. Of these two kinds of knowledge, the former is supramundane (*lokuttara*) while the other is mundane (*lokiya*). Both kinds of knowledge, however, are not held in common with others; they are the Enlightened One's very own kinds of knowledge."

19. *ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato*.—Comy.: "Those phenomena, which are the cause and condition (*hetu-paccaya*) for the arising of other phenomena, these are 'cause' (*ṭhānaṃ*); and those phenomena which are *not* cause and condition for their arising—these are 'non-cause' (*aṭṭhānaṃ*)."

In the Vibhanga, as examples for cause and non-cause, the possibilities and impossibilities mentioned in Anguttara Nikāya, Book of the Ones, are given, a few of which are translated in Part I of this Anthology (The Wheel No. 155/158), p. 4ff.

20. *ṭhānaso hetuso*.—The Commentary explains here *ṭhāna* as those conditions (*paccaya*) which can modify results of Kamma; while *hetu* (root condition) denotes Kamma.

In the Vibhanga it is said: "The Tathāgata comprehends thus: 'There are some evil actions performed, which, prevented by favourable rebirth (*gati*)... by favourable body (*upādhi*) ... by favourable time (*kāla*) by favourable effort (*payoga*) do not mature. There are some evil actions performed, which, because



of unfavourable rebirth . . . unfavourable body . . . unfavourable time . . . unfavourable effort, do mature.' "

*Translated by U Titthila in "The Book of Analysis" (Vibhanga), p. 443 (PTS).*

The modifications in the results of good Kamma are similarly treated in that text.

21. *sabbatthagāmini paṭipadā*.— Comy.: "Among many people who have each killed just one living being, the kammic volition of one will lead him to hell, and that of another to rebirth in the animal world. In that way, the Blessed One knows unfailingly the nature of the action, i.e. the wholesome or unwholesome volitions which arise in the same situations (but may lead to different destinies)."

22. Comy.: "*Many elements*, as for instance, the eye element, etc., the sensuality sphere, etc.; *different* refers to the variegated characteristics of those elements. *The world*: the world of the aggregates, sense bases, elements." The elements, according to Comy., also include those of the inanimate world (*anupadiṇṇa-loka*), as constituting its differentiation.

23. *adhimutti*.—Vibhanga: "There are beings with inferior dispositions and such with superior dispositions. Those with inferior dispositions associate with, approach and frequent beings of (likewise) inferior dispositions. Those of superior dispositions associate with, approach and frequent beings of (likewise) superior dispositions. And so has it been in the past and will be in future."

24. *indriya-paropariyattaṃ*.—Vibhanga: "The Tathāgata understands their inclinations (*āsaya*), their latent



tendencies (to defilements; *anusaya*), their characteristic conduct (*caritta*), their dispositions (*adhimutti*); he understands beings with little dust in their eyes and with much dust; with keen (spiritual) faculties (faith, etc.) and with weak faculties, of good and bad qualities; those easy or hard to instruct; capable and incapable ones."

25. *jhāna-vimokkha-samādhī-samāpatti*. For the 4 Jhānas, see Wheel 208/211, p. 113; the 8 Liberations (see Wheel 67/69 'Last Days of the Buddha', p. 35); the Concentrations are: with thought-conception (*vitakka*) and discursive thinking (*vicāra*), without thought conception, but with discursive thinking, and without either; the 9 meditative attainments are the 4 Jhānas, the 4 immaterial Jhānas and the attainment of cessation of perception and feelings.

This knowledge pertains, e.g., to the progress or otherwise on the part of certain types of 'jhāna-attainers' (*jhāna-lābhi*), mentioned in Vibhanga: those who having attained, believe that they have failed; those who, having failed, believe that they have attained, etc.; those who attain quickly or slowly, emerge quickly or slowly, both attain and emerge quickly or slowly; those who possess or lack skill either in concentrating or in maintaining the concentration, those who possess or lack skill in both.

26. On this 'Recollection of Past Lives' (*pubbe-nivāsanussati*) see 'The Path of Purification' (tr. Ñāṇamoli), Ch. XIII, § 13 ff.

26a. This 'Knowledge of the Passing Away and Re-appearance of Beings' (*cūṇapapāta-ñāṇa*) is identical



with the Divine Eye (*dibba-cakkhu*). For details see 'Path of Pur.', Ch. XIII, § 72ff.

26b. Comy. says that "these things" are the ten Tathāgata Powers (see preceding text).

27. *abhivutti*; explained in Comy. and SubCy. as 'views' (*diṭṭhi*) and 'concepts' (*paññatti*). In the former sense, it occurs in the Brahmajāla Sutta (D. 1) and the Sandaka Sutta (M. 76). These 'doctrinal statements' are said to be the teaching on the Aggregates (*khandha*), sense bases (*āyatana*) and elements (*dhātu*), which are common to all Buddhas of the past and the future as well, since they are the main topics for a philosophical exposition of the teaching (*dassana-bhūtāya desanāya padhānattā*).

28. Kāsi is another name for Benares (Baraṇasi).

29. *vipariṇāma*, that is, death (Comy.)

30. *agge virajjati*; the highest in worldly power and achievement.

31. Sineru, also called Meru.

32. *saṃvattati*, lit. 'rolls together', contracts, the state of folding up, of involution; in contrast to *vivaṭṭati*, unfolds, evolves.

33. *Ābhassara devā*,

34. *abhihāyatana*: meditative powers to be obtained by the Kasiṇa exercises. For complete text, see Nyanatiloka, Buddhist Dictionary.

35. Comy.; "Limited (*paritta*) perception is that of the sense sphere (*kāmāvacara-saññā*), extended (*mahagata*) perception is that of the fine-material sphere



(*rūpāvacara-saññā*), immeasurable (*appamāṇa*) perception is supramundane perception (of the 4 Paths and 4 Fruitions; *lokuttara-saññā*) and the fourth is that of (the third immaterial Jhāna), the Sphere of No-thingness." The latter is regarded as the most refined perception.

36. *No c'assaṃ no ca me siyā; na bhavissāmi, na me bhavissati.*— Bracketed additions in the translation are derived from the Commentary.

This terse, cryptic and mantra-like saying of non-Buddhist origin occurs often in the Discourses, and partly in an extended form. In most occurrences, the second part reads *na bhavissati, na me bhavissati*, which would give the following meaning: "If there will be no (rebirth-producing Kamma), there will be for me no (further existence)." In connection with our present text, however, the Commentary expressly refers to a reading *na bhavissāmi* (first person) and explains it as bracketed in this translation.

If the view expressed in the saying under consideration, is wrongly conceived, it will lead to an annihilationist view (*uccheda-ditṭhi*), as exemplified in Samyutta XXII, No. 81.

This same formula, however, is also being mentioned approvingly by the Buddha. In Majjh. 106, it occurs as one of the reflections of a Noble Disciple (*ariya-sāvaka*), which, on the Samatha road, may lead him to the Sphere of No-thingness; or, if he turns to Vipassanā, to Insight Wisdom.—In Samyutta XXII, 55, the Buddha says that, if a monk is firmly resolved (in the way expressed by that formula), he might cut off



the lower fetters (i.e. reach the stage of Non-return).—  
In Anguttara VII, 52, the formula is mentioned in connection with the five types of a Non-returner.

37. *bhave appatikkulyatā na bhavissati*; lit.: there will not be non-disgust.

38. *bhavanirodhe patikkulyatā . . . na bhavissati*: lit.: there will not be disgust towards cessation of existence.

39. *paramattha-visuddhi*,

40. *parama-ditṭhadhamma-nibbānaṃ*.—See Brahma-jāla Sutta (D. 1).

41. *anupāḍā-vimokkho*.

42. *cha phassāyatanaṇi*

43. *kāmānaṃ* (plural),

44. *rūpānaṃ*.

44a. Comy.: by the first Jhāna.

44b. By the immaterial states of absorption (*arūpajjhāna*).

45. By the attainment of Nibbāna which is free from clinging, when all modes of feeling have been abandoned.

46. *anupāḍā-parinibbānaṃ*; Comy.: which is free from any conditioning (*apaccaya*).

47. *uyyodhikā*. This was probably an army manoeuvre in which the king had actively joined one of the competing sides, which was victorious. The term occurs in Vinaya, Pācittiya 50 (Horner, Book of Discipline, Vol. II, 379) and in the Brahmajāla Sutta among other games and plays (see *Dialogues of the Buddha*, tr. by Rhys Davids, vol. I, p. 9). This makes it probable that in our text, too, a sham fight is meant.



The Commentary, however, takes it as referring to an actual battle with Ajātasattu, perhaps being influenced by the term 'victorious'.

48. *kusala*.

49. *sa-citta-paryāya-kusala*.

50. *chanda-mūlakā sabbe dhammā*.—*Chanda* has here its ethically neutral meaning of 'volition', or 'will-to-do' (*kattu-kamyatā-chanda*), intention (*ajjhāsayā-chanda*).

51. *manasikāra-sambhavā sabbe dhammā*.—*Bhava*=existence, becoming. The intensified *sambhava* may be rendered by 'actual existence'.—The world of objects becomes existent to consciousness only through attention (*manasikāra*).

51a. *phassa*.

52. *samādhi-pamukhā*.—In concentration, mind reaches its greatest intensity of strength, and in so far concentration is supreme among all conditioned phenomena.

52a. *paññuttarā sabbe dhammā*.

52b. While in the similar text 11 (in this volume), the questions refer throughout to 'intentional thoughts', they are here applied to 'all (conditioned) things'.—Some of the renderings used here are derived from the Venerable Nāṇananda's translation of this text in *The Magic of the Mind* (Buddhist Publication Society, Kandy).

53. *Yathā-pabbajjā-paricitam*; that is, in conformity with the purpose and aim of ordination, the attainment of Sainthood (*arahatta*).

54. *bhavañca vibhavañca* —The translation followed the Comy., which explains these words by *vuddhi-vināsa; sampatti-vipatti* (success and failure).



54a. This refers to the arising and dissolution of the Five Aggregates (Khandha).

55. *Pubba-koṭi na paññāyati*, lit.: an earlier (i.e., starting-) point can not be perceived.—(Comy. to Samy. adds: nor an endpoint).

Ignorance (*avijjā*) is the first link in the chain of Dependent Origination (*paṭicca-samuppāda*). Our text excludes the misconception that ignorance is the first cause-less cause. The same holds true of Craving which, according to the second Noble Truth, is the origin of suffering, but likewise not in an absolute sense. Hence the same statements about ignorance are made about craving in the next paragraph. Ignorance and craving, though very powerful root conditions of Samsāra, are themselves mere conditioned phenomena and therefore can be eliminated, or, more correctly expressed, be stopped (*nirodha*) from arising: otherwise deliverance would be impossible. See 'Path of Purification' (Visuddhi Magga), Ch. XVII, §§ 36-39.

56. *Idapaccayā*.

57. *sāhāraṇi*; Comy.: *sa-paccayaṇi* "it is with conditioning".

58. *pañca-nīvaraṇāni*. On these see 'The Wheel' No. 26, 'The Five Hindrances and their Conquest'.—In Majjh. 9, it is the Cankers (*āsava*) that are given as conditioning factors for ignorance. See also the Comy. to Majjh. 9, in *Right Understanding*, Discourse and Commentary, tr. by Soma Thera (Buddha Sahitiya Sabha, Colombo, 1949), p. 54

59. *bhava-taṇhā*.



60. *tīṇi duccaritāni*. They are threefold by way of deeds, words and thoughts.

61. *ayoniso manasikāro*.

62. *asaddhiyaṃ*.

63. *asaddhamma-ssavanam*; this phrase can also be rendered by 'not listening to the True Teachings'.

64. *asappurisa-samseva*.

65. Literally: "When association with unworthy people becomes full, it will fill up the listening to wrong teachings." So also in the following.—The expression "becomes full" links up with the simile in the following para.

66. *vijjā-vimutti*. This denotes sainthood (*arahatta*).

67. The village of Nālaka was the place of the venerable Sāriputta's birth and death. Since, after his ordination, he had visited his birth place only once, shortly before his death, this dialogue must have taken place at that time.

68. Vajjiyamāhita is one of those lay disciples of whom it is said in the Anguttara Nikāya, The Sixes, No. 131, "He has come to certainty regarding the Blessed One, has seen the Deathless, and lives realising the Deathless." According to the Comy., this refers to the stage of a *sekha*, 'One in the Higher Training' of the first three of the four stages of Sanctitude (Stream-entry, etc.).—The translation in *Gradual Sayings* (PTS) is incorrect.

69. *Vibhajjavādo bhagavā, na so bhagavā ettha ekamsavādo*.—In later times the Buddha's teaching as documented in the Pāli Tipiṭaka and handed down by



the Theravāda school, was called *vibhajja-vāda*, i.e. the discriminative, differentiating, analytical or critical teaching, in contrast to a generalising and one-sided (*ekamsa*) doctrine.

70. *venayiko*.

71. *appaññattiko*.—Comy.: “(The accusation is that) the Buddha makes declarations about an unevident (*apaccakkha*) Nibbāna; but that he cannot declare anything (definite) about (the world being) self-created (or created by another), etc.”

72. *saha-dhammena*; or: befittingly.

73. *Idaṃ kusalan'ti, idaṃ akusalan'ti*.

74. This refers to conceptions of freedom based on wrong views.

74a. *apparajakkho*; lit.: with little dust in the eye (of wisdom, or understanding).

75. *niyati*, lit.: ‘will be led out’, i.e. will be saved, or set free, from the world of suffering.

76. Comy.: “The Blessed One remained silent because the question was an inadmissible one, being based upon the wrong view of a being (*sattūpaladdhi*).”

77. *sabba-sāmasukkaṃsikaṃ pañhaṃ*; Comy.: “the very highest question of all”, i.e. on the highest, or ultimate problems.

78. Uttiya's earlier questions about the eternity of the world, etc., as well as his later question about the salvation of the entire world, both belong to a type of questions that is to be put aside and rejected (*thapanīya*), because they presuppose non-existent



substantial entities, be it the generalised concept of 'the world' or the notion of an abiding self.

79. *Sugata-vinaya*.

80. The preceding ten items are the ten Courses of Unwholesome Action (*akusala-kamma-patha*).

81. *kamma-nidāna-sambhava*.

82. *kamma-nidāna-saṅkhaya*.

83. This statement must be understood (1) with the reservation, which the Commentary makes explicit in connection with 'kamma ripening in future lives', saying that reference is to "kamma that is actually capable of yielding a kammic result (*vipākāraha-kamma*)". In the case of Kamma liable to have results in this life or the next existence, such result can, under certain circumstances, be annulled by a counteractive or destructive Kamma.

(2) The statement in our text must also be understood in the light of the following Sutta passage :

'If one says that "in whatever way a person performs a kammic action, in that very same way he will experience the result,"—in that case there will be no (possibility for a) religious life, and no opportunity would appear for the complete ending of suffering. But if one says that "a person who performs a kammic action (with a result) that is variably experientable, will reap its result accordingly,"—in that case there will be (a possibility for) a religious life and an opportunity for making a complete end of suffering.' (Anguttara Nikāya, Threes, No. 110).

84. "Tainted failures in living" (*sandosa-vipatti*; *sandosa*, faulty, guilty; *vipatti*, misfortune or aberration).



85. *dhamma-rakkhita*; Comy. : *saha - dhammikehi rakkhita*, protected by her co-religionists.

86. Promised to a husband at birth or in childhood.

87. *sa-paridaṇḍā*; lit : "under punishment". Comy. to Majjh. 41: "This refers to a girl about whom (the authorities) announce in the house, the street or the village, 'He who consorts (sexually) with a woman of such a name, will be punished'.—An alternative interpretation: "female convicts",

88. *mālaguṇa-parikkhitā* —Comy. to Majjh. 41: "A girl whom a man has garlanded for expressing his intention, 'She will be my wife'."

89. Comy. to Majjh.: "For those living in this world, there is no other world (to go to, after death); and for those living in another world, there is not this world (for going to, after death." This is meant to express the view that beings, at death, are annihilated in whatever world they happen to live,

90. "Successes in living" (*sampatti*): fortune, fortunate life.

90a. See Note No. 83.

91. The Pāli text has here *Sa kho ariya-sāvako*, 'That noble disciple', which seems to refer to a context not found in the text as we have it now. Similarly later: *So ayaṃ kumāro*, 'That young man'.

92. According to Comy., this refers to the suppression of (these two) Hindrances (*nīvaraṇa-vikkhambanā*).

93. "Narrow": *parittam*.



94. "Boundless": *appamāṇaṃ*.

95. *pamāṇakataṃ kammaṃ*; Comy.: Kamma belonging to the sense-sphere (*kāmāvacara-kamma*).

96. That is, suffering resulting from previous unwholesome Kamma.

97. Comy.: That is, depart for another world.

98. *citt-antaro*.—Comy. gives two explanations (1) by taking *antara* in its meaning of 'cause': "With (kammic) consciousness as cause, one will be a deity or a hellish being; (2) by taking *antara* in the sense of 'in-between, intermediate': "in immediate sequence to death-consciousness, at the second moment, i. e. the rebirth consciousness, one will become a deity, a hellish being or an animal."

99. Comy.: "It will be a Kamma ripening in this existence (*diṭṭha-dhamma-vedanīya-kamma*).

100. *Will not follow me along* to the next existence; because, according to Comy., "the ripening in the next existence (*upapajja-vedanīya*) has been cut off, through the practice of Loving-kindness. This passage has to be understood as a reflection made by a Stream-enterer or a Once-returner."

101. "Non - returning": *anāgāmitā*; Comy.: *jhān' anāgāmitā*. This refers to an attainment of Non-return, which is based on a Jhāna obtained through meditation on Loving-kindness (*mettā-jhāna*). So also in the cases of the other Brahma-vihāras.

102. *idha-paññassa bhikkhuno*; Comy.: "The wisdom which is (found) here, in this dispensation (*imasmiṃ*



*sāsane*) and which a noble disciple possesses who is established in the noble wisdom of a life that is in conformity with this dispensation (*sāsana-carika*)."

103. That is, to sainthood (*arahatta*).

---

## The Book of the Elevens

### 34. The Blessings of Loving-kindness

If, monks, the liberation of the heart by loving-kindness is cultivated, developed, frequently practised, made one's vehicle and foundation, firmly established, consolidated, and properly perfected, eleven blessings can be expected. What are the eleven?

One sleeps peacefully; has no evil dreams; one is dear to human beings; dear to non-human beings; one will be protected by deities; fire, poison and weapons cannot hurt him; his mind becomes easily concentrated; the features of his face will be serene; he will die unconfused; and if he does not penetrate higher, he will be reborn in the Brahma World.

(XI, 16)



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