

Suttanta Piṭaka

ANGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

Translation of

ATṬHAKA, NAVAKA,

DASAKA & EKADASAKA

NIPĀTA PĀLI

(DIVISION OF EIGHT, NINE, TEN & ELEVEN-FACTOR DISCOURSES)

VOLUME III



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

Sāsana 2559

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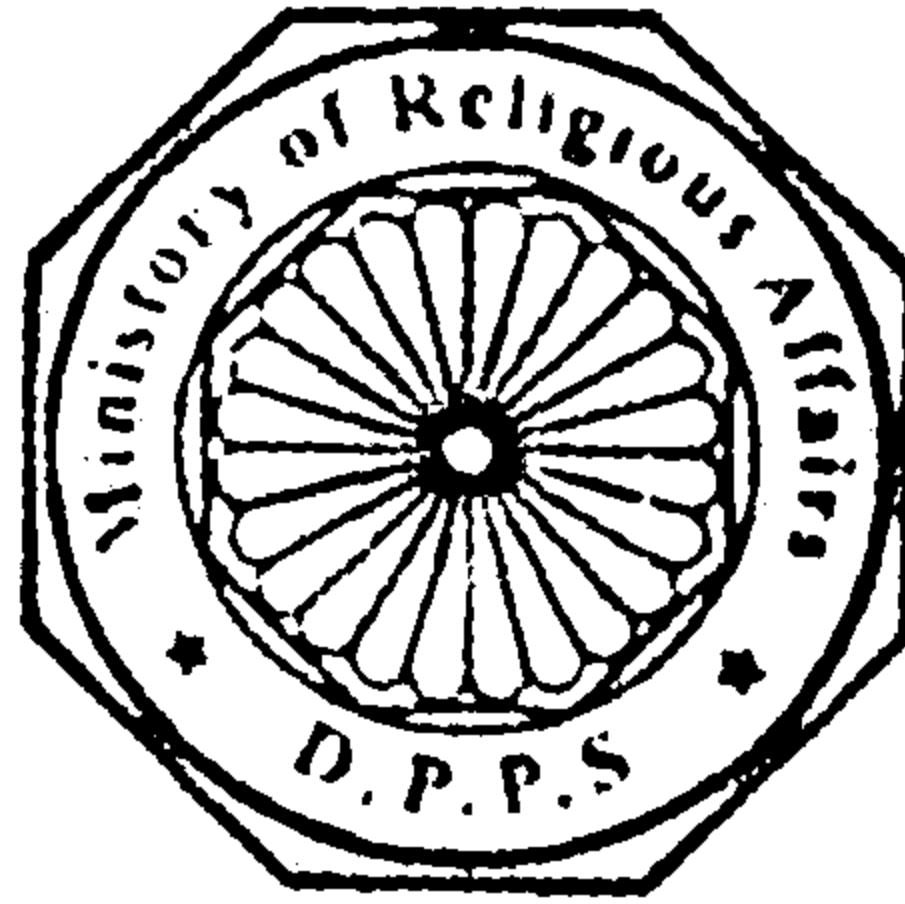
Myanmar Era 1377

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**Department for the Promotion and
Propagation of the Sāsanā**

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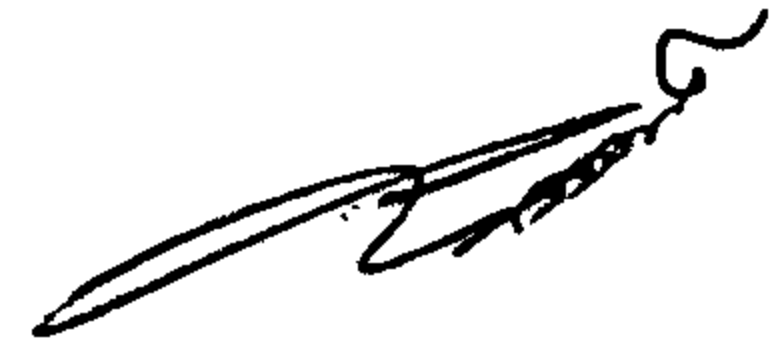
PREFACE

It gives us great satisfaction and delight to introduce a Collection or Nikāya of the Piṭaka, that is *ANĠUTTARA NIKĀYA*, Vol (II), translation in English to our readers. We are glad to present final four of those eleven *NIPĀTA*, called the *ANĠUTTARA NIKĀYA* Vol (III) with *AṬṬHAKA*, *NAVAKA*, *DASAKA* and *EKĀDASAKA*, so named because it is a book of the Buddha's discourses all arranged in eight, nine, ten and eleven factors.

We hope that the present translation book of *ANĠUTTARA NIKĀYA*, Vol(III) will find a warm welcome among our readers.

Kaba-Aye, Yangon

December, 2015



U KHINE AUNG

Director-General

Department for the Promotion and

Propagation of the Sāsanā

Namo tassa bhagavato arahato sammāsambuddhassa

**Veneration to the Exalted One the
Homage-Worthy the Perfectly
Self-enlightened**

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

**AṬṬHAKA, NAVAKA, DASAKA and
EKĀDASAKA NIPĀTAS**

Introduction

1. The Aṅguttara Nikāya is one of the five Nikāyas or Collections which make up the Suttanta Piṭaka. The five Nikāyas are Dīgha Nikāya, the Collection of long discourses of the Buddha; Majjhima Nikāya, the Collection of middle length discourses; Saṃyutta Nikāya, the Collection of groups of connected discourses; Aṅguttara Nikāya, the Collection of numerically graduated discourses and Khuddaka Nikāya, the collection of miscellaneous discourses (as accepted by the Sixth International Buddhist Synod, 1954-1956).

Aṅguttara Nikāya consists of eleven Nipātas or collections of discourses ranging from the first collection consisting of one dhamma factor discourses going up to eleven factor discourses. These collection of discourses are known as Ekaka, Duka, Tika, Catukka, Pañcaka, Chakka, Sattaka, Aṭṭhaka, Navaka, Dasaka, Ekādasaka Nipātas. Of these eleven Nipātas the Department for Promotion and Propagation of the Sāsanā (D.P.P.S) has, so far, published English translations up to Sattaka Nipāta, the seventh collection. Ekaka Nipāta and Duka Nipāta were published as one book by the D.P.P.S in December 2000. This was followed by the translation of Tika Nipāta in 2001, in Catukka Nipāta in 2002, Pañcaka Nipāta in 2005, and Chakka Nipāta and Sattaka Nipāta as one book in 2010. The present book consists of Aṭṭhaka, Navaka, Dasaka and Ekādasaka Nipātas.

Examples of Discourses from Aṭṭhaka Nipāta

Aṭṭhaka Nipāta has nine vaggas or divisions, each containing ten suttas plus. Samaṇa Vagga containing the discourse on morality with eight factors given by the Buddha to a group of female lay disciples and Rāga Peyyāla as the last Vagga. The Vaggas are; Mettā Vagga, Mahā Vagga, Gahapati Vagga, Dāna Vagga, Uposatha Vagga, Gotamī Vagga, Bhūmicāla Vagga, Yamaka Vagga, Sati Vagga, Sāmañña Vagga and Rāga Peyyāla.

(1) Mettā Sutta (sutta no.1) is the first sutta in the first Vagga of Aṭṭhaka Nipāta. At the very beginning of the discourse, the Bhagavā pointed out the importance of cultivation of loving-kindness. The Bhagavā said to the effect: “Bhikkhus, if the emancipation by cultivating loving-kindness is resorted to, maintained, mastered and perfectly developed, the eight kinds of benefit may certainly be expected. The eight benefits are quite well known to the Buddhist community. One who cultivates loving-kindness sleeps well, dreams well, wakes up well, receives the affection of human beings, receives the affection of demons, and is protected by devas. He cannot be harmed by fire, poison and weapons. He can arise in the Brahmā world.

Sutta No: 5 and 6: These two discourses deal with worldly conditions (lokadhamma). The eight worldly conditions are: gain, loss, fame, disgrace, blame, praise, well-being, and suffering. These worldly conditions are not permanent and enduring, but are subject to change and decay.

The Second Lokadhamma Sutta clearly shows how Lokadhamma affects different types of people, the unlearned worldling (puthujjana) and the learned Ariya disciple are shown as contrasting examples. The unlearned worldling is pleased when he receives gain, fame, praise

and well-being. He is sad when he has loss, when he receives disgrace, blame and suffering. That worldling affected as by gladness and sadness is not free from birth, death, grief, lamentation, physical pain, mental distress and despair and cannot be free from all kinds of suffering.

The learned Ariya disciple is not pleased when he has well-being, nor is he sad when he has suffering. That learned, noble Ariya disciple, being able to give up gladness and sadness, is free from birth, ageing, death, grief, lamentation, physical pain, mental distress and despair, from all kinds of suffering.

Navaka Nipāta has seven Vaggas, each containing ten or eleven suttas plus two short Vaggas and one peyyāla. The Vaggas are: Sambodhi Vagga, Sīhanāda Vagga, Sattāvāsa Vagga, Mahā Vagga, Sāmañña Vagga, Khema Vagga, Satipaṭṭhāna Vagga, Sammappadāna Vagga, Iddhipāda Vagga and Rāga peyyāla as the last Vagga.

Sambodhi Sutta (S. No.1) In this sutta, the Buddha points out to the bhikkhus, the Dhamma factors that are an accompaniment of Magga-Insight. The first dominant factor needed is for the bhikkhu to have a good friend, a good companion and an intimate. The second dominant factor is for the bhikkhu to be endowed with morality, to observe the Fundamental Principles of Pātimokkha, to adhere to right behaviour and lawful resort. The third dominant factor is for the bhikkhu to obtain at will, talk that tends to attenuate the defilements and that is suited to opening of the mind to tranquillity and Insight meditation ... talk on energetic effort, on morality, on concentration, on wisdom, on liberation of the mind, through Arahatta Fruition and on Reviewing Knowledge. The fourth dominant factor is for the bhikkhu to give up

demeritorious dhammas and to gain meritorious dhammas. The fifth dominant factor for developing the dhammas that are an accompaniment of Magga Insight is wisdom, the noble wisdom that can smash the defilements and brings about realization of Nibbāna, which is the end of suffering.

The Buddha enjoys the bhikkhus that after having established themselves in the above mentioned five dhammas they should proceed to develop the next four dhammas: To dispel attachment (rāga) by developing contemplation of impurities; to dispel ill-will by developing loving-kindness; to dispel thinking (vitakka) by developing mindfulness of breathing; to dispel pride of self by developing perception of impermanence. The Buddha then concludes: “Bhikkhus, for the bhikkhu who has perception of impermanence, perception of non-self is established. The bhikkhu who has perception of non-self is freed from pride of self and attains Nibbāna in the present life”.

Kula sutta (S. no.17)- In this discourse the Buddha points out to the bhikkhus the house of a lay disciple which they should not visit. This is because of the following nine factors. (i) no welcome is accorded with reverence, (ii) no obeisance is made with reverence, (iii) no seat is offered with reverence, (iv) though there are objects of offerings, they are concealed from the bhikkhus, (v) though there are many things, only a few things are offered, (vi) though there are superior things, only inferior things are offered, (vii) offerings are made without respect, (viii) offerings are not made with respect, (ix) the lay disciple does not listen to the dhamma, (ix) the lay disciple does not listen attentively to the dhamma.

The Buddha said in conclusion thus: “Bhikkhus, it is not fit to visit the house of such a person, who does not welcome one with reverence etc..” However a bhikkhu should visit the house of a lay disciple who welcomes

him with reverence, etc., and if the lay disciple listens attentively to the dhamma. Thus, the Buddha has differentiated and pointed out the two classes of disciples; viz, those who should not be associated with and those who should be associated with.

Towards the end of Navaka Nipāta, we find short discourses dealing with jhānas (mental absorptions), fetters, bondages, liberation and Nibbāna. Discourses on Nibbāna are Sandiṭṭhika Nibbāna Sutta (Discourse on Nibbāna Experienced by Oneself, S. No.47); Nibbāna Sutta (S.No.48); Tadaṅga Nibbāna Sutta (S.No.50); Diṭṭhadhamma Nibbāna Sutta (Discourse on Nibbāna (Here and Now). Nibbāna is also referred to us as 'Khema' where there is no danger (S. No. 52) and as 'Amata' which means the Deathless (S. No.54).

Dasaka Nipāta: This is the Collection of ten factor discourses. In this collection there are twenty two divisions (Vaggas) plus the Rāgapeyyāla. The total number of discourses comes up to more than two hundred. Obviously they cover a wide range of subject matter and dhamma factors. Some examples of discourses will be given here.

Kimatthiya Sutta (S.No.1) (Discourse on Benefits): this discourse shows the benefits and advantages of blameless conduct. This blameless conduct leads step by step progressively to the attainment of Arahatta-fruit. The chain of benefit is as follows: On account of blameless conduct, freedom from unhappiness arises. Freedom from unhappiness in its turn gives rise to joy, then to delightful satisfaction, tranquillity and happiness, followed by concentration, seeing and knowing things as they really are, by weariness with the whole world, non-attachment and finally liberation and attainment of Arahatta phala.

Senāsana Sutta (S. No. 11) Discourse on a monastery: This discourse gives us a good description of a good or true bhikkhu and of a good monastery. The bhikkhu with fine good qualities (i) the bhikkhu in this Teaching has conviction in the Arahatta Magga Ñāṇa and the Sabbaññuta of the Tathāgata. (ii) he is free from affliction and illness, he is neither too strong nor too weak, but moderate and appropriate for meditative endeavour (iii) he is honest and open (iv) he has wisdom and (v) he strives for acquiring meritorious dhammas.

The monastery with five good qualities:-

(i) The monastery is neither too far from nor too near a village. (ii) it has easy access; not too much frequented by day and quiet at night (not noisy). (iii) it is not plagued by contact with flies, mosquitoes, wind, rain, heat of the sun, snakes and other creepy creatures. (iv) in that monastery bhikkhu requisites come in without much irksomeness (v) in that monastery there are learned senior bhikkhus who can explain the dhamma and dispel doubts

Paṭhama Nātha Sutta and Dutiya Nātha Sutta (S.No.17 and 18): These two suttas deal with dhammas that offer refuge. The Bhagavā exhorts his disciples to live with refuge and not without refuge. If one lives without refuge one has to live in suffering. There are ten dhammas that afford refuge. They are: (i) the bhikkhu has morality ... he fully observes the precepts of Discipline (ii) the bhikkhu has heard a great deal of the Teaching, retains and accumulates the Teachings he has heard. He has much learning and knows them with penetrative insight. (iii) he has good companions and associates (iv) he is amenable to admonition (v) he is wise and finds out how he should be of service to his companions (vi) he is desirous of the dhamma (vii) he strives to dispel

demeritorious dhammas and cultivates meritorious dhammas (viii) he is content with whatever he gets by way of the four requisites (ix) he is mindful and (x) has insight wisdom. These ten dhammas afford refuge for that bhikkhu.

Cetokhīla Sutta (S.No.14), Discourse on obstructions of the mind. In this sutta the Tathāgata points out to us the obstructions and bondages of the mind.

Obstructions of the mind are: a person has doubts about the Teacher, doubts about the Teaching (dhamma), doubts about the Order (Saṃgha) and doubts about the Training. He also dislikes his companions in the Noble Practice and often gets angry with them. He is not inclined to put forth effort. All these are obstructions to the mind for him.

Bondages of the mind: A person is not free from attachment to sense pleasures, not free from attachment to his own person. He loves to eat and sleep and engages in the comfort of sleep and in the comfort of drowsiness. He undertakes the Noble Practice, wishing to become a deva or a deva king. All these are bondages of the mind for that person.

In a person who has not given up obstructions and uprooted bondages of the mind, meritorious dhammas may be expected to decline and not develop. In a person who has given up these obstructions and uprooted the bondages of the mind, meritorious dhammas may be expected for certain, to develop and not to decline.

Sīhanāda Sutta (S.No. 21) Discourse on the Lion's roar and Adhivuttipada Sutta (S.No.22), discourse on khandhas, āyatanas and dhatus: These two discourses tell us about the powers of the Tathāgata. The lion mentioned in the first discourse is the Tathāgata. He roars the lion's roar at dhamma gatherings and turns the wheel of

the Noble Dhamma. The ten powers of the Tathāgata are mentioned in both suttas. The ten powers of the Tathāgata may be briefly mentioned as follows: (i) the Tathāgata knows fundamentally and truly what is the cause and what is not the cause (ii) he knows fundamentally and truly the results of actions, past, future and present (iii) he knows fundamentally and truly the course of practice leading to the five destinations and to Nibbāna (iv) he knows fundamentally and truly the dhātus of diverse kinds and the world (with its manifestations of these dhātus). (v) he knows fundamentally and truly the various attitudes of mind and thoughts (vi) he sees fundamentally and truly with discrimination the faculties (vii) he sees fundamentally and truly the jhānas (viii) he recollects past existences (ix) he sees the Divine Power of Sight surpassing the sight of man and (x) the Tathāgata owing to the extinction of the āsavas realizes and abides in the emancipation of the mind and emancipation by insight in this very life. These are the ten powers of the Tathāgata. Possessing these powers the Tathāgata professes (proclaims) his Buddhahood.

Samṅhabheda Sutta (S.No. 37) and Samṅhasāmaggī Sutta (S.No. 38): These Suttas deal with schism (division) in the Saṅgha and concord (unity) in the Saṅgha. Both these discourses are given by the Tathāgata in answer to the questions put up by the Venerable Upāḷi.

The Tathāgata explains to the Ven. Upāḷi that schism is caused by bhikkhus who proclaim what is not dhamma as dhamma; what is dhamma as not dhamma; what is not vinaya as vinaya and what is vinaya as not vinaya. What is not ordained by the Tathāgata as ordained by the Tathāgata and what is ordained by the Tathāgata as not ordained by the Tathāgata. These bhikkhus also pass separate ordinances and proclaim a separate Pātimokkha. Thus there arises schism in the Saṅgha.

Unity or concord in the Saṃgha is gained (caused) by factors contrary to the above set of factors. In this case the bhikkhus proclaim what is not dhamma as not dhamma, what is dhamma as dhamma, proclaim what is not vinaya as not vinaya, what is vinaya as vinaya, what is not ordained by the Tathāgata as not ordained by the Tathāgata, what is ordained by the Tathāgata as ordained by the Tathāgata. Those bhikkhus do not pass separate ordinances and do not proclaim a separate Pātimokkha. Thus there is concord in the Saṃgha.

Paṭhama Ānanda Sutta (S.No. 39,) and Dutiya Ānanda Sutta (S.No.40). Also tell us about schism in the Saṃgha and unity in the Saṃgha. The first discourse concerns the bhikkhu who is responsible for creating schism in the Saṃgha. For this evil deed he accumulates demerit and will burn in the realm of continuous suffering (Niraya) for the duration of his whole life cycle.

The second discourse concerns the bhikkhu who promotes unity in a divided Saṃgha. For this good deed he accumulates noble merit and delights in the deva realm for the duration of his whole life cycle. He is not far from the attainment of Arahattaphala.

Ekādasaka Nipāta: this is the collection of eleven factor discourses. There are three Vaggas (divisions) and one Rāgapeyyāla in this collection. They are Nissaya Vagga, Anussati Vagga and Sāmañña Vagga and Rāgapeyyāla. On the whole the Ekādasaka Nipāta is only a short division of Aṅguttara Nikāya. Kimatthiya Sutta, Cetanākaraṇīya Sutta and the three Upanisa Suttas, which have been included in the Ānisaṃsa Vagga of Dasaka Nipāta are repeated in Nissaya Vagga of this Nipāta. In Anussati Vagga there are four suttas on concentration. Metta Sutta is also included in this Vagga.

Metta Sutta (Eka sutta no. 15): Metta means loving

kindness. In this discourse the Tathāgata brings out the eleven advantages if loving-kindness is resorted to and cultivated ... and perfectly developed. The eleven advantages are: “one sleeps well, wakes up well, has no bad dreams, is held dear by human beings, is held dear by demons, is protected by devas, cannot be harmed by fire, poison and weapons. He easily develops concentration, is serene in expression, meets his end without confusion. Even if he cannot attain Arahatta- fruition he arises in the Brahma realm”.

Samādhi Sutta (Eka S.No. 18, 19, 20, 21). These are from discourses on concentration (samādhi). They are: Paṭhama Samādhi Sutta, Dutiya Samādhi Sutta, Tativa Samādhi Sutta and Catuttha Samādhi Sutta. These suttas concern mainly with kasiṇa meditation practice.

In conclusion it should be pointed out that the Buddha always delivers his discourses to suit the audience and the occasion. Therefore there is a wide variety of discourses dealing with the dhamma given from various angles. Out of this vast number of discourses we have chosen and put up some examples here. These examples convey to us some significant points of the Dhamma thus:-

- (i) Sīhanāda Sutta (S.No.21), Discourse on the Lion and Adhivuttipada Sutta (S.No.22) tells us about the powers of the Tathāgata.
- (ii) Kimetthiya Sutta (S.No.1), Discourse on benefits tells us about the benefits and advantages of blameless conduct.
- (iii) Senāsana Sutta (S.No.11) is about a monastery with five good qualities and a bhikkhu with five good qualities.

- (iv) Paṭhama and Dutiya Nātha Sutta (S.No.17, 18) are about dhammas that afford refuge.
- (v) Saṃghabeda Sutta (S.No.37) and Saṃghasāmaggī Sutta are about schism and concord in the Saṃgha.

These few examples we hope would give the reader a sampling of the taste of the Dhamma. With this incentive may the reader be pleased to read through this text and get the full flavour and essence of the Dhamma- the Dhamma taught by the Tathāgata for the welfare and happiness of mankind and other beings.

Having tasted this much of the dhamma, we do hope that the reader will be pleased to go through the text and get the full flavour and essence of the dhamma taught by the Buddha for the benefit, welfare and happiness of all mankind.

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

Dated 24th September 2014

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Suttanta Piṭaka
AṄGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

Translation of
AṬṬHAKA NIPĀTA PĀLI

(DIVISION OF EIGHT - FACTOR DISCOURSES)

Translated by
U TUN AUNG



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Namo tassa bhagavato arahato sammāsambuddhassa¹

AṄGUTTARA NIKĀYA

AṬṬHAKA NIPĀTA

I. PAṬHAMA PAṆṆĀSAKA

The First Fifty Suttas

i. METTĀ VAGGA

1. Mettā Sutta
2. Paññā Sutta
3. Paṭhamaappiya Sutta
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10. Kāraṇḍava Sutta

i. METTĀ VAGGA

1. METTĀ SUTTA

Discourse on Loving-Kindness

1. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. On that occasion the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus responded saying “Venerable Sir”. The Bhagavā then said: “Bhikkhus, if the emancipation by cultivating loving-kindness is resorted to, cultivated, practised, repeatedly practised used as a vehicle, based himself on, maintained, mastered, perfectly developed, the eight kinds of benefit may certainly be expected.

What are the eight? One sleeps well, wakes up well, dreams no bad dreams, receives the affection of human beings, receives the affection of demons, is protected by devas. One who develops such loving-kindness cannot be harmed by fire, poisons, and weapons. Though he may not attain the supreme Arahatta Fruition, he can arise in the brahma world. Bhikkhus, if the emancipation by cultivating loving-kindness is resorted to, cultivated, practised, repeatedly practised used as a vehicle, based himself on, maintained, mastered and perfectly developed, these eight kinds of benefit may certainly be expected. (Said the Bhagavā.)

For one who is repeatedly mindful, who develops the dhamma of boundless loving-kindness, who views and contemplates loving-kindness, the substratum of existence is ended, the fetters are worn away. If loving-kindness is developed, without anger, towards a certain person, meritorious dhamma is fulfilled on the score of such development. The virtuous and

noble person whose mind is possessed of compassion for all beings, is said to be cultivating much meritorious dhammas.

Rulers who are like hermits, who are victorious over expanses of territory that are densely populated, dispense charity and enable their subjects to live in peace with the doors of their houses open. They collect only a tenth of their subjects' crops as tax (*sassamedha*), pay their workmen (*purisamedha*), distribute largesse to the poor for their living (*sammāpāsa*), use sweet and gentle words in their speech (*vāja ppeyya*). They go round continuously helping their subjects. The charity and help given by these rulers do not measure up to a sixteenth part of a well-developed thought of loving kindness. It is like the light of all stars not measuring up to a sixteenth part of the radiance of the moon. One who develops loving-kindness towards all beings takes no life himself, nor causes another to take life; he himself does not dominate, nor causes another to dominate another. Such a person cannot have enmity with anyone.

End of *Mettā Sutta*,
the first in this *Vagga*.

2. PAÑÑĀ SUTTA

Discourse on Wisdom

2. Bhikkhus, these are the eight reasons, the eight causes for gaining the Insight-Knowledge, that is the

commencement of the Noble Practice, where such knowledge has not yet been gained; for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

What are the eight? Bhikkhus, the bhikkhu in this Teaching lives in dependence upon a teacher or a companion in the Practice who is worthy of respect. He comes to have sense of shame and sense of fear (to do evil) in relation to the teacher or the companion in the Practice and is steadfast in his affection and respect for them. Bhikkhus, this is the first reason and cause, for gaining the Insight Knowledge, that is commencement of the Noble Practice, where such knowledge has not yet been gained, for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

That bhikkhu while living in dependance upon the teacher or companions in the Practice who is worthy of respect comes to have sense of shame and sense of fear in relation to his teacher and a companion in the Practice and is steadfast in his affection and respect for them. From time to time, he approaches that teacher or companion in the Practice and asks: "Venerable Sir, how is this Pāḷi, what is the meaning?", and states his problem. Those revered ones (the teacher or companion in the Practice) disclose to him what has not been disclosed before, make clear what has not been clear before, remove many doubts concerning the Dhamma. Bhikkhus, this is the second reason and cause, for gaining the Insight Knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing, and to perfect the Practice in all respects, where it has been gained.

By hearing such dhamma, the bhikkhu fulfils both

kinds of detachment-physical detachment (from companions) and mental detachment (from the defilements). Bhikkhus, this is the third reason and cause for gaining the insight knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing and to perfect the Practice, where it has been gained.

(That bhikkhu) has morality, he abides observing restraint according to the Fundamental Principles of Pātimokkha, he adheres to right behaviour and lawful resort in the quest for alms-food, he sees danger even in the slightest faults and he fully observes the precepts (of Discipline). Bhikkhus, this is the fourth reason and cause for gaining the Insight Knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

(That bhikkhu) has much learning, retains learning and accumulates it. He has listened to much dhamma, that is excellent at the beginning, excellent at the middle and excellent at the end, complete in meaning and phrasing, setting out the Noble Practice of Purity what is absolutely pure. He commits them to memory, accumulates them by recitation, reflects on them, and penetratingly comprehends them through Insight. Bhikkhus, this is the fifth reason and cause for gaining the Insight Knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

(That bhikkhu) abides dispelling demeritorious dhammas and fulfilling meritorious dhammas with vigorous effort. He is possessed of power, of steadfast energy

and has not dropped the burden of meritorious dhammas. Bhikkhus, this is the sixth reason and cause, for gaining the Insight Knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

When he is a member of the Saṃgha, he does not engage in various talk, or in talk that is opposed to Magga and its Fruition. He gives discourses on the Dhamma himself, and urges others to do the same. He respects silence that is noble. Bhikkhus, this is the seventh reason and cause for gaining the Insight Knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

(That bhikkhu) abides, repeatedly contemplating the arising and passing away of the five aggregates of clinging thus: “This is corporeality, this is the cause of its arising, this is its passing away. This is sensation, this is its cause of arising, this is its passing away. This is perception, ...p... This is volitional activity, ... This is consciousness, this is the cause of its arising, this is its passing away”. Bhikkhus, this is the eighth reason and the cause for gaining the Insight-Knowledge that is the commencement of the Noble Practice, where such knowledge has not yet been gained, or for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained.

His companions in the Practice praise that bhikkhu thus: “This revered one lives in dependence on the teacher or a companion in the Practice whom he respects. He comes to have sense of shame and sense of fear in relation to that teacher or companion in the Practice and

is steadfast in his affection and respect for them. This revered one does know and see for certain the dhamma that should be known and seen". (They praise him thus). By this praise he earns their affection, and respect, warms their hearts, acquires the dhamma of the bhikkhus, and becomes one of them. (1)

That revered one, while living in dependence on the teacher or a companion in the Practice comes to have sense of shame and sense of fear in relation to that teacher or a companion in the Practice and is steadfast in his affection and respect for them. From time to time he approaches the teacher or a companion in the Practice and asks them thus: "Venerable Sir, how is this Pāḷi, what is the meaning?" and states his problem. The teacher or the companion in the Practice discloses to him what has not been disclosed before, and makes clear what has not been clear before, removes many doubts concerning the dhamma. They praise him for knowing and seeing for certain the dhamma that should be known and seen. By such praise he earns their affection and respect; warms their hearts, acquires the dhamma of the bhikkhus, and becomes one of them. (2).

By listening to the dhamma, that revered one gains both kinds of detachment, physical detachment from companions and mental detachment from the defilements. He knows and sees for certain the dhamma that should be known and seen. (Thus is he praised). By such praise he earns their affection and respect; warms their hearts, acquires the dhamma of the bhikkhus, and becomes one of them. (3).

This revered one has morality, abides observing restraint according to the Fundamental Principles of Pātimokkha, he adheres to right behaviour and lawful resort in the quest for alms-food, he sees danger even in the slightest faults and he fully observes the precepts (of

Discipline). He knows and sees for certain the dhamma that should be known and seen. (thus is he praised). By such praise he earns the affection, respect, warms their hearts, acquires the dhamma of the bhikkhus and becomes one of them. (4).

This revered one has much learning. He retains learning and accumulates it. He has listened to much dhamma that is excellent at the beginning, excellent at the middle and excellent at the end, complete in meaning and phrasing, setting the Noble Practice of Purity which is absolutely pure. He commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. He knows and sees for certain the dhamma that should be known and seen. (Thus is he praised). By such praise, he earns their affection, and respect, warms their hearts, acquires the dhamma of the bhikkhus and becomes one of them. (5).

This revered one abides, dispelling demeritorious dhammas and fulfilling meritorious dhammas with vigorous effort. He is possessed of power and steadfast energy and has not dropped the burden of meritorious dhammas. He knows and sees for certain the dhamma that should be known and seen. (Thus is he praised). By such praise he earns their affection, and respect, warms their hearts, acquires the dhamma of the bhikkhus, and becomes one of them. (6).

This revered one, when he is a member of the Saṃgha, does not engage in various talk, or in talk that is opposed to Magga and its Fruit. He gives discourses on the Dhamma himself and urges others to do the same. He respects silence that is noble. This revered one knows and sees for certain the dhamma that should be known and seen. (Thus is he praised). By such praise he earns their affection, respect, warms their hearts, acquires the dhamma of the bhikkhus, and becomes one of them. (7)

This revered one abides, repeatedly contemplating the arising and passing away of the five aggregates of clinging thus: "This is corporeality, this is the cause of its arising, this is its passing away. This is sensation ...p... This is perception ... This is volitional activity ... This is concentration, this is the cause of its arising, this is its passing away". This revered one knows and sees for certain the dhamma that should be known and seen. (Thus is he praised). By such praise, he earns their affection, and respect, warms their hearts, acquires the dhamma of the bhikkhus and becomes one of them. (8)

Bhikkhus, these are the eight reasons, these are the eight causes, for gaining the insight knowledge that is the commencement of the Noble Practice, where such knowledge has not been gained, for increasing it, for spreading and developing and to perfect the Practice in all respects, where it has been gained. (Said the Bhagavā.)

End of Paññā Sutta,
the second in this Vagga.

3. PAṬHAMA APPIYA SUTTA

First Discourse on One not Worthy of Love

3. Bhikkhus, the bhikkhu who is possessed of the eight dhammas is not worthy of love, favourable regard and respect of his companions in the Practice. He does not warm their hearts.

What are the eight? Bhikkhus, in this Teaching, the bhikkhu is apt to praise him who is not worthy of affection, disparages him who is worthy of affection. He is desirous of gain and of respect. He has no sense of shame (to do evil), no sense of fear (to do evil). He has evil desire and has wrong view. Bhikkhus, the bhikkhu

who is possessed of these eight dhammas is not worthy of love, favourable regard, and respect of his companions in the Practice. He does not warm their hearts.

Bhikkhus, the bhikkhu who is possessed of the eight dhammas is worthy of love, regard, and respect of his companions in the Practice. He warms their hearts.

What are the eight? Bhikkhus, the bhikkhu in this Teaching does not praise him who is not worthy of affection, does not disparage him who is worthy of affection. He is not desirous of gain and respect. He has sense of shame and sense of fear (to do evil). He has little desire and has right view. Bhikkhus, the bhikkhu who is possessed of these eight dhammas is worthy of love, favourable regard and respect of his companions in the Practice. He warms their hearts. (Said the Bhagavā.)

End of the Paṭhama Appiya Sutta,
the third in this Vagga.

4. DUTIYA APPIYA SUTTA

Second Discourse on One not Worthy of Love

4. Bhikkhus, the bhikkhu who is possessed of the eight dhammas is not worthy of love. He does not warm their hearts. He is not favourably regarded, and is not respected by his companions in the Practice.

What are the eight? Bhikkhus, the bhikkhu in this Teaching is desirous of gain and respect. He is desirous of not being slighted by others. He does not know the time for making conversation, and the measure of receiving alms. He is not pure, talkative, abusive and threatening to his companions in the Practice.

Bhikkhus, the bhikkhu who is possessed of the eight dhammas is worthy of love. He warms their hearts. He is favourably regarded, and respected by his companions in the Practice.

What are the eight? Bhikkhus, the bhikkhu in this Teaching is not desirous of gain and respect. He is not desirous of not being slighted by others. He knows the time for making conversation and the measure of receiving alms. He is pure, not talkative and not abusive and threatening to his companions in the Practice. Bhikkhus, the bhikkhu who is possessed of these eight dhammas is worthy of love. He warms their hearts. He is favourably regarded and respected by his companions in the Practice. (Said the Bhagavā.)

End of the Dutiya Appiya Sutta,
the fourth in this Vagga.

5. PAṬHAMA LOKADHAMMA SUTTA

First Discourse on Worldly Conditions

5. Bhikkhus, the worldly conditions (lokadhammas) go on recurring in the world. The world also recurs round these eight worldly conditions.

What are the eight? They are: gain, loss, following and lack of following, blame, praise, well-being, suffering. Bhikkhus, these eight worldly conditions go on recurring in the world. The world also recurs round these eight worldly conditions. (Said the Bhagavā.)

Gain, loss; following and lack of following; blame, praise; well being, suffering: these worldly conditions are not permanent in people; they are not enduring; they are subject to change.

The wise one who is mindful knows these dhammas and contemplates them as subject to decay.

The mind of such a wise one cannot be agitated by desirable worldly conditions, nor can it be harmed and exhausted by undesirable worldly conditions.

For that (wise) one, the worldly conditions that are agreeable to the mind or that are disagreeable to the mind, have been eradicated, are extinct and no more. One who has reached the other shore realizes Nibbāna that is free from the dust of defilements, from anxiety and can know well that he has reached the other shore. 𑖀

End of the Paṭhama Lokadhamma Sutta,
the fifth in this Vagga.

6. DUTIYA LOKADHAMMA SUTTA

Second Discourse on Worldly Conditions

6. Bhikkhus, these eight worldly conditions go on recurring in the world. The world also recurs round these eight worldly conditions.

What are the eight? They are: gain, loss; following, lack of following; blame, praise; well being, suffering. Bhikkhus, these eight worldly conditions go on recurring in the world. The world also recurs round these eight worldly conditions. Bhikkhus, the unlearned worldling encounters the worldly conditions of gain, loss; following, lack of following; blame, praise; well being, suffering. Bhikkhus, the learned Ariya disciple also encounters

worldly conditions of gain, loss; blame, praise; following, lack of following; well being, suffering. Bhikkhus, how do these two encounters, of the learned Ariya disciple and the unlearned worldling differ? Whose effort is greater and how is it different? (Asked the Bhagavā.)

Venerable Sir? For us the source of the dhamma is the Bhagavā himself. The Bhagavā is our origin, our director and our refuge. I beg of the Bhagavā; May the Bhagavā himself explain the meaning of the Teaching of the Bhagavā. When the bhikkhus hear the Teaching of the Bhagavā, they will hold and bear it in mind. (Respectfully said the bhikkhus.)

Bhikkhus, if so, listen and bear it in mind well. I shall speak. "Very well, Venerable Sir", respectfully said the bhikkhus. Thus said the Bhagavā: Bhikkhus, the unlearned worldling has gain. That worldling does not reflect, "I have gain . That gain is impermanent, fraught with suffering and subject to change," and he does not discern it as it really is. He does not have gain ...p... he has following. He does not have following. He has blame. He has praise. He has well being. He has suffering. That worldling does not reflect, "I have suffering. That suffering is not permanent, is fraught with suffering and subject to change," he does not discern it as it really is.

That worldling has his mind overtaken by gain, by loss, by following, by lack of following, by blame, by praise, by well-being and by suffering. That worldling is pleased when he has gain, and is sad when he has loss. He is pleased when he receives following and is sad when he has lack of following. He is pleased when he has well being and is sad when he has suffering. He is pleased when he has praised and is sad when he has blame. I say that that worldling, affected as he is by gladness and sadness, is not free from birth, death, grief,

lamentation, physical pain, mental distress and despair and cannot be free from all kinds of suffering.

Bhikkhus, the learned Ariya disciple has gain, but reflects, "I have gain. That gain is impermanent, is fraught with suffering and is subject to change". He discerns it as it really is. He has loss ...p... he has following ... he has lack of following ... he has blame ... he has praise ... he has well being ... he has suffering. That noble Ariya disciple reflects, "I have suffering. That suffering is not permanent, is fraught with suffering and is subject to change. He discerns it as it really is.

That noble Ariya disciple cannot have his mind overtaken by gain, by loss, by following, by lack of following, by praise, by blame, by well being, by suffering. That noble Ariya disciple is not pleased when he has gain, nor is he sad when he has loss. He is not pleased when he has following, nor is he sad when he has lack of following. He is not pleased when he has praised and is not sad when he has blame. He is not pleased when he has well being, nor is he sad when he has suffering. I say that that noble Ariya disciple, being able as he is to give up gladness and sadness, is free from birth, ageing, death, grief, lamentation, physical pain, mental distress and despair, in fact from all kinds of suffering. Bhikkhus, herein is the difference, in surpassing effort and distinctive behaviour, of the learned noble Ariya disciple and that of the unlearned worldling. (Said the Bhagavā.)

Gain, loss, following, lack of following, blame, praise, well being, and suffering (these worldly conditions) are not permanent in people, they are not enduring, they are subject to change.

The wise one who is mindful discerns these dhammas and contemplates them as subject to change.

The mind of such a wise one cannot be agitated by desirable worldly conditions, nor can it be harmed and exhausted by undesirable worldly conditions.

For that wise one the worldly conditions that are agreeable to the mind or that are disagreeable to the mind, have been eradicated, are extinct and no more.

One who has reached the other shore realizes Nibbāna that is free from the dust of defilements and from anxiety and can know well that he has reached the other shore.

End of the Dutiya Lokadhamma Sutta,
the sixth in this Vagga.

7. DEVADATTAVIPATTI SUTTA

Discourse on Ruination of Devadatta

7. At one time, not long after Devadatta had left, after creating a schism, the Bhagavā was staying in Gijjhakūṭa Hill in Rājagaha. On that occasion the Bhagavā said to the bhikkhus concerning Devadatta: Bhikkhus, the bhikkhu should from time to time reflect on his own ruination as well as on another's ruination. Bhikkhus, the bhikkhu should from time to time reflect on his own attainment as well as on another's attainment. Bhikkhus, Devadatta whose mind is overwhelmed and overtaken by the eight evil dhammas is bound to descend into miserable existences, realms of continuous suffering and burn

there for the whole of his life span, with no possibility of a relief.

What are the eight? Bhikkhus, Devadatta whose mind is overwhelmed and overtaken by gain, is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of relief. Bhikkhus, loss ...p... Bhikkhus, lack of following ... Bhikkhus, disgrace ... bhikkhus, respect ... bhikkhus, not being respected ... bhikkhus, evil desire ... Bhikkhus, having evil companion, Devadatta whose mind is overwhelmed and overtaken by (by these and evil dhammas) is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of relief. Bhikkhus, Devadatta whose mind is overwhelmed and overtaken by these eight evil dhammas is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of a relief.

Bhikkhus, the bhikkhu would do well to live suppressing the gain that has arisen. Loss that has arisen ...p... following that has arisen ... lack of following that has arisen ...being respected that has arisen ... not being respected that has arisen ... the evil desire that has arisen ... (The bhikkhu) would do well to live suppressing the evil companionship that has arisen.

Bhikkhus, in expectation of what special benefit should the bhikkhu live suppressing and suppressing the gain that has arisen? Loss that has arisen ...p... following that has arisen ... lack of following that has arisen ... being respected that has arisen ... not being respected that has arisen ... the evil desire that has arisen. (The bhikkhu) should live suppressing and suppressing the evil companionship that has arisen.

Bhikkhus, for the bhikkhu who does not live suppressing the gain, the fire of āsavas leading to exhaustion tends to arise. For the bhikkhu who lives suppressing gain that has arisen the fire of āsavas leading to exhaustion does not arise. Bhikkhus, loss that has arisen ...p... following that has arisen ... lack of following that has arisen ... being respected that has arisen ... not being respected that has arisen ... the evil desire that has arisen. For the bhikkhu who does not live suppressing the evil companionship that has arisen, and the fire of āsavas leading to exhaustion tends to arise. For the bhikkhu who lives suppressing the evil companionship that has arisen, the āsavas and the fire of āsavas leading to exhaustion does not arise. Bhikkhus, in expectation of this special benefit should the bhikkhu live suppressing and suppressing the gain that has arisen; loss that has arisen ...p... following that has arisen ... lack of following that has arisen ... being respected that has arisen ... not being respected that has arisen ... evil desire that has arisen. (The bhikkhu) should live suppressing and suppressing the evil companionship that has arisen.

Bhikkhus, for this reason, we in this Teaching should practise thus: "Let us live suppressing and suppressing the gain that has arisen. Loss that has arisen ...p... the following that has arisen ... the lack of following that has arisen ... being respected that has arisen ... not being respected that has arisen ... evil desire that has arisen, and suppressing and suppressing the evil companionship that has arisen." Bhikkhus, thus should you practise. (Said the Bhagavā.)

End of the Devadattavipatti Sutta,
the seventh in this Vagga.

8. UTTARAVIPATTI SUTTA

Discourse on Ruination of Uttara

8. Once Revered Uttara was staying at Vaṭajālīka monastery on Saṅkheyyaka Hill in Mahisavatthu. On that occasion, Revered Uttara said to the bhikkhus: “Friends, the bhikkhu should from time to time reflect on his own ruination as well as on another’s ruination. Friends, the bhikkhu should from time to time reflect on his own attainment as well as on another’s attainment”.

Just then the deva king Vessavaṇa was proceeding from north to south on a certain mission. (While doing so), he heard Revered Uttara discoursing as follows to the bhikkhus in the Vatajālīka monastery on Saṅkheyyaka Hill in Mahisavatthu: “Friends, the bhikkhu should from time to time reflect on his own ruination as well as on another’s ruination. Friends, the bhikkhu should also from time to time reflect on his own attainment as well as on another’s attainment.”

The deva king Vessavaṇa then vanished from the Vaṭajālīka monastery on Saṅkheyyaka Hill in Mahisavatthu in the manner of a strong man bending his outstretched arm and stretching his bent arm, and manifested himself among the Tāvātimsā devas. The deva king Vessavaṇa next respectfully said to Sakka the King of Devas: “May the King of Devas be pleased to know that Revered Uttara was discoursing to the bhikkhus at Vatajālīka monastery on Saṅkheyyaka hill in Mahisavatthu as follows: “Friends, the bhikkhu should from time to time reflect on his own ruination as well as on another’s ruination. Friends, the bhikkhu should from time to time reflect on his own attainment as well as on another’s attainment”.

Thereupon Sakka the King of Devas vanished in the manner of a strong man bending his outstretched arm and stretching his bent arm, from the Tāvātimsā realm and

manifested himself before Revered Uttara at Vatajālika monastery on Sankheyyaka Hill in Mahisavatthu. Sakka the King of Devas then approached Revered Uttara, made his obeisance and standing at a suitable place respectfully said to Revered Uttara: “Revered Sir, is it true that the Revered Uttara has discoursed thus to the bhikkhus: ‘Venerable Sir, the bhikkhu should from time to time reflect on his own ruination as well as on another's ruination ...p...on one's own attainment ... on another's attainment’.

‘Sakka, the King of Devas, yes it is true’. (Said Revered Uttara.)

Revered Sir, was this discourse given on the basis of Revered Uttara's own understanding, or, was it given on the basis of the words of the Bhagavā who is worthy of special veneration and who truly comprehends (all dhammas) by his own intellect and insight? (Respectfully said Sakka, the King of Devas.)

Sakka the King of Devas, if you wish to know this, I shall give you an example. In this world some wise ones understand the meaning of words uttered, only by example. Sakka, the King of Devas, a big stack of rice is heaped at a place neither far from, nor near a village or market town. Many people carry away rice from that heap in baskets carried by poles, in baskets, in the folds of their garments, or in their palms. Sakka, the King of Devas, if someone were to approach these people and ask: ‘From where have you brought these rice?’. Sakka, the King of Devas, what would be their right answer?

Revered Sir, the right answer of those people would be “We have brought it from this big stack of rice”. (Respectfully replied Sakka the King of Devas.)

Sakka, the King of Devas, similarly to this (example), all words of dhamma well and truly uttered would be the words of dhamma of the Bhagavā, who is

worthy of special veneration and who truly comprehends (all dhammas) by his own intellect and insight. Based on the Bhagavā's words do we as well as others teach the dhamma. (Said the Revered Uttara.)

Revered Sir, how marvellous and unprecedented! Revered Uttara has well said that all words of dhamma, well and truly uttered are the words of the Bhagavā, who is worthy of special veneration and who truly comprehends (all dhamma) by his own intellect and insight, and that, based on the Bhagavā's words of dhamma, do all as well as others teach the dhamma. These words are very well spoken. (Said Sakka.)

Revered Uttara, once the Bhagavā was staying on Gijjhakūṭa hill not long after Devadatta had left after creating a schism. On that occasion, the Bhagavā said to the bhikkhus concerning Devadatta: "Bhikkhus, the bhikkhu should from time to time reflect on his own ruination as well as on another's ruination. He should also reflect on his own attainment as well as on another's attainment. Bhikkhus, Devadatta whose mind is overwhelmed and overtaken by the eight evil dhammas is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of a relief.

What are the eight? Bhikkhus, Devadatta, whose mind is overwhelmed and overtaken by gain, is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of a relief. Bhikkhus, loss ...p... fame ... disgrace ... being respected ... not being respected ... evil desire ... evil companionship, Devadatta whose mind is overwhelmed and overtaken (by these dhammas) is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of a relief. Bhikkhus,

Devadatta whose mind is overwhelmed and overtaken by these eight evil dhammas is bound to descend into miserable existences, realms of continuous suffering and burn there for the whole of his life span, with no possibility of a relief.

Bhikkhus, the bhikkhu would do well to live suppressing the gain that has arisen, loss that has arisen ...p... the following that has arisen ... lack of following that has arisen ... respect that has arisen ... disrespect that has arisen ... the evil desire that has arisen. (The bhikkhu) would do well to live suppressing the evil companionship that has arisen.

Bhikkhus, in expectation of what special benefit should the bhikkhu live suppressing the gain that has arisen, loss that has arisen ...p... following that has arisen ... lack of following that has arisen ... respect that has arisen ... disrespect that has arisen ... evil desire that has arisen. (The bhikkhu) should live suppressing the evil companionship that has arisen.

Bhikkhus, for the bhikkhu who does not live suppressing the gain, the āsavas and the fire of defilements leading to extinction, tend to arise. For the bhikkhu who lives suppressing the gain that has arisen, the āsavas and the fire of defilements leading to extinction, do not arise.

Bhikkhus, the loss that has arisen ...p... the fame that has arisen ... the disgrace that has arisen ... respect that has arisen ... disrespect that has arisen ... the evil desire that has arisen . For the bhikkhu who does not live suppressing the evil companionship that has arisen, the āsavas and the fire of defilements leading to extinction, tend to arise. For the bhikkhu who lives suppressing the evil companions that has arisen, the āsavas and the fire of defilements leading to extinction, do not arise. Bhikkhus, in expectation of this special benefit should the bhikkhu

live suppressing the gain that has arisen, loss that has arisen ...p... following that has arisen ... lack of following that has arisen ... respect that has arisen ... disrespect that has arisen ... evil desire that has arisen. (The bhikkhu) should live suppressing the evil companionship that has arisen.

Bhikkhus, for this reason, we in this Teaching should practise thus: “Let us live suppressing the gain that has arisen, the loss that has arisen ...p... following that has arisen ... the lack of following that has arisen ... respect that has arisen ... disrespect that has arisen ... evil desire that has arisen, and the companionship that has arisen. Thus should we practise. Bhikkhus, thus should you practise.” (Said the Bhagavā.)

Revered Uttara! in the realm of humans, there are these four audiences of bhikkhus, bhikkhunīs, male devotees, female devotees. The dhamma is not yet manifest among any of these audiences. Revered Uttara! learn this dhamma, please. Venerable Sir, teach thoroughly this dhamma. Revered Uttara! bear this dhamma in mind. Venerable Sir, this dhamma is associated with benefit. It is the beginning of the Noble Practice. (Respectfully said Sakka, the King of Devas.)

End of Uttaravipatti Sutta,
the eighth in this Vagga.

9. NANDA SUTTA

Discourse Concerning Nanda

9. Bhikkhus, if the bhikkhu Nanda were said to be “the son of a good family” it would be well said.

Similarly well said would it be if the bhikkhu Nanda were said to be “a strong man”, “a respectable man”, “a man with intense attachment”. Bhikkhus, the bhikkhu Nanda has his sense doors guarded. He knows his measure in taking food. He has practice of vigilance. He attains mindfulness and clearness of comprehension. Because of the well guardedness of his faculties, the bhikkhu Nanda is capable of practising the Noble Practice completely and with purity. Excepting these reasons, what other reason can be of benefit.

Bhikkhus, of (the above mentioned) four qualities, what will be said constitutes the secure door of Nanda’s faculties. Bhikkhus, if the bhikkhu Nanda is to look straight to the east, he does so, concentrating his entire attention and contemplating, “For me who look straight to the east, evil demeritorious dhammas of covetousness and mental distress will not overtake me”. Thus (is the bhikkhu) possessed of clear comprehension as he looks straight to the east.

Bhikkhus, if the bhikkhu is to look straight to the west ...p... is to look straight to the north ... is to look straight to the south ... is to look up ... is to look down ... is to look at the corner, he does so, concentrating his entire attention and contemplating “To me who look at the corners, the evil demeritorious dhammas of covetousness and mental distress will not overtake me”. Thus (is the bhikkhu) possessed of clear comprehension as he looks at the corners. Bhikkhus, this is how the bhikkhu Nanda has the door of his faculties guarded.

Bhikkhus, of the four qualities, what will be said constitutes the bhikkhu’s knowledge of his measure in taking food. Bhikkhus, bhikkhu Nanda in this Teaching takes his alms-food with proper reflection. The alms food is taken not for enjoyment, not for vanity, not for adornment, not for improvement of the body, but only to

sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry on the Noble Practice of Purity. "By this alms food, I shall remove the existing discomfort (of hunger) and shall prevent the arising of new discomfort. I shall have just enough nourishment to maintain life and to lead a blameless life in good health". Bhikkhus, this is the bhikkhu Nanda's knowledge of his measure in taking food.

Bhikkhus, of the four qualities, what will be said constitutes bhikkhu Nanda's practice of vigilance. Bhikkhus, bhikkhu Nanda in this Teaching cleanses the mind of factors that are obstructions (Nīvaraṇas), by walking and sitting (in meditation) in the daytime. In the early part of the night, he cleanses the mind of factors that are obstructions by walking and sitting (in meditation). In the middle of the night, he lies on his right side in a noble reclining posture with the left foot placed on and a little beyond the right foot, mindful and aware, making a note of the time to get up. Getting up in the last part of the night, he cleanses his mind of the factors that are obstructions, by walking and sitting (in meditation). Bhikkhus, this is bhikkhu Nanda's practice of vigilance.

Bhikkhus, of the four qualities, what will be said constitutes bhikkhu Nanda's attainment in mindfulness and clear comprehension. Bhikkhus, in this Teaching, sensations clearly arise in bhikkhu Nanda and are clearly felt and clearly pass away. Perceptions clearly ...p... initial thoughts clearly ...p... pass away. Bhikkhus, this is bhikkhu Nanda's attainment in mindfulness and clear comprehension.

Bhikkhus, bhikkhu Nanda has his sense doors guarded. He knows his measure in taking food. He has practice of vigilance. He is accomplished in mindfulness and clear comprehension. Because of the well guardedness of his

faculties, bhikkhu Nanda is capable of practising the Noble practice completely and with purity. Excepting these reasons, what other reason can be of benefit? (Said the Bhagavā.)

End of Nanda Sutta,
the ninth in this Vagga.

10. KĀRAṆṬAVA SUTTA

Discourse on a Dirty Bhikkhu

10. Once the Bhagavā was staying in Campā, on the bank of the Lake Gaggarā. On that occasion the bhikkhus charged a fellow bhikkhu with an offence. When so charged, the (said) bhikkhu responded evasively, talked irrelevantly and with ill-will, anger and resentment.

Thereupon the Bhagavā said: "Bhikkhus, expel that person from (my Teaching). Expel that person from (my Teaching). Such a person deserves to be expelled from (my Teaching). Of what benefit to you will such a person be, he who deserves to be got rid of and who is another's disciple? Bhikkhus, someone in this Teaching goes forward, goes backwards, looks straight, looks askance, bends, stretches, bears the great robe, alms bowl and other robes, in the same manner as his good fellow bhikkhus, so long as his offence is not known to the good bhikkhus. When his offence comes to be known to the good bhikkhus, they recognize him thus: "This person is destructive to the good bhikkhus, is chaff of a bhikkhu, dirt of a bhikkhu." When they come to know him thus, they expel him from their midst. Why do they do so? Because they bear in mind thus: "Let him not be destructive to other good bhikkhus".

For example, bhikkhus, in a good field of barley, a plant that is destructive to the barley plant, chaff of the barley plant, dirt of the barley plant, is growing. Before that (spurious) barley plant buds, the root of that plant is like that of the (good) barley plant; similarly the stem of that plant is like that of the (good) barley plant and the leaf of that plant is like that of the (good) barley plant. When it buds, however, it becomes known that “That plant is destructive to the good barley plant. It is chaff of a barley plant, dirt of a barley plant”. When it becomes known thus, it is uprooted and thrown out of the barley field. Why is this done? Because it is borne in mind thus: “Let this plant not be destructive to the other (good) barley plants”.

Similarly to this, bhikkhus, someone in this Teaching goes forward, goes backwards, looks straight, looks askance, bends, stretches, bears the great robe, alms bowl and other robes in the same manner as his good fellow bhikkhus, so long as his offence is not known to the good bhikkhus. When his offence comes to be known to the good bhikkhus, they recognize him thus: “This person is destructive to the good bhikkhus. He is chaff of a bhikkhu, dirt of a bhikkhu”. When they come to know him thus, they expel him from their midst. Why is this done? Because they bear in mind thus: “Let him not be destructive to the other good bhikkhus”.

For example, bhikkhus, when a big stack of paddy is winnowed, the grains that are sound and that have pith, remain accumulated in one place. The grains that have weak chaff, are blown away elsewhere by the wind. These grains are vigorously swept away by the farmer. Why is this sweeping done? Because it is borne in mind thus: “Let them not be destructive to the good grains”. Similarly to this, bhikkhus, someone in this Teaching goes forward, goes backwards, looks straight, looks askance,

bends, stretches, bears the great robe, alms bowl and other robes in the same manner as his good fellow bhikkhus, so long as his offence is not known to the good bhikkhus. When his offence comes to be known to the good bhikkhus, they recognize him thus: “This person is destructive to the good bhikkhus. He is chaff of a bhikkhu, dirt of a bhikkhu”. When they come to know him thus, they expel him from their midst. Why is this done? Because they bear in mind thus: “Let him not be destructive to the other good bhikkhus”.

For example, bhikkhus, a man who wants (to make) a water trough (to carry water) from a well, takes a sharp sword and goes into the wood. That man strikes one tree after another with a blunt edge of his sword. When he does so, the trees that are sound and that have pith resound sharply. (But) the trees whose interiors are rotten, moist and are like rotten molluscs, when so struck, resound with a dull thud. Those trees are cut off at the bottom and at the top and their insides are cleansed properly and then used in the making of a trough (to carry water) from a well. Similarly to this, bhikkhus, someone in this Teaching goes forward, goes backward, looks straight, looks askance, bends, stretches, bears the great robe, alms bowl and other robes in the same manner as his good fellow bhikkhus, so long as his offence is not known to the good bhikkhus. When his offence comes to be known to the good bhikkhus, they recognize him thus: “This person is destructive to the good bhikkhus. He is chaff of a bhikkhu, dirt of a bhikkhu.” When they come to know him thus, they expel him from the Teaching. Why is this done so? Because they bear in mind thus: “Let him not be destructive to the other good bhikkhus”. (Said the Bhagavā.)

By association with this bhikkhu, one knows him to have evil desire, to be apt to get angry, to be ungrateful, to have coarse and ruthless heart, apt to engage in rivalry, to be jealous, stingy and crafty.

He is gentle in speech in an audience and speaks like a good bhikkhu. (But) he is apt to commit demeritorious acts in the absence (of others), has evil views and is lacking in respect.

He is excitable and is apt to speak falsely. He can be known thus. When this evil bhikkhu is known in his true colours, all the bhikkhus unite and expel him (from their midst).

Expel this dirt of a bhikkhu. Pull out this bhikkhu who is like a rotten mollusc. Throw him into the water those who are not bhikkhus but who pretend to be, and who are like chaff.

After expelling the evil bhikkhus who are evilly inclined and who graze in the field of evil practices, let the clean bhikkhus associate among themselves, respecting one another.

By associating thus, and becoming united and mature in insight, you will be able to bring an end to dukkha.

End of Kāraṇṭava Sutta,

the tenth in this Vagga.

End of Mettā Vagga, the first.

ii. MAHĀ VAGGA

1. Verañja Sutta
2. Sīha Sutta
3. Assājāñīya Sutta
4. Assakhaḷuṅka Sutta
5. Mala Sutta
6. Dūteyya Sutta
7. Paṭhama Bandhana Sutta
8. Dutīya Bandhana Sutta
9. Pahārāda Sutta
10. Uposatha Sutta

ii. MAHĀ VAGGA

1. VERAÑJA SUTTA

Discourse to Verañja, the Brāhmin

11. Thus have I heard:

Once the Bhagavā was staying at the foot of a neem tree called Naḷeru near Verañja. On that occasion, the brāhmin Verañja approached the Bhagavā and exchanged amiable and courteous greetings with the Bhagavā. After engaging in polite conversation with the Bhagavā, and seated at a suitable place the brāhmin Verañja respectfully said to the Bhagavā: “O Gotama, I have heard it said thus: ‘Revered Gotama does not make obeisance to, does not rise to receive, and does not offer a seat to brāhmins who are frail, old, aged, far gone in years and in the last stages of life’. Revered Gotama the report that I have heard is indeed true. Revered Gotama does not make obeisance to, does not rise to receive, and does not offer a seat to brāhmins who are frail, old, aged, far gone in years and in the last stages of life. For Revered Gotama to do so, is not right”.

Brāhmin, I do not see any deva, any Māra, any Brahmā in this universe, nor any samaṇa, brāhmaṇa, kings and men in the world of human beings, to whom I should make obeisance, to whom I should rise to receive and to whom I should offer a seat. Brāhmin, were I to do so, the head of one to whom I do so will fall off. (Said the Bhagavā.)

Brāhmin, if it is desired to say of me that “Revered Gotama has no appetite,” it may be said so. It can also be said thus: I (the Tathāgata) has given up craving for visible objects, sound, smell, flavour and tangible objects. The roots (of ignorance and craving) have been eradicated without remainder in the manner of a palm tree

that has been totally uprooted and that cannot rise again in the future. Brāhmin, if it is desired to say of me that “Revered Gotama has no appetite”, it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (1)

Revered Gotama has no indulgence (enjoyment). (Said the brāhmin.)

Brāhmin, if it is desired to say of me that “Revered Gotama has no indulgence” it may be said so. It can also be said thus: I (the Tathāgata) has given up indulgence in visible objects, sound, smell, taste, and tangible objects. The roots (of ignorance and craving) have been eradicated without remainder in the manner of a palm tree, that has been totally uprooted and that cannot rise again in the future. Brāhmin, if it is desired to say of me that “Revered Gotama has no indulgence”, it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (2)

Revered Gotama holds the doctrine of inaction (Akiriya). (Said the Brāhmin.)

If it is desired to say of me that “Revered Gotama holds the doctrine of inaction”, it may be said so. It can also be said thus: ‘I (the Tathāgata) teach that demeritorious bodily actions, demeritorious verbal actions and demeritorious mental actions should not be undertaken, together with many evil demeritorious dhammas’. Brāhmin, if it is desired to say of me that “Revered Gotama holds the doctrine of inaction” it may be said so, but for us with a different meaning from that intended by you. (Said the Bhagavā.)(3)

Revered Gotama holds the doctrine of annihilation (uccheda). (Said the Brāhmin.)

Brāhmin, if it is desired to say of me that “Revered Gotama holds the doctrine of annihilation”, it may be said so.

It can also be said thus: I (the Tathāgata) teach that attachment, hatred and bewilderment should be annihilated, together with many evil demeritorious dhammas. Brāhmin, if it is desired to say of me that "Revered Gotama holds the doctrine of annihilism" it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (4)

Revered Gotama holds the doctrine of loathsomeness. (Said the Brāhmin.)

Brāhmin, if it is desired to say of me that "Revered Gotama holds the doctrine of loathsomeness", it may be said so. It can also be said thus: Brāhmin, I (the Tathāgata) loathe demeritorious bodily actions, demeritorious verbal actions and demeritorious mental actions and many evil demeritorious dhammas. Brāhmin, if it is desired to say of me that "Revered Gotama holds the doctrine of loathsomeness" it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (5)

Revered Gotama holds the doctrine of destruction. (Said the Brāhmin.)

Brāhmin, if it is desired to say of me thus: "Revered Gotama holds the doctrine of destruction, it may be said so. It can also be said thus: 'Brāhmin, I (the Tathāgata) teach that attachment, hatred and bewilderment should be destroyed, together with many evil demeritorious dhammas. Brāhmin, if it is desired to say of me that "Revered Gotama holds the doctrine of destruction it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (6)

Revered Gotama holds the doctrine of mortification. (Said the Brāhmin.)

Brāhmin, if it is desired to say of me that "Revered Gotama holds the doctrine of mortification" it may be

said so. It can also be said thus: Brāhmin, I (the Tathāgata) teach that demeritorious bodily actions, demeritorious verbal actions and demeritorious mental actions should be mortified (suppressed), together with many evil demeritorious dhammas. I teach that the person who has given up demeritorious dhammas, that inflame and that are evil, who has eradicated, without remainder, the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted and that cannot rise again in the future, is one who is given to mortification. Brāhmin, the Tathāgata has given up demeritorious dhammas that inflame and that are evil, has eradicated without remainder the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted so that it cannot rise again in the future. Brāhmin, if it is desired to say of me that “Revered Gotama is given to mortification”, it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (7)

Revered Gotama is not worthy of attaining deva realm (Said the Brāhmin.)

Brāhmin, if it is desired to say of me that “Revered Gotama is not worthy of attaining to the deva realm,” it may be said so. It can also be said thus: Brāhmin, I (the Tathāgata) teach that the person who has abandoned rebirth in a new existence, who has eradicated the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted so that it cannot rise again in the future, is one who will not be born again. Brāhmin, the Tathāgata who has given up rebirth in a new existence, who has eradicated without remainder the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted and that cannot rise again in the future, he has done away with rebirth and there is no possibility of his rising again. Brāhmin, if it is desired

to say of me that “Revered Gotama is not worthy of attaining to the deva realm”, it may be said so, but for us, with a different meaning from that intended by you. (Said the Bhagavā.) (8)

For example, Brāhmin, a hen has laid eight, ten or a dozen eggs. She sits on them well, gives them sufficient (body) warmth and suffuses (her body) odour all around them. Of the chicks within the eggs, what should we say of the chick which first breaks the egg shell with its pointed claws and beak and comes out of the egg safely? Should we say it is the eldest or the youngest? (Asked the Bhagavā.)

Revered Gotama, it should be said that he is the eldest. Of the young chicks the first to break the shell and come out, is the eldest. (Said the Brāhmin.)

Similarly to this, brāhmin, of all beings enveloped within the egg of ignorance, I alone have broken the egg shell and discerned with penetration, by myself and truly, the incomparable supreme enlightenment. Brāhmin, I am (thereby) greater and loftier than the world.

Brāhmin, I have put forth unstinted effort and have gained unremitting mindfulness. My body is free from stress and is cool. I have just one-pointedness of mind and am steadfast. Brāhmin, detached from sensual pleasures and from demeritorious dhammas, I have attained to and abided in the first jhāna (mental absorption) with its accompanying factors of initial thought (vitakka), sustained thought (vicāra), delightful satisfaction (pīti), bliss (sukha), born of detachment from the hindrances (nīvaraṇa). I have attained to and abided in the second jhāna, with its accompanying factors of internal tranquility, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration. Having been detached from pīti, I dwell

in equanimity with mindfulness and clear comprehension and experiences sukha in mind and body. Because of attainment of the third jhāna the Ariyas have designated such a person as one who has equanimity and mindfulness, who abides in sukha. I have attained to that third jhāna. By dispelling both pain and pleasure and by previous disappearance of sadness and gladness, I have attained to and abided in the fourth jhāna a state of equanimity and absolute purity of mindfulness.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, I direct and incline my mind to knowledge of past existences (*Pubbenivāsānussati ñāṇa*). I can recollect many and varied existences of the past. What do I recollect? I recollect one past existence, or two, or three, or four, or five, or ten or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred, many thousand, many hundred thousand existences or existences in many cycles of dissolution or in many cycles of development, or in many cycles of rounds of dissolution and development in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life span was such. I died in that existence. Then I was born in another existence. In that new existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life span was such. I died in that existence. Then I was born in this existence. In this way I recollected many and varied past existences, together with their characteristics and related facts.

Brāhmin, in the first (early) watch of the night, I gained this first vijjā (superknowledge). Just as, for the one who abides putting forth unremitting effort with mind directed towards Nibbāna, avijjā disappears and vijjā appears. For me avijjā has disappeared and vijjā has appeared. Just as darkness has disappeared and light has appeared, for me darkness has disappeared and light has appeared. Brāhmin, just as the young chick breaks the egg shell and comes out of it, this is my first breaking and coming out of the egg shell of ignorance. (1)

When the concentrated mind has become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, I direct and incline my mind to knowledge of the passing away and arising of beings (cutūpapāta ñāṇa).

I see with the eye which is extremely clear, surpassing the sight of man, that is like the eye of devas, beings in the process of passing away and also of arising, inferior and superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma actions. I know thus: “These beings are full of evil, committed bodily, verbally and mentally. They malign the Ariyas, hold wrong views and perform actions according to these wrong views. After the dissolution of their bodies at death, they reappear in wretched destinations, miserable existences, states of ruin and realms of continuous suffering. I (also) know thus: These beings are full of good deeds, committed bodily, verbally and mentally. They do not malign the Ariyas, hold right views and perform actions according to right views. Those beings, after dissolution of their bodies at death are reborn in good destination, the happy world of the devas. Thus do I see, with eye that is extremely clear, surpassing the sight of man, that is like

the eye of devas, beings in the process of passing away and also arising, inferior and superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma actions. Brāhmin, in the middle watch of the night, at midnight, I gained the second vijjā (superknowledge). Just as for the one who abides unremittingly, effort with mind directed towards Nibbāna, avijjā disappears and vijjā appears; for me avijjā has disappeared and vijjā has appeared. Just as darkness has disappeared and light has appeared, for me darkness has disappeared and light has appeared. Brāhmin, just as the young chick breaks the egg shell and comes out of it, this is my second breaking and coming out of the egg shell of ignorance. (2)

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, I directed and inclined my mind to knowledge of the extinction of moral intoxicants (*āsavakkhaya nāṇa*). I (then) knew: "This is dukkha, this is the cause of dukkha, this is the cessation of dukkha and this is the way leading to the cessation of dukkha" as it really is." I truly understand the āsavas as they really are, the cause of the āsavas, the cessation of the āsavas and the way leading to the cessation of the āsavas" as it really is. When I knew thus and saw thus, my mind is liberated from the moral intoxicants of sensual pleasures (*kāmāsava*), the moral intoxicant of hankering after existences (*bhavāsava*) and the moral intoxicant of ignorance (*avijjāsava*). When thus liberated, the knowledge of liberation arises. I know that rebirth is no more, that I have lived the Life of Purity, that what has to be done is done and that I have nothing more to do.

Brāhmin, I gained this vijjā (superknowledge) during the last watch of the night (at dawn). Just as for the

one who abides with unremitting effort, with mind directed towards Nibbāna, avijjā disappears and vijjā appears; for me avijjā has disappeared and vijjā has appeared. Just as darkness disappears and light appears, for me darkness has disappeared and light has appeared. Brāhmin, just as the young chick breaks the egg shell and comes out of it, this is my third breaking and coming out of the egg shell of ignorance. (3).

When the Bhagavā had said thus, the brāhmin Verañja respectfully said to the Bhagavā: “Revered Gotama is great and lofty. The discourse on the dhamma of Revered Gotama is indeed admirable. The discourse on the dhamma of Revered Gotama is indeed admirable. The example (given) by Revered Gotama is as if one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects”. Revered Gotama has revealed the dhamma in various ways. Revered Gotama, I take refuge in the Revered Gotama, in the Dhamma and in the Saṅgha. May Revered Gotama recognize me, as a devotee from today and for the rest of my life. (Respectfully said the Brāhmin Verañja.)

End of Verañja Sutta,
the first in this Vagga.

2. SĪHA SUTTA

Discourse to General Sīha

12. Once the Bhagavā was staying at the turreted monastery in Mahāvana wood near Vesālī. On that occasion, the famous and distinguished Licchavī rulers, living

and assembling in their council hall, were speaking in praise of the virtues of the Buddha, the Dhamma and the Saṃgha.

At that time General Sīha, disciple of Nigaṇṭha was seated in that assembly. It occurred to General Sīha thus: “That Bhagavā must be worthy of special veneration and must be one who truly knows all dhammas by himself. That must be why the famous and distinguished Licchavī rulers, living and assembling in their council hall, spoke in praise of the virtues of the Buddha, the Dhamma and the Saṃgha. It will be well for me to approach and pay homage to that Bhagavā who is worthy of special veneration and who truly knows all dhammas by himself”.

General Sīha then approached Nigaṇṭha, son of Nāṭa, and said: “Revered Sir, I have a desire to approach and pay homage to Samaṇa Gotama”.

Sīha, why do you, who believe in the doctrine (kiriya-vāda) of action, wish to approach and pay homage to Samaṇa Gotama who holds the doctrine of inaction? Sīha, Samaṇa Gotama holds the doctrine of inaction, expounds it and teaches that doctrine to his disciples. (Said Nigaṇṭha.)

Thereupon General Sīha’s effort to go and pay homage to the Bhagavā was extinguished. For a second time the famous and distinguished Licchavī rulers, living and assembling together in their council hall, spoke in praise of the virtues of the Buddha, the Dhamma and the Saṃgha. For a second time it occurred thus to General Sīha: “That Bhagavā must be worthy of special veneration. That must be why the famous and distinguished Licchavī rulers, living and assembling together in their council hall, spoke in praise of the virtues of the Buddha, the Dhamma and the Saṃgha. It will be well for me to approach and pay homage to that Bhagavā who is worthy

of special veneration and who truly knows all dhammas by himself”.

For a second time General Sīha approached Nigaṇṭha, son of Nāṭa, and said: “Revered Sir, I have a desire to approach and pay homage to Samaṇa Gotama”.

Sīha, why do you, who believe in the doctrine of action, wish to approach and pay homage to Samaṇa Gotama who holds the doctrine of inaction? Sīha, the Samaṇa Gotama holds the doctrine of inaction, expounds it and teaches that doctrine to his disciples. (Said Nigaṇṭha.) For a second time General Sīha’s effort to go and pay homage to the Bhagavā was extinguished.

For a third time the famous and distinguished Licchavī rulers, living and assembling in their council hall, spoke in praise of the virtues of the Buddha, the Dhamma and the Saṃgha.

For a third time it occurred to General Sīha thus: “That Bhagavā must be worthy of special veneration. That must be why the famous and distinguished rulers, living and assembling in their council hall, spoke in praise of the virtues of the Buddha, the Dhamma and the Saṃgha. What can the Nigaṇṭhas do, whether or not I seek the permission of the Nigaṇṭhas to go and pay homage to the Bhagavā who is worthy of special veneration and who truly knows all dhammas by himself”.

After that General Sīha, in the afternoon, left Vesālī with five hundred chariots to go and pay homage to the Bhagavā. Going by chariot as far as the chariots could go, (General Sīha) descended from his chariot and proceeded on foot, approached the Bhagavā, made his obeisance and sitting at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I have heard it said thus: ‘The Samaṇa Gotama holds the doctrine of non-action, expounds it and teaches that doctrine to his disciples.

How is this, Venerable Sir? Do these people say in accordance with what the Bhagavā has said: ‘The Samaṇa Gotama holds the doctrine of non-action, expounds it and teaches that doctrine to his disciples’”. Or, are they not guilty of misrepresenting what the Bhagavā has said? Or, are they saying similar to what the Bhagavā has taught? Or, are the Bhagavā’s original words at variance with what they have made out, and are they free from censure? Venerable Sir, we have no desire to misrepresent the Bhagavā”. (Said General Sīha.)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of non-action, expounds it and teaches that doctrine to his disciples” it is well said and with reason. (1)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of action, expounds it and teaches that doctrine to his disciples” it is well said and with reason.. (2)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of annihilation, expounds it and teaches that doctrine to his disciples” it is well said and with reason.. (3)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of loathsomeness, expounds it and teaches that doctrine to his disciples”, it is well said and with reason. (4)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of destruction, expounds it and teaches that doctrine to his disciples” it is well said and with reason. (5)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of mortification, expounds it and teaches that doctrine to his disciples” it is well said and with reason. (6)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine that is free from rebirth, expounds it and teaches that doctrine to his disciples”, it is well said and with reason. (7)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of seeking consolation, expounds it and teaches that doctrine to his disciples”, it is well said and with reason. (8)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of inaction, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I teach that demeritorious acts of the body, demeritorious acts of speech and demeritorious acts of the mind should be refrained from, together with many evil demeritorious dhammas. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of inaction, expounds it and teaches that doctrine to his disciples” it is well said and that is the reason. (1)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of action, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I teach that meritorious acts of the body, meritorious acts of speech and meritorious acts of the mind should be performed. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of action, expounds it and teaches that doctrine to his disciples” it is well said and this is the reason. (2)

Sīha, if it is said with any reason that “Samaṇa Gotama holds the doctrine of annihilism, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I teach that attachment, hatred and bewilderment should be annihilated, together with many evil demeritorious dhammas. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of annihilism, expounds it and teaches that doctrine to his disciples” it is well said and this is the reason. (3)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of loathsomeness, expounds it and teaches the doctrine to his disciples” it is well said and what is the reason?

Sīha, I loathe demeritorious acts of the body, demeritorious acts of speech and demeritorious acts of the mind and many evil demeritorious dhammas. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of loathsomeness, expounds it and teaches that doctrine to his disciples” it is well said and this is the reason. (4)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of destruction, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I teach the destruction of attachment, hatred and bewilderment and many evil demeritorious dhammas. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of destruction, expounds it and teaches that doctrine to his disciples” it is well said and this is the reason. (5)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of mortification, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I teach the mortification of evil demeritorious dhammas. I teach that demeritorious acts of the body,

demeritorious acts of speech and demeritorious acts of the mind should be mortified (suppressed).

Sīha, I teach that the person who has given up demeritorious dhammas that inflame and that are evil, who has eradicated without remainder the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted, so that it cannot rise again in the future, is one who is given to mortification of the defilements. Sīha, the Tathāgata has given up demeritorious dhammas that inflame and that are evil, has eradicated without remainder the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted, so that it cannot rise again in the future. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of mortification, expounds it and teaches that doctrine to his disciples” it is well said and this is the reason. (6)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine that is free from rebirth, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I teach that the person who has given up rebirth in another existence, who has eradicated without remainder the roots of ignorance and craving, in the manner of a palm tree that has been totally uprooted, so that it cannot rise again in the future, that person is free from rebirth. Sīha, the Tathāgata has given up rebirth in another existence, has eradicated without remainder the roots of ignorance and craving in the manner of a palm tree that has been totally uprooted so that it cannot rise again in the future. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine, that is free from rebirth, expounds it and teaches that doctrine to his disciples” it is well said and that is the reason. (7)

Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of consolation, expounds it and teaches that doctrine to his disciples” it is well said and what is the reason?

Sīha, I hold the doctrine of consolation (of the Path and its Fruition), expounds it and teaches that doctrine to his disciples. Sīha, if it is said with any reason about me that “Samaṇa Gotama holds the doctrine of consolation, expounds it and teaches that doctrine to his disciples” it is well said and this is the reason.(8)

When the Bhagavā had taught thus, Sīha, the General, respectfully said: “Venerable Sir, the Dhamma is indeed admirable. The Dhamma is indeed admirable ...p... May the Bhagavā, as from today and for the rest of my life, recognize me as a devotee who takes refuge in the Three Gems.

Sīha, act with reflection. For famous and distinguished persons like you, to act with reflection is good. (Said the Bhagavā.)

Venerable Sir, the Bhagavā has said to me, “Sīha, act with reflection. For famous and distinguished persons like you, to act with reflection is good”. With these words, the Bhagavā has made me transported with joy, has made me delighted. Venerable Sir, in case the heretics of another belief get a disciple like me, they would raise their banners throughout the whole of Vesālī, (with the thought), ‘Sīha, the general, has become a disciple of ours’. Despite that, the Bhagavā has said: “Sīha, act with reflection. For famous and distinguished persons like you, to act with reflection is good”. Venerable Sir, for a second time, I go to the Bhagavā as a refuge. I go to the Dhamma as a refuge. I go to the Saṅgha as a refuge. May the Bhagavā as from today and for the rest of my life, recognise me as a devotee, who takes refuge in the Three Gems. (Respectfully said Sīha, the general.)

Sīha, for many a day your house has been like a well to the Nigaṇṭhas. Think, therefore of offering alms food to those Nigaṇṭhas whenever they come. (Said the Bhagavā.)

Venerable Sir, the Bhagavā has said: “For many a day your house has been like a well for the Nigaṇṭhas. Think therefore, of offering alms food to those Nigaṇṭhas whenever they come”. With these words too, the Bhagavā has made me transported with joy, has made me delighted. Venerable Sir, I have heard that the Bhagavā taught thus: “Offering should be made only to me. It should not be made to others. Offering should be made only to my disciples, not to the disciples of others. Only the offering made to me bears great benefit, not the offering made to others. Only the offering made to my disciples bears great benefit, not the offering made to the disciples of others”. Despite that, the Bhagavā has urged me to make offering to the Nigaṇṭhas. Venerable Sir, we shall know (what to do) when the time comes. Venerable Sir, for a third time, I go to the Bhagavā, the Dhamma and the Saṃgha as a refuge. Venerable Sir, may the Bhagavā, as from today and for the rest of my life, recognize me as a devotee who seeks refuge in the Three Gems. (Respectfully said Sīha, the general.)

The Bhagavā then taught the dhamma in regular order to Sīha, the general. How so? The Bhagavā discoursed on generosity, on morality, on the deva realms, on the fault, the evil and the impurity of sense pleasures, and on the advantage of liberation (from sense pleasures). When the Bhagavā came to know the adaptability, pliability, freedom from hindrances, exaltation, and confidence of the mind of Sīha, the general, the Bhagavā discoursed on the truths of suffering, of the cause of suffering, of the cessation of suffering, and of the path leading to the cessation of suffering, the truths that the

Buddhas themselves had discovered. Just as a clean, white piece of cloth can be dyed well, similarly, Sīha, the general, attained on the spot, to Sotāpatti maggañāṇa (insight gained by the Stream-winner) that is free from the dust of defilements and that realizes, that all dhammas that arise, are bound to pass away. Thereupon, Sīha, the general, having seen, attained to, perceived and acquired conviction in the dhamma, having transcended skeptical doubt, with conviction well established in the Buddha's Teaching, having no other than the Buddha to trust in, respectfully said to the Bhagavā: Venerable Sir, may the Bhagavā, together with the Saṃgha, accept my alms food tomorrow. The Bhagavā accepted (the invitation) by remaining silent. Sīha, the general, then knowing that the Bhagavā had accepted (his invitation), rose from his seat, made obeisance to the Bhagavā, and departed.

Sīha the general, next sent an attendant, saying "O man, go and get some meat that has not been produced on purpose". When the night had passed, Sīha, the general, having prepared plenty of hard and soft food, sent word to the Bhagavā that the alms meal had been prepared and that it was time to partake of it.

Thereupon, in the morning, the Bhagavā re-robed himself, and taking his alms-bowl and great robe repaired to the house of Sīha, the general, and sat at the place prepared for the Bhagavā and the Saṃgha. Many Nigaṇṭhas then, going round from one road to another and from one crossroad to another, and raising their arms, loudly proclaimed: "Today, Sīha, the general, having had fat buffaloes, cows, goats and pigs slaughtered, is offering alms-meal to Samaṇa Gotama. Samaṇa Gotama, knowingly, is partaking of the meat that has been produced by deliberate slaughter, and acquires demeritorious kamma specifically committed for his sake."

A man then approached Sīha, the general, and whispered in his ear thus; "Let the master know. Many Nigaṇṭhas are going round from one road to another and from one crossroad to another, raising their arms and loudly proclaiming, 'Today Sīha, the general, having had fat buffaloes, cows, goats and pigs slaughtered, is offering alms-meal to Samaṇa Gotama. Samaṇa Gotama knowingly partakes of the meat that has been produced by deliberate slaughter, and acquires the demeritorious kamma specifically committed for his sake'.

Enough, man. For a long time those Nigaṇṭhas have longed to disparage the Buddha, have longed to disparage the Dhamma and have longed to disparage the Saṃgha. Those Nigaṇṭhas have continuously slandered the Bhagavā by their vain,-empty and false words. We do not intentionally deprive any being of life for the sake of sustaining life. (Said Sīha, the general.)

Sīha, the general, then proceeded in personally attending the Saṃgha headed by the Bhagavā, with plenty of hard and soft food, till they were satisfied and desired no more. The Bhagavā, having completed his alms-meal, removed his hand from the alms-bowl, enthused and gladdened Sīha, the general who was sitting at a suitable place, with profitable talk on the dhamma, inspiring him to practise the dhamma, then rose from his seat and departed.

End of Sīha Sutta,
the second in this Vagga.

3. ASSĀJĀNIYA SUTTA

Discourse on the Thoroughbred Horse

13. Bhikkhus, the king's thoroughbred horse which is endowed with eight qualities, is worthy of the king, is

a requisite of the king and is reckoned as a symbol of kingship.

What are the eight? Bhikkhus, in this world, the ruler's thoroughbred horse is of good breed on its paternal and maternal sides. It is born on the banks of Sindhu river where other thoroughbred horses are born. It feeds well on dry or wet fodder, without scattering it about. It detests sitting on or lying in dung or urine. It has clean habits and lives at ease, and does not frighten other horses. Whatever its wiles and tricks are, it shows them to its charioteer, as they really are, and its charioteer tries to rectify them. Indeed, it carries its burden (well). 'Whether other horses do so or not I will do it' thus he thought. When it goes, it goes straight. It is strong, remains strong till the end of its life and makes it known. Bhikkhus, the king's thoroughbred horse which is endowed with eight qualities, is worthy of the king, is a requisite of the king and is reckoned a symbol of kingship.

Similarly to this, bhikkhus, the bhikkhu who is possessed of the eight dhammas, is worthy of receiving offerings brought even from afar ...p... is the incomparable fertile field for all to sow the seeds of merit.

What are the eight? Bhikkhus, the bhikkhu in this Teaching has morality. He observes restraint according to the Fundamental Principles of Pātimokkha, he adheres to right behaviour and lawful resort (in the quest for alms-food), he sees danger even in the slightest faults. He practises, keeping the precepts well. He partakes of the alms-food offered to him without complaint whether it is good or bad. He abhors demeritorious acts whether of body, of speech or of mind. His habits are clean. He lives at ease and does not disturb or frighten other bhikkhus. Whatever his wiles or tricks are, he shows

them to the Bhagavā or to his learned fellow-bhikkhus. Either the Bhagavā or his learned fellow-bhikkhus try to rectify the same. Indeed, he observes the discipline, fashioning his mind thus: "Whether other bhikkhus observe the discipline or not, I shall observe it". When he goes, he goes on the straight path. Here, what is the straight path? The straight path means Right View or Understanding ...p... Right concentration. He has keen and strong effort. He abides thinking: "Let my body be reduced to skin, sinew and bone, let my flesh and blood dry up within my body, I shall not allow my effort to flag, without attaining the dhamma that can be attained by manly strength, manly effort and manly exertion".

Bhikkhus, the bhikkhu who is endowed with these eight dhammas is worthy of receiving offerings brought even from afar ...p... and is the incomparable field for all to sow the seeds of merit. (Said the Bhagavā.)

End of Assājāniya Sutta,
the third in this Vagga.

4. ASSAKHALUṄKA SUTTA

Discourse on the Untamed Horses

14. Bhikkhus, I shall discourse on the eight kinds of untamed horses and eight kinds of their faults, about the eight kinds of undisciplined men and eight kinds of their faults. Listen and bear in mind well. I shall speak. (Said the Bhagavā). "Very well, Venerable Sir", the bhikkhus respectfully said in reply to the Bhagavā. The Bhagavā said thus: Bhikkhus, which are the eight kinds of untamed horses and the eight kinds of their faults?

Bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, backs and turns the carriage round backwards. Bhikkhus, some untamed horse in this world has this trait of character. Bhikkhus, this is the first fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, kicks both its hind-legs backwards, strikes the carriage pole and breaks the triple bar(tripod). Bhikkhus, some untamed horse in this world has this trait of character. This is the second fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, loosens its hindquarters from the pole and tramples upon it. Bhikkhus, some untamed horse in this world has this trait of character. This is the third fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, takes the wrong road and makes the carriage go amiss. Bhikkhus, some untamed horse in this world has this trait of character. This is the fourth fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, tosses high its breast and paws (in the air). Bhikkhus, some untamed horse in this world has this trait of character. This is the fifth fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, disregarding the driver's command and the prod, clamps the bridle mouth-piece, destroys it and breaks away. Bhikkhus, some untamed horse in this world has this trait of character. This is the sixth fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, neither

goes forwards nor backwards, but halts where it is and stands like a stump. Bhikkhus, some untamed horse in this world has this trait of character. This is the seventh fault of the untamed horse.

Again, bhikkhus, some untamed horse in this world, when prodded and driven forward by its driver, draws together his forelegs and hindlegs and sits down where he is on his four legs. Bhikkhus, some untamed horse in this world has this trait of character. This is the eighth fault of the untamed horse.

Bhikkhus, these are the eight kinds of untamed horses and the eight kinds of their faults.

Bhikkhus what are the eight kinds of undisciplined men and the eight kinds of their faults? Bhikkhus, the bhikkhus in this Teaching reprove a fellow bhikkhu for some (disciplinary) offence. On being so reprovved, the bhikkhu (in question) evasively responds by saying "I do not remember (to have committed the offence for which he is reprovved)." I say that this bhikkhu is like the untamed horse which, when prodded and driven forward by the driver, backs and turns the carriage backwards. Bhikkhus, some undisciplined man in this world has this trait of character. This is the first fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so reprovved, the bhikkhu (in question) attacks his reprover by saying: "You are an ignorant fool, do you think you have the right to reprove me thus?" Bhikkhus, I say that this man is like the untamed horse which, when prodded and driven forward by its driver, kicks both its hind-legs backwards, strikes the carriage pole and breaks the triple bar (tripod). Bhikkhus, some undisciplined man in this world has this trait of character. This is the second fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so re-proved, the bhikkhu (in question) retorts: "Well, you have committed such and such an offence. You had better make amends first". Bhikkhus, I say that this man is like the untamed horse which, when prodded and driven forward by its driver, loosens its hindquarters from the pole and tramples it. Bhikkhus, some undisciplined man in this world has this trait of character. This is the third fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so re-proved, the bhikkhu (in question) evades the question, turns the issue aside and displays anger, hatred and dislike. I say that this man is like the untamed horse which, when prodded and driven forward by its driver, takes the wrong road and makes the carriage go amiss. Bhikkhus, some undisciplined man in this world has this trait of character. Bhikkhus, this is the fourth fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so re-proved, the bhikkhu (in question) raises both his arms in the midst of the assembly of bhikkhus. I say that this man is like the untamed horse which, when prodded and driven forward by its driver, tosses high its breast and paws (in the air). Bhikkhus, some undisciplined man in this world has this trait of character. Bhikkhus, this is the fifth fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so re-proved, the bhikkhu in question pays no attention to the words of the Saṃgha, nor heeds his reprover, but wanders about at random, with his offence unabsolved. I say that this man is like the untamed horse which, when

prodded and driven forward by its driver, disregarding the driver's command and the prod, clamps the bridle-mouthpiece, and destroys it and breaks away. Bhikkhus, some undisciplined man in this world has this trait of character. Bhikkhus, this is the sixth fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so reprovved, the bhikkhu (in question) thinks: "I have not committed an offence. No, I have not offended". And he annoys the Saṃgha by his silence. Bhikkhus, I say that this person is like the untamed horse which, when prodded and driven forward by its driver, neither goes forwards nor backwards, but halts where he is and stands like a stump. Bhikkhus, some undisciplined man in this world has this trait of character. Bhikkhus, this is the seventh fault of the (undisciplined) man.

Again, bhikkhus, the bhikkhus reprove a fellow-bhikkhu for some (disciplinary) offence. When so reprovved, the bhikkhu (in question) says: "My revered ones, why are you so worried about me? From now on I will leave the order of bhikkhus and return to lay life". That bhikkhu leaves the order of bhikkhus and returns to lay life, saying "My revered ones, you should be satisfied now!" Bhikkhus, I say that this man is like the untamed horse which, when prodded and driven forward by the driver, draws together its forelegs and hind legs and just sits down on its four legs where he is. Bhikkhus, some undisciplined man in this world has this trait of character. Bhikkhus, this is the eighth fault of the (undisciplined) man. Bhikkhus, these are the eight kinds of undisciplined men and the eight faults of the (undisciplined) man. (Said the Bhagavā.)

End of Assakhaḷuṅka Sutta,
the fourth in this Vagga.

5. MALA SUTTA**Discourse on Impurities**

15. Bhikkhus, the impurities are these eight kinds.

What are the eight? Bhikkhus, non-recitation is an impurity of learning. Bhikkhus, lack of diligence is an impurity of the home. Bhikkhus, indolence is an impurity of personal appearance. Bhikkhus, forgetfulness is the impurity of the guardian (of property). Bhikkhus, unchastity is an impurity of a woman. Bhikkhus, niggardliness is an impurity of the one who dispenses charity. Bhikkhus, evil and demeritorious dhammas are an impurity of this world as well as of the next world. Bhikkhus, ignorance is a greater impurity than those impurities mentioned. It is unsurpassed impurity. Bhikkhus, these are the eight impurities. (Said the Bhagavā.)

In learning, non-recitation is an impurity.

In the home, lack of diligence is an impurity.

In personal appearance, indolence is an impurity.

For the one who guards property, forgetfulness is an impurity.

In a woman, unchastity is an impurity.

Niggardliness is an impurity in the one who dispenses charity.

Evil and demeritorious dhammas are an impurity in this world as well as in the next.

Ignorance is a greater impurity than those other impurities.

It is unsurpassed impurity.

End of Mala Sutta,
the fifth in this Vagga.

6. DŪTEYYA SUTTA

Discourse on an Envoy

16. Bhikkhus, the bhikkhu who is possessed of the eight dhammas is fit to go as an envoy. What are the eight? Bhikkhus, the bhikkhu in this Teaching, is capable of listening, of repeating what he has (listened to), of learning, of noting, of knowing, of letting (others) know, of discerning what is of advantage and what is not of advantage, and is not given to disputing. Bhikkhus, the bhikkhu who is possessed of these eight dhammas is fit to go as an envoy.

Bhikkhus, Sāriputta who is possessed of the eight dhammas is fit to go as an envoy. What are the eight? Bhikkhus, in this Teaching, Sāriputta is capable of listening, of repeating (what he has listened to), of learning, of noting, of knowing, of letting (others) know, of discerning what is of advantage and what is not of advantage, and is not given to disputing. Bhikkhus, Sāriputta who is possessed of these eight dhammas is fit to go as an envoy. (Said the Bhagavā.)

A certain bhikkhu is unshaken when he finds himself before a harsh-spoken assembly.

He does not fail to convey the message (he is sent with) nor does he keep back anything.

He speaks also what is true and is not offended when questioned.

Such a bhikkhu is indeed fit to go as an envoy.

End of Dūteyya Sutta,
the sixth in this Vagga.

7. PATHAMA BANDHANA SUTTA**First Discourse on Bondage**

17. Bhikkhus, a woman binds a man in eight ways. What are the eight? Bhikkhus, a woman binds a man by weeping. Bhikkhus, a woman binds a man by smiling. Bhikkhus, a woman binds a man by conversing. Bhikkhus, a woman binds a man by her appearance and demeanour. Bhikkhus, a woman binds a man by flowers and fruits picked from the wood. Bhikkhus, a woman binds a man by her smell. Bhikkhus, a woman binds a man by taste. Bhikkhus, a woman binds a man by touch or contact. Bhikkhus, a woman binds a man in these eight ways. Bhikkhus, beings that are bound by touch or contact, are indeed bound fast and secures. (Said the Bhagavā.)

End of the First Bandhana sutta,
the seventh in this Vagga.

8. DUTIYA BANDHANA SUTTA**Second Discourse on Bondage**

18. Bhikkhus, a man binds a woman in eight ways. What are the eight? Bhikkhus a man binds a woman by weeping. Bhikkhus a man binds a woman by smiling. Bhikkhus a man binds a woman by conversing. Bhikkhus a man binds a woman by his appearance and his demeanour. Bhikkhus a man binds a woman by flowers and fruits picked from the wood. Bhikkhus a man binds a woman by smell. Bhikkhus a man binds a woman by taste. Bhikkhus a man binds a woman by touch or contact. Bhikkhus a man binds a woman in these eight ways. Bhikkhus beings that are bound by touch or contact are bound fast and secures. (Said the Bhagavā.)

End of Dutiya Bandhana Sutta,
the eighth in this Vagga.

9. PAHĀRĀDA SUTTA

Discourse to Pahārāda

19. Once the Bhagavā was staying at the foot of a neem tree called Naḷeru near Verañjā. On that occasion King of Asurā, Pahārāda approached the Bhagavā, made his obeisance and was standing at a suitable place. The Bhagavā then asked Pahārāda who was thus standing: “Pahārāda, do the Asurās find delight in the great ocean”. Venerable Sir, the Asurās do find delight in the great ocean. (Respectfully answered Pahārāda.)

Pahārāda, how many marvellous and unprecedented things are there in the great ocean; seeing them, do the Asurās get greatly delighted? (Asked the Bhagavā.)

Venerable sir, there are the eight kinds of marvellous and unprecedented things in the great ocean; seeing them the Asurās are greatly delighted. What are the eight?

Venerable sir, the great ocean is not deep at the shore, but gradually declines, gradually slopes, gradually deepens. Venerable Sir, the fact that the great ocean is not deep at the shore, but gradually declines, gradually slopes, gradually deepens, is the first marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again, Venerable Sir, the great ocean is well bounded and does not extend beyond its shores. The fact that the great ocean is well bounded and does not extend beyond its shores, is the second marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again, Venerable Sir, the great ocean avoids dealing with a corpse. If there is a corpse in the great ocean, it will be made to edge quickly towards the shore, there

to be landed. Venerable Sir, the fact that the great ocean avoids dealing with a corpse and that if there is a corpse, in the great ocean, it will be made to edge quickly towards the shore, there to be landed, is the third marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again, Venerable Sir, when the rivers Gaṅgā, Yamunā, Aciravatī, Sarabhū and Mahī reach the great ocean, they lose their ancient names and lineage and are just called “the great ocean”. Venerable Sir, the fact that, when the rivers Gaṅgā, Yamunā, Aciravatī, Sarabhū, and Mahī reach the great ocean, they lose their ancient names and lineage and are just called “the great ocean”, is the fourth marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again, Venerable Sir, all the great and small rivers in the world flow into the great ocean. All the rain from the sky drop into the great ocean, but by that the great ocean is neither diminished nor increased. Venerable Sir, the fact that all the great and small rivers in the world flow into the great ocean and that all the rain from the sky drops into the great ocean, without diminishing or increasing the great ocean thereby, is the fifth marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again Venerable Sir, the great ocean has just one taste, the taste of salt. The fact that the great ocean has just one taste, the taste of salt, is the sixth marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again Venerable Sir, the great ocean has many and countless treasures, like the pearl, the emerald, the lapis lazuli, the shell, quartz, coral, silver, gold, ruby and the cat’s eye. The fact that the great ocean has many and

countless treasures like the pearl, the emerald, the lapis lazuli, the shell, quartz, coral, silver, gold, ruby and the cat's eye, is the seventh marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted.

Again Venerable Sir, the great ocean is the home of huge creatures. There are in it, monster fishes called timis, timingalas and timirapingalas; there are the Asurās, the nagas and the gandhabbas. It is also the home of huge creatures as big as a hundred yojanās, two hundred yojanās, three hundred yojanās, four hundred yojanās and five hundred yojanās. Venerable Sir the fact that the great ocean is the home of huge creatures like monster fishes called timis, timingalas, timirapingalas; Asurās, nagas, gandhabbas and of creatures as big as a hundred yojanās ...p... three hundred yojanās, four hundred yojanās and five hundred yojanās is the eighth marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted. Venerable Sir, these are the eight marvellous and unprecedented things about the great ocean, seeing which the Asurās are greatly delighted. (Said the Bhagavā.)

Venerable Sir, do the bhikkhus find delight in this Teaching of Dhamma-Vinaya? (Respectfully asked Pahārāda.)

Pahārāda, the bhikkhus do find delight in this Teaching of Dhamma-Vinaya. (Said the Bhagavā.)

Venerable Sir, on seeing which marvellous and unprecedented things in this Teaching of Dhamma-Vinaya, are the bhikkhus delighted? (Asked Pahārāda.)

Pahārāda, this Teaching of Dhamma-Vinaya has eight kinds of marvellous and unprecedented things, seeing which the bhikkhus are greatly delighted.

What are the eight? Pahārāda, just as the great ocean is not deep at the shore, but gradually declines,

gradually slopes and gradually deepens, similarly, Pahārāda in this Teaching of Dhamma-Vinaya has a graduated discipline, a graduated working and a graduated practice with no knowing, with penetration of the Arahatta fruition in the beginning. Pahārāda, the fact that this Teaching of Dhamma-Vinaya has a graduated discipline, a graduated working and a graduated practice with no knowing, with penetration of the Arahatta fruition in the beginning, is the first marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, just as the great ocean is bounded and does not extend beyond its shores, similarly, Pahārāda, my disciples, even for the sake of their lives, do not transcend the precepts laid down for them. The fact that my disciples, even for the sake of their lives, do not transcend the precepts laid down for them, is the second marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, just as the great ocean avoids dealing with a corpse, and if there is a corpse, in the great ocean it is made to edge quickly towards the shore, there to be landed, similarly, Pahārāda, the Saṃgha (in the Buddha's Teaching) will avoid dealing with the person who is of evil and questionable conduct, who is deceptive, who professes to be a bhikkhu without being one, who professes to practise the noble discipline without (really) doing so, who is rotten within, who is moist with defilements, who is like trash and who has no morality. The Saṃgha will assemble and expel that person instantly. Though sitting in the midst of the Saṃgha, he is far from the Saṃgha, and the Saṃgha is far from him. Pahārāda, the fact that the Saṃgha (in the Buddha's

Teaching) avoids dealing with the person who is of evil and questionable conduct, who is deceptive, who professes to be a bhikkhu without being one, who professes to practise the noble discipline without (really) doing so, who is rotten within, who is moist with defilements, who is like trash and who has no morality, and the fact that the Saṃgha will assemble and expel him instantly and the fact that though sitting in the midst of the Saṃgha, that person is far from the Saṃgha and the Saṃgha is far from him, is the third marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, just as when the rivers Gaṅgā, Yamunā, Aciravatī, Sarabhū and Mahī reach the great ocean, they lose their ancient names and lineage and are just called "the great ocean". Similarly, Pahārāda, when the four classes of persons called rulers, brāhmins, merchants, and the poor reach bhikkhuhood in the Teaching of Dhamma-Vinaya, they lose their former names and lineage and are just called "sons of the Sakyan prince who became the Buddha". Pahārāda, the fact that when the four classes of persons called rulers, brāhmins, merchants and the poor reach bhikkhuhood in the Teaching of the Dhamma-Vinaya, they lose their former names and lineage and are just called "sons of the Sakyan prince who became the Buddha", is the fourth marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, all the great and small rivers in the world flow into the great ocean. All the rain from the sky drops into the great ocean. But the great ocean is neither diminished nor increases thereby. Similarly, Pahārāda, many bhikkhus attain to the Great Peace without

any remainder of their aggregates, without the Great Peace being neither diminished nor increased thereby. Pahārāda, the fact that many bhikkhus attain to the Great Peace without any remainder of their aggregates, without the Great Peace (Nibbāna) being diminished or increased thereby, is the fifth marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, just as the great ocean has only one taste, the taste of salt, similarly, Pahārāda, this Teaching of Dhamma-Vinaya has only one taste, the Taste of Emancipation. Pahārāda, the fact that this Teaching of Dhamma-Vinaya has only one taste, the Taste of Emancipation, is the sixth marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with the Teaching of Dhamma-Vinaya.

Pahārāda, just as the great ocean has many and countless treasures like the pearl, the emerald, the lapis lazuli, the shell, quartz, coral, silver, gold, ruby and the cat's eye, similarly, Pahārāda, this Teaching of Dhamma-Vinaya has many and countless treasures like the Four Kinds of Steadfast Mindfulness, the Four Exertions, the Four Psychic Powers, the Five Faculties, the Five Powers, the Seven Factors of Enlightenment and the Ariya Path of Eight Constituents. Pahārāda, the fact that this Teaching of Dhamma-Vinaya has many and countless treasures like the Four Kinds of Steadfast Mindfulness ...p... and the Ariya Path of Eight Constituents is the seventh marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, just as the great ocean is the home of huge creatures, there are in it monster fishes called timis,

timiṅgalas and timirapiṅgalas, asurās, nagas and gandhabbas and just as in the great ocean there are creatures as big as a hundred yojanās, two hundred yojanās, three hundred yojanās, four hundred yojanās and five hundred yojanās, similarly, Pahārāda, this Teaching of Dhamma-Vinaya is the home of great and superior beings i.e. Sotāpannas (stream winners), those who are training for attainment of Sotāpattiphala, Sakadāgāmīs, those who are training for attainment of Sakadāgāmīphala, Anāgāmīs, those who are training for attainment of Anāgāmi-phala, Arahats (those who have attained to the last stage of the Ariya Path) and those who are training for attainment of Arahattaphala. Pahārāda, the fact that this Teaching of Dhamma-Vinaya is the home of great and superior beings like Sotāpannas, those who are training for attainment of Sotāpattiphala, Sakadāgāmī, those who are training for attainment of Sakadāgāmīphala, Anāgāmīs, those who are training for attainment of Anāgāmīphala, Arahats, and those who are training for attainment of Arahattaphala, is the eighth marvellous and unprecedented thing about this Teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya.

Pahārāda, these are the eight kinds of marvellous and unprecedented things about this teaching of Dhamma-Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma-Vinaya. (Said the Bhagavā.)

End of Pahārāda Sutta,
the ninth in this Vagga.

10. UPOSATHA SUTTA

Discourse Given on Uposatha Day

20. Once the Bhagavā was staying at the turreted Pubbārāma monastery, of the mother of Migāra, (i.e.

Visākhā), near Sāvathī. At that time, on one Uposatha day, the Bhagavā was seated, surrounded by the assembly of bhikkhus. Venerable Ānanda then, when the first watch of the night had passed and the night had advanced, rose from his seat and, placing his upper robe over the left shoulder, respectfully said to the Bhagavā: “Venerable Sir, the night is advanced and the first watch of the night has passed. The assembly of bhikkhus have been sitting for long. Venerable Sir, may the Bhagavā recite the Pātimokkha (the disciplinary code for the bhikkhus) to the bhikkhus.” When so addressed, the Bhagavā kept silent. Venerable Ānanda, the night being advanced and the middle watch of the night having passed, rose from his seat for a second time, and placing his upper robe over his left shoulder, respectfully said to the Bhagavā: “Venerable Sir, the night is advanced and the second watch of the night has passed. The assembly of bhikkhus have been sitting for long. Venerable Sir, may the Bhagavā recite the Pātimokkha to the bhikkhus”. For a second time the Bhagavā kept silent. The night being advanced and the last watch of the night having passed and with the coming of dawn, Venerable Ānanda rose from his seat for a third time, placed his upper robe over his left shoulder and respectfully said to the Bhagavā: “Venerable Sir, the night is advanced, the last watch of the night has passed, and it is dawning. The assembly of bhikkhus have been sitting for long. Venerable Sir, may the Bhagavā recite the Pātimokkha to the bhikkhus”.

Ānanda, the assembly of bhikkhus is not pure. (Said the Bhagavā).

It then occurred to Venerable Moggallāna thus: “With whom in mind has the Bhagavā said ‘The assembly of bhikkhus is not pure’ Venerable Moggallāna then scrutinized the minds of all the bhikkhus with his own mind, saw the person of evil, impure and questionable

conduct, the deceptive one, one who professes to be a bhikkhu without being one, one who professes to practise the noble discipline without really doing so, one who is moist with defilements, one who is like trash and who is a dussīla with no morality, sitting in the midst of the assembly of bhikkhus. He rose from his seat, approached the person in question and said to him: "Friend, rise. The Bhagavā has seen you. You have no fellowship with the bhikkhus". But the person in question remained silent.

For a second time, Venerable Moggallāna said to that person: "Friend, rise. The Bhagavā has seen you. You have no fellowship with the bhikkhus". But that person remained silent. For a third time Venerable Moggallāna said to that person: "Friend, rise. The Bhagavā has seen you. You have no fellowship with the bhikkhus". But that person remained silent.

Thereupon Venerable Moggallāna took hold of that person's arm, made him go out of the door, closed the door by fastening it with small and big bolts. He then approached the Bhagavā and respectfully said: "Venerable Sir, I have made that person leave the assembly of bhikkhus which is now pure. Venerable Sir, may the Bhagavā now recite the Pātimokkha".

The Bhagavā said: "Moggallāna, how marvellous, Moggallāna, how unprecedented! That that empty man should have waited till he was taken hold of by the arm!

The Bhagavā next said to the bhikkhus: "Bhikkhus, you may now observe the Uposatha yourselves and recite the Pātimokkha yourselves. Bhikkhus, as from today, I am not going to observe the Uposatha and recite the Pātimokkha. It is impossible for the Tathāgata to recite the Pātimokkha before an impure assembly".

Bhikkhus, these are eight kinds of marvellous and unprecedented things in the great ocean, seeing which the asurās are greatly delighted with the great ocean.

What are the eight?

Bhikkhus, the great ocean is not deep at the shore, but gradually declines, gradually slopes, gradually deepens. Bhikkhus, the fact that the great ocean is not deep at the shore, but gradually declines, gradually slopes, gradually deepens, is the first marvellous and unprecedented thing about the great ocean, seeing which the Asurās are greatly delighted with the great ocean...p...

Again, bhikkhus, the great ocean is the home of huge creatures like monster fishes called timis, timiṅgalas and timirapiṅgalas; asurās, nagas and gandhabbas; huge creatures as big as one hundred yojanās ...p... five hundred yojanās. Bhikkhus, the fact that the great ocean is the home of huge creatures like monster fishes called timis, timiṅgalas, timirapiṅgalas, asurās, nagas, gandhabbas, as well as huge creatures as big as one hundred yojanās ...p... five hundred yojanās, is the eighth marvellous and unprecedented thing about the great ocean; seeing which the Asuras are greatly delighted with the great ocean.

Bhikkhus, these are the eight marvellous and unprecedented things about the great ocean, seeing which the Asurās are greatly delighted with the great ocean. Similarly to this, bhikkhus, there are eight marvellous and unprecedented things about the Teaching of Dhamma Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of the Dhamma Vinaya.

What are the eight?

Bhikkhus, just as the great ocean is not deep at the shore, but gradually declines, gradually slopes, gradually deepens, similarly the Teaching of Dhamma Vinaya has graduated discipline, graduated working, graduated practice, with no knowing with penetration of Arahatta fruition in the beginning. Bhikkhus, the fact that this teaching of Dhamma Vinaya has graduated discipline, graduated working, graduated practice, with no knowing with

penetration of Arahatta fruition in the beginning, is the first marvellous and unprecedented thing about this Teaching of Dhamma Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma Vinaya ...p... Bhikkhus, just as the great ocean is the home of huge creatures like monster fishes called timis, timiṅgalas, timirapiṅgalas, asurās, nagas, gandhabbas; of huge creatures as big as one hundred yojanās ...p... five hundred yojanās, similarly to this, the Teaching of Dhamma Vinaya is the home of great and superior beings like Sotāpannas, those who are under training for the attainment of Sotāpatti fruition, Sakadāgāmīs, those who are under training for the attainment of Sakadāgāmi fruition, Anāgāmīs, those who are under training for the attainment of anāgāmi fruition, Arahats, those who are under training for the attainment of Arahatta fruition. The fact that this Teaching of Dhamma Vinaya is the home of Sotāpannas, those who are under training for the attainment of Sotāpatti fruition ...p... Arahats, and those who are training for Arahatta fruition, is the eighth marvellous and unprecedented thing about this Teaching of Dhamma Vinaya; seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma Vinaya. Bhikkhus, these are the eight marvellous and unprecedented things about this Teaching of Dhamma Vinaya, seeing which the bhikkhus are greatly delighted with this Teaching of Dhamma Vinaya. (Said the Bhagavā.)

End of Uposatha Sutta,
the tenth in this Vagga.

End of Mahā Vagga, the Second.

iii. GAHAPATI VAGGA

1. Paṭhama Ugga Sutta
2. Dutiya Ugga Sutta
3. Paṭhama Hatthaka Sutta
4. Dutiya Hatthaka Sutta
5. Mahānāma Sutta
6. Jīvaka Sutta
7. Paṭhama Bala Sutta
8. Dutiya Bala Sutta
9. Akkhaṇa Sutta
10. Anuruddhamahāvitakka Sutta

1. PAṬHAMA UGGA SUTTA

First Discourse Concerning Ugga

21. Once the Bhagavā was staying at the big turreted monastery in the Mahāvana wood near Vesālī. On that occasion the Bhagavā said to the bhikkhus: “Bhikkhus, know that householder Ugga of Vesālī is possessed of eight marvellous and unprecedented qualities”. After uttering these words, the Bhagavā rose from his seat and went inside the monastery.

A certain bhikkhu, then when it was morning, re-robed himself, took his alms-bowl, approached the house of the householder Ugga of Vesālī, and sat at a prepared seat. Thereupon, the householder Ugga of Vesālī made his obeisance to the bhikkhu and sat on one side. That bhikkhu then asked the householder Ugga of Vesālī, who was sitting on one side: “Householder, the Bhagavā has said that you are possessed of eight marvellous and unprecedented qualities. Householder, what are the eight marvellous and unprecedented qualities of which the Bhagavā has said that you are possessed?”

Venerable Sir, I do not know which are the eight marvellous and unprecedented qualities that the Bhagavā has credited me with possessing. In actual fact, Venerable Sir, I have eight marvellous and unprecedented qualities. May the Venerable One listen to them and bear in mind well. I shall respectfully mention them. (Said Ugga.)

“Very well, householder” assented that bhikkhu to the householder Ugga of Vesālī. The householder Ugga of Vesālī then respectfully said: Once I saw the Bhagavā for the first time from a distance. Venerable Sir, as soon as I saw the Bhagavā, my mind was taken up with

reverence for the Bhagavā. Venerable Sir, this is the first marvellous and unprecedented quality that I have.

Venerable Sir, having a reverential mind for the Bhagavā, I approached him. The Bhagavā then discoursed on the dhamma to me in regular succession. How so? He discoursed on charity, on morality, on the deva realms; then on the fault, depravity and impurity of sense pleasures, and on the advantages of liberation from them. When the Bhagavā came to know the adaptability, pliability, freedom from hindrances, exaltation and confidence of mind, the Bhagavā discoursed on the truths of suffering, the cause of suffering, the cessation of suffering and the truth of the path leading to the cessation of suffering, a dhamma that the Buddhas themselves had discovered. Just as a clean white piece of cloth can receive the dye well, there arose for me then and there, in the wake of realizing the dhamma-eye of sotāpattihood that is free from the stain of defilements, that "Whatever has the nature of arising, has the nature of cessation". Venerable Sir, having seen the dhamma, having attained the dhamma, having gained insight into the dhamma, having plunged into the dhamma, having overcome doubt and vacillation and having gained courage of conviction, not having faith in any other doctrine except the Buddha, I then and there took refuge in the Buddha, the Dhamma and the Saṃgha. I have also embraced the five moral precepts including the observance of chastity. Venerable Sir, this is the second marvellous and unprecedented quality that I have.

Venerable Sir, I have four wives (young and fresh). Venerable Sir, I approached these wives and said to them: "Sisters, I have embraced the five moral precepts. Whichever of you so desires, may enjoy the wealth of this place, may do deeds of merit, or may go back to the house of your relatives, or is there any man to whom I should give you away?"

On my saying so, Venerable Sir, my eldest wife said, 'Give me to such and such a man'. I then, Venerable Sir, sent for that man and holding my wife with my left hand and a water jug in my right, gave her (in marriage) to that man. Venerable Sir, when I thus renounced my young and fresh wife, I was not aware of any agitation of mind. Venerable Sir, this is the third marvellous and unprecedented quality that I have.

Venerable Sir, I shared whatever wealth and possessions I had at home, with good and virtuous persons. Venerable Sir, this is the fourth marvellous and unprecedented quality that I have.

Venerable Sir, whenever I attend on a bhikkhu, I do so with respect and not without respect. Venerable Sir, this is the fifth marvellous and unprecedented quality that I have.

Venerable Sir, when that revered one preaches to me, I listen respectfully, not disrespectfully. When that revered one does not preach to me, I do so to that revered one. Venerable Sir, this is the sixth marvellous and unprecedented quality that I have.

Venerable Sir, when the devas approach me and say, "Householder, the Bhagavā discourses on the dhamma well", I say (in reply to them), whether you devas say so or not, the Bhagavā in fact discourses on the dhamma well. Yet, this conversation (with devas) is nothing marvellous. Venerable Sir, I do not know of any elation on my part on the ground that "The devas approach me and I converse with the devas". Venerable Sir, this is the seventh marvellous and unprecedented quality that I have.

Venerable Sir, of the five lower fetters of the mind taught by the Bhagavā, I see none that I have not given up. Venerable Sir, this is the eighth marvellous and unprecedented quality that I have.

Venerable Sir, there are the eight marvellous and unprecedented qualities. I do not know which are the eight marvellous and unprecedented qualities that the Bhagavā has credited me with possessing. (Respectfully said the householder Uggā.)

The bhikkhu in question then, after collecting his alms-food at the house of the householder Uggā of Vesālī, rose from his seat and departed. After partaking of his alms-food and leaving the place where he had collected his alms-food, approached the Bhagavā, made his obeisance, and sitting at a suitable place, related to the Bhagavā, his conversation with the householder Uggā of Vesālī.

Bhikkhu, well said, well said. One who desires to speak well, should speak as the householder Uggā of Vesālī has done. Bhikkhu, I do say that the householder Uggā of Vesālī is possessed of these eight marvellous and unprecedented qualities. Bhikkhu, know that the householder Uggā of Vesālī is possessed of these eight marvellous and unprecedented qualities. (Said the Bhagavā.)

End of Paṭhama Uggā Sutta,
the first in this Vagga.

2. DUTIYA UGGA SUTTA

Second Discourse Concerning Uggā

22. Once the Bhagavā was staying at Hatthi village in Vajjī country. On that occasion, the Bhagavā said to the bhikkhus: “Bhikkhus, know that the householder Uggā of Hatthi village is possessed of eight marvellous and unprecedented qualities”. After saying these words, the Bhagavā rose from his seat and went into the monastery.

A certain bhikkhu then, when it was morning, re-robed himself, took his alms-bowl and great robe, approached the house of householder Ugga of Hatthi village and sat at a prepared place. The householder Ugga of Hatthi village made his obeisance to the bhikkhu and sat at a suitable place. That bhikkhu then said to Ugga, the householder of Hatthi village, sitting in a suitable place: "Householder, the Bhagavā has said that you are possessed of eight marvellous and unprecedented qualities. What are the eight marvellous and unprecedented qualities which the Bhagavā has credited you with possessing?"

Venerable Sir, I do not know the eight marvellous and unprecedented qualities that the Bhagavā has credited me with possessing. In actual fact, Venerable Sir, I have eight kinds of marvellous and unprecedented qualities. May the Revered One listen to them and bear in mind well. I shall respectfully mention them (Said Ugga).

"Very well, householder" assented the bhikkhu to the householder Ugga of Hatthi village. The householder Ugga of Hatthi village then said respectfully: "Venerable Sir, while I was going about enjoying-myself in the Naga wood, I saw the Bhagavā for the first time from a distance. Venerable Sir, as soon as I saw the Bhagavā, my mind was taken up with reverence for the Bhagavā. My drunkenness disappeared. Venerable sir, this is the first marvellous and unprecedented quality which I have.

Venerable Sir, having a reverential mind for the Bhagavā, I approached him. The Bhagavā then discoursed on the dhamma to me in regular succession. How so? He discoursed on charity, on morality, on the Deva realms, then on the fault, the depravity and impurity of sense pleasures and on the advantages of liberation from them. When the Bhagavā came to know the adaptability,

pliability, freedom from the hindrances, exaltation and confidence of the mind, the Bhagavā discoursed on the truths of suffering, the cause of suffering, the cessation of suffering and the truth of the path leading to the cessation of suffering, a dhamma that the Buddhas themselves had discovered. Just as a clean white piece of cloth can receive the dye well, there arose for me then and there in the wake of realizing the dhamma eye of sotapatti-hood that is free from the stain of defilements that “Whatever has the nature of arising, has the nature of cessation”. Venerable Sir, having seen the dhamma, having attained the dhamma, having gained insight into the dhamma, having plunged into the dhamma, having overcome doubt and vacillation and having courage of conviction, not having faith in any other doctrine except the Buddha’s, I then and there took refuge in the Buddha, the Dhamma and the Saṃgha. I have also embraced the five moral precepts including the observance of chastity. Venerable Sir, this is the second marvellous and unprecedented quality which I have.

Venerable Sir, I had four wives, young and fresh. I approached these wives and said to them: “Sisters, I have embraced the five moral precepts including the observance of chastity. Whichever of you so desire, may enjoy the wealth of this place, may do deeds of merit, or may go back to the house of your relatives, or is there any man to whom I should give you?” On my saying so, Venerable Sir, my eldest wife said, ‘Give me to such and such a man’. I then, Venerable Sir, sent for that man and, holding my wife with my left hand and a water jug in my right, gave her (in marriage) to that man. Venerable Sir, when I thus renounced my young and fresh wife, I was not aware of any agitation of my mind. Venerable Sir, this is the third marvellous and unprecedented quality which I have.

Venerable Sir, I shared whatever wealth and possession I had at home, with good and virtuous persons. Venerable Sir, this is the fourth marvellous and unprecedented quality which I have.

Venerable Sir, whenever I attend on a bhikkhu, I do so with respect and not without respect. When that revered one preaches to me, I listen respectfully, not disrespectfully. In case that revered one does not preach to me, I preach to that revered one. Venerable Sir, this is the fifth marvellous and unprecedented quality which I have.

Venerable Sir, when I invite bhikkhus (for alms-meal), the devas approach me and say: "Householder, this bhikkhu is freed both ways (physically and mentally); this bhikkhu is freed through wisdom; this bhikkhu has realized Nibbāna mentally; this bhikkhu has attained to higher magga-fruit; this bhikkhu is freed through conviction; this bhikkhu has attained to higher magga with wisdom; this bhikkhu has attained to higher magga with conviction; this bhikkhu has morality and is virtuous; this bhikkhu has no morality and is evil." Such communications (with the devas) is nothing marvellous. Venerable Sir, when I offer alms-food to the Saṃgha, I do not know of my mind (differentiating) thus, 'I shall offer a little to this person (bhikkhu); I shall offer much to that person (bhikkhu).' As a matter of fact, Venerable Sir, I make offerings with an impartial mind. Venerable Sir, this is my sixth marvellous and unprecedented quality which I have.

Venerable Sir, the devas approach me and say: "Householder, the Bhagavā discourses on the dhamma well". I say this in reply to them "Whether you devas say so or not, the Bhagavā in fact discourses on the dhamma well". Yet, this conversation with the devas is nothing marvellous. Venerable Sir, I do not know of any

elation (on my part) on the ground that "That devas approach me and I converse with the devas". Venerable Sir, this is the seventh marvellous and unprecedented quality which I have.

Venerable Sir, of the five lower fetters that the Bhagavā has discoursed on, I see no fetter that I have not yet eradicated. Venerable Sir, this is the eighth marvellous and unprecedented quality which I have. Venerable Sir, these are the eight marvellous and unprecedented qualities (which I have). I do not (however) know which are the eight marvellous and unprecedented qualities with which the Bhagavā has credited me with possessing. (Respectfully said Ugga the householder of Hatthi village.)

The bhikkhu in question then, after collecting his alms-food at the house of householder Ugga of Hatthi village, rose from his seat and departed. After partaking of his alms-food and leaving the place where he had collected his alms-food, that bhikkhu approached the Bhagavā, made his obeisance, and sitting at a suitable place, related to the Bhagavā his conversation with householder Ugga of Hatthi village.

Bhikkhu, well said, well said. One who desires to answer well should speak as the householder Ugga of Hatthi village has done. Bhikkhu, I do say that the householder Ugga of Hatthi village is possessed of these eight marvellous and unprecedented qualities. Do know that the householder Ugga of Hatthi village is possessed of these eight marvellous and unprecedented qualities. (Said the Bhagavā.)

End of Dutiya Ugga Sutta,
the second in this Vagga.

3. PATHAMA HATTHAKA SUTTA

First Discourse Concerning Hatthaka

23. Once the Bhagavā was staying at the Aggāḷava Cetiya near Aḷavī. On that occasion the Bhagavā said to the bhikkhus: Bhikkhus, know that Hatthaka Āḷavaka is possessed of seven marvellous and unprecedented qualities. What are the seven? Bhikkhus, Hatthaka Āḷavaka has conviction, morality, shame to do evil, fear to do evil, much learning, is given to generosity, has wisdom. Bhikkhus, know that Hatthaka Āḷavaka is possessed of these seven marvellous and unprecedented qualities. After saying these words, the Bhagavā rose from his seat and went into the monastery.

A certain bhikkhu then, when it was morning, re-robed himself, took his alms-bowl and great robe, approached Hatthaka Āḷavaka and sat at prepared seat. Hatthaka Āḷavaka made his obeisance to the bhikkhu and sat at a suitable place. That bhikkhu then said to Hatthaka Āḷavaka: Friend, the Bhagavā declared you to be possessed of seven marvellous and unprecedented qualities. What are the seven? (They are)- Hatthaka Āḷavaka has conviction, morality, shame to do evil, fear to do evil, much learning, is given to generosity and wisdom. Friend, the Bhagavā has said that you are possessed of these seven marvellous and unprecedented qualities.

Venerable Sir, How was it? Was there no white clad person at the place where the Bhagavā said so? Friend, there was no white clad person at the place where the Bhagavā said so. (Said the bhikkhu.)

Venerable Sir, it would be well if there was no white clad person at the place where the Bhagavā said so. (Said Hatthaka.)

The bhikkhu then collected his alms-food at the

house of Hatthaka Āḷavaka, rose from his seat and departed. He then partook of his alms-meal and departed from the place of alms gathering, approached the Bhagavā, made his obeisance to the Bhagavā, sat at a suitable place and said respectfully: Venerable Sir, this morning, after rerothing myself and taking my alms-bowl and great robe, I approached the house of Hatthaka Āḷavaka and sat at a prepared seat. Venerable Sir, Hatthaka Āḷavaka approached me, made his obeisance and sat at a suitable place. Venerable Sir, I then said to Hatthaka Āḷavaka who was seated at a suitable place, "Friend, the Bhagavā has said that you are possessed of seven marvellous and unprecedented qualities. What are the seven? The Bhagavā said: "Hatthaka Āḷavaka is possessed of conviction, moral¹, shame to do evil, fear to do evil, much learning, is given to generosity, and wisdom. Friend, you are possessed of these seven marvellous and unprecedented qualities". When I said so, Hatthaka Āḷavaka asked me, "Venerable Sir, was there any white clad person present where the Bhagavā said so?" Friend, there was no white clad person present at the place where the Bhagavā said so. (I replied). Venerable Sir, it were well if there was no white clad person present at the place where the Bhagavā said so. (The bhikkhu respectfully related to the Bhagavā).

Bhikkhu, well said, well said. That son of good family is easily contented and has no desire to let others know of his manifest meritorious dhammas. For that reason, bhikkhu, you should know that Hatthaka Āḷavaka is possessed of this eighth marvellous and unprecedented quality, namely contentment. (Said the Bhagavā.)

End of Paṭhama Hatthaka Sutta,
the third in this Vagga.

4. DUTIYA HATTHAKA SUTTA

Second Discourse Concerning Hatthaka

24. Once the Bhagavā was staying at the Aggalava Cetiya near Āḷavī. At that time Hatthaka Āḷavaka accompanied by five hundred devotees approached the Bhagavā, made his obeisance and sat at a suitable place. The Bhagavā said to Hatthaka Āḷavaka: “Hatthaka, your attendants are too many. How do you maintain so many attendants?”

Venerable Sir, I maintain so many attendants with four kinds of social assistance (*saṅgahavatthu*) taught by the Bhagavā. Venerable Sir, who should be maintained with charity, him I maintain with charity. Who should be maintained with pleasing speech, him I maintain with pleasing speech. Who should be maintained with good counsel, him I maintain with good counsel. Who should be maintained by treatment as an equal, him I maintain with treatment as an equal. Venerable Sir, there is wealth in my house. Just as the word of the poor is not thought worth listening to, the word of the non-giver is not thought worth listening to. (My word is thought worth listening to). (Respectfully said Hatthaka Āḷavaka.)

Hatthaka, well said, well said. Your four ways are suitable ways of maintaining a multitude of attendants. Hatthaka, in the past, those who maintained a multitude of attendants did so with these four *saṅgahavattus* and those who will maintain in future such a multitude of attendants will do so with these four *saṅgahavattus*. Hatthaka, at the present time too, all who maintain such a multitude of attendants, do so with these four *saṅgahavattus*. (Said the Bhagavā.)

Just then Hatthaka Āḷavaka who had been made by the Bhagavā to realize his advantage, to observe the dhamma, and inspired and stimulated to practise the dhamma, rose from his seat, made his obeisance to the Bhagavā, and departed.

Soon after Hatthaka Āḷavaka had left, the Bhagavā said to the bhikkhus: “Bhikkhus, know that Hatthaka Āḷavaka is possessed of the eight marvellous and unprecedented qualities. What are the eight? Bhikkhus, Hatthaka Āḷavaka has conviction, morality, shame to do evil, fear to do evil, much learning, given to generosity, wisdom and contentment. Bhikkhus, Hatthaka Āḷavaka is possessed of these eight marvellous and unprecedented qualities. (Said the Bhagavā.)

End of Dutiya Hatthaka Sutta,
the fourth in this Vagga.

5. MAHĀNĀMA SUTTA

Discourse Concerning Mahānāma

25. Once the Bhagavā was staying at the Nigrodha monastery near Kapilavatthu of Sakyan Country. On that occasion Mahānāma, Sakyan ruler, approached the Bhagavā, made his obeisance, and seated at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, in what manner does one become a lay-devotee?”

Mahānāma, one takes refuge in the Buddha, takes refuge in the Dhamma, and takes refuge in the Saṃgha. Mahānāma, in that manner does one become a lay-devotee. (Said the Bhagavā.)

Venerable Sir, in what manner is a lay-devotee, one who is possessed of morality? (Respectfully asked Mahānāma.)

Mahānāma, the lay-devotee abstains from killing, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, and abstains from taking intoxicants which are the cause of heedlessness. In this manner is the lay-devotee one who is possessed of morality. (Said the Bhagavā.)

Venerable Sir, in what manner does the lay-devotee strive after his own advantage but does not strive after another's advantage? (Respectfully asked Mahānāma.)

Mahānāma, the lay-devotee is himself possessed of conviction but does not cause another to have conviction; is himself possessed of morality but does not cause another to have morality; is himself possessed of generosity but does not cause another to do the same; himself listens to the dhamma of the virtuous but does not cause another to do the same; himself keeps and notes the dhamma that he has listened to, but does not cause another to do the same; himself reflects on the meaningfulness or otherwise of the dhamma he has listened to, but does not cause another to do the same; himself knows the text and the meaning (of the dhamma he has listened to) and practises the dhamma in conformity with its supramundane aspect, but does not cause another to do the same. Mahānāma, in this manner does the lay-devotee seek his own advantage but does not seek the advantage of another. (Said the Bhagavā.)

Venerable Sir, in what manner does the lay-devotee strive after his own advantage as well as the advantage of another? (Respectfully asked Mahānāma.)

Mahānāma, the lay-devotee is himself possessed of conviction, and causes another to have conviction; is himself possessed of morality and causes another to have morality; is himself possessed of generosity and causes another to have generosity; himself longs to see the bhikkhus and causes another to do the same; himself

listens to the dhamma of the virtuous and causes another to do the same; himself keeps and notes the dhamma that he has listened to and causes another to do the same; himself reflects on the meaningfulness or otherwise of the dhamma he has listened to and causes another to do the same; himself knows the text and meaning of the dhamma he has listened to and practises the dhamma in conformity with its supramundane aspect and causes another to know and practise the same.

Mahānāma, in this manner does the lay-devotee strive after his own advantage as well as the advantage of another. (Said the Bhagavā.)

End of Mahānāma Sutta,
the fifth in this Vagga.

6. JĪVAKA SUTTA

Discourse to Jīvaka

26. Once the Bhagavā was staying at the mango grove of Jīvaka, near Rājagaha. On that occasion, Jīvaka, adopted son of Prince Abhaya, approached the Bhagavā, made his obeisance, and seated at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, in what manner is one designated as as upāsaka(lay devotee)?” Jīvaka, one who takes refuge in the Buddha, takes refuge in the Dhamma and takes refuge in the Saṃgha, in this manner may one be designated as an upāsaka. (Said the Bhagavā.)

Venerable Sir, in what manner may an upāsaka be designated as one who has morality? (Respectfully asked Jīvaka.)

Jīvaka, an upāsaka abstains from killing ...p... and abstains from indulging in intoxicants. In this manner

may the upāsaka be designated as one who has morality (Said the Bhagavā.)

Venerable Sir, in what manner does an upāsaka strive after his own advantage (by practise) but does not strive after another's advantage? (Respectfully asked Jīvaka.)

Jīvaka, the upāsaka himself is possessed of conviction, but does not cause another to become possessed of conviction ...p... the upāsaka himself knows the text and meaning (of the dhamma he has listened to) and practises the dhamma in its supramundane aspect, but does not cause another to do the same. Jīvaka, in this manner does the upāsaka strive after his own advantage, but does not strive after the advantage of another. (Said the Bhagavā.)

Venerable Sir, in what manner does the upāsaka strive after his own advantage and strive after another's advantage? (Respectfully asked Jīvaka.)

Jīvaka, the upāsaka himself is possessed of conviction and causes another to have conviction. The upāsaka himself is possessed of morality, and causes another to have morality. The upāsaka himself is possessed of charity and causes another to have charity. The upāsaka himself desires to see the bhikkhus and causes another to do the same. The upāsaka himself desires to listen to the dhamma of the virtuous and causes another to do the same. The upāsaka himself keeps and notes the dhamma that he has listened to and causes another to do the same. The upāsaka himself reflects on the meaningfulness or otherwise of the dhamma he has listened to and causes another to do the same. The upāsaka himself knows the text and the meaning (of the dhamma he has listened to) and practises the dhamma in its surramundane aspect and causes another to do the same. Jīvaka, in this manner does the upāsaka strive after his own advantage and strives after another's advantage. (Said the Bhagavā.)

End of Jīvaka Sutta,
the sixth in this Vagga.

7. PAṬHAMA BALĀ SUTTA**First Discourse on Power**

27. Bhikkhus, these are the eight kinds of power. What are the eight? Bhikkhus, children have the power of crying. Womenfolk have the power of anger. Thieves have the power of weapons. Rulers have the power of ruling. The foolish have the power of reviling. The wise have the power of discerning advantage or lack of advantage. Those who have much learning have the power of reflection. Samaṇas and brāhmaṇas have the power of patience. Bhikkhus, these are the eight kinds of power. (Said the Bhagavā.)

End of Paṭhama Bala Sutta,
the seventh in this Vagga.

8. DUTIYA BALĀ SUTTA**Second Discourse on Power**

28. The Bhagavā then asked Venerable Sāriputta who had approached the Bhagavā, made his obeisance and was seated at a suitable place: "Sāriputta, how many kinds of power has a bhikkhu who is freed from āsavas? And (when) does the bhikkhu who is possessed of these powers acknowledge to me that the āsavas are exhausted in him, in other words, that he has attained to Arahatta-Fruition?"

Venerable Sir, these are the eight powers of the bhikkhu in whom the āsavas are exhausted and who acknowledges the same. What are the eight? Venerable Sir, the bhikkhu in this Teaching in whom the āsavas are

exhausted, views truly with vipassanā-magga insight, that all conditioned dhammas (in three worlds), is impermanent. Venerable Sir, the fact that the bhikkhu in whom the āsavas are exhausted and who views truly with vipassana-magga insight, that all conditioned dhammas as impermanent, is a power of the bhikkhu in whom the āsavas are exhausted. In reliance on this power, the bhikkhu in whom the āsavas are exhausted, acknowledges his attainment of Arahatta- Fruition, reflecting “In me the āsavas are exhausted”. (1)

Again, Venerable Sir, the bhikkhu in whom the āsavas are exhausted views truly with vipassana-magga insight the five sense pleasures as a pit of live coals. Venerable Sir, the fact that the bhikkhu in whom the āsavas are exhausted views truly with vipassana-magga insight the five sense pleasures as a pit of live coals, is a power of the bhikkhu in whom the āsavas are exhausted. In reliance on this power, the bhikkhu in whom the āsavas are exhausted, acknowledges his attainment of Arahatta Fruition, reflecting “In me the āsavas are exhausted”. (2)

Again, Venerable Sir, the mind of the bhikkhu in whom the āsavas are exhausted is bent towards Nibbāna where all conditioned phenomena are no more, is inclined towards Nibbāna, leans towards Nibbāna and is established in Nibbāna. (That bhikkhu) delights in being a bhikkhu. He is entirely free from the causes of the āsavas. Venerable Sir, the fact that the mind of the bhikkhu in whom the āsavas are exhausted is bent towards Nibbāna, where all conditioned dhammas are no more, is inclined towards Nibbāna, leans towards Nibbāna and is established in Nibbāna, and that bhikkhu delights in being a bhikkhu, and that he is entirely free from the causes of the āsavas, is a power of that bhikkhu. In reliance on this power and reflecting “In me the āsavas

are exhausted”, that bhikkhu acknowledges his attainment of Arahatta Fruition. (3).

Again, Venerable Sir, the bhikkhu in whom the āsavas are exhausted develops the four kinds of steadfast mindfulness and develops them well. Venerable Sir, the fact that the bhikkhu in whom the āsavas are exhausted, develops the four kinds of steadfast mindfulness and develops them well, is a power of the bhikkhu in whom the āsavas are exhausted. In reliance on this power and reflecting “In me the āsavas are exhausted”, that bhikkhu acknowledges his attainment of Arahatta-Fruition. (4).

Again, Venerable Sir, the bhikkhu in whom the āsavas are exhausted develops the four bases of psychic power and develops them well ...p... the five faculties and develops them well ...p... develops the seven factors of enlightenment and develops them well ...p... develops Ariya Path of eight constituents and develops them well. Venerable Sir, the fact that the bhikkhu in whom the āsavas are exhausted develops the Ariya Path of eight constituents and develops them well is a power of the bhikkhu in whom the āsavas are exhausted. In reliance on this power and reflecting “In me the āsavas are exhausted”, the bhikkhu in whom the āsavas are exhausted acknowledges his attainment of Arahatta Fruition. (5-8).

Venerable Sir, these are the eight powers of the bhikkhu in whom the āsavas are exhausted. The bhikkhu who is possessed of these eight kinds of power and in whom the āsavas are exhausted, acknowledges his attainment of Arahatta-Fruition, reflecting “In me the āsavas are exhausted”. (Respectfully said Venerable Sariputta.)

End of Dutiya Bala Sutta.
the eighth in this Vagga.

9. AKKHAṄA SUTTA**Discourse on Inappropriate Time**

29. “Bhikkhus, everybody in the world has a right to do everything (what he wants to do). Everybody in the world has a right to do everything”, says the unlearned worldling. That worldling knows not, what is appropriate time and what is not. Bhikkhus, the inappropriate time for (practising) the noble discipline is of these eight kinds.

What are the eight? Bhikkhus, the Buddha has appeared in the world, the Buddha who is worthy of special veneration, who truly comprehends all the dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas, who is incomparable in taming those who deserve to be tamed, who is the teacher of devas and men, who is the Enlightened One knowing and teaching the Four Ariya Truths, and who is the Most Exalted. Only the Buddhas teach in detail the four Ariya Truths that are capable of extinguishing the fires of defilements, that conduce to the realization of the four magga-ñāṇa (supramundane path knowledge). A person has been reborn in Niraya. Bhikkhus for that person this is the first inappropriate time for the practise of the noble discipline. (1)

Again, bhikkhus, the Buddha has appeared in the world ...p... the Buddha who is the teacher of devas and men, who knows and teaches the Four Ariya Truths and who is the Most Exalted. Only the Buddhas teach in detail the Four Ariya Truths that are capable of extinguishing the fires of the defilements, and that conduce to the realization of the four magga-ñāṇas. A person has been reborn as an animal ...p... (2)

Again bhikkhus, ...p... a person has been reborn as a peta (hungry, miserable beings). ...p... (3).

Again bhikkhus, ...p... a person has been reborn in the realm of long lived unconscious brahmās ...p... (4)

Again bhikkhus ...p... a person has been reborn in an outlying countryside and among uncivilized people of low intelligence. In such places, there is no possibility of the arising of bhikkhus, bhikkhunīs, male lay devotees, female lay devotees. ...p... (5).

Again bhikkhus, ...p... a person has been reborn in the Majjhima-desa (the Middle Country) and holds wrong views such as “There is no benefit in making offerings, there is no benefit in making big sacrificial offerings, there is no benefit in making small sacrificial offerings; there is no resultant to meritorious and demeritorious deeds; there is neither this world nor the other world, there is neither mother nor father; there is no rebirth of beings after death, and there are no samaṇas and brāhmaṇas who personally knows with psychic insight this world and the other world, and teach, who practises in harmony the Noble Discipline....p... (6).

Again bhikkhus ...p... a person has been reborn in the Majjhima-desa. He is unlearned, foolish, deaf and dumb, unable to distinguish between the meaning of good and bad speech. Bhikkhus, this is the seventh inappropriate time for the practice of the Noble Discipline. (7).

Again bhikkhus, no Buddha has appeared in the world, the Buddha who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight ...p... who is the teacher of devas and men, who knows and teaches the four Ariya Truths that can extinguish the fires of defilements that conduce to the realization of the four magga-ñāṇas (supramundane path knowledge) and that only the Buddhas teach in detail.

That person has been reborn in the Majjhima-desa (Middle country), is learned, is not foolish, is not deaf and dumb and is able to distinguish between the meaning of good speech and bad speech. Bhikkhus, this is the eighth inappropriate time for the practice of the Noble Discipline. (8).

Bhikkhus, the practise of the Noble Discipline is appropriate only on one occasion. When is that appropriate time? Bhikkhus, the Buddha has appeared in the world, the Buddha who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, who is possessed of supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas, who is incomparable in taming those who deserve to be tamed, who is the teacher of all men and devas, who is the Enlightened One knowing and teaching the Four Ariya Truths and who is the Most Exalted. Only the Buddhas teach in detail the four Ariya Truths, that are capable of extinguishing the fires of defilements and that conduce to the realization of the four magga-ñāṇas (supramundane path knowledge). That person has been reborn in the Majjhima-desa, is learned, is not foolish, is not deaf and dumb and is capable of distinguishing between the meaning of good speech and bad speech. Bhikkhus, this is the only occasion on which it is appropriate to practise the Noble Discipline. (Said the Bhagavā.) (1)

Certain persons, though born as humans, do not have the opportunity of (knowing) the dhamma of the virtuous that is transmitted in detail.

Good opportunity passes such persons by.

What is a menace to the Ariya Path and what affords no good opportunity, is taught.

The Buddhas appear rarely in the world.

The appearance of Buddhas is a rare event in the world and it is hard to meet them face to face. It is difficult to be born as a human being and to hear the dhamma of the virtuous.

During the appearance of Buddhas (in the world), one who desires his own advantage, should strive to know the dhamma of the virtuous. Let not the good opportunity pass. Those who let pass the good opportunity of appearance of a Buddha (in the world), descends into Niraya and will be afflicted with sorrow.

If one who, during the appearance of a Buddha in the world, misses the Ariya Path, that is a natural law of the dhamma of the virtuous, will, like a trader who has missed his (business) advantage, be distressed day and night for long.

One who misses the dhamma of the virtuous and who is shut in by ignorance, will for long have to go through Saṃsāra, round of rebirth and death.

Some are there who, born as human beings have in the past followed the Buddha's teaching taught in detail, as dhamma of the virtuous, follow that teaching, and are presently following it.

Some are there who practise the matchless Noble Practice taught only by the Buddhas. All such people realize with penetration the time of a Buddha's appearance in the world.

The Buddha, kin to the Sun and possessed

of the five sights taught restraint of the sense faculties.

Guarded always by such restraint, and possessed of mindfulness, one should live unmoistened by the defilements.

Some in the world attain to Arahatta-Fruition where the āsavas are extinguished. Such persons by cutting off all latent defilements, which lead to Saṃsāra, the domain of Māra, have reached the other shore of Nibbāna.

End of Akhaṇa Sutta,
the ninth in this Vagga.

10. ANURUDDHAMAHĀVITAKKA SUTTA

Discourse to Anuruddha

30. Once the Bhagavā was staying at the animal sanctuary of Bhesakala wood near Susumāragira in Bhagga country. At that time Venerable Anuruddha was dwelling in the bamboo grove in Cetī country, to the east of where the Bhagavā was staying. On that occasion it thus occurred to Venerable Anuruddha, who had repaired to a quiet place and was living in solitude: "This supramundane dhamma is possessed only by a person whose wants are few, not by a person whose wants are many. It is possessed only by a person who is content, not by a person who remains discontented. It is possessed only by a person who lives in quiet solitude, not by a person who delights in company. It is possessed only by a person who puts forth keen effort, not by a person who is indolent. It is possessed only by a person with steadfast

mindfulness, not by a person who is devoid of mindfulness. It is possessed only by a person with concentrated mind, not by a person with unconcentrated mind. It is possessed only by a person who is wise, not by a person who is unwise”.

The Bhagavā then, knowing with his mind what was happening in Venerable Anuruddha’s mind (instantly) vanished from the animal sanctuary of Bhesakaḷa wood near Susumaragira in Bhagga country, just as instantaneously as a man of strength, stretching out his bent arm or bending his stretched arm, and appeared before Venerable Anuruddha in the bamboo grove, to the east of where the Bhagavā was staying. The Bhagavā then sat at a prepared seat. Venerable Anuruddha made his ob-
-sance to the Bhagavā and sat at a suitable place. The Bhagavā then said to Venerable Anuruddha who was seated at a suitable place: Well done, Anuruddha, well done. The thought of superior men has well occurred to you thus: “This supramundane dhamma is possessed only by a person whose wants are few, not by a person whose wants are many. It is possessed only by a person who is content, not by a person who remains discontented. It is possessed only by a person who lives in quiet solitude, not by a person who delights in company. It is possessed only by a person who puts forth keen effort, not by a person who is indolent. It is possessed only by a person with steadfast mindfulness, not by a person who is devoid of mindfulness. It is possessed only by a person with concentration, not by a person with an unconcentrated mind. It is possessed only by a person who is wise, not by a person who is unwise”.

Anuruddha, this being so, let this eighth thought of superior men occur to you thus: “A person who delights in Nibbāna, free from the papañca dhammas that have a tendency to expand Saṃsāra, is possessed of supramundane

dhamma. These papañca dhammas are possessed by a person who finds joy in them. Anuruddha, any time that the eight thoughts of superior men occur to you, Anuruddha, that time you will, for as long as you want, be free from the defilements, free from demeritorious factors, attain to and abide in the first jhāna (mental absorption), that is accompanied by initial application of the mind (vitakka), sustained application of the mind (vicāra) characterised by delightful satisfaction (pīti) and bliss (sukha), born of detachment from the hindrances.

Anuruddha, any time that the eight thoughts of superior men occur to you, Anuruddha, that time you will, for as long as you want, attain to and abide in the second jhāna, that causes purity of the mind, devoid of initial application of the mind and sustained application of the mind, that promotes development of concentration of the mind (samādhi), with delightful satisfaction and bliss brought about by concentration.

Anuruddha, any time that the eight thoughts of superior men occur to you, Anuruddha, that time you will, for as long as you want, be possessed of mindfulness and clear comprehension, through detachment from delightful satisfaction, abide with equanimity, experience bliss. Because of that person's attainment of the third jhāna, the Ariyas say of him that "He is one who abides in equanimity, mindfulness and bliss". That person attains to and abides in the third jhāna.

Anuruddha, any time that the eight thoughts of superior men occur to you, Anuruddha, that time you will, for as long as you want, attain to and abide in the fourth jhāna, that is free from pain and pleasure that is characterized by absolute purity of mindfulness, brought about by equanimity, without no pleasure and pain.

Anuruddha, any time that the eight thoughts of superior men occur to you, you will attain at will,

without irksomeness and without toilsomeness, these four jhānas that are characterised by easeful living in the present life and that arise in the transcendent mind. Anuruddha, at that time, “just as a clothes chest full of many coloured garments, seem pleasing to some householder or some householder’s son, so also, to you who are contented, your dust-heap robe, which would bring joy, well being, and lead to realization of Nibbāna, would seem pleasing to you”.

Anuruddha, any time that the eight thoughts of superior men occur to you, you will attain at will, without irksomeness and without toilsomeness, these four jhānas that are characterized by easeful living in the present life and that arise in the transcendent mind. Anuruddha, at that time, “just as sale rice, cleaned of black grains, served with assorted curries and condiments, seem pleasing to some householder or his son, so also to you who are contented, your alms-food collected on alms round, which would bring joy, well-being and lead to realization of Nibbāna, would seem pleasing to you”.

Anuruddha, any time that the eight thoughts of superior men occur to you, you will attain at will, without irksomeness and without toilsomeness, these four jhānas that are characterized by easeful living in the present life and that arise in the transcendent mind. Anuruddha, at that time, “just as a gabled house, all plastered over with doors barred and shutters closed, draught free, seems pleasing to a householder or his son, so also, to you who are contented, your monastic abode at the foot of a tree, which would bring joy, well being and lead to realization of Nibbāna, would seem pleasing to you”.

Anuruddha, any time that the eight thoughts of superior men occur to you, you will attain at will,

without irksomeness and without toilsomeness, these four jhānas that are characterized by easeful living in the present life and that arise in the transcendent mind. Anuruddha, at that time, “just as a divan, long-fleeced carpet, woollen carpets with quaint designs, white woollen coverlet, woollen coverlet with floral design, rug made of antelope hide, red canopies and couches with red bolsters at either end, seem pleasing to a householder or his son, so also, to you who is contented your bed and seat strewn with grass, which would bring joy, well being and lead to the realization of Nibbāna, would seem pleasing to you”.

Anuruddha, any time that the eight thoughts of superior men occur to you, you will attain, at will, without irksomeness and without toilsomeness, these four jhānas that are characterised by easeful living in the present life and that arise in the transcendent mind. Anuruddha, at that time, just as butter, ghee, oil, honey, raw sugar seem pleasing to some householder or his son, so also, to you who are contented, your medicine concocted with cow’s urine, which would bring joy, well being and lead to the realization of Nibbāna would seem pleasing to you. Anuruddha, for that reason, in the future also, dwell here in the eastern bamboo grove in Ceti country, during the rains retreat.

“Very well, Venerable Sir”, respectfully said Venerable Anuruddha in reply to the Bhagavā. The Bhagavā then, after thus admonishing Venerable Anuruddha, vanished from the eastern bamboo grove of Ceti country, just as instantaneously as a man of strength stretches out his bent arm or bending his outstretched arm appeared at the animal sanctuary of Bhesakaḷa wood, near Susumāragira, in Bhagga country. He then sat at a prepared seat and addressed the bhikkhus thus: Bhikkhus, I am going to discourse to you on the eight thoughts of superior men.

Listen ...p... Bhikkhus, the thoughts of superior men are of eight kinds. Bhikkhus, which are these eight kinds of thoughts of superior men? Bhikkhus, this supramundane dhamma is possessed only by a person whose wants are few, not by a person whose wants are many. It is possessed only by a person who is content, not by a person who remains discontented. It is possessed only by a person who lives in quiet solitude, not by a person who delights in company. It is possessed only by a person who puts forth keen effort, not by a person who is indolent. It is possessed only by a person with steadfast mindfulness, not by a person who is devoid of mindfulness. It is possessed only by a person with concentrated mind, not by a person with unconcentrated mind. It is possessed only by a person who is wise, not by a person who is unwise. Bhikkhus, a person who delights in Nibbāna, free from the papañca dhammas, is possessed of supramundane dhamma. These papañca dhammas are possessed by a person who finds joy in them.

“Bhikkhus, this supramundane dhamma is possessed only by a person who has few wants, not by a person who has many wants”. With reference to what is this taught thus? Bhikkhus, the bhikkhu in this Teaching, though he is of few wants, does not desire to be known as such. Though he is content, he does not desire to be known as such. Though he lives in quiet solitude, he does not desire to be known as such. Though he puts forth keen effort, he does not desire to be known as such. Though he has marked steadfast mindfulness, he does not desire to be known as such. Though he is of concentrated mind, he does not desire to be known as such. Though he delights in Nibbāna where the papañca dhammas are not, he does not desire to be known as such. Bhikkhus, it is with reference to this that it is taught: “Bhikkhus, this supramundane dhamma is possessed

only by the person who has few wants, not by the person who has many wants". (1).

"Bhikkhus, this supramundane dhamma is possessed only by a person who is content, not by a person who is discontent". With reference to what is this taught thus? Bhikkhus, the bhikkhu in this Teaching is satisfied with whatever he gets by way of robe, alms-food, monastic abode, bed and seat, medicines and medicinal requisites that are the support of the sick and that protects life. Bhikkhus, it is with reference to this that it is taught: "Bhikkhus, this supramundane dhamma is possessed only by a person who is contented, not by a person who is discontent". (2).

"Bhikkhus, this supramundane dhamma is possessed only by a person who lives in quiet solitude, not by a person who delights in company". With reference to what is this taught? Bhikkhus, the bhikkhu in this Teaching is honoured by bhikkhus, bhikkhunīs, male lay devotees, female lay devotees, rulers, the ruler's ministers, heretics, heretics' disciples. When so honoured, he teaches such dhammas as are inspired by and associated with the mind that is inclined and bent towards Nibbāna, where the conditioned dhammas cease, and that delights in bhikkhuhood. Bhikkhus, it is with reference to this that it is taught thus: Bhikkhus, this supramundane dhamma is possessed only by a person who lives in quiet solitude, not by a person who delights in company. (3).

"Bhikkhus, this supramundane dhamma is possessed only by a person who puts forth keen effort, not by a person who is indolent". With reference to what is this taught? Bhikkhus, the bhikkhu in this Teaching abides with keen effort to abandon demeritorious dhammas and to fulfil meritorious dhammas. He has strength and capability, steadfast effort, and has not laid down the obligation in respect of meritorious dhammas. Bhikkhus, it is

with reference to this that it is taught thus: “Bhikkhus, this supramundane dhamma is possessed only by a person who puts forth keen effort, not by a person who is indolent”. (4).

“Bhikkhus, this supramundane dhamma is possessed only by a person with steadfast mindfulness, not by a person who is devoid of mindfulness”. With reference to what is this taught thus? “Bhikkhus, a bhikkhu in this Teaching is possessed of mindfulness, of mature mindfulness, can recall what was done and said long ago, can recall repeatedly”. Bhikkhus it is with reference to this that it is taught thus: “Bhikkhus, this supramundane dhamma is possessed by a person with steadfast mindfulness, not by a person who is devoid of mindfulness”.(5).

“Bhikkhus, this supramundane dhamma is possessed by a person with concentrated mind, not by a person with unconcentrated mind”. With reference to what is this taught thus? Bhikkhus, the bhikkhu in this Teaching, free from sensual pleasures ...p... attains to and abides in the fourth jhāna. Bhikkhus, it is with reference to this that it is taught: “Bhikkhus, this supramundane dhamma is possessed only by a person concentrated mind, not by a person devoid of with unconcentrated mind”.(6).

“Bhikkhus, this supramundane dhamma is possessed only by a person who is wise, not by a person who is unwise”. With reference to what is this taught thus? Bhikkhus, the bhikkhus in this Teaching is wise. He is possessed of the noble wisdom that can see through corporeality and mind, that can comprehend the arising and passing away [of phenomena], that is conducive to realization of Nibbāna where suffering is ended. It is with reference to this that it is taught: “Bhikkhus, this supramundane dhamma is possessed only by a person who is wise, not by a person who is unwise”.(7).

“Bhikkhus, this supramundane dhamma is possessed only by a person who delights in Nibbāna which is free from papañca dhammas. These papañca dhammas are possessed by a person who finds joy in them”. With reference to what is this taught thus? Bhikkhus, the mind of the bhikkhu in this Teaching “rushes into” Nibbāna where papañca dhammas are extinct, is clear, is well established, is freed. Bhikkhus, it is with reference to this that it is taught: “Bhikkhus, this supramundane dhamma is possessed only by a person who is free from the papañca dhammas. These papañca dhammas are possessed by a person who finds joy in them”.(8).

Venerable Anuruddha spent his next rains retreat in the eastern bamboo grove in the Cetī country. He repaired alone to a quiet place and, practising (the noble Practice of Purity) vigorously, and abiding with mind directed towards Nibbāna, soon realized with insight in this present life, the benefit of Arahatta-Fruition, that is sought after by those who have left home for the homeless life, and that is the end of the matchless noble Practice of Purity. Coming to know that “Rebirth is ended, the noble Practice of Purity has been fulfilled. Done is all there is to be done to realize Magga, and there is nothing more to do, for such realization”, Venerable Anuruddha became an Arahāt. Attaining to Arahatta-Fruition, Venerable Anuruddha chanted this verse:

“The Bhagavā, matchless in this world, came to know of my intention and approached me bodily with the psychic power of his mind.

An idea came to my mind in a certain manner. (The Bhagavā) taught an idea that surpassed mine. The Bhagavā who delights in Nibbāna where the papañca dhammas are extinct, taught that Nibbāna is free of the papañca dhammas.

Knowing the Bhagavā's dhamma, I abide with delight in the Teaching. I have attained successively to the threefold (tisso ñāṇa) knowledge. I have practised the Bhagavā's Teaching". (Said Venerable Anuruddha.)

End of Anuruddhamahāvitakka Sutta,
the tenth in this Vagga.

End of Gahapati Vagga, the third.

iv. DĀNA VAGGA

- 1. Paṭhama Dāna Sutta**
- 2. Dutiya Dāna Sutta**
- 3. Dāna vatthu Sutta**
- 4. Khetta Sutta**
- 5. Dānūpapatti Sutta**
- 6. Puññaki-ya Vatthu Sutta**
- 7. Sappurisa Dāna Sutta**
- 8. Sappurisa Sutta**
- 9. Abhisanda Sutta**
- 10. Duccaritavipāka Sutta**

1. PAṬHAMA DĀNA SUTTA

First Discourse on Charity

31. Bhikkhus, these are the eight kinds of charity. What are the eight? A charity given to one who comes to the giver; a charity made from fear; a charity made thinking "He has given (something) to me"; a charity made thinking "He will give me back (something)"; a charity made thinking charity is good; a charity made thinking "I cook, they do not. I who cook should not remain without giving those who do not cook"; a charity made thinking "From this charity of mine, a fair report will spread about me"; a charity made as an adornment and accompaniment of the mind engaged in tranquillity and insight meditation. Bhikkhus, these are the eight kinds of charity. (Said the Bhagavā.)

End of Paṭhama Dāna Sutta,
the first in this Vagga.

2. DUTIYA DĀNA SUTTA

Second Discourse on Charity

32. Conviction (saddhā), shame to do evil (hiri) and an unblemished charity (dāna) are the dhammas that follow the virtuous.

That statement is true.

These dhammas are said to be the path leading to (rebirth in) the deva realm and enable people to attain to (rebirth in) the deva realm.

End of Dutiya Dāna Sutta,
the second in this Vagga.

3. DĀNAVATTHU SUTTA**Discourse on Reasons for Charity**

33. Bhikkhus, these are the eight reasons for charity. What are the eight? Charity is made out of affection, out of hatred, out of bewilderment, out of fear, following the tradition of one's forebears with a wish not to break the tradition, in expectation of rebirth in the deva-realm after death and dissolution of the body, because it clarifies the mind, pleases and gladdens the mind, and is made as an adornment and accompaniment of the mind engaged in tranquillity and insight meditation. Bhikkhus, these are the eight reasons for charity. (Said the Bhagavā.)

End of Dānavatthu Sutta,
the third in this Vagga.

4. KHETTA SUTTA**Discourse on a Field**

34. Bhikkhus, the seed planted in a field that is possessed of these eight qualities will not yield much advantage, will not bring satisfaction, and will not flourish. What are the eight? Bhikkhus, the field is uneven, is stony and gravelly, is salty, without depth of tilth, without water inlet, without water outlet, without water channels, without dykes. Bhikkhus, the seed planted in a field that is possessed of these eight qualities will not yield much advantage, will not bring satisfaction, and will not flourish.

Bhikkhus, similarly to this, charity made to samaṇas and brāhmaṇas who are possessed of these eight qualities, will not yield much advantage, will not yield much

merit, will not have much effulgence, will not be pervasive. What are the eight? Bhikkhus, in this world, samaṇas and brāhmaṇas have wrong views, wrong thinking, wrong speech, wrong conduct, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. Bhikkhus, charity made to samaṇas and brāhmaṇas who are possessed of these eight qualities will not yield much advantage, will not yield much merit, will not have much effulgence and will not be pervasive.

Bhikkhus, the seed planted in a field that is possessed of those eight qualities will yield much advantage, will bring satisfaction, and will flourish.

What are the eight? The field is not uneven, is not stony and gravelly, is not salty, has depth of tilth, with water inlet, with water outlet, with water channels and with dykes. Bhikkhus, the seed planted in a field that is possessed of these qualities will yield much advantage, will bring satisfaction and will flourish.

Similarly to this, bhikkhus, charity made to samaṇas and brāhmaṇas possessed of eight qualities will yield much advantage, will yield much merit, will have much effulgence and will be pervasive. What are the eight? Bhikkhus, in this world, samaṇas and brāhmaṇas have right views, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, samaṇas and brāhmaṇas who are possessed of these eight qualities will yield much advantage, will yield much merit, will have effulgence and will be pervasive. (Said the Bhagavā.)

Just as a good seed planted in a good field, when sustained by good rains, will reach perfection as grain, free from blight, will grow well, ripen well, and reach fruition well, similarly, perfect offering of alms food made to samaṇas and brāhmaṇas with perfect morality,

owing to perfection of that virtuous person's meritorious deed, will attain perfection of meritoriousness.

That is why in this world, the perfect person who desires perfection, should rely on the wise who are perfect. If so relied on, perfection will be attained. For the person who is possessed of the three fold knowledge (*vijjā*) and good conduct (*caraṇa*), perfection of mind, perfection of action (*kamma*) and perfection of result will be attained.

The person who, knowing the world well, and reaching perfection of insight knowledge (*vipassanā ñāṇa*), possesses perfection of mind owing to perfection of *sotāpattiñāṇa*, attains to Arahatta Fruition. Throwing off all impurities and reaching perfection of *Nibbāna*, he is liberated from all sufferings. This liberation from all sufferings is called all-perfection.

End of Khetta Sutta,
the fourth in this Vagga.

5. DĀNŪPAPATTI SUTTA

Discourse on Benefits of Charity

35. These are the eight kinds of rebirth (in the human and deva worlds) as a result of charity.

What are the eight? Bhikkhus, someone in this world makes an offering of food and drink, clothing, vehicle, flowers, perfume and unguents, bed, monastic abode and oil lamp to a *samaṇa* or *brāhmaṇa*. That person makes the offering for the sake of the five sense

pleasures which he longs for. That person has witnessed rich rulers, rich brāhmins and rich householders living in complete satisfaction with delightful enjoyment of the five sense pleasures. It occurs to this person thus: "It would be well, after death, and dissolution of my body, I could be born among (the families of) rich rulers, rich brahmins or rich householders". He holds that thought, concentrates on that thought, develops that thought. That person's mind that is bent on the five lower sense pleasures and that does not develop beyond these five sense pleasures (towards the Noble Path, its fruition and Nibbāna) tends to attach itself to the families of rich rulers, rich brāhmins or rich householders. (That person) after death, and dissolution of his body is reborn (in the families of rich rulers, rich brāhmins and rich householders). I say that such rebirth applies only to one with morality, and not to one without morality. Bhikkhus, for the person with morality, owing to purity of mind, his aspiration is fulfilled.(1).

Bhikkhus, someone in this world makes an offering of food and drink, clothing, vehicle, flowers, perfume and unguents, bed, monastic abode and oil lamp to a samaṇa or brāhmaṇa. That person makes the offering for the sake of the five sense-pleasures for which he longs. He has heard that the Cātumahārājika devas are long lived, beautiful in appearance and have much happiness. The thought occurs to that person thus: "It would be well if, after death, and dissolution of my body, I were reborn among the Catumahārājika devas. He holds that thought, concentrates on that thought, develops that thought. That person's mind that is bent on the five lower sense pleasures and that does not develop beyond these five sense pleasures (towards the Noble Path, its fruition and Nibbāna) tends to attach itself to the Catumahārājika deva-realm, for which he longs. (That person) after death,

and dissolution of his body, is reborn among the Cātumahārājika devas. I say that such rebirth applies only to one with morality, and not to one without morality. Bhikkhus, for the person with morality, owing to purity of the mind, his aspiration is fulfilled.(2).

Bhikkhus, someone in this world makes an offering of food and drink, clothing, vehicle, flowers, perfume and unguents, bed, monastic abode and oil lamp to a samaṇa or brāhmaṇa. That person makes the offering for the sake of the five sense-pleasures for which he longs. He has heard that the Tāvataṃsā devas ...p... Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimmitavasavattī devas are long-lived, beautiful in appearance and have much happiness. The thought occurs to that person: "It would be well if, after death, and dissolution of my body, I were reborn among the Paranimmitavasavattī devas. He assumes that thought, concentrates on that thought, develops that thought. That person's mind that is bent on the lower five sense-pleasures and that does not develop beyond these five sense-pleasures (towards the Noble Path, its fruition and Nibbāna) tends to attach itself to the Paranimmitavasavattī deva-realm for which he longs. (That person,) after death, and dissolution of his body is reborn among the Paranimmitavasavattī devas. I say that such rebirth applies only to one with morality and not to one without morality. Bhikkhus, for the person with morality, owing to purity of the mind, his aspiration is fulfilled.(3-7).

Bhikkhus, someone in this world makes an offering of food and drink, clothing, vehicle, flowers, perfume and unguents, bed, monastic abode and oil lamp to a samaṇa or brāhmaṇa. That person makes the offering for the sake of the five sense-pleasures for which he longs. He has heard that the Brahmās are long-lived, beautiful in appearance, and have much happiness. The thought occurs

to him: "It would be well if, after my death, and dissolution of my body, I were reborn among the Brahmās". He assumes the thought, concentrates on the thought, develops the thought. That person's mind that is bent on the lower five sense-pleasures and that does not develop beyond these five sense-pleasures (towards the Noble Path, its fruition and Nibbāna) tends to attach itself to the Brahma-realm for which he longs. (That person,) after death, and dissolution of his body, is reborn among the Brahmās. I say that such rebirth applies only to one with morality, not to one without morality. I say it applies only to one who has overcome attachment by temporary repression and by complete destruction, and not to one with attachment. Bhikkhus, for the one who has morality, owing to his mind being freed from attachment, his aspiration is fulfilled. Bhikkhus, these are the eight kinds of rebirth in the human and deva worlds as a result of charity. (Said the Bhagavā.)(8).

End of Dānūpapatti Sutta,
the fifth in this Vagga.

6. PUÑÑAKIRIYAVATTHU SUTTA

Discourse on Bases of Meritorious Action

36. Bhikkhus, there are three bases of meritorious action. What are the three? They are: the basis of meritorious action consisting in charity (dāna), the basis of meritorious action consisting in morality (sīla), and the basis of meritorious action consisting in development of mind (bhāvanā). Bhikkhus, someone in this world creates only on a small scale the basis of meritorious action consisting in charity, creates only on a small scale

the basis of meritorious action consisting in morality, and does not reach the basis of meritorious action consisting in development of mind. That person, after death, and dissolution of his body, is reborn, as a human being in a family of inferior lineage.

Bhikkhus, someone in this world creates on a moderate scale the basis of meritorious action consisting in charity, creates on a moderate scale the basis of meritorious action consisting in morality, and does not reach the basis of meritorious action consisting in development of mind. That person, after death and dissolution of his body, is reborn as a human being in a family of superior lineage.

Bhikkhus, someone in this world creates on a large scale the basis of meritorious action consisting in charity, creates on a large scale the basis of meritorious action consisting in morality, and does not reach the basis of meritorious action consisting in development of mind. That person, after death and dissolution of his body, is reborn as a companion of Cātumahārājika devas.

Bhikkhus, in that deva-realm, the four Cātumahārājika deva-chiefs, owing to their creation on a large scale of the bases of meritorious action consisting of charity and morality, surpass and dominate the Cātumahārājika devas, with the ten ranges of divine longevity, beauty, happiness, fame and following, power, material form, sound, odour, taste and touch.

Bhikkhus, someone in this world creates on a large scale the bases of meritorious action consisting in charity and morality, and does not reach the basic of meritorious action consisting in development of mind. That person, after death, and dissolution of his body, is reborn as companion of the Tāvātimsā devas. Bhikkhus, in that deva-realm, Sakka, the king of devas, owing to his creation on a larger scale of the bases of meritorious

action consisting in charity and morality, surpass and dominate the Tāvatisā devas, with the ten ranges of divine longevity, ...p... and touch.

Bhikkhus, someone in this world creates on a large scale the bases of meritorious action consisting in charity and morality, and does not reach the basis of meritorious action consisting in development of mind. That person, after death, and dissolution of his body, is reborn as a companion of the Yāmā devas. Bhikkhus, in that realm Suyāma deva, owing to his creation on a large scale of the bases of meritorious action consisting in charity and morality, surpasses and dominates the Yama devas with the ten ranges of divine longevity ...p... and touch.

Bhikkhus, someone in this world creates on a large scale the bases of meritorious action consisting in charity and morality and does not reach the basis of meritorious action consisting in development of mind. That person, after death, and dissolution of his body is reborn as companion of the Tusitā devas. Bhikkhus, in that realm, Santussita deva, owing to his creation on a large scale of the bases of meritorious action consisting in charity and morality, surpasses and dominates the Tusitā devas with the ten ranges of divine longevity ...p... and touch.

Bhikkhus, someone in this world creates on a large scale the bases of meritorious action consisting in charity and morality and does not reach the basis of meritorious action consisting in development of mind. That person, after death, and dissolution of his body, is reborn as a companion of the Nimmānarati devas. Bhikkhus, in that realm, Sunimmita deva, owing to his creation on a large scale of the bases of meritorious action consisting in charity and morality, surpasses and dominates the Nimmānarati devas with the ten ranges of divine longevity ...p... and touch.

Bhikkhus, someone in this world creates on a large scale the bases of meritorious action consisting in charity and morality, and does not reach the basis of meritorious action consisting in development of mind. That person, after death and dissolution of his body, is reborn as a companion of the Paranimmitavasavattī devas. Bhikkhus, in that realm, Vasavattī deva, owing to his creation on a large scale of the bases of meritorious action consisting in charity and morality, surpasses and dominates the Paranimmitavasavattī devas, with the ten ranges of divine longevity, beauty, happiness, fame and following, power, material form, sound, odour, taste and touch. Bhikkhus, these are the three bases of meritorious actions (consisting of charity, morality and development of mind). (Said the Bhagavā.)

End of Puññakiriyavatthu Sutta,
the sixth in this Vagga.

7. SAPPURISA DĀNA SUTTA

Discourse on Charity of the Virtuous

37. Bhikkhus, the charity (dāna) of the virtuous are of these eight kinds.

What are the eight? The virtuous give pure and clean things, give superior things, give at appropriate times, give befitting things, give selected things to selected recipients of offering, give continually, give with a clear mind, elated after making the offering. Bhikkhus, these are the eight kinds of charity of the virtuous. (Said the Bhagavā.)

(The virtuous) give at appropriate times and continually, pure, clean, superior food and

drink to persons who are a good field of merit, in that they are given to observing the Noble Practice.

Having given many material gifts, they are not given to remorse. The wise (one with Insight) praise this kind of giving.

The wise person who is possessed of conviction and keen understanding by giving and offering thus freely, with a free mind, attain to the world (of humans and devas) where there is no suffering, but only happiness.

End of Sappurisa Dāna Sutta,
the seventh in this Vagga.

8. SAPPURISA SUTTA

Discourse on the Virtuous

38. Bhikkhus, when a virtuous one is born into a family, it is for the benefit, welfare and happiness of many, for the benefit, welfare and happiness of his mother and father, for the benefit, welfare and happiness of his wife and children, for the benefit, welfare and happiness of his servants and workmen, for the benefits, welfare and happiness of his friends and companions, for the benefit, welfare and happiness of his departed ancestors, for the benefit, welfare and happiness of his ruler, for the benefit, welfare and happiness of the devas, and for the benefit, welfare and happiness of samaṇas and brāhmaṇas.

Bhikkhus, just as the great rains that fall, make all kinds of crops thrive, similarly to this, bhikkhus, when

the virtuous is born into a family, it is for the benefit, welfare and happiness of many, for the benefit, welfare and happiness of his mother and father, for the benefit, welfare and happiness of his wife and children, for the benefit, welfare and happiness of his servants and workmen, for the benefit, welfare and happiness of his friends and companions, for the benefits, welfare and happiness of his departed ancestors, for the benefit, welfare and happiness of his ruler, for the benefit, welfare and happiness of the devas, and for the benefit, welfare and happiness of samaṇas and brāhmaṇas. (Said the Bhagavā.)

The wise one living at home, is in fact for the benefit of the many. The wise one who is free from indolence, day and night, repeatedly reflects first, on how his mother and father have looked after him formerly, and fittingly honours them. He gives his respect to those who without getting married, have become bhikkhus, and undertake the Noble Practice.

One who is imbued with conviction and who cherishes morality knows the dhammas and honours (the virtuous). He promotes the welfare of the ruler, the welfare of the devas, and the welfare of relatives and friends.

That person who is well established in the dhamma of the virtuous promotes the welfare of all people. Having rid himself of niggardliness, he attains to the world of peace.

End of Sappurisa Sutta,
the Eighth in this Vagga.

9. ABHISANDA SUTTA

Discourse on Stream of Meritoriousness

39. Bhikkhus, these eight kinds of stream of meritoriousness that conduce to happiness, that are the cause of celestial advantage, that are apt to produce happiness as a result, and that tend to arising in the deva realm, are to be desired, are to be delighted, are to be cherished, are for welfare and happiness.

What are the eight? Bhikkhus, the Ariya disciple in this Teaching takes refuge in the Buddha. Bhikkhus, this first stream of meritoriousness that conduces to happiness, that is the cause of celestial advantage, that is apt to produce happiness as a result and that tends to arising in the deva realm, is to be desired, to be delighted in, is to be cherished, is for welfare and happiness.

Again, bhikkhus, the Ariya disciple in this Teaching takes refuge in the Dhamma. Bhikkhus, this second stream of meritoriousness ...p... is for

Again bhikkhus, the Ariya disciple in this Teaching takes refuge in the Saṃgha. Bhikkhus, this third stream of meritoriousness that conduces to happiness, that is the cause of celestial advantage, that is apt to produce happiness as a result and that tends to arising in the deva realm, is to be desired, is to be delighted in, is to be cherished, is for welfare and happiness.

Bhikkhus, these are the five kinds of charity that should be known as superior, that should be known to have existed for long, that should be known as a tradition of the virtuous, that should be known as the custom of the virtuous of ancient times, that is not to be given up, that was not given up (in the ancient times), that is not given up at the present time, that will not be given up in the future, and that should be said to be the superior

charity not given up by wise samaṇas and brāhmaṇas.

What are the five? Bhikkhus, the Ariya disciple in this Teaching gives up and abstains from taking of another's life. Bhikkhus, the Ariya disciple who abstains from taking another's life is said to give to innumerable beings, freedom from peril, freedom from enmity, freedom from suffering. For giving innumerable beings such freedom from peril, freedom from enmity, freedom from suffering, (the Ariya disciple) acquires unlimited freedom from peril, freedom from enmity, freedom from suffering. Bhikkhus, this is the kind of charity that should be known as superior, that should be known to have existed for long, that should be known as a tradition of the virtuous, that should be known as a custom of the virtuous of ancient times, that is not to be given up, that was not given up (in the ancient times), that is not given up at the present time, that will not be given up in the future, and that should be said to be superior charity not given up by wise samaṇas and brāhmaṇas. Bhikkhus, this fourth stream of meritoriousness that conduces to happiness, that is the cause of celestial advantage, that is apt to produce happiness as a result, that tends to arising in the deva realms, is to be desired, is to be delighted in, is to be cherished, is for welfare and happiness.

Again, bhikkhus, the Ariya disciple gives up and abstains from taking what is another's and what is not given by another ...p... gives up and abstains from sexual misconduct...p... gives up and abstains from speaking what is not truep... gives up and abstains from taking intoxicating drinks that are the cause of headlessness. Bhikkhus, the Ariya disciple who abstains from drinking intoxicating drinks is said to give innumerable beings freedom from peril, freedom from enmity, freedom from suffering. For giving innumerable beings freedom from peril, freedom from enmity, freedom from

suffering, (the Ariya disciple) acquires unlimited freedom from peril, freedom from enmity, freedom from suffering. Bhikkhus, this is the kind of charity that should be known as superior, that should be known to have existed for long, that should be known as a tradition of the virtuous, that should be known as a custom of the virtuous of ancient times, that is not given up, that was not given up (in the ancient times), that is not given up at the present time, that will not be given up in the future, and that should be known as superior charity not to be given up by wise samaṇas and brāhmaṇas. Bhikkhus, this eighth stream of meritoriousness that conduces to happiness, that is the cause of celestial advantage, that is apt to produce happiness as a result, that tends to arising in the deva realm, is to be desired, is to be delighted in, is to be cherished, is for welfare and happiness.

Bhikkhus, these eight kinds of stream of meritoriousness that conduce to happiness, that are the cause of celestial advantage, that are apt to produce happiness as a result, and that tend to arising in the deva realm, are to be desired, is to be delighted in, is to be cherished, is for welfare and happiness. (Said the Bhagavā.)

End of Abhisanda Sutta,
the ninth in this Vagga.

10. DUCCARITAVIPĀKA SUTTA

Discourse on Consequences of Evil Conduct

40. Bhikkhus, (one) who resorts to, who cultivates, and who repeatedly engages in the taking of another's life, is apt to arise in niraya, is apt to be reborn as an animal or as a hungry, lonely being (peta). For one who

is reborn as a human being, the lightest consequence for taking another's life is a short lifespan.

Bhikkhus, (one) who resorts to, who cultivates, and who repeatedly takes what belongs to another and what is not given by another, is apt to arise in niraya, is apt to be reborn as an animal or as a hungry, being. For one who is reborn as a human being, the lightest consequence for taking what belongs to another and what is not given by another is destruction of his property.

Bhikkhus, (one) who resorts to, who cultivates and who repeatedly commits sexual misconduct, is apt to arise in niraya, is apt to be reborn as an animal, or as a hungry, being. For one who is reborn as a human being, the lightest consequence of sexual misconduct is to incur hatred of enemies.

Bhikkhus, (one) who resorts to, who cultivates and who repeatedly indulges in telling lies, is apt to arise in niraya, is apt to be reborn as an animal or as a hungry, being. For one who is reborn as a human being, the lightest consequence in telling lies is to be accused falsely.

Bhikkhus, (one) who resorts to, who cultivates slanderous speech and who repeatedly indulges in slanderous speech, is apt to arise in niraya, is apt to be reborn as an animal, or as a hungry, being. For one who is reborn as a human being, the lightest consequence for indulging in slanderous speech is to be alienated from friends and companions.

Bhikkhus, (one) who resorts to, who cultivates and who repeatedly indulges in harsh speech is apt to arise in niraya, is apt to be reborn as an animal, or as a hungry, being. For one who is reborn as a human being, the lightest consequence for indulging in harsh speech is to acquire an unpleasant voice.

Bhikkhus, (one) who resorts to, who cultivates and who repeatedly indulges in frivolous speech is apt to arise in niraya, is apt to be reborn as an animal or as a hungry, being. For one who is reborn as a human being, the lightest consequence for indulging in frivolous speech is to have his words ignored by others.

Bhikkhus, (one) who resorts to, who cultivates and who repeatedly indulges in intoxicating drinks, is apt to arise in niraya, is apt to be reborn as an animal or as a hungry, being. For one who is reborn as a human being, the lightest consequence for indulging in intoxicating drinks is to become insane. (Said the Bhagavā.)

End of Duccaritavipāka Sutta,

the tenth in this Vagga.

End of Dāna Vagga, the fourth in this Vagga.

v. UPOSATHA VAGGA

1. Samkhittūposatha Sutta
2. Vitthatūposatha Sutta
3. Visākhā Sutta
4. Vāseṭṭha Sutta
5. Bojjha Sutta
6. Anuruddha Sutta
7. Dutiya Visākha Sutta
8. Nakulamātā Sutta
9. Paṭhama Idhalokika Sutta
10. Dutiya Idhalokika Sutta

v. UPOSATHA VAGGA

SAMKĪHITTŪPOSATHA SUTTA

Discourse on Uposatha Precepts in Brief

41. Thus have I heard. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. On that occasion, the Bhagavā called the bhikkhus as "Bhikkhu". The bhikkhus in reply respectfully said: "Venerable Sir" The Bhagavā then said thus:

Bhikkhus, the Uposatha that consists of eight precepts, when observed, bears great advantage, great benefit, is potent and pervading. Bhikkhus, how is this Uposatha observed, this Uposatha that consists of eight precepts and that when observed bears great advantage and great benefit, that is potent and pervading?

Bhikkhus, the Ariya disciple in this Teaching reflects thus: "The Arahats give up for life and abstain from taking of life. They have put down the stick, have put down the weapon. They have moral shame, they have compassion and abide, desirous of the welfare of all beings. I, too, will for one whole day and one whole night remain as one who gives up and abstains from taking of life, as one who has put down the stick and weapon, who has moral shame and compassion and who is desirous of the welfare of all beings. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha". (He reflects thus). This, fulfils the first precept.

"The Arahats give up for life and abstain from taking what is not given. They take only what is given, and desire only what is given, and remain pure in person without stealing. I, too, will for one whole day and one whole night give up and abstain from taking what is not given, will take and desire only what is given, and

remain pure in person without stealing. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha". (He reflects thus). This, fulfils the second precept.

"The Arahats give up for life and abstain from the ignoble practice and take up the Noble Practice. They distance themselves greatly from the ignoble practice and abstain from the practice of sexual relations that is the practice of the common folk. I, too, will for one whole day and one whole night give up and abstain from the ignoble practice and take up the Noble Practice. Distancing myself greatly from the ignoble practice, I shall abstain from the practice of sexual relations which is the practice of the common folk. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha". (He reflects thus). This, fulfils the third precept.

"The Arahats give up for life and abstain from false speech. They are given to speaking what is true. They link one true speech to another and are upright and reliable in their speech; are not deceivers of the world. I, too, will, for one whole day and one whole night give up and abstain from false speech and will be one who speaks only the truth, one who links one true speech to another, one who is upright and reliable in his speech, and remain without deceiving the world. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha". (He reflects thus). This, fulfils the fourth precept.

"The Arahats give up for life and abstain from taking intoxicating drinks that cause heedlessness. I, too, shall for one whole day and one whole night give up and abstain from taking intoxicating drinks that are the cause of heedlessness. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha". (He reflects thus). This, fulfils the fifth precept.

“The Arahats for life have only one meal a day and abstain from partaking an evening meal, or a meal after midday. I, too, will for one whole day and one whole night have only one meal, and abstain from partaking an evening meal, or a meal after midday. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha”. (He reflects thus). This, fulfils the sixth precept.

“The Arahats give up for life and abstain from dancing, singing, playing musical instruments, watching entertainments, wearing flowers, using perfumes, and unguents. I, too, will for one whole day and one whole night give up and abstain from dancing, singing, playing musical instruments, watching entertainments, wearing flowers, using perfumes and unguents. Thus shall I act in emulation of the Arahats and this will be my observance of the Uposatha”. (He reflects thus). This, fulfils the seventh precept.

“The Arahats give up for life and abstain from using high and luxurious beds. They lie on lower parts of small couches or on seats strewn with grass. I, too, will for one whole day and one whole night give up and abstain from using high and luxurious beds, lie on lower parts of small couches or on seats strewn with grass. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha”. (He reflects thus). This fulfils the eighth precept.

Bhikkhus, the Uposatha that consists of eight precepts and that thus observed, bears great advantage and great benefit and is potent and pervading. (Said the Bhagavā.)

End of Samkhittūposatha Sutta,
the first in this Vagga.

2. VITTHATŪPOSATHA SUTTA

Discourse on Uposatha Precepts in Detail

42. Bhikkhus, the Uposatha that consists of eight precepts, when observed, bears great advantage and great benefit, is potent and pervading. Bhikkhus, how is this Uposatha observed, this Uposatha that consists of eight precepts and that bears great advantage and great benefit, that is potent and pervading?

Bhikkhus, the Ariya disciple in this Teaching reflects thus: “The Arahats give up for life and abstain from taking life. They have put down the stick, have put down the weapon. They are given to moral shame, they have compassion; abide, desirous of the welfare of all beings. I, too, will for one whole day and one whole night remain who gives up and abstains from taking life, who has put down the stick and the weapon, who is given to moral shame, who has compassion, and who remains desirous of the welfare of all beings. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha”. (He reflects thus). This, fulfils the first precept. ...p...

“The Arahats give up for life and abstain from using high and luxurious places. They lie on lower parts of small couches or on seats strewn with grass. I, too, will for one whole day and one whole night give up and abstain from using high and luxurious places and lie on lower parts of small couches or on seats strewn with grass. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha”. (He reflects thus). This, fulfils the eighth precept.

Bhikkhus, the Uposatha of eight precepts that is thus observed, bears great advantage and great benefit, is potent and pervading. To what extent does it bear great

advantage and great benefit? To what extent is it potent and pervading? For example, bhikkhus, someone dominates and rules the sixteen states of Aṅga, Magadha, Kāsi, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, Kamboja that are full of very delightful treasures. Becoming the ruler of those sixteen states is not worth even a sixteenth part of the advantage resulting from (observance of) the Uposatha that consists of eight precepts. Why is this so? Bhikkhus, compared to the happiness of devas, the status of a human ruler is like the happiness' of a miserable, poor person.

Bhikkhus, fifty years in the world of human beings is only a day and a night for the Cātumahārājika devas. Thirty such nights is a month. Twelve such months is a year. Five hundred such years is the lifetime of the Cātumahārājika devas. Bhikkhus, any woman or man in this world who observes the Uposatha consisting of eight precepts, after death and dissolution of his or her body, has reason to be reborn as a companion of the Cātumahārājika devas. Bhikkhus, it is in consideration of this reason, I say that, compared to the happiness of devas, the status of a ruler is like the happiness of a miserable, poor person.

Bhikkhus, a hundred years in this world of human beings is (only) a day and a night for the Tāvatisā devas. Thirty such nights is a month. Twelve such months is a year. A thousand such years is the life span of the Tāvatisā devas. Bhikkhus, any woman or man in this world who observes the Uposatha consisting of eight precepts, after death and the dissolution of his or her body, has reason to be reborn as a companion of the Tāvatisā devas. Bhikkhus, it is in consideration of this kind of reason I say that, compared to the happiness of devas, the status of a human ruler is like the happiness' of a miserable poor person.

Bhikkhus, two hundred years in the world of human beings is (only) a day and a night for the Yāma devas. Such thirty nights is a month. Such twelve months is a year. Two thousand such years is the life span of the Yāma devas. Bhikkhus, any woman or man in this world who observes the Uposatha consisting of eight precepts, after death and dissolution of his or her body, has reason to be reborn as a companion of the Yāma devas. It is in consideration of this reason that I say that, compared to the happiness of devas, the status of a human ruler is like the happiness' of a miserable, poor person.

Bhikkhus, four hundred years in the world of human beings is (only) a day and a night for the Tusitā devas. Thirty such nights is a month. Twelve such months is a year. Four thousand such years is the life span of the Tusitā devas. Bhikkhus, any woman or man in this world who observes the Uposatha consisting of eight precepts, after death and dissolution of his or her body, has reason to be reborn as a companion of the Tusitā devas. Bhikkhus, it is in consideration of this reason I say that, compared to the happiness of the devas, the status of a human ruler is like the happiness' of a miserable, poor person.

Bhikkhus, eight hundred years in the world of human beings is (only) a day and a night for the Nimmānarati devas. Thirty such nights is a month. Twelve such months is a year. Eight thousand such years is the life span of the Nimmānarati devas. Bhikkhus, any woman or man in this world who observes the Uposatha consisting of eight precepts, after death and dissolution of his or her body, has reason to be reborn as a companion of the Nimmānarati devas. Bhikkhus, it is in consideration of this reason I say that, compared to the happiness of devas, the status of a human ruler is like the happiness' of a miserable, poor person.

Bhikkhus, one thousand and six hundred years in the world of human beings is (only) a day and a night for the Paranimmitavasavattī devas. Thirty such nights is a month. Twelve such months is a year. Sixteen thousand such years is the life span of the Parinimmitavasavattī devas. Bhikkhus, any woman or man in this world who observes the Uposatha consisting of eight precepts, after death and dissolution of his or her body, has reason to be reborn as a companion of the Parinimmitavasavattī devas. Bhikkhus, it is in consideration of this reason, I say that, compared to the happiness of the devas, the status of a human ruler is like the happiness' of a miserable, poor person.

The life of a being should not be taken. What is not given should not be taken. False speech should not be uttered. Intoxicants should not be taken. The ignoble practice of sexual relation should be avoided. Evening meal and meals after midday should not be taken.

No flowers should be worn, no unguents should be applied. One should lie on seats which are small couches or seats strewn with grass. The Buddha who has attained the end of suffering taught this Uposatha consisting of eight precepts.

The sun and the moon illuminate well (visible objects). Illuminating part after part, they always revolve around. The sun and the moon roam the skies, dispelling darkness and illuminating all quarters, shine in the sky.

In the parts where the sun and the moon revolve around are pearls, rubies, lapis lazuli, nugget gold, and lustrous gold, which are also called sterling gold and haṭaka gold.

this world who observes the Uposatha consisting of eight precepts, after death and the dissolution of his or her body, has reason to be reborn as a companion of the Cātumahārājika devas. Visākhā, it is in consideration of this reason that I say that, compared to the happiness of the devas, the status of a human ruler is like the 'happiness' of a miserable, poor person.

Visākhā, a hundred years in the world of human beings is (only) a day and a night for the Tāvatiṃsa devas. Thirty such nights is a month. Twelve such months is a year. One thousand such years is the life span of the Tāvatiṃsa devas. Visākhā, any woman or man in this world who observes the Uposatha consisting of the eight precepts, after death and dissolution of his or her body, has reason to be reborn as a companion of the Tāvatiṃsa devas. Visākhā, it is in consideration of this reason that I say that, compared to the happiness of a deva, the status of a human ruler is like the 'happiness' of a miserable, poor person.

Visākhā, two hundred years in the world of human beings ...p... four hundred years. ...p... eight hundred years ...p... one thousand and six hundred years is only a day and a night for the Paranimmitavasavattī devas. Thirty such nights is a month. Twelve such months is a year. Sixteen thousand such years is the life span of the Paranimmitavisavattī devas. Visākhā, any woman or any man in this world who observes the Uposatha consisting of eight precepts has, after death and dissolution of his or her body, reason to be reborn as a companion of the Paranimmitavasavattī devas. Visākhā, it is in consideration of this reason that I say that, compared to the happiness of devas, the status of a human ruler is like the 'happiness' of a miserable, poor person. (Said the Bhagavā.)

The life of a being should not be taken.
What is not given should not be taken. False

speech should not be uttered. Intoxicating drinks should not be taken. The ignoble practice of sexual relations should be avoided.

Evening meals or meals after midday should not be taken. No flowers should be worn. No unguents should be applied. One should lie on small couches or on seats strewn with grass. The Buddha who has attained to the end of suffering has taught this Uposatha consisting of eight precepts.

The sun and the moon illuminates well (visible objects). Illuminating part after part, they revolve round. The sun and the moon roam the skies, dispelling darkness and illuminating all quarters and shine in the sky.

In the parts where the sun and the moon revolve are pearls, rubies, lapis lazuli, nugget gold and lustrous gold, which are also called sterling gold, and hataka gold.

These treasures are not worth a sixteenth part of the observance of the Uposatha comprising eight precepts, just as the glow of all the stars cannot match a sixteenth part of the brilliance of the moon.

For that reason, both the woman and the man with morality should observe the Uposatha consisting of eight precepts. (Such woman or man) having acquired the merit resulting in happiness, one is free from blame and gets to the world of devas.

End of Visākhā Sutta,
the third in this Vagga.

4. VĀSETṬHA SUTTA**Discourse to Vāseṭṭha**

44. Once the Bhagavā was staying at a turreted monastery in Mahāvana forest grove near Vesālī. On that occasion the Bhagavā said to the male lay devotee Vāseṭṭha who had approached the Bhagavā, made his obeisance and was seated at a suitable place: “Vāseṭṭha, the Uposatha consisting of eight precepts, when observed, bears great advantage, bears great benefit ...p... (They) are not to be disparaged and are bound for the deva realm.”

On the Bhagavā saying so, the male lay devotee Vāseṭṭha, respectfully said to the Bhagavā: “Venerable Sir, if my dear relatives were to observe the Uposatha consisting of eight precepts, it would be for the welfare and happiness of my dear relatives for long. Venerable Sir, if all the rulers were to observe the Uposatha consisting of eight precepts, it would be for the welfare and happiness of the rulers for long. Venerable sir, if all the brāhmins ...p... if all the merchants and the poor were to observe the Uposatha consisting of eight precepts, it would be for the welfare and happiness of the poor for long.”

Vāseṭṭha, what you have said is true. What you have said is true. If all the rulers were to observe the Uposatha consisting of eight precepts, it would be for their welfare and happiness for long. If all the brahmins ...p... merchants and the poor were to observe the Uposatha consisting of eight precepts, it would be for their welfare and happiness for long. Vāseṭṭha, if the devas, Māra, Brahmās of the deva world and samaṇas and brāhmaṇas and (ordinary) mortals of the human world were to observe the Uposatha consisting of eight precepts, it would be for their welfare and happiness for long. Vāseṭṭha,

even these sal trees, (if sentient and so inclined) were to observe the Uposatha consisting of eight precepts, it would be for the welfare and happiness for long. What can be said about human beings? (Said the Bhagavā.)

End of Vāsetṭha Sutta,
the fourth in this Vagga.

5. BOJJHA SUTTA

Discourse to Bojjhā

45. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvatti. On that occasion the Bhagavā said the following to the female devotee Bojjhā, who had approached the Bhagavā, made her obeisance and was seated at a certain place: Bojjhā, the Uposatha consisting of eight precepts, when observed bears great advantage and great benefit, and is potent and pervading.

Bojjhā, how is this Uposatha observed, this Uposatha that consists of eight precepts and that bears great advantage and great benefit, that is potent and pervading?

Bojjhā, the Ariya disciple in this Teaching reflects thus: “The Arahats give up for life and abstain from taking of life. They have put down the stick, they have put down the weapon. They are given to moral shame and have compassion; they abide desirous of the welfare of all beings. I too, will for one whole day and one whole night remain as one who gives up and abstains from taking of life, as one who has put down the stick and the weapon, as one who is given to moral shame and who has compassion and who remains desirous of the welfare of all beings. Thus shall I act in emulation of the Arahats, and this will be my observance of the Uposatha”. (He reflects thus). This fulfils the first precept. ...p...

“The Arahats give up for life and abstain from using high and luxurious places. They lie on low seats which are small couches or seats strewn with grass. I, too, will for one whole day and one whole night give up and abstain from using high and luxurious places and lie on low seats which are small couches or seats strewn with grass. Thus shall I act in emulation of the Arahats and this will be my observance of the Uposatha”. (He reflects thus). This fulfils the eighth precept. Bojjhā, the Uposatha of eight precepts that is thus observed, bears great advantage and great benefit, is potent and pervading.

To what extent does it bear great advantage and great benefit, to what extent is it potent and pervading? For example, Bojjhā, someone dominates and rules the sixteen states Aṅga, Magadha, Kāsi, Kosala, Vajjī, Malla, Cetī, Vaṅga, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra and Kamboja that are full of delightful treasures. Such striving to become the ruler of these sixteen states is not worth even a sixteenth part of the advantage resulting from (observance of) the Uposatha that consists of eight precepts. Why is this so? Bojjhā, compared to the happiness of the devas, the status of a human ruler is like the happiness of a miserable, poor person.

Bojjhā, fifty years in the world of human beings is (only) a day and a night for the Cātumahārājika devas. Thirty such nights is a month. Twelve such months is a year. Five hundred such years is the life span of the Cātumahārājika devas. Bojjhā, any woman or man in this world, who observes the Uposatha consisting of eight precepts has, after death and dissolution of his or her body, reason to be reborn as a companion of the Cātumahārājika devas. Bojjhā, it is in consideration of this kind of reason that I say, that compared to the

happiness of devas, the status of a human ruler is like the happiness' of a miserable, poor person.

Bojjhā, a hundred years in the world of human beings ...p... Bojjhā, two hundred years in the world of human beings ...p... four hundred years ...p... eight hundred years ...p... one thousand and six hundred years is only a day and a night for the Paranimmitavasavattī devas. Thirty such nights is a month. Twelve such months is a year. Sixteen thousand such years is the life span of the Paranimmitavasavattī devas. Bojjhā, any woman or man in this world, who observes the Uposatha consisting of eight precepts has, after death and dissolution of his or her body, reason to be reborn as a companion of the Paranimittavasavattī devas. Bojjhā, it is in consideration of this kind of reason that I say, that compared to the happiness of devas, the status of a human ruler is like the happiness of a miserable, poor person. (Said the Bhagavā.)

The life of a being should not be taken. What is not given should not be taken. False speech should not be uttered. Intoxicating drinks should not be taken. The ignoble practice of sexual relation should be avoided. Evening meal or meal after midday should not be taken.

No flowers should be worn, no unguents should be applied. One should lie on small couches or on seats strewn with grass. The Buddha who has attained to end of suffering has taught this Uposatha consisting of eight precepts.

The sun and the moon illuminate (well visible objects). Illuminating part after part, they always revolve around. The sun and the moon roam the skies, dispelling darkness and illuminating all quarters, shine in the sky.

In the parts where the sun and the moon revolve are pearls, rubies, lapis lazuli, nugget gold and lustrous gold, which are also called sterling gold and haṭaka gold.

These treasures are not worth a sixteenth part of the observance of the Uposatha comprising eight precepts, just as the glow of all the stars cannot match a sixteenth part of the brilliance of the moon.

For that reason, both the woman and the man with morality should observe the Uposatha consisting of eight precepts. (Such woman or man) having acquired the merit resulting in happiness, one is free from blame and gets to the world of the devas.

End of Bojjha Sutta,
the fifth in this Vagga.

6. ANURUDDHA SUTTA

Discourse to Anuruddha

46. Once the Bhagavā was staying at Ghositārāma monastery near Kosambī. At that time Venerable Anuruddha was abiding in solitary rest and day retreat. Then, many female devas 'with lovely bodies' approached Venerable Anuruddha, made their obeisance and standing at a suitable place, respectfully said to Venerable Anuruddha: "Venerable Anuruddha, we are the Manāpakāyikā female devas with three things at our command. We can become according to our wish. Venerable Anuruddha, we can instantly acquire any desired form and acquire any desired voice, and acquire any desired happiness. Venerable

Anuruddha, we are the female devas called Manāpakāyikā. We command these three things and can become according to our wish. (Respectfully said the female devas).

It then occurred to Venerable Anuruddha thus: “It would be well if these female devas were all blue, blue in colour, with blue garments and blue ornaments.” Thereupon, all those female devas knowing Venerable Anuruddha’s mind, became all blue, blue in colour, with blue garments and blue ornaments.

It then occurred to Venerable Anuruddha thus: “It would be well if all these female devas were all yellow ...p... all red ...p... and all white, white in colour, with white garments and white ornaments.” Thereupon, all the female devas knowing Venerable Anuruddha’s mind, became all white, white in colour, with white garments and white ornaments.

Next, one of the female devas sang, another danced, another clapped hands. Just as the five kinds of instruments of music, when well attuned, well tested, well played by the skilled, yield a sound sweet and charming, alluring, pleasing, lovable and intoxicating; so also, the sound made by the ornaments of the female devas were sweet and charming, alluring, pleasing, lovable and intoxicating. But Venerable Anuruddha kept his faculties under control. The female devas then, knowing that “Venerable Anuruddha is not pleased” vanished from that place. After that, in the evening, rising from his rest, Venerable Anuruddha approached the Bhagavā, made his obeisance, and seated at a suitable place, respectfully related to the Bhagavā as follows:

“Venerable Sir, I was in solitary rest and day retreat in this place. Venerable Sir, many Manāpakāyikā female devas made their obeisance to me, and standing at a suitable place, respectfully said to me: ‘We are the Manāpakāyikā female devas with three things at our

command. We can become according to our will. Venerable Anuruddha, we can instantly acquire any desired form, acquire any desired voice, and acquire any desired happiness. Venerable Anuruddha, we are the female devas called Manāpakāyikā with these three things at our command. We can become what we wish'. It then occurred to me thus: "It would be well if all these female devas were all blue, blue in colour, with blue garments and blue ornaments."

Thereupon, Venerable Sir, the Manāpakāyikā female devas became all blue, blue in colour, with blue garments and blue ornaments. Venerable Sir, it again occurred to me thus: "It would be well if all these female devas were all yellow ...p... all red ...p... all white, white in colour, with white garments and white ornaments." Thereupon, Venerable Sir, the female devas, knowing my mind, became all white, white in colour, with white garments and white ornaments.

Thereupon, Venerable Sir, one of the female devas sang, another danced, another clapped hands. Just as the five kinds of instruments of music, when well attuned, well tested, well played by the skilled, yield a sound sweet and charming, alluring, pleasing, lovable and intoxicating; so also, the sound made by the ornaments of those female devas were sweet and charming, alluring, pleasing, lovable and intoxicating. Venerable Sir, I kept my faculties under control.

Venerable Sir, the female devas then, knowing "Venerable Anuruddha is not pleased", vanished from the place. Venerable Sir, to what extent should a woman (mātugāma) be possessed of the dhamma, to enable her after death and dissolution of her body, to be reborn as a companion of the Manāpakāyikā female devas? (Respectfully asked Venerable Anuruddha).

Anuruddha, the woman who is possessed of eight dhammas, after death and dissolution of her body, is reborn as a companion of the Manāpakāyikā female devas. What are the eight? Anuruddha, the woman in this world who has been given in marriage, out of compassion for her welfare, by her parents who desire her benefit, who seek her welfare and who are ever compassionate, gets up from bed before her husband, goes to bed after her husband, obeys her husband after asking what she shall do, behaves in a pleasing manner and speaks affectionately.(1).

She treats with respect those whom her husband treats as “mother, father, samaṇas, brāhmaṇas”, with esteem and respect. She cherishes them, venerates them, honours them, offers them seats to those who arrive at her house and offers drinking water to them.(2)

She is skilful in homecrafts, in wool and cotton, is not indolent, and gifted with an enquiring mind into such tasks. She is able to carry out and plan them.(3)

Of her husband’s servants and workmen, she knows who has been working and who has not been working their duties; she knows the condition of her ill servants; she distributes to them their respective portions of hard and soft food.(4)

She looks after the wealth, grain, gold and silver brought by her husband and secures them, and keeps them safe. Of them, she is no carouser, thief, drunkard and despoiler.(5)

She is a female lay devotee who takes refuge in the Buddha, the Dhamma and the Saṃgha.(6)

She has morality, abstains from taking life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from taking intoxicants which cause heedlessness.(7)

She is given to generous giving, gives freely, is munificent, delights in alms-giving, ready to give when asked, delights in giving and distributing, and rules the house with mind free from the stain of niggardliness.(8).

Anuruddha, the woman who is possessed of these eight dhammas will, after death and dissolution of her body, be reborn as a companion of the Manāpakāyikā female devas. (Said the Bhagavā.)

A husband is ever possessed of vigorous effort and diligently provides for his wife. A wise wife does not slight her husband who provides her with all she wants, who looks after and maintains her. She is not sullen and sulky and does not constrain her husband with conflicting words. She respects all whom her husband respects.

A wife is alert, energetic and not indolent. She provides and supports suitably her attendants. She does what pleases her husband. She tends and looks after property obtained by her husband.

Complying with her husband's wish and behaving in the manner described above, that woman is reborn as a companion of the Manāpakāyikā female devas.

End of Anuruddha Sutta,
the sixth in this Vagga.

7. DUTIYA VISĀKHĀ SUTTA

Second Discourse to Visākhā

47. Once the Bhagavā was staying at the Pubbārāma monastery of Migāramāta Visākhā near Sāvatti. The Bhagavā then said to Migāramāta Visākhā ...p... Visākhā, the woman who is possessed of the eight dhammas is, after death and dissolution of her body, is reborn as a companion of the Manāpakāyikā female devas. What are the eight? Visākhā, the woman in this world who has been given in marriage, out of compassion for her welfare, by her parents who desire her benefit, who seek her welfare, and who are ever compassionate, gets up from bed before her husband, goes to bed after her husband, obeys her husband after asking what she shall do, behaves in a pleasing manner and speaks affectionately ...p... She is given to generous giving, gives freely, is munificent, delights in alms giving, is ready to give when asked, delights in giving and distributing, and rules the house with mind free from the stain of niggardliness.

Visākhā, the woman who is possessed of these eight dhammas, after death and dissolution of her body is reborn as a companion of the Manapakayika female devas.

A husband is ever possessed of vigorous effort and diligently provides for his wife. A wise wife does not slight her husband who provides her with all she wants, who looks after and maintains her. She is not sullen and sulky and does not constrain her husband with conflicting words. She respects all whom her husband respects.

A wife is alert and energetic and not indolent. She provides for and supports suitably her attendants. She does what pleases her

husband. She tends and looks after property obtained by her husband.

Complying with her husband's wish and behaving in the manner described above, that woman after death and dissolution of her body, is reborn as a companion of the Manapakayika female devas.

End of Dutiya Visākhā Sutta,
the seventh in this Vagga.

8. NAKULAMĀTĀ SUTTA

Discourse to Nakulamātā

48. Once the Bhagavā was staying in the animal sanctuary of Bhesakaḷa, near Susumāragira of Bhagga country. On that occasion, the female householder Nakulamātā approaching the Bhagavā ...p... the Bhagavā said the following to the female householder Nakulamātā who was sitting at a suitable place: Nakulamātā, the woman who is possessed of the eight dhammas, after death and dissolution of her body, is reborn as a companion of the Manāpakāyikā female devas. What are the eight? Nakulamātā, the woman in this world who has been given in marriage, out of compassion for her welfare, by her parents who desire her benefit, who seek her welfare, and who are ever compassionate, gets up from bed before her husband, goes to bed after her husband, obeys her husband after asking what she should do, behaves in a pleasing manner and speaks affectionately.(1).

She treats with respect those whom her husband treats with esteem and respect, such as 'mother, father,

samaṇas, brāhmaṇas'. She cherishes them, venerates them, honours them, offers seats to those who arrive at her house and offers drinking water to them.(2)

She is skilful in homecrafts in wool and cotton, is not indolent, and gifted with an enquiring mind into such tasks, she is able to carry out and plan them.(3)

Of her husband's servants and workmen, she knows who has been working and who has not been working their duties; she knows the condition of her sick servants. She distributes to them their respective portions of hard and soft food.(4).

She looks after the wealth, grain, gold and silver brought by her husband and secures them and keeps them safe. Of them she is no carouser, thief, drunkard and despoiler.(5)

She is a female lay devotee who takes refuge in the Buddha, the Dhamma and the Saṃgha.(6).

She has morality, abstains from taking of life, ...p.... abstains from taking intoxicants which causes heedlessness.(7).

She is given to generous giving, gives freely, is munificent, delights in alms-giving, is ready to give when asked, delights in giving and distributing, and rules the house with mind free from the stain of niggardliness.(8).

Nakulamātā, the woman who is possessed of these eight dhammas, after death and dissolution of her body, is reborn as a companion of the Manāpakāyikā female devas. (Said the Bhagavā.)

A husband is ever possessed of vigorous effort and diligently provides for his wife. A wise wife does not slight her husband who provides her with all she wants, who looks after and maintains her. She is not sullen and sulky and does not constrain her husband with

conflicting words. She respects all whom her husband respects.

A wife is alert, energetic and not indolent. She provides for and supports suitably her attendants. She does what pleases her husband. She tends and looks after property obtained by her husband.

Complying with her husband's wish and behaving in the manner described above, that woman is reborn as a companion of the Manāpakāyikā female devas.

End of Nakulamātā Sutta,
the eighth in this Vagga.

9. PAṬHAMA IDHALOKIKA SUTTA

First Discourse on This World

49. Once the Bhagavā was staying at the turreted Pubbārāma monastery of Migāramātā Visākhā near Sāvatti. On that occasion Migāramātā Visākhā approached the Bhagavā ...p... the Bhagavā then said to Visākhā who was seated at a suitable place:

Visākhā, the woman who is possessed of the four dhammas acts to win this world and strives to win this world.

What are the four? Visākhā, the woman in this world can manage affairs well. She provides and supports her attendants well. She does what pleases her husband. She tends and looks after property acquired by her husband.

Visākhā, how is the woman capable of managing affairs well? Visākhā, the woman in this world is skilful in her husband's homecrafts in wool and cotton, and is

not indolent. She is possessed of an inquiring mind into such tasks and is able to carry out and plan them.

Visākhā, how is the woman capable of providing for, and supporting the attendants? Visākhā, the woman in this world knows, in respect of her husband's servants and workmen, who is working and who is not working their duties, knows who is sick and feeble and who is not. She is capable of distributing to these domestic hands their respective portions of hard and soft food. Visākhā, thus is the woman capable of providing for and supporting the attendants.

Visākhā, how is the woman capable of doing what pleases her husband? Visākhā, the woman in this world does not transgress, even for the sake of her life, what displeases her husband. Visākhā, thus is the woman capable of doing what pleases her husband.

Visākhā, how is the woman capable of tending and looking after the property acquired by her husband? The woman in this world looks after the wealth, grain, gold and silver brought by her husband, and makes them secure and safe. Of them she is no carouser, thief, drunkard and despoiler. Visākhā, thus is the woman capable of looking after the property acquired by her husband.

Visākhā, the woman who is possessed of these four dhammas acts to win this world and strives to win this world.

Visākhā, the woman who is possessed of the four dhammas acts to win the next world and strives to win the next world.

What are the four? Visākhā, the woman in this world is possessed of conviction, of morality, of generous giving and of wisdom. Visākhā, how is the woman possessed of conviction? Visākhā, the woman in this

Bhikkhus, how is the woman capable of managing affairs well? Bhikkhus, the woman in this world is skilful in her husband's homecrafts ...p... Bhikkhus, thus is the woman capable of managing affairs well.

Bhikkhus, how is the woman capable of providing for, and supporting attendants. Bhikkhus, the woman in this world, in respect of her husband's domestic servants and workmen ...p... Bhikkhus, thus is the woman capable of providing for, and supporting attendants.

Bhikkhus, how is the woman capable of doing what pleases her husband. Bhikkhus, the woman in this world does not transgress, even for the sake of her life, what displeases her husband. Bhikkhus, thus is the woman capable of doing what pleases her husband.

Bhikkhus, how is the woman capable of tending and looking after the property acquired by her husband? Bhikkhus, the woman in this world looks after the property brought by her husband ...p... Bhikkhus, thus is the woman capable of tending and looking after the property acquired by her husband.

Bhikkhus, the woman who is possessed of these four dhammas, acts to win the world and strives to win the world.

Bhikkhus, the woman who is possessed of the four dhammas acts to win the next world and strives to win the next world. What are the four? Bhikkhus, the woman in this world is possessed of conviction, morality, generous giving and wisdom.

Bhikkhus, how is the woman possessed of conviction? Bhikkhus, the woman in this world is possessed of conviction ...p... thus is the woman possessed of conviction.

Bhikkhus, how is the woman possessed of morality? Bhikkhus, the woman in this world abstains from

taking another's life ...p... Abstains from taking intoxicants that are the cause of heedlessness. Bhikkhus, thus is the woman possessed of morality.

Bhikkhus, how is the woman possessed of generous giving? Bhikkhus, the woman in this world rules the house with mind free of niggardliness. ...p... thus is the woman possessed of generous giving.

Bhikkhus, how is the woman possessed of wisdom? Bhikkhus, the woman in this world has wisdom ...p... Bhikkhus, thus is the woman possessed of wisdom. Bhikkhus, the woman who is possessed of the four dhammas acts to win the next world and strives to win the next world. (Said the Bhagavā).

(A certain woman) is capable of managing domestic affairs, of providing for, and supporting attendants, of doing what pleases her husband, and of tending and looking after the property acquired by her husband.

(She) has conviction, is possessed of morality. She is free from niggardliness. She ever clears the meritorious path to happiness in the hereafter.

A certain woman has these eight dhammas. She who is in the habit of speaking words that are true and in accordance with the dhamma, is also said to be a woman with morality.

The female lay devotee who is possessed of the eight dhammas in their sixteen aspects and who has morality is reborn in the pleasing deva realms.

End of Dutiya Idhalokika Sutta,
the tenth in this Vagga.

End of Uposatha Vagga, the Fifth Vagga.

End of the First Fifty Suttas.

DUTIYA PAÑÑĀSAKA
The Second Sub-division

(vi) i. GOTAMĪ VAGGA

1. Gotamī Sutta
2. Ovāda Sutta
3. Samkhitta Sutta
4. Dīghajāṇu Sutta
5. Ujjaya Sutta
6. Bhaya Sutta
7. Paṭhama Āhuneyya Sutta
8. Dutiya Āhuneyya Sutta
9. Paṭhama Puggala Sutta
10. Dutiya Puggala Sutta

II. DUTIYA PAÑÑĀSAKA

(vi) i. GOTAMĪ VAGGA

1. GOTAMĪ SUTTA

Discourse to Gotamī

51. Once the Bhagavā was staying at the Nigrodhārāma monastery near Kapilavatthu in Sakka country. On that occasion Mahāpajāpati Gotamī approached the Bhagavā, made her obeisance, and standing at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I beg of you. Women desire to leave lay life and enter bhikkhunīhood.”

It is not fitting, Gotamī. Don't you be desirous of women leaving lay life and entering bhikkhunīhood.

For a second time Mahāpajāpati Gotamī respectfully said to the Bhagavā: “Venerable Sir, I beg of you. Women desire to leave lay life and enter bhikkhunīhood.

It is not fitting, Gotamī. Don't you be desirous of women leaving lay life and entering bhikkhunīhood.

For a third time Mahāpajāpati Gotamī respectfully said to the Bhagavā: “Venerable Sir, I beg of you, women desire to leave lay life and enter bhikkhunīhood.

Gotamī it is not fitting. Don't you be desirous of women leaving lay life and entering bhikkhunīhood.

Thereupon Mahāpajāpati Gotamī reflecting “The Venerable One does not permit women to leave lay life and enter the Buddha's Teaching as bhikkhunīs”, distressed and sorrowful, weeping with tears, streaming down her face, made her obeisance to the Bhagavā and departed.

The Bhagavā then, after staying in Kapilavatthu on his successive journeys, reached Vesālī and put up his residence at the turreted monastery in the Mahāvana

great forest Mahāvana near Vesālī. Mahāpajāpati Gotamī then, shaving her head and donning bark-dyed robes, set out for Vesālī in the company of many Sakyan princesses, and in due course approached the turretted monastery in Mahāvana forest grove near Vesālī. Mahāpajāpati Gotamī next, with her feet swollen and her body covered with dust, distressed and sorrowful, weeping with tears streaming down her face., stood outside the (monastery) door.

When Venerable Ānanda saw Mahāpajāpati Gotamī thus standing outside the door, he asked: “Gotamī, why are you with swollen feet and body covered with dust, distressed and sorrowful, weeping with tears streaming down your face, standing outside the door?”

Venerable Ānanda, I am standing thus because the Venerable One has refused permission for women to leave lay life and enter bhikkhunīhood. (Said Gotamī.)

Gotamī, in that case, stay here for a moment while I beg the Venerable One for permission, for women to leave lay life and enter the Buddha’s Teaching as bhikkhunīs. Venerable Ānanda approached the Bhagavā, made his obeisance and seated at a suitable place, respectfully said: “Venerable Sir, Mahāpajāpati Gotamī with swollen feet and body covered with dust, distressed and sorrowful, weeping with tears streaming down her face, is standing outside the door, because the Venerable One has refused permission for women to leave lay life and enter the Buddha’s Teaching as bhikkhunīs. Venerable sir, I beg of you. It is my desire that women be allowed to leave lay life and enter bhikkhunīhood. (Respectfully requested Venerable Ānanda.)

Ānanda, it is not fitting. Don’t be desirous of women leaving lay life and entering bhikkhunīhood. (Said the Bhagavā). For a second time ...p... for a third time Venerable Ānanda begged the Bhagavā: “Venerable Sir, I beg

of you. I am desirous of women leaving lay life and entering the Buddha's Teaching as bhikkhunīs". (Said Ānanda.)

Ānanda, it is not fitting. Don't you be desirous of women leaving lay life and entering bhikkhunīhood. (Said the Bhagavā.)

Venerable Ānanda, then knowing that the Bhagavā would not permit women to leave lay life and enter bhikkhunīhood thought thus: "It would be well for me to beg the Bhagavā for another reason to allow women to leave lay life and enter the Buddha's Teaching as bhikkhunīs". (Thus reflecting) Venerable Ānanda respectfully asked the Bhagavā: Venerable Sir, would it be possible for women to leave lay life and enter bhikkhunīhood and attain realization of Sotāpatti Fruition, Sakadāgāmi Fruition, Anāgāmi Fruition and Arahatta Fruition?"

Ānanda, it would be possible for women to leave lay life and enter the Buddha's Teaching as bhikkhunīs and attain realization of Sotāpatti Fruition, Sakadāgāmi Fruition, Anāgāmi Fruition and Arahatta Fruition. (Said the Bhagavā.)

Venerable Sir, if it is possible for women to leave lay life and enter the Buddha's Teaching as bhikkhunīs and attain realization of Sotāpatti Fruition ...p... Arahatta Fruition, and since Mahāpajāpati Gotamī has rendered great service to the Venerable One, nursing him as his aunt, nurse and foster mother, when the Venerable One's mother died, I beg of the Venerable One, that women should be allowed to leave lay life and enter bhikkhunīhood. (Respectfully requested Venerable Ānanda.)

Ānanda, if Mahāpajāpati Gotamī would accept the eight cardinal rules (Aṭṭhagaru dhamma), let that acceptance be her admission into the Buddha's Teaching as a bhikkhunī. Even if a bhikkhunī were of a hundred years

standing, after her admission, she should make her obeisance to a day-old bhikkhu, receiving him and reverencing him with uplifted palms. This cardinal rule should be respected, esteemed, cherished, honoured and should not be transgressed for life.(1)

The bhikkhunī should not observe vassa, rains retreat at a monastery where there is no bhikkhu. This rule should also be respected, esteemed, cherished, honoured and should not be transgressed for life.(2)

The bhikkhunī should, every fortnight (lit. half month), approach the bhikkhu Saṃgha for the purpose of asking as to Uposatha and of receiving advice. These two dhammas should be wished for. This rule should be respected, esteemed, cherished, honoured and should not be transgressed for life.(3)

When the vassa is over, the bhikkhunī should, before both the bhikkhu and bhikkhunī Saṃghas, come forward with an invitation as to these three matters: things seen, things heard, and things suspicious. This rule should also be respected, esteemed, cherished, honoured and should not be transgressed for life.(4)

A bhikkhunī guilty of a serious offence (saṃghādisesa) must undergo a penance for a fortnight, before both bhikkhu and bhikkhunī Saṃghas. This rule should also be respected, esteemed, cherished, honoured and should not be transgressed for life.(5)

After training for two years in the six rules, the probationer bhikkhunī must seek full acceptance of both bhikkhu and bhikkhunī Saṃghas. This rule should also be respected, esteemed, cherished, honoured and should not be transgressed for life.(6)

The bhikkhunī on no pretext must abuse and revile a bhikkhu. This rule should also be respected, esteemed, cherished, honoured and should not be transgressed for life.(7)

As from the day of her acceptance, admonition of a bhikkhu by a bhikkhunī is forbidden, but admonition of a bhikkhunī by a bhikkhu is not forbidden. This rule should also be respected, esteemed, cherished, honoured and should not be transgressed for life.(8)

Ānanda, if Mahāpajāpati Gotamī accepts these eight cardinal rules, let such acceptance be her bhikkhunīhood. (said the Bhagavā.)

Venerable Ānanda then, after having learned these eight cardinal rules, approached Mahāpajāpati Gotamī and said to her: Gotamī, if you accept the eight cardinal rules, such acceptance shall be your bhikkhunīhood. Even if a bhikkhunī were of a hundred year's standing after her admission, she should make her obeisance to a day-old bhikkhu, receiving him and reverencing him with uplifted palms. This rule should be respected, esteemed, cherished, honoured and should not be transgressed for life ...p... as from the day of her admission, admonition of a bhikkhu by a bhikkhunī is forbidden, but admonition of a bhikkhunī by a bhikkhu is not forbidden. This rule should be respected, esteemed, cherished, honoured and should not be transgressed for life. Gotamī, if you accept these eight cardinal rules, such acceptance shall be your bhikkhunīhood. (Said Ānanda.)

Venerable Ānanda, just as a woman or man, young and tender in years and fond of dress, would, after washing the head, receive with both hands, lotus flowers, jasmine flowers, or sweet scented flowers of a creeper, and place them on top of the head; also Venerable Ānanda, I accept these eight cardinal rules that are not to be transgressed for life.

Venerable Ānanda then approached the Bhagavā, made his obeisance and, seated at a suitable place respectfully said: "Venerable Sir, Mahāpajāpati Gotamī has accepted the eight cardinal rules that should not be transgressed for life."

Ānanda, if women have not been permitted to leave lay life and enter the Buddha's Teaching of the Noble Discipline as bhikkhunīs, the Teaching of the Noble Practice would last for long; the Noble Dhamma of the virtuous would last for a thousand years. Ānanda, now that women have been permitted to leave lay life and enter bhikkhunīhood the Teaching of the Noble Practice would not last for long; Ānanda, the dhamma of the virtuous would now last only for five hundred years. Ānanda, just as houses where women are many and men are few, could easily fall a prey to thieves holding lamps lit in pots. Similarly, now that women have been allowed to leave lay life and enter bhikkhunīhood the Teaching of the Noble Discipline cannot last for long. Ānanda, just as a thriving field of ripened rice infected by the disease called "white-as-bone" (mildew) cannot last for long, similarly, now that women have been allowed to leave lay life and enter bhikkhunīhood, the Teaching of the Noble Discipline cannot last for long. Ānanda, just as a field of ripened sugar-cane infected by the disease called "red-rust" cannot last for long, similarly, now that women have been allowed to leave lay life and enter bhikkhunīhood, the Teaching of the Noble Discipline cannot last for long. Ānanda, just as a man puts up an embarkment beforehand, so that a pond or tank may not overflow, similarly, I have laid down the eight cardinal rules for bhikkhunīs that are never to be transgressed for life. (Said the Bhagavā.)

End of Gotamī Sutta,
the first in this Vagga.

2. OVĀDA SUTTA

Discourse on Instruction

52. Once the Bhagavā was staying at the turreted monastery in Great Forest Mahāvana near Vesālī. On that occasion Venerable Ānanda approached the Bhagavā and seated at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, how many dhammas should be possessed by a bhikkhu so that he may be designated as one who is competent to instruct bhikkhunīs?”

Ānanda, a bhikkhu who is possessed of the eight dhammas should be designated as one who is competent to instruct bhikkhunīs. What are the eight? The bhikkhu in this Teaching has morality ...p... he observes and practises the precepts. He has much knowledge ...p... he knows with penetrative wisdom. He can recite in detail both the Disciplinary Rules of conduct (for bhikkhus and bhikkhunīs). He can explain and cite them well and can give decisions by reference to the Pāli texts and the commentaries. He makes good speech, he speaks politely with distinct enunciation and clearness of meaning. He is able to instruct, establish and gladden the Order of bhikkhunīs, to see the benefit of the Dhamma. Generally, he is liked and regarded by the bhikkhunīs. He has not been guilty of any serious offence towards a woman who has entered bhikkhunīhood and donned the bark dyed robe. He has been in the Order for twenty years or more.

Ānanda, the bhikkhu who is possessed of these eight qualities should be designated as one who is fit to instruct bhikkhunīs. (Said the Bhagavā.)

End of Ovāda sutta,
the second in this Vagga.

3. SAMKHIITA SUTTA**Discourse in Brief**

53. Once the Bhagavā was staying at the turreted monastery in the Mahāvana forest grove near Vesālī. On that occasion, Mahāpajāpati Gotamī approached the Bhagavā, made her obeisance and standing at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I beg of you. May the Venerable One discourse on the dhamma in brief to me. I shall listen to that discourse, retire to a quiet place and abide with mindful diligence and with mind directed towards Nibbāna”.

Gotamī, if you know that certain dhammas will lead to attachment, not to release therefrom; to bondage and not to release therefrom; to increase of bondage (rebirth) and not to the destruction of bondage; to wanting much, not to wanting little; to discontent, not to contentment; to living in company, not to living in solitude, to indolence, not to diligence; to sophisticated way of living, not to frugal way of living. Gotamī, know them not to be the dhamma, not to be the discipline (vinaya), not to be the Teaching of the Buddha.

Gotamī, if you know that certain dhammas will lead to release from attachment not to the arising of attachment; to release from bondage, not to perpetuation of bondage; to the destruction of bondage, not to increase of bondage; to wanting little, not to wanting much; to contentment, not to discontent; to living in solitude, not to living in company; to diligence, not to indolence; to frugal way of living, not to sophisticated way of living. Gotamī, know these dhammas to be the dhammas, to be the discipline (vinaya) and to be the Teaching of the Buddha. (Said the Bhagavā.)

End of Samkhitta Sutta,
the third in this Vagga.

4. DĪGHAJĀṄU SUTTA

Discourse to Dīghajāṇu

54. Once the Bhagavā was staying at the market town of the Koḷiya rulers named Kakkarapatta near Koḷiya. On that occasion Koḷiyan prince Dīghajāṇu approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā thus: “Venerable Sir, those of us human beings enjoying sensual pleasures have to live a confined life of a householder with our wives and children. We enjoy the sandalwood of Kāsi country, we deck ourselves with flowers and use perfume and cosmetics and enjoy the use of gold and silver. Venerable Sir, may the Venerable One discourse to us on the dhamma that is conducive to welfare and happiness, both in this life and in the next.

Byagghapajja (clan name of Dīghajāṇu), these four dhammas conduce to the welfare and happiness of young men of good family, in this life. What are the four? They are: being possessed of diligence, being possessed of vigilance, having good companions, and living within one’s means.

Byagghapajja, how is the young man of good family possessed of diligence? Byagghapajja, the young man of good family in this world makes his living by farming, by trading, by herding, by the art of archery by serving the ruler or by some other art or craft. He is skilful in that occupation, he is not indolent and is possessed of investigative knowledge. He is capable of undertaking that occupation and of planning it, Byagghapajja, this is how the young man of good family is possessed of diligence. (uṭṭhāna sampadā).

Byagghapajja, how is the young man of good family possessed of vigilance? Byagghapajja, the young man

of good family, in this world, by dint of his diligence, by dint of his manual and sweated labour, acquires lawfully wealth and possessions that are in conformity with the law. He is possessed of vigilance, respecting this wealth and possessions thus: “How can I guard against my wealth and possessions being seized by the ruler, being stolen by thieves, being destroyed by fire, being destroyed by floods or being squandered away by unloved heirs. Byagghapajja, this is how the young man of good family is possessed of vigilance (*āraṅkha sampadā*).

Byagghapajja, how does the young man of good family have good companions? Byagghapajja, the young man of good family, in this world, lives in a certain village or market-town. In that village or market-town, he lives in the company of rich householders or their sons, who may be young but are of noble conduct, who may be elderly and of noble conduct, who may be possessed of conviction, morality, of generosity and of wisdom. He lives together with them, converses with them and confers with them. He emulates the conviction of these persons, who are possessed of conviction, emulates the morality of these persons who are possessed of morality, emulates the generosity of these persons who are possessed of generosity, emulates the wisdom of these persons who are possessed of wisdom. Byagghapajja, this is how the young man of good family has good companions (*kalyāṇamittatā*.)

Byagghapajja, how does the young man of good family live within his means? Byagghapajja, the young man of good family, in this world, knows the increase and the decrease of his wealth and possessions (i.e. increase or decrease of his income and expenditure), knows that “By spending thus, my income will be greater than my expenditure, my expenditure will not be greater than my income”. He thus makes his living within his

means, neither extravagantly nor parsimoniously. For example, Byagghapajja, one who carries scales, or his apprentice, knows, on holding up the balance, that either by so much it has dipped down or by so much it has tilted up. Similarly, the young man of good family knows the increase or decrease and knows that “By spending thus, my income will be greater than my expenditure and that my expenditure cannot be greater than my income”. (Knowing thus) he follows a balanced livelihood, neither spending extravagantly nor parsimoniously.

Byagghapajja, if the young man of good family, despite his low income, lives extravagantly, it can be said of him: “This young man of good family spends his wealth like a glutton eating figs.” Byagghapajja, if the young man of good family despite his earnings lives parsimoniously, it can be said of him: “This young man of good family will die like an outcast.” Byagghapajja, if the young man of good family spends knowing that “My income will be greater than my expenditure and that my expenditure will not be greater than my income, he follows a balanced livelihood, neither extravagantly nor parsimoniously.” Byagghapajja, this is how the young man of good family follows a balanced livelihood (*samajīvitā*.)

Byagghapajja, these are the four causes of dissipation of wealth and possessions acquired: Womanizing addiction to intoxicants, addiction to gambling and having evil friends, companions and intimates. For example, Byagghapajja, if in a great reservoir with four inlets and four outlets, a man were to close the inlets and open the outlets, and if there is not sufficient rain, Byagghapajja, (the water in) the great reservoir will certainly decrease, not increase. Byagghapajja, similarly to this, the causes of dissipation of wealth and possessions are these four:

Womanizing addiction to intoxicants, addiction to gambling, and having evil friends, companions and intimates.

Byagghapajja, the causes of increase of wealth and possessions are these four: Not womanizing, non-addiction to intoxicants, non-addiction to gambling and having good friends, companions and intimates.

For example, Byagghapajja, if in a great reservoir with four inlets and four outlets, a man were to close the outlets and open the inlets, and if the rain falls heavily, (the water in) the great reservoir will certainly increase, not decrease. Similarly to this, Byagghapajja, the causes of an increase of acquired wealth and possessions are these four: Not womanizing, non-addiction to intoxicants, non-addiction to gambling and having good friends, companions and intimates.

Byagghapajja, these four dhammas conduce to welfare and happiness of the young man of good family, in the present life.

Byagghapajja, these four dhammas conduce to the welfare and happiness of the young man of good family, in the next life. What are the four? They are: Being possessed of conviction, being possessed of morality, being possessed of generosity and being possessed of wisdom.

Byagghapajja, how is the young man of good family possessed of conviction? Byagghapajja, the young man of good family in this world has conviction. He believes in the Arahatta path knowledge (arahatta-magga ñāṇa) and Omniscience (sabbaññuta-ñāṇa) of the Bhagavā. "That Bhagavā ...p... because he is the Teacher of devas and men, he is also called Sathhādevamanussānam. Because he knows and teaches the Four noble Truths, he is also called Buddha. Because he is The Most Exalted, he is also called Bhagavā." He believes thus. Byagghapajja,

this is how the young man of good family is possessed of conviction.

Byagghapajja, how is the young man of good family possessed of morality? Byagghapajja, the young man of good family in this Teaching abstains from taking another's life ...p... abstains from taking intoxicants that are the cause of unmindfulness. This is how the young man of good family is possessed of morality.

Byagghapajja, how is the young man of good family possessed of generosity? Byagghapajja, the young man of good family in this Teaching is given to generosity, gives freely, is munificent, delights in giving, is ready to give when asked, delights in giving and distributing and rules the house with mind free from the stain of niggardliness. Byagghapajja, this is how the young man of good family is possessed of generosity.

Byagghapajja, how is the young man of good family possessed of wisdom? Byagghapajja, the young man of good family in this Teaching has wisdom. He is possessed of the sublime wisdom that is capable of knowing with penetration, mind and corporeality that is the cause of realization of Nibbāna, where the round of suffering is ended, and that knows with penetration the arising and passing away (of the phenomena). Byagghapajja, this is how the young man of good family is possessed of wisdom.

Byagghapajja, these four dhammas conduce to the welfare and happiness of the young man of good family in the next life. (Said the Bhagavā.)

The man who is possessed of energy and effort, in his work and who is possessed of mindful and careful planning, follows a balanced livelihood.

He keeps and looks after the wealth that has been acquired.

He has conviction and is possessed of morality.

He is free from niggardliness and ever cleans the path of meritoriousness that is the cause of happiness in the hereafter.

These eight dhammas have the capacity of bestowing welfare and happiness on householders possessed of conviction, both in the present life and in the next existence, thus said the Bhagavā. Thus does generosity and other meritorious deeds grow among human beings.

End of Dīghajāṇu Sutta,
the fourth in this Vagga.

5. UJJAYA SUTTA

Discourse to Ujjaya

55. Ujjaya, the brāhmin, then approached the Bhagavā and exchanged cordial greetings with the Bhagavā. After a friendly and polite conversation he sat at a suitable place and respectfully said to the Bhagavā: “Venerable Gotama, we wish to go to some other place. May Venerable Gotama discourse to us on the dhamma that is conducive to welfare and happiness, both in this life and in the next”.

Brāhmin, these four dhammas are for the welfare and happiness of the young man of good family in this life. What are the four? They are: being possessed of energy and effort, being possessed of vigilance, having good companions and following a balanced livelihood.

Brāhmin, how is the young man of good family possessed of energy and effort? Brāhmin, the young man

of good family in this world makes his living by farming, by trading, by herding, by the art of archery by serving the ruler or by some other art or craft. He is skilful in that occupation, he is not indolent and is possessed of investigative knowledge. He is capable of undertaking that occupation and of planning it. Brāhmin, this is how the young man of good family is possessed of diligence.

Brāhmin, how is the young man of good family possessed of vigilance? Brāhmin, the young man of good family in this world by dint of his diligence, by dint of his manual and sweated labour acquires lawfully possessions that is in conformity with the law. He is possessed of vigilance, respecting this wealth and possessions thus: "How can I guard against my wealth and possessions being seized by the ruler, being stolen by thieves, being destroyed by fire, being destroyed by floods, being squandered away by unloved heirs." Brahmin, this is how the young man of good family is possessed of vigilance.

Brāhmin, how does the young man of good family have good companions? Brāhmin, the young man of good family in this world lives in a certain village or market-town, he lives in the company of rich householders or their sons, who may be young but are of noble conduct, who may be old but are of noble conduct, who are possessed of conviction, of morality, of generosity and of wisdom. He lives together with them, converses with them, confers with them. He emulates the conviction of these persons who are possessed of morality, emulates the generosity of these persons who are possessed of generosity, emulates the wisdom of these persons who are possessed of wisdom. Brāhmin, this is how the young man of good family has good companions.

Brāhmin, how does the young man of good family follow a balanced livelihood? Brāhmin, the young man of

good family in this world knows the increase or decrease of his wealth and possessions (i.e. increase or decrease of his income and expenditure), knows that “By spending thus, my income will be greater than my expenditure, my expenditure will not be greater than my income.” He makes his living balanced thus, neither extravagantly nor parsimoniously. For example, Brāhmin, one who carries the scales or his apprentice, knows, on holding up the balance, that either by so much it has dipped down or by so much it has tilted up. Similarly to this, the young man of good family knows the increase of his wealth or its decrease and knows that “By spending thus, my income will be greater than my expenditure and that my expenditure will not be greater than my income”. (Knowing thus) he follows a balanced livelihood, neither extravagantly nor parsimoniously.

Brāhmin, if the young man of good family lives extravagantly, it will be remarked of him: “This young man of good family eats his wealth like a glutton eating figs”. Brāhmin if the young man of good family despite his high earnings, lives parsimoniously, it will be remarked of him: “This young man of good family will die like an outcast.” Brāhmin, if the young man of good family spends knowing that ‘My income will be greater than my expenditure and that my expenditure will not be greater than my income’, he makes a balanced livelihood, neither extragavagantly nor parsimoniously. Brāhmin, this is how the young man of good family makes a balanced livelihood.

Brāhmin, these are the four causes of loss of wealth and possessions: womanizing, addiction to intoxicants, addiction to gambling, and having evil friends, companions and intimates.

For example, brāhmin, if in a great reservoir with

four inlets and four outlets, a man were to close the inlets and open the outlets, and if there is not sufficient rain, (the water in) the great reservoir will certainly decrease, not increase. Similarly to this, the causes of loss of wealth and possessions are these four: womanizing addiction to intoxicants, addiction to gambling and having evil friends, companions and intimates.

Brāhmin, the causes of increase of wealth and possessions are these four: Not womanizing non-addiction to intoxicants, non-addiction to gambling and having good friends, companions and intimates.

For example, brāhmin, if in a great reservoir with four inlets and four outlets, a man were to close the outlets and open the inlets, and if the rain falls heavily, (the water in) the great reservoir will certainly increase, not decrease. Similarly to this, brāhmin, the causes of increase of wealth and possessions, are these four: Not womanizing non-addiction to intoxicants, non-addiction to gambling and having good friends, companions and intimates.

Brāhmin, these four dhammas conduce to the welfare and happiness of the young man of good family in the present life.

Brāhmin, these four dhammas conduce to the welfare and happiness of the young man of good family in the next life. What are the four? They are: Being possessed of conviction, being possessed of morality, being possessed of generosity and being possessed of wisdom.

Brāhmin, how is the young man of good family possessed of conviction? The young man of good family in this world has conviction. He believes in the Arahatta Path Knowledge (Arahatta Magga ñāṇa) and Omniscience (Sabbaññuta ñāṇa) of the Bhagavā. "Because that Bhagavā is worthy of special veneration he is also called (Araham)

...p... because he is the Most Exalted he is also called Bhagavā”. (He believes thus). Brāhmin, this is (the young man’s) possession of conviction.

Brāhmin, how is the young man of good family possessed of morality? Brāhmin, the young man of good family in this Teaching abstains from taking another’s life ...p... he abstains from taking intoxicants that are the cause of unmindfulness. This is (the young man’s) possession of morality.

Brāhmin, how is the young man of good family possessed of generosity? Brāhmin, the young man of good family in this Teaching is given to generosity, gives freely, is munificent, delights in giving and distributing and rules the house with mind free from the stain of niggardliness. Brāhmin, this is (the young man’s) possession of generosity.

Brāhmin, how is the young man of good family possessed of wisdom? Brāhmin, the young man of good family in this Teaching has wisdom. ...p... he is possessed of the sublime wisdom that knows with penetration the arising and passing away (of phenomena) and that is the cause of realization of Nibbāna, where suffering is ended. This is (the young man’s) possession of wisdom.

Brāhmin, these four dhammas conduce to the young man’s welfare and happiness in the next existence. (Said the Bhagavā.)

The man who is possessed of diligence in his work and who is possessed of mindful and careful planning, makes a balanced livelihood. He keeps and looks after the wealth that has been acquired.

He has conviction, is possessed of morality. He is free from niggardliness and ever

clears the path of meritoriousness that is the cause of happiness in the hereafter.

These eight dhammas have the capacity of bestowing welfare and happiness on householders possessed of conviction, both in the present life and in the next existence, thus said the Bhagavā.

Thus do generosity and other meritorious deeds grow among human beings.

End of Ujjaya Sutta,
the fifth in this Vagga.

6. BHAYA SUTTA

Discourse on Peril

56. Bhikkhus, “peril” (bhaya) is the name of a sensual pleasure. Bhikkhus, “suffering” (dukkha) is the name of a sensual pleasure. Bhikkhus, “disease” (roga) is the name of a sensual pleasure. Bhikkhus, “abscess” (gaṇḍa) is the name of a sensual pleasure. Bhikkhus, “spike” (salla) is the name of a sensual pleasure. Bhikkhus, “attachment” (saṅga) is the name of a sensual pleasure. Bhikkhus, “mire” (paṅka) is the name of a sensual pleasure. Bhikkhus, “being conceived in the mother’s womb” (gabbha) is the name of a sensual pleasure.

Bhikkhus, why is “peril” the name of a sensual pleasure? Bhikkhus, any being who is enticed by sensual attachment and imprisoned by craving is not free from peril in this life and is not free from peril in the next life. That is why “peril” is the name of a sensual pleasure.

Bhikkhus, why is “suffering” ...p... “disease”, “abscess”... “spike”... “attachment”... “mire”... “conception” the name of a sensual pleasure.

Bhikkhus, any being who is enticed by sensual attachment and imprisoned by craving is not free from being conceived in the mother’s womb in this life or free from being conceived in the mother’s womb in the next life. That is why “being conceived” is the name of a sensual pleasure.

Sensual pleasures are said to be (both for this life and the next) peril, suffering, disease, abscess, attachment, mire, and conception. The worldling who is attached to these sensual pleasures is bound to be conceived in the mother’s womb again, because he is absorbed in the sensual pleasures.

At a certain time, the bhikkhu who strives to burn the defilements should not let go his comprehensive knowledge.

That bhikkhu, at that time, will have crossed the journey of Saṃsāra, so difficult to cross, and would be able to view, with wisdom, all beings subject to rebirth, old age and in a state of agitation. (Said the Bhagavā.)

End of Bhaya Sutta,
the sixth in this Vagga.

7. PAṬHAMA ĀHUNEYYA SUTTA**First Discourse on being Worthy of Receiving Offerings Brought Even from Afar**

57. Bhikkhus, the bhikkhu who is possessed of the eight dhammas is worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for well-being in the next existence. He is worthy of receiving obeisance with joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit.

What are the eight? Bhikkhus, the bhikkhu in this Teaching has morality ...p... he observes and practises the precepts, and has much learning. ...p... knows with penetrative knowledge. Has good friends, good companions and good intimates. Has right view. Is possessed of correct discernment. Can attain, at will, without irksomeness and without toilsomeness the four jhānas, that, on the basis of superior mind, are the cause of easeful living in the present life. Can recollect many of his existences of the past. How so? (Can recollect) one existence, two existences ...p... can recollect them with their characteristics and related facts (such as names and clans). Can see with the divine power of sight, which is extremely clear and surpassing the sight of men. ...p... knows beings arising according to their own kamma. Owing to the extinction of the āsavas ...p... attains to and abides in Arahatta Fruition.

Bhikkhus, the bhikkhu who is possessed of these eight dhammas is worthy of receiving offerings, brought even from afar ...p... is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā.)

End of the Paṭhama Āhuneyya Sutta,
the seventh in this Vagga.

8. DUTIYA ĀHUNEYYA SUTTA**Second Discourse on being Worthy of Receiving Offerings Brought Even from Afar**

58. Bhikkhus, the bhikkhu who is possessed of the eight dhammas is worthy of receiving offerings brought even from afar ...p... is the incomparable fertile field for all to sow the seeds of merit.

What are the eight? Bhikkhus, the bhikkhu in this Teaching has morality ...p... observes and practises the precepts. Has much learning ...p... knows with penetrative knowledge. Abides with strenuous effort. Has energy and has steadfast application. Is not remiss in meritorious dhammas. Resides in a forest hermitage and observes the ascetic practice of living in a forest. Endures dislikes, dwells in repeatedly conquering dislikes that arise. Can endure fear and dismay, dwells in repeatedly conquering fear and dismay that arise. Can attain at will, without irksomeness, and without toilsomeness, the four jhānas that, on the basis of superior mind, are the cause of easeful living in the present life. Owing to the extinction of the āsavas ...p... attains to and abides in Arahatta Fruition.

Bhikkhus, the bhikkhu who is possessed of these eight dhammas is worthy of receiving offerings brought even from afar ...p... is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā.)

End of Dutiya Āhuneyya Sutta,
the eighth in this Vagga.

9. PAṬHAMA PUGGALA SUTTA

First Discourse on Worthy Persons, Ariyas

59. These eight persons are worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for well-being in the next existence, of being receiving obeisance with joined palms raised to the forehead, and are the incomparable fertile field for all to sow the seeds of merit.

What are the eight? They are: Sotāpannas, those who train to attain Sotāpatti Fruition, Sakadāgāmis, those who train to attain Sakadāgāmi Fruition, Anāgāmis, those who train to attain Anāgāmi fruition, Arahats, those who train to attain Arahatta Fruition. Bhikkhus, these eight persons are worthy of receiving offerings brought even from afar. ...p... are the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā.)

There are four persons, who are still in training, and four, who have attained path fruition. These eight persons who have become upright and who belong to the (Ariya) Saṃghas are possessed of wisdom(paññā), morality(Sīla) and concentration (Samāhito).

Offerings made to these eight persons who belong to the (Ariya) Saṃghas, by the lay persons, who seek meritoriousness and who perform deeds of merit, which ensures rebirth in higher existences are of great benefit. (Said the Bhagavā.)

End of Paṭhama Puggala Sutta,
the ninth in this Vagga.

10. DUTIYA PUGGALA SUTTA

Second Discourse on Worthy Persons, Ariyas

60. Bhikkhus, these eight persons are worthy of receiving offerings brought even from afar ...p.... are the incomparable fertile field for all to sow the seeds of merit. What are the eight? They are: Sotāpannas, those who train to attain Sotāpatti Fruition ...p... those who train to attain Arahatta Fruition. Bhikkhus, these eight persons are worthy of receiving offerings brought even from afar ...p... are the incomparable, fertile field for all to sow the seeds of merit. (Said the Bhagavā.)

There are four persons, who are still in training, and four who have attained path fruition. These eight persons who belong to the (Ariya) Saṃghas, are superior to all beings.

Offerings made to these eight persons who belong to the (Ariya) Saṃghas, by lay persons who seek meritoriousness and who perform deeds of merit, which ensure rebirth in higher existences are of great benefit. (Said the Bhagavā.)

End of Dutiya Puggala Sutta,
the tenth in this Vagga.
End of Gotamī Vagga, the first.

(vii) ii. BHŪMICĀLA VAGGA

1. Icchā Sutta
2. Alan Sutta
3. Saṁkhitta Sutta
4. Gayāsīsa Sutta
5. Abhibhāyatana Sutta
6. Vimokkha Sutta
7. Anariyavohāra Sutta
8. Ariyavohāra Sutta
9. Parisā Sutta
10. Bhūmicāla Sutta

(vii) ii. BHŪMICĀLA VAGGA

1. ICCHĀ SUTTA

Discourse on Niggardliness

61. Bhikkhus, these eight kinds of persons are found in the world. What are the eight? Bhikkhus, to the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). That bhikkhu strives to obtain possessions, continuously exerts himself and puts forth effort to obtain possessions. (But) he obtains no possessions, and on that score, he grieves, mourns, wails, beats his breast and becomes distressed. Bhikkhus, the bhikkhu should be said to be one who desires possessions, strives, continuously exerts himself and puts forth effort to obtain them, but who does not obtain possessions and who on that score grieves, mourns, wails, and falls away from the dhamma of the virtuous.

Bhikkhus, to the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). That bhikkhu strives to obtain possessions, continuously, exerts himself and puts forth effort to obtain them. He obtains the possessions he desires and he is elated, intoxicated and falls into a state of forgetfulness. Bhikkhus, this bhikkhu should be said to be one who desires possessions, strives, continuously exerts himself and puts forth effort to obtain them and obtains the possessions he desires, and is elated, intoxicated, and falls into a state of forgetfulness and falls away from the dhamma of the virtuous.

Bhikkhus, to the bhikkhu in this world living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possessions, does not continuously, does not exert

himself, and does not put forth effort to obtain possessions. He does not obtain possessions and on that score he grieves, mourns, wails, beats his breast and becomes distressed. Bhikkhus, the bhikkhu should be said to be one who desires possessions, does not strive to obtain possessions, does not continuously, does not exert himself and does not put forth effort to obtain them. He does not obtain possessions and on that score grieves, mourns, wails and falls away from the dhamma of the virtuous.

Bhikkhus, to the bhikkhu in this world living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possessions, does not continuously, does not exert himself and does not put forth effort to obtain them. (Nevertheless) he obtains the possessions he desires, and is elated, intoxicated and falls into a state of forgetfulness. Bhikkhus, the bhikkhu should be said to be one who desires possessions, does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain them. He obtains the possessions he desires and on that score is elated, intoxicated and falls into a state of forgetfulness and falls away from the dhamma of the virtuous.

Bhikkhus, to the bhikkhu in this world living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). That bhikkhu strives to obtain possessions, continuously, exerts himself and puts forth effort to obtain the possessions he desires. He does not obtain the possessions he desires (but) does not grieve, mourn, wail, beat his breast and become distressed. Bhikkhus, the bhikkhu should be said to be one who desires possessions, strives to obtain possessions, continuously, exerts himself and puts forth effort to obtain possessions he desires. He does not obtain the possessions, but does not grieve, mourn, wail and is said not to have fallen away from the dhamma of the virtuous.

Bhikkhus, to the bhikkhu in this world living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). (But) that bhikkhu strives to obtain possessions, continuously, exerts himself and puts forth effort to obtain the possessions he desires. He obtains the possessions he desires but is not elated, intoxicated, and does not fall into a state of forgetfulness. Bhikkhus, that bhikkhu is said to be one who desires possessions, strives to obtain possessions, continuously exerts himself and puts forth effort to obtain the possessions he desires and obtains them, but is not elated, intoxicated and does not fall into a state of forgetfulness and is said not to have fallen away from the dhamma of the virtuous.

Bhikkhus, to that bhikkhu in this world, living in seclusion and detachment, there arises the desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain possessions he desires. He does not obtain the possessions he desires but he does not grieve, mourn, wail, beat his breast and does not become distressed. Bhikkhus, that bhikkhu is said to have desire for possessions, does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain possessions he desires and he does not obtain them and on that score he does not grieve, mourn, wail and is said not to have fallen away from the dhamma of the virtuous.

Bhikkhus, to the bhikkhu in this world living in seclusion and detachment, there arises the desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain the possessions he desires. (Nevertheless) he obtains the possessions. That bhikkhu on that score is not elated, intoxicated and does not fall

into a state of forgetfulness. Bhikkhus, that bhikkhu is said to have the desire for possessions, does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain the possessions he desires. He obtains the possessions and on that score is not elated, intoxicated and does not fall into a state of forgetfulness and is said not to have fallen away from the dhamma of the virtuous.

Bhikkhus, these eight kinds of persons are found in the world. (Said the Bhagavā.)

End of Icchā Sutta,
the first in this Vagga.

2. ALAN SUTTA

Discourse on Promotion of Welfare

62. Bhikkhus, the bhikkhu who is possessed of these six dhammas can promote his own welfare as well as the welfare of others.

What are the six? They are: Bhikkhus, the bhikkhu in this Teaching can quickly understand meritorious dhammas. He remembers the dhammas he has listened to. He investigates the meaning of the dhammas that he remembers. Knowing the (Pāli) text and its meaning, he practises the dhamma accordingly. He makes good speech, speaks politely with distinct enunciation and clearness of meaning. He is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the Dhamma. Bhikkhus, the bhikkhu who is possessed of these six dhammas can promote his own welfare as well as the welfare of others. (1)

Bhikkhus, the bhikkhu who is possessed of five dhammas can promote his own welfare as well as the welfare of others.

What are the five? They are: The bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He remembers the dhammas he has listened to. He can investigate the meaning of the dhammas he remembers. Knowing the (Pāli) text and its meaning, he practises the dhamma accordingly. He makes good speech ...p... he speaks with clearness of meaning. He is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the Dhamma. Bhikkhus, the bhikkhu who is possessed of these five dhammas can promote his own welfare as well as the welfare of others.(2)

Bhikkhus, the bhikkhu who is possessed of the four dhammas can promote his own welfare, (but) cannot promote the welfare of others.

What are the four? They are: Bhikkhus, the bhikkhu in this Teaching can quickly understand meritorious dhammas. He remembers the dhammas he has listened to. He can investigate the meaning of the dhammas that he remembers. Knowing the (Pāli) text and its meaning, he practises the dhamma accordingly. He does not make good speech. He does not speak politely with distinct enunciation and clearness of meaning. He is not able to instruct, establish and gladden his fellow bhikkhus in the benefit of the Dhamma. Bhikkhus, the bhikkhu who is possessed of these four dhammas can promote his own welfare, but not the welfare of others.(3)

Bhikkhus, the bhikkhu who is possessed of the four dhammas can promote the welfare of others, but not his own welfare.

What are the four? They are: Bhikkhus, the bhikkhu in this Teaching can quickly understand meritorious dhammas. He remembers the dhammas he has listened to.

He cannot investigate the meaning of the dhammas he remembers. He knows the (Pāḷi) text and its meaning, but, does not practise the dhamma accordingly. He has good speech, good enunciation ...p... he speaks with clearness of meaning. He is able to instruct his fellow bhikkhus ...p... Bhikkhus, the bhikkhu who is possessed of these four dhammas can promote the welfare of others, but not his own welfare.(4)

Bhikkhus, the bhikkhu who is possessed of the three dhammas can promote his own welfare, but not the welfare of others.

What are the three? They are: Bhikkhus, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He remembers the dhammas he has listened to and can investigate the meaning of the dhammas he remembers. Knowing the (Pāḷi) text and its meaning, he practises the dhamma accordingly. He does not make good speech. He does not speak politely with distinct enunciation and clearness of meaning. He is not able to instruct, establish and gladden his fellow bhikkhus in the benefit of the Dhamma. Bhikkhus, the bhikkhu who is possessed of these three dhammas can promote his welfare, but not the welfare of others.(5)

Bhikkhus, the bhikkhu who is possessed of the three dhammas can promote the welfare of others but not his own welfare.

What are the three? They are: Bhikkhus, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He remembers the dhammas he has listened to, but cannot investigate the meaning of the dhammas he remembers. Knowing the (Pāḷi) text and its meaning, he does not practise the dhamma accordingly. He has good speech. ...p... He speaks with clearness of meaning. He is able to establish, instruct and gladden his fellows bhikkhus to see the benefit of the Dhamma. Bhikkhus,

the bhikkhu who is possessed of these three dhammas can promote the welfare of others, but not his own welfare.(6)

Bhikkhus, the bhikkhu who is possessed of these two dhammas can promote his own welfare, but not the welfare of others.

What are the two? They are: Bhikkhus, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He does not remember the dhammas he has listened to. He can investigate the meaning of the dhammas he remembers. Knowing the (Pāḷi) text and its meaning, he practises the dhamma accordingly. He does not make good speech. ...p... He does not speak with clearness of meaning. He is not able to establish, instruct and gladden his fellow bhikkhus, in the benefit of the Dhamma ...p... Bhikkhus, the bhikkhu who is possessed of these two dhammas can promote his own welfare but not the welfare of others.(7)

Bhikkhus, the bhikkhu who is possessed of these two dhammas can promote the welfare of others but not his own welfare.

What are the two? They are: Bhikkhus, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He does not remember the dhammas he has listened to and cannot investigate the meaning of the dhammas he remembers. Knowing the (Pāḷi) text and its meaning, he does not practise the dhamma accordingly. He has good speech and speaks politely with distinct enunciation and clearness of meaning. He is able to instruct, establish and gladden his fellow bhikkhus, in the benefit of the Dhamma. Bhikkhus, the bhikkhu who is possessed of these two dhammas can promote the welfare of others but not his own welfare. (Said the Bhagavā.)(8)

End of Alan Sutta,
the second in this Vagga.

3. SAMKHIṬṬA SUTTA**Discourse in Brief**

63. A bhikkhu then approached the Bhagavā ...p... Seated at a suitable place, he respectfully requested the Bhagavā (thus): “Venerable Sir, I beg of you. May the Venerable One discourse to me on the dhamma in brief. After listening to the Venerable One, I shall retire alone to a quiet place and abide mindfully with vigorous effort, with my mind directed towards Nibbāna.

Thus do some “empty men” (Moghapurisa) in this Teaching urge me to give them a dhamma. But when I have discoursed on the dhamma (as requested), they think that I am the one to be followed physically. (Said the Bhagavā.)

Venerable Sir, may the Exalted One discourse on the dhamma to me in brief. May the Venerable One who speaks only what is beneficial and true discourse on the dhamma in brief. I may be able to understand the meaning of the dhamma discoursed on by the Venerable One in brief, and I may be able to receive the heritage of the dhamma discoursed on by the Venerable One. (Respectfully said the bhikkhu.)

If so, bhikkhu, you should train yourself thus: “My mind shall be established and established well, within my inner self. Any evil demeritorious dhammas that arise should not be able to overwhelm the meritorious mind and gain a footing”. Bhikkhu, thus should you practise.

Bhikkhu, any time your mind has been established and established well, in your inner self, and the evil demeritorious dhammas are not able to overwhelm the mind and gain a footing, bhikkhu, then you should train yourself thus: “My mind will be able to develop the jhāna of loving-kindness, that is free from (opposing dhammas), develop it repeatedly, will be made a vehicle of,

made a basis of, be continually established and practised well". Bhikkhu, thus should you practise.

Bhikkhu, at any time you should develop repeatedly concentration of the mind (samādhi).

Bhikkhu at that time you should develop samādhi that has both initial and sustained thought; develop samādhi that has no initial thought, but only sustained thought; develop samādhi that has neither initial nor sustained thought; develop samādhi that is accompanied by joy (pīti); develop samādhi that has no joy; develop samādhi that is accompanied by rapture (somanassa); develop samādhi that is accompanied by equanimity. Bhikkhu, any time that you have developed samādhi and developed well, bhikkhu, at that time you should train yourself thus: "With my mind free from the opposing dhammas, I would be developing the jhāna of compassion, the jhāna of sympathetic joy (muditā), and the jhāna of equanimity, I would be developing them repeatedly, making a vehicle of them, making a basis of them, and I would be establishing them steadily and practising them well". Bhikkhu, thus should you practise.

Bhikkhu, at any time you should develop well samādhi. Bhikkhu at that time you should develop samādhi accompanied by initial and sustained thought; develop samādhi that has no initial thought but only sustained thought; develop samādhi that has neither initial thought nor sustained thought; develop samādhi that is accompanied by joy; develop samādhi that has no joy; develop samādhi that is accompanied by rapture; develop samādhi that is accompanied by equanimity. Bhikkhu, at any time that you have developed samādhi thus and developed it well, bhikkhu, at that time you should train yourself thus: "Putting forth effort vigorously, knowing with discrimination and having mindfulness, you will have given up worldly attachment, covetousness and distress, and abide

contemplating the body, in the body". Bhikkhu, thus should you practise.

Bhikkhu, at any time you should develop repeatedly samādhi. At that time, bhikkhu, you should develop samādhi that is accompanied by initial and sustained thought; develop samādhi that has no initial thought, but that has only sustained thought, develop samādhi that has no initial thought or sustained thought either; develop samādhi that is accompanied by joy; develop samādhi that has no joy; develop samādhi that is accompanied by rapture; develop samādhi that is accompanied by equanimity. Bhikkhu, any time you have developed samādhi thus, and developed it well, bhikkhu, you should train yourself thus: "Putting forth effort vigorously, knowing with discrimination, and mindfully, I will have given up worldly attachment, covetousness and distress and abide contemplating sensation, consciousness and mind objects as mind objects". Bhikkhu, you should train yourself thus. Bhikkhu, at any time you should develop repeatedly samādhi. Bhikkhu, at that time, you should develop samādhi accompanied by initial and sustained thought; develop samādhi that has sustained thought only, but not initial thought; develop samādhi that has neither initial nor sustained thought; develop samādhi that is accompanied by joy; develop samādhi that has no joy; develop samādhi that is accompanied by rapture; develop samādhi that is accompanied by equanimity. Bhikkhu, at any time that you have developed samādhi thus, and developed it well, Bhikkhu, you should train yourself thus: "Putting forth effort vigorously, knowing with discrimination, and mindfully, I will have given up worldly attachment, covetousness and distress and abide contemplating sensation, consciousness and mind-objects as mind-objects." Bhikkhu, you should train yourself thus. Bhikkhu, at any time you have developed samādhi and developed it repeatedly,

at that time, you should develop samādhi accompanied by initial and sustained thought; develop samādhi that has sustained thought only but not initial thought; developed samādhi that has neither initial nor sustained thought, developed samādhi that is accompanied by joy, developed samādhi that has no joy; developed samādhi that is accompanied by rapture ;developed samādhi that is accompanied by equanimity. Bhikkhu, at any time that you have developed samādhi thus, and developed it repeatedly at that time, you will be able to go where you like with ease, stand where you like with ease, sit where you like with ease, and lie down where you like with ease. (Said the Bhagavā.)

When he had been thus taught by the Bhagavā, that bhikkhu rose from his seat, made his obeisance to the Bhagavā and left. After that, that bhikkhu retired to a quiet place alone, practised vigorously and mindfully. Abiding with a tranquil mind, he soon attained to, with insight and in this very life, attain to the realization of Arahatta Fruition, aspired by those who have gone forth from home to the homeless life and that marks the culmination of the matchless Noble Practice. "Rebirth is ended. The Noble Practice has been fulfilled. Done is all there is to be done to realize Magga, there is nothing more to do for such realization" That bhikkhu became one of the Arahats.

End of Samkhitta Sutta,
the third in this Vagga.

4. GAYĀSĪSA SUTTA

Discourse on Giving at Gayāsīsa

64. Once the Bhagavā was staying near Gayāsīsa near Gayā. On that occasion the Bhagavā said to the bhikkhus ...p... Bhikkhus, while still a Bodhisatta and before I knew the Four Noble Truths, I acquired the divine power of sight, which knew only the light, but had not yet seen visible objects.(1)

Bhikkhus, it occurred to me thus: “If I knew the light by the divine power of sight and saw visible objects, my intelligence would be quite pure (clear). Bhikkhus, when I subsequently put forth mindful effort and abided with mind directed towards Nibbāna, I knew the light by the divine power of sight, as well as saw visible objects. (But) I did not yet live together with those devas, did not yet converse with them and did not yet confer with them.(2)

Bhikkhus, it (next) occurred to me thus: “If I knew the light by the divine power of sight, saw visible objects, lived together with those devas, conversed with them and conferred with them, my intelligence would be quite pure. Bhikkhus, when I subsequently put forth mindful effort and abided with mind directed towards Nibbāna I knew the light by the divine power of sight, saw visible objects, lived together with those devas, conversed with them and conferred with them. But I did not yet know thus: “These devas are from such and such deva realms”.(3)

Bhikkhus, it (next) occurred to me thus: “If I knew the light by the divine power of sight, saw visible objects, lived together with those devas, conversed with

them, conferred with them and knew that “These devas are from such and such deva realms”, my intelligence would be quite pure. Bhikkhus, when I subsequently put forth effort, mindful effort and abided with mind directed towards Nibbāna, I knew the light by the divine power of sight, saw visible objects, I lived together with those devas, conversed with them and conferred with them and knew that “Those devas are from such and such deva realms”, but I did not yet know that “These devas in consequence of such and such kamma passed away from the human plane and arose in that plane” ...p... I knew that “Those devas in consequence of such and such kamma, passed away from this plane and arose in that plane”. But I did not yet know that “These devas in consequence of such and such kamma, had such and such nutriment and experienced such and such happiness and suffering” ...p... I knew that “These devas in consequence of such and such kamma, had such and such nutriment and experienced such and such happiness and suffering”. But I did not yet know that “These devas had such a long span of life and lived such a long life”. ...p... I knew that “These devas had such a long span of life and lived such a long life”. But I did not yet know “I lived or did not live together with these devas”.(4-7)

Bhikkhus, it (next) occurred to me thus: “If I knew the light of the divine power of sight and saw visible objects, lived together with those devas, conversed with them and conferred with them”, and knew that “These devas are from such and such deva realms”, that “These devas in consequence of such and such kamma, passed away from the human plane and arose in that plane”, that “These devas had such and such nutriment and experienced such and such happiness and suffering”, knew that “These devas had such a long span of life and lived such a long life”, and knew that “I had lived or not lived with

those devas”, my intelligence would be quite pure. Bhikkhus, when I subsequently put forth mindful effort and abided with mind directed towards Nibbāna, I knew the light by the divine power of sight, saw visible objects, knew that I lived together with those devas, conversed with them and conferred with them, knew that “These devas are from such and such deva realms”, knew that “These devas in consequence of such and such kamma, passed away from the human plane and arose in that plane”, knew that “These devas had such and such nutriment and experienced such and such happiness and suffering”, knew that “These devas had such a long span of life and lived such a long life”, and knew that “I had lived or not lived with these devas”.(8)

Bhikkhus, so long as this eightfold series of surpassing knowledge had not been purified, bhikkhus, I did not claim that I had realized with penetrative (wisdom) Arahatta path knowledge and omniscient wisdom, unparelled in the world of devas, Māras, Brahmās or in the human world with its samaṇas, brāhmaṇas, kings and men. Bhikkhus, when this eightfold series of surpassing knowledge had been purified, bhikkhus, I claimed that I had realized with penetrative (wisdom) Arahatta path knowledge and omniscient wisdom, unparelled in the world of devas, Māras, Brāhmās and in the human world with its samaṇas, brāhmaṇas, kings and men. (Thus) had (penetrative) wisdom manifestly dawned on me. My liberation from the defilements through Arahatta Fruition knowledge is indestructible. This is my last existence and there will be no more (for me). (Said the Bhagavā.)

End of Gayāsīsa Sutta,
the fourth in this Vagga.

5. ABHIBHĀYATANA SUTTA

Discourse on Abhibhāyatana Jhāna

65. Bhikkhus, the abhibhāyatana jhāna that can overcome opposing dhammas and sense objects are of eight kinds. What are the eight? They are: Someone concentrates on colour, on parts of his own body and on small external forms, unblemished or blemished. Mastering these forms, he has this perception “I know those forms, I see those forms”. This is the first abhibhāyatana jhāna.(1)

Someone concentrates, on parts of his own body, concentrates on large external forms, unblemished or blemished. Mastering these forms, he has this perception: “I knew those forms, I see those forms”. This is the second abhibhāyatana jhāna.(2)

Someone, without concentrating on colour, on parts of his own body, concentrates on small external forms, unblemished or blemished. Mastering these forms, thus he has this perception: “I know those forms, I see those forms”. This is the third abhibhāyatana jhāna.(3)

Someone, without concentrating on colour, on parts of his own body, concentrates on large external forms, unblemished or blemished. Mastering these forms, he has this perception: “I know those forms, I see those forms”. This is the fourth abhibhāyatana jhāna.(4)

Someone without concentrating on colour, on parts of his own body, concentrates on external blue forms that are dark blue in colour, dark blue in hue and dark blue in lustre. Mastering those forms, he has this perception: “I know those forms, I see those forms”. This is the fifth abhibhāyatana jhāna.(5)

Someone without concentrating, on colour, on parts of his own body, concentrates on external yellow forms that are yellow in colour, yellow in hue, yellow in lustre. Mastering those forms, he has this perception: “I know those forms, I see those forms”. This is the sixth abhibhāyatana jhāna.(6)

Someone without concentrating, on colour, on parts of his own body, concentrates on external red forms that are red in colour, red in hue and red in lustre. Mastering those forms, he has this perception: “I know those forms, I see those forms”. This is the seventh abhibhāyatana jhāna.(7)

Someone without concentrating, on colour, on parts of his own body, concentrates on external white forms that are white in colour, white in hue and white in lustre. Mastering those forms, he has this perception: “I know those forms, I see those forms”. This is the eighth abhibhāyatana jhāna.(8)

Bhikkhus, these are the eight kinds of abhibhāyatana jhānas that can overcome opposing dhammas and sense objects.

End of Abhibhāyatana Sutta,
the fifth in this Vagga.

6. VIMOKKHA SUTTA

Discourse on Release

66. Bhikkhus, the absorptions of release (vimokkha jhānas) (from the opposites), are of these eight kinds. What are the eight? They are: contemplating (kasiṇa) objects in one’s own body and also external (kasiṇa) objects. This is the first Release (vimokkha jhāna).

Not paying attention to the (kasiṇa) objects in one's own body and contemplating external objects. This is the second Release.

One applies oneself to the brightness and clarity (subha) of the object of intense contemplation. This is the third Release.

Transcending all perceptions of corporeality and all perceptions, arising out of contact between the senses and their objects (paṭighasaññā), have vanished and other forms of many and varied perceptions (nānattasaññā), are not paid attention to, he concentrates on the concept "Space is Infinite" and achieves and remains in "Ākāsañācāyatana jhāna". This is the fourth Release.

Transcending the jhāna of the infinity of space, he applies himself to the thought: "Consciousness is Infinite". He (thus) attains the jhāna of the infinity of consciousness (Vinñāṇaṇacāyatana jhāna). This is the fifth Release.

Transcending the jhāna of infinity of consciousness, he applies himself to the thought: "Nothing is there". He (thus) attains to the jhāna of nothingness Ākiñcaññāyatana jhāna. This is the sixth Release.

Transcending the jhāna of nothingness, he attains to and abides in the jhāna of neither perception nor non-perception (Nevasaññāṇasañña jhāna). This is the seventh Release.

Transcending the jhāna of neither perception nor non-perception, he attains to and abides in Nirodha Samāpatti, where all sensations and perceptions cease. This is the eighth Release.

Bhikkhus, these are the eight kinds of Release.
(Said the Bhagavā.)

End of Vimokkha Sutta,
the sixth in this Vagga.

7. ANARIYAVOHĀRA SUTTA**Discourse on Language of Non-Ariyas**

67. Bhikkhus, the language of those who are Non-Ariyas are these eight kinds. What are the eight? They are: Speaking of what has not been seen, as seen; speaking of what has not been heard, as heard; speaking of what has not been experienced, as experienced; speaking of what has not been known, as known; speaking of what has been seen, as not seen; speaking of what has been heard, as not heard; speaking of what has been experienced, as not experienced; speaking of what has been known, as not known. Bhikkhus, these are the eight kinds of language of those who are Non-Ariyas. (Said the Bhagavā.)

End of Anariyavohāra Sutta,
the seventh in this Vagga.

8. ARIYAVOHĀRA SUTTA**Discourse on Language of Ariyas**

68. Bhikkhus, the language of Ariyas are these eight kinds. What are the eight? They are: Speaking of what has not been seen, as not seen; speaking of what has not been heard, as not been heard; speaking of what has not been experienced, as not been experienced; speaking of what has not been known, as not known; speaking of what has been seen, as seen; speaking of what has been heard, as heard; speaking of what has been experienced, as experienced; speaking of what has been known, as known. Bhikkhus, the language of Ariyas are of these eight kinds. (Said the Bhagavā.)

End of Ariyavohāra Sutta,
the eighth in this Vagga.

9. PARISĀ SUTTA**Discourse on Assemblies**

69. Bhikkhus, assemblies are of these eight kinds. What are the eight? They are:

An assembly of rulers, of brāhmins, of householders, of samaṇas, of Cātumahārajikā devas, of Tāvatisā devas, of devas led by Māra, of Brahmās.

Bhikkhus, I recollect having attended hundreds of assemblies of rulers. I have sat together with these rulers at their assemblies, have conversed with them and have conferred with them. I was of the same appearance as those rulers, of the same voice as those rulers. I made those rulers know and see the benefits of the dhamma, made them observe the dhamma and inspired them to practise the dhamma with gladness and enthusiasm. While I was discoursing on the dhamma thus, they did not know me, wondering “who is this discoursing, is he deva or man?” After I had caused them to realize (the benefits of) the Teaching, to become established in the Teaching and to be filled with gladness and enthusiasm for the Teaching, I vanished from there. When I vanished thus, they did not know me, wondering “who was he that vanished thus? Was he deva or man?”

Bhikkhus, I recollect having attended hundreds of assemblies of Brāhmins ...p... assemblies of householders, of samaṇas, of Cātumahārajikā devas, of Tāvatisā devas, of devas led by Māra. I recollect having attended hundreds of assemblies of Brahmās. I have sat together with the Brahmās at their assemblies, I have conversed with them and conferred with them. I was of the same appearance as those Brahmās, of the same voice as those Brahmās. I made those Brahmās see the benefit of the dhamma, made them observe the dhamma and inspired them to practise the dhamma with gladness and enthusiasm.

While I was discoursing on the dhamma thus, they did not know me, wondering “who is this discoursing, is he deva or man?” After I had caused them to realize (the benefits of) the Teaching, to become established in the Teaching and to be filled with gladness and enthusiasm for the Teaching, I vanished from there. When I vanished thus, they did not know me, wondering “who was he that vanished thus? was he deva or man?”

Bhikkhus, assemblies are of these eight kinds. (Said the Bhagavā.)

End of Parisā Sutta,
the ninth in this Vagga.

10. BHUMICĀLA SUTTA

Discourse on Earthquakes

70. Once the Bhagavā was staying at the pinnacled monastery in the Mahāvana great forest near Vesālī. One morning on that occasion, the Bhagavā rerobed himself, took his alms-bowl and his great robe, went into Vesālī on an alms-round. After going round in Vesālī for alms and having had his alms-meal, the Bhagavā left. He next instructed Venerable Ānanda thus: “Ānanda, bring the mat to sit on; we are repairing to Cāpāla cetiya for day-time rest”.

Saying “Very well, Venerable Sir” in assent, Venerable Ānanda took the mat and followed the Bhagavā from behind. The Bhagavā then approached the Cāpāla cetiya and sat on the arranged mat. Venerable Ānanda made his obeisance to the Bhagavā and sat at a suitable place. The Bhagavā (next) said to Venerable Ānanda who was thus seated: “Ānanda, Vesālī is (indeed) delightful

(with its cetiyas of) Udena, Gotamaka, Bahuputtaka, Sattamba, Sārandada and Cāpāla. Ānanda, someone has developed the four bases of psychic power (iddhipādas), has developed repeatedly, made a vehicle of, made a basis of, continually established, practised and mastered them well. That person, if he so desires may live for the whole of his life-span or beyond it”.

Ānanda, the Tathāgata has developed the four iddhipādas, has developed repeatedly, made a vehicle of, made a basis of, continually established, practised and mastered them well. For that reason, Ānanda, if he so desires, the Tathāgata may live for the whole of his life-span or beyond it. (Thus said the Bhagavā.)

Although the Bhagavā gave this broad hint, Venerable Ānanda was incapable of understanding it. (For that reason) Venerable Ānanda failed to beg the Bhagavā thus: “Venerable Sir, may the Venerable One, who is full of glory live for the whole of his life-span. May the Sugata live for the whole of his life-span, for the welfare and happiness of the many, for the benefit, welfare and happiness of devas and men, out of solicitude for the world. It was as if his (Venerable Ānanda’s) mind had been confused by Māra. The Bhagavā for a second time ...p... The Bhagavā for a third time said to Venerable Ānanda: “Ānanda, Vesālī is indeed delightful (with its cetiyas of) Udena, Gotamaka, Bahuputtaka, Sattamba, Sārandada, and Cāpāla. Ānanda, someone who has developed the four iddhipādas has developed repeatedly, made a vehicle of, made a basis of, continuously established, practised and mastered them well. That person, if he so desires may live for the whole of his life-span or beyond it”.

Ānanda, the Tathāgata has developed the four iddhipādas ...p.... For that reason, Ānanda, if he so desires, the Tathāgata may live for the whole of his life-span or beyond it. (Thus said the Bhagavā.)

Although the Bhagavā gave this broad hint, Venerable Ānanda was incapable of understanding it. (For that reason), Venerable Ānanda failed to beg the Bhagavā thus: “Venerable Sir, may the Venerable One, who is full of glory live for the whole of his life-span. May the Sugata live for the whole of his life-span, for the welfare and happiness of the many, for the benefit, welfare and happiness of devas and men, out of solicitude for the world”. It was as if his (Venerable Ānanda’s) mind had been confused by Māra.

The Bhagavā then said: “Ānanda, you may go. It is time for you to leave. (lit., you know the time)”.

Saying in assent “Very well Venerable Sir” Venerable Ānanda rose from his seat, made his obeisance to the Bhagavā and went and sat at the foot of and near a tree.

Not long after Venerable Ānanda had left, evil Māra said thus to the Bhagavā: “Venerable Sir, let the Bhagavā pass away and realize Nibbāna. Let the Sugata pass away and realize Nibbāna. Venerable Sir, it is time now for the Bhagavā to pass away and realize Nibbāna”.

Venerable Sir, the Bhagavā has said before “O Māra, I shall not pass away so long as my disciples, the bhikkhus, are not yet accomplished in learning, not yet well schooled (in control of deed, word and thought), not yet confident, not yet able to attain Nibbāna with four Yogas of safety not yet endowed with wide knowledge and learning, not yet able to remember and memorize the Teaching (lit., to carry the Teaching), not yet able to practise fully according to the Teaching (by means of Vipassanā Insight Meditation, leading to the attainment of Magga), not yet endowed with correctness in practice, not yet able to live (lit., walk) in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to

analyse or explain in detail and to make manifest or evident their teacher's doctrine or teaching, not yet able to refute by means of correct or proper reasons, other doctrines, views or beliefs that may arise, and even not yet able to expound, to set forth the wonderful sublime Teaching. For that length of time, I shall not pass away and realize Nibbāna".

Venerable Sir, the Bhagavā's disciples, the bhikkhus, are now accomplished in learning, are well schooled (in control of deed, word and thought), are confident, are able to attain Nibbāna with four Yoggas of safety are endowed with wide knowledge and learning, are able to remember and memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons and the doctrines, views or beliefs that may arise.

Venerable Sir, let the Bhagavā pass away and realize Nibbāna. Let the Sugata pass away and realize Nibbāna. Venerable Sir, it is time now for the Bhagavā to pass away and realize Nibbāna.

Venerable Sir, the Bhagavā has said before: "O Māra, I shall not pass away so long as my female disciples, the bhikkhunis are not yet accomplished in learning ...p... for so long as my male lay disciples are not yet accomplished in learning, ...p... for so long as my female lay disciples are not yet accomplished in learning, not yet well schooled, not yet confident, not yet able to attain Nibbāna with four Yoggas of safety, not yet endowed with knowledge and learning, not yet able to

remember and memorize the Teaching, not yet able to practise fully according to the Teaching, not yet endowed with correctness in practice, not yet able to live in perfect conformity with righteousness and truth, not yet able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine, or teaching, not yet able to refute by means of correct or proper reasons other doctrines, views or beliefs that may arise, and are not yet able to expound, to set forth the wonderful sublime Teaching. For that length of time, I shall not pass away and realize Nibbāna."

Venerable Sir, The Bhagavā's female lay disciples are now accomplished in learning, are well schooled, are confident, are able to attain Nibbāna with four Yoggas of safety are endowed with wide knowledge and learning, are able to remember and memorize the Teaching, are able to practise fully according to the Teaching, are endowed with correctness in practice, are able to live in perfect conformity with righteousness and truth, are able to expound, to set forth, to make known, to establish, to make clear, to analyse or explain in detail, and to make manifest or evident their Teacher's doctrine or teaching, are able to refute by means of correct reasons other doctrines, views or beliefs that may arise and are able to expound the wonderful, sublime Teaching. Venerable Sir, let the Bhagavā pass away and realize Nibbāna. Let the Sugata pass away and realize Nibbāna. It is time now for the Bhagavā to pass away and realize Nibbāna. For that length of time, I shall not pass away and realize Nibbāna".

Venerable Sir, the Bhagavā's Teaching, the Practice of Purity, is now complete in effectiveness, is now prosperous, renowned, prevalent among people and widespread, to the extent that it can be thoroughly manifested, explained or made known by devas and men.

Venerable Sir, let the Bhagavā pass away and realize Nibbāna. Let the Sugata pass away and realize Nibbāna. It is time now for the Bhagavā to pass away and realize Nibbāna.

When this was said, the Bhagavā said to Māra, the Evil One, “You, Evil One, do not be anxious. Before long the Parinibbāna of the Tathāgata will take place. Three months from today, the Tathāgata will pass away and realize Nibbāna”.

Then the Bhagavā, while at the Cāpāla cetiya, decided mindfully and deliberately to give up the life sustaining mental process (āyusañkhāra), by not re-entering into phalasangāhī (after three months). When the Bhagavā renounced the life sustaining mental process, there occurred a great earthquake, terrible, hair raising and gooseflesh causing, in its dreadfulness. Also rolls of thunder burst forth continuously.

Then the Bhagavā perceiving this occurrence, uttered these exultant verses:

“The Buddha considering and weighing repeated existences against the incomparable and immeasurable Nibbāna has renounced the existence producing kammic volitions. With delight in Insight Meditation and with absolute calm of mind, he has destroyed the net of kilesas, moral defilements, covering him like a coat of chain mail”.

Then it occurred to Venerable Ānanda: “This earthquake is tremendous, this tremendous earthquake is indeed terrifying and hair-raising. The (thunderous) drums of the devas have also crashed forth. What is the cause of great earthquake? What is the condition leading to great earthquakes?”

The Venerable Ānanda then approached the Bhagavā, made his obeisance, seated himself at a suitable place and asked the Bhagavā thus: This earthquake is tremendous indeed. “This tremendous earthquake is indeed terrifying and hair-raising. The (thunderous) drums of the devas have crashed forth. What is the cause of earthquakes? What is the condition leading to great earthquakes?”

Ānanda, there are eight causes of great earthquakes. What are the eight? They are: Ānanda, this great earth is supported by water, the water by air and the air subsists in space. When the great winds blow strongly, the water is shaken and the shaking of the water causes the earth to shake. This, Ānanda, is the first cause, the first condition leading to great earthquakes.(1)

Again, Ānanda, a samaṇa or brāhmaṇa, possessed of psychic powers and mind-mastery, or a deva of great power and psychic potency, by developing intense concentration on the limited image of the earth element and the unlimited image of the water element, causes the earth to shake, tremble, tremble violently and quake. This is the second cause, the second condition leading to great earthquakes.(2)

Again, Ānanda, when the Bodhisatta passes away from the Tusitā deva realm, and mindfully and comprehensively is conceived in his mother’s womb, this earth shakes, trembles, trembles violently and quakes. This is the third cause, the third condition leading to great earthquakes.(3)

Again, Ānanda, when the Bodhisatta, mindfully and comprehensively is delivered from his mother’s womb, this earth shakes, trembles, trembles violently and quakes. This is the fourth cause, the fourth condition leading to great earthquakes.(4)

Again, Ānanda, when the Tathāgata attains to the most Supreme Perfect Self-Enlightenment, this earth shakes, trembles, trembles violently and quakes. This is the fifth cause, the fifth condition leading to great earthquakes.(5)

Again, Ānanda, when the Tathāgata sets the noblest Wheel of Dhamma (Dhammacakka-pavattana) in motion, this earth shakes, trembles, trembles violently and quakes. This is the sixth cause, the sixth condition leading to great earthquakes.(6)

Again, Ānanda, when the Tathāgata, mindfully and comprehensively gives up the life sustaining mental process (āyusankhara), this earth shakes, trembles, trembles violently and quakes. This is the seventh cause, the seventh condition leading to great earthquakes.(7)

Again, Ānanda, when the Tathāgata passes away, without any remainder of the five aggregates and realizes Nibbāna, the perfect peace, this earth shakes, trembles, trembles violently and quakes. This is the eighth cause, the eighth condition leading to great earthquakes.(8)

Ānanda, these are the eight causes, the eight condition leading to great earthquakes. (Said the Bhagavā.)

End of Bhūmicāla Sutta,
the tenth in this Vagga.

End of Bhūmicāla Vagga, the second in this Vagga.

(viii). iii. YAMAKA VAGGA

1. Paṭhama Saddhā Sutta
2. Dutiya Saddhā Sutta
3. Paṭhama Maraṇassati Sutta
4. Dutiya Maraṇassati Sutta
5. Paṭhama Sampadā Sutta
6. Dutiya Sampadā Sutta
7. Icchā Sutta
8. Alaṅ Sutta
9. Parihāna Sutta
10. Kusītārambha Sutta

viii. iii. YAMAKA VAGGA

1. PAṬHAMA SADDHĀ SUTTA

First Discourse on Conviction (Saddhā)

71. Bhikkhus, the bhikkhu has conviction, but has no morality. This being so, the bhikkhu is lacking in morality. Therefore the bhikkhu, reflecting “How shall I make myself possessed of both conviction and morality?”, should make himself possessed of morality as well. Bhikkhus, when the bhikkhu is possessed of both conviction and morality, he becomes endowed with morality.

Bhikkhus, the bhikkhu has both conviction and morality, but lacks much learning. This being so, he is lacking in much learning. Therefore the bhikkhu, reflecting “How shall I make myself possessed of conviction, morality and much learning?”, should make himself possessed of much learning. Bhikkhus, when the bhikkhu is possessed of conviction, morality and much learning, he becomes endowed with that learning.

Bhikkhus, when the bhikkhu is possessed of conviction, morality and much learning, he becomes possessed of that quality.

Bhikkhus, the bhikkhu has conviction, morality and much learning, but is not a teacher of the Dhamma ...p... he is also a teacher of the Dhamma, but is not one who moves in an assembly ...p... he is one who moves in an assembly, but is not a confident teacher of the Dhamma in an assembly ...p... he is a confident teacher of the Dhamma in an assembly, but he is not one who can achieve, at will, without feeling tired and without toiling the four jhānas (mental absorptions) that depend on higher consciousness and that are the causes of easeful living in the present life. ...p... he is one who can achieve, at will, without feeling tired and without toiling

the four jhānas that depend on higher consciousness and that are the causes of easeful living in the present life. (But) he does not abide to realize and attain by himself in the present life, Emancipation of the Mind (Arahattaphala Samādhi) and Emancipation by Insight (Arahattaphala Paññā) through extinction of the moral intoxicants (āsavas). This being so, the bhikkhu is lacking in that factor. Therefore, the bhikkhu reflecting “How shall I be one possessed of conviction, of morality, of much learning, be a teacher of the Dhamma, one who moves in an assembly, a confident teacher of the Dhamma in an assembly, be one who can achieve, at will, without feeling tired and, without toiling, the four jhānas that depend on higher consciousness and that are the causes of easeful living in the present life, and be one who abides by himself realizing in this present life, Emancipation of the Mind, and Emancipation by Insight, through extinction of the moral intoxicants (āsavas)?”, should make himself possessed of that factor.

Bhikkhus, when the bhikkhu is thus possessed of conviction, morality, much learning, is a teacher of the Dhamma, one who moves in an assembly, a confident teacher of the Dhamma in an assembly, is one who can achieve, at will, without feeling tired and, without toiling, the four jhānas that depend on higher consciousness and that are the causes of easeful living in the present life, and is one who abides by himself realizing in this present life, Emancipation of the Mind and Emancipation by Insight through extinction of the moral intoxicants (āsavas); that bhikkhu is then possessed of this factor.

Bhikkhus, the bhikkhu who is possessed of these eight dhammas is one who entirely deserves respect and who is possessed of all the factors. (Said the Bhagavā.)

End of Paṭhama Saddhā Sutta,
the first in this Vagga.

2. DUTIYA SADDHĀ SUTTA

Second Discourse on Conviction

72. Bhikkhus, the bhikkhu has conviction, but has no morality. This being so; the bhikkhu is lacking in morality. Therefore the bhikkhu, reflecting “How shall I make myself possessed of both conviction and morality?”, should make himself possessed of morality. Bhikkhus, when the bhikkhu is possessed of both conviction and morality, he becomes possessed of morality.

Bhikkhus, the bhikkhu is possessed of both conviction and morality, but lacks much learning ...p... he has much learning, but is no teacher of the Dhamma ...p... he is a teacher of the Dhamma, but does not move in an assembly ...p... he moves in an assembly, but is not a confident teacher of the Dhamma in an assembly ...p... he is a confident teacher of the Dhamma in an assembly, but does not abide with his whole being attuned to the non-material jhānas, tranquil and free from the hindrances, beyond the fine material jhānas ...p... he abides with his whole being attuned to the non-material jhānas, tranquil and free from hindrances, beyond the fine material jhānas. (But) he does not abide by himself, realizing in this present life, Emancipation of the Mind (Arahattaphala Samādhi) and Emancipation by Insight (Arahattaphala Paññā), through extinction of the moral intoxicants (āsavas). This being so, the bhikkhu is lacking in that factor. Therefore, the bhikkhu, reflecting “How shall I be one possessed of conviction, morality, of much learning, be a teacher of the Dhamma, one who moves in an assembly, a confident teacher of the Dhamma in an assembly, be one who abides with his whole being attuned to the non-material jhānas, tranquil and free from the hindrances, beyond the fine material jhānas, and be one who abides by himself, realizing in this present life, Emancipation of

the Mind and Emancipation by Insight, through extinction of the moral intoxicants?”, should make himself possessed of that factor.

Bhikkhus, when the bhikkhu is possessed of conviction, morality, much learning, is a teacher of the Dhamma, one who moves in an assembly, a confident teacher of the Dhamma in an assembly, abides with his whole being attuned to the non-material jhānas, tranquil and free from hindrances, beyond the fine material jhānas and abides by himself, realizing in this present life, Emancipation of the Mind and Emancipation by Insight, through extinction of the moral intoxicants, he (the bhikkhu) is then possessed of that factor. Bhikkhus, the bhikkhu who is possessed of these eight dhammas is one who entirely deserves respect and who is possessed of all the factors. (Said the Bhagavā.)

End of Dutiya Saddhā Sutta,
the second in this Vagga.

3. PAṬHAMA MARAṄASSATI SUTTA

First Discourse on Mindfulness of Death

73. Once the Bhagavā was staying at the brick monastery at Nātika village. On that occasion the Bhagavā addressed the bhikkhus as: “Bhikkhus”. The bhikkhus responded by respectfully saying “Venerable Sir”. The Bhagavā then said: “Bhikkhus, if maraṅassati, mindfulness of death is cultivated and practised repeatedly, it will be of great benefit, immensely fruitful and of great advantage. Such contemplation will enable you to enter into the Deathless, culminating in Nibbāna. Bhikkhus, you should cultivate mindfulness of death”. (Said the Bhagavā.) On this being said, a bhikkhu respectfully said to the Bhagavā, “Venerable sir, it occurred to me thus:

“It would be well if I lived for a day and a night. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”. Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.)(1)

Another bhikkhu also respectfully said: “Venerable Sir, I do cultivate mindfulness of death”. Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.) Venerable Sir, it occurred to me thus: “It would be well if I lived for a day. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”. Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.)(2)

Another bhikkhu also said respectfully: “Venerable Sir, I do cultivate mindfulness of death.” Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.) Venerable Sir, it occurred to me thus: “It would be well if I lived for half a day. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”. Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.)(3)

Another bhikkhu also said respectfully: “I do cultivate mindfulness of death”. Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.) Venerable Sir, it occurred to me thus: “It would be well if I lived for the duration of the partaking of an alms meal. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”. Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.)(4)

Another bhikkhu also said respectfully: “Venerable Sir, I do cultivate mindfulness of death”. Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.) Venerable Sir, it occurred to me thus: “It would be well

if I lived for the duration of partaking of half an alms meal. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu's work." Venerable sir, I cultivate mindfulness of death thus". (Respectfully said the bhikkhu.)(5)

Another bhikkhu also said respectfully: "Venerable Sir, I do cultivate mindfulness of death". Bhikkhu how do you cultivate mindfulness of death? (Asked the Bhagavā). Venerable Sir, it occurred to me thus: "It would be well if I lived for the duration of partaking of four or five mouthfuls of alms food. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu's work." Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.)(6)

Another bhikkhu also said respectfully: "Venerable sir, I do cultivate mindfulness of death". Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā). Venerable sir, it occurred to me thus: "It would be well if I lived for the duration of partaking of a mouthful of alms meal. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu's work". Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.) (7)

Another bhikkhu also said respectfully: "Venerable Sir, I do cultivate mindfulness of death". Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā.) Venerable Sir, it occurred to me thus: "It would be well if I lived for the duration of an inbreath and an outbreath, and of an outbreath and an inbreath. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu's work". Venerable Sir, I cultivate mindfulness of death thus. (Respectfully said the bhikkhu.)(8)

Thereupon the Bhagavā said to the bhikkhus:

Bhikkhus, the bhikkhu who cultivates mindfulness of death as: “It would be well if I lived for a day and a night. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”, cultivate mindfulness of death thus. The bhikkhu who cultivates mindfulness of death as: “It would be well if I lived for a day. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”, the bhikkhu cultivates mindfulness of death thus. The bhikkhu who cultivates mindfulness of death as: “It would be well if I lived for half a day. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”, cultivates mindfulness of death thus. The bhikkhu who cultivates mindfulness of death as: “It would be well for me if I lived for the duration of partaking of an alms meal. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”, cultivates mindfulness of death thus. The bhikkhu who cultivates mindfulness of death as: “It would be well if I lived for the duration of partaking of half an alms meal. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”, cultivates mindfulness of death thus. The bhikkhu who cultivates mindfulness of death as: “It would be well if I lived for the duration of partaking of four or five mouthfuls of alms food. I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu’s work”, cultivates mindfulness of death thus. Bhikkhus, these six bhikkhus should be said to dwell in unmindfulness or that they cultivated tardily, mindfulness of death for the extinction of the āsavas.

Bhikkhus, the bhikkhu who cultivates mindfulness of death as: “It would be well if I lived for the duration of partaking of a mouthful of alms food. I would then be

able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu's work", cultivates mindfulness of death thus.

The bhikkhu who cultivates mindfulness of death as: "It would be well if I lived for the duration of an inbreath and an outbreath, and for the duration of an outbreath and an inbreath", I would then be able to bear in mind the teaching of the Bhagavā and to do much of a bhikkhu's work", cultivates mindfulness of death thus. Bhikkhus, these two bhikkhus should be said to dwell in mindfulness or that they keenly cultivate mindfulness of death for the extinction of the āsavas.

Bhikkhus, you should cultivate thus: "We shall dwell in mindfulness and shall cultivate mindfulness keenly for the extinction of the āsavas". (Said the Bhagavā.)

End of Paṭhama Maraṇassati Sutta,
the third in this Vagga.

4. DUTIYA MARAṆASSATI SUTTA

Second Discourse on Mindfulness of Death

74. Once the Bhagavā was staying at the brick monastery at Nātika village. On that occasion, the Bhagavā addressed the bhikkhus thus ...p... Bhikkhus, if mindfulness of death (Maraṇassati) is cultivated and practised repeatedly, it will be of great benefit, immensely fruitful and of great advantage. Such contemplation will enable you to enter into the Deathless, culminating in Nibbāna. Bhikkhus, cultivating in what manner, will mindfulness of death have great benefit, immense fruitfulness and be of great advantage and enable you to enter into the Deathless, culminating in Nibbāna?

Bhikkhus, if mindfulness of death is cultivated and

practised repeatedly, it will be of great benefit, immensely fruitful and of great advantage. Such contemplation will plunge (one) into the Deathless, culminating in Nibbāna.

Bhikkhus, the bhikkhu in this Teaching, reflects thus when the day is past and night falls: "There are many causes of death for me. I may be bitten by a snake, by a scorpion, by a centipede. I may die thereby. Being bitten by a snake etc, is a peril that may befall me. I may slip over and fall. The food I have taken may turn bad through indigestion. My bile, my phlegm may become impaired. I may be struck down by a stroke. A man may try to harm me. An ogre may try to harm me. This stroke will be a peril that may befall me."

Bhikkhus, that bhikkhu should reflect thus: 'In case I die in the night, would there be evil demeritorious dhammas that I have not yet given up and that may imperil me?'

Bhikkhus, if the bhikkhu on reflection knows thus: 'In case I die in the night, I would still have evil demeritorious dhammas that will imperil me'. He should act to acquire strong desire, strong effort, excessive striving, relentlessness, mindfulness and clear comprehension, to abandon these evil demeritorious dhammas.

Bhikkhus, just as one whose sarong is on fire or whose head is on fire, should act to acquire strong desire, strong effort, excessive striving, relentlessness, mindfulness and clear comprehension to extinguish the fire, the bhikkhu should similarly act to acquire strong desire, strong effort, excessive striving, relentlessness, mindfulness, clear comprehension and abandon the evil demeritorious dhammas.

Bhikkhus, if the bhikkhu on reflection knows thus: 'There are no evil demeritorious dhammas (in me) which

I have not yet abandoned, which will imperil me if I die in the night'. That bhikkhu repeatedly practising the meritorious dhammas day and night, will abide in delightful satisfaction and gladness.

Bhikkhus, the bhikkhu in this Teaching reflects thus when the night is past and day breaks: 'There are many causes of death for me. I may be bitten by a snake, by a scorpion, by a centipede and may die thereby. Being bitten by a snake etc, is a peril that may befall me. I may slip over and fall. The food I have taken may turn bad through indigestion. My bile, my phlegm may become impaired. I may be struck down by a stroke. A man may try to harm me. An ogre may try to harm me. That stroke will be a peril that may befall me'.

Bhikkhus, that bhikkhu should reflect thus: 'In case I die in the day, would there still be evil demeritorious dhammas that I have not given up and that may imperil me?'

Bhikkhus, if the bhikkhu on reflection knows thus: 'In case I die in the day, I would still have evil demeritorious dhammas that will imperil me', the bhikkhu should act (to acquire) strong desire, strong effort, excessive striving, relentlessness, mindfulness and clear comprehension, to abandon the evil demeritorious dhammas.

Bhikkhus, just as one whose sarong is on fire, whose head is on fire, should act to acquire strong desire, strong effort, excessive striving, relentlessness, mindfulness and clear comprehension, to extinguish the fire, the bhikkhu should similarly act to acquire strong desire, strong effort, excessive striving, relentlessness, mindfulness and clear comprehension and abandon the evil demeritorious dhammas.

Bhikkhus, if the bhikkhu on reflection knows thus: 'There are no evil demeritorious dhammas that will

imperil me in case I die by day', that bhikkhu repeatedly practising the meritorious dhammas day and night, will abide in delightful satisfaction and gladness.

Bhikkhus, if mindfulness of death (maraṇassati) is cultivated and practised repeatedly, it will be of great benefit, immensely fruitful and of great advantage. Such contemplation will enable you to enter into the Deathless, culminating in Nibbāna. (Said the Bhagavā.)

End of Dutiya Maraṇassati Sutta,
the fourth in this Vagga.

5. PAṬHAMA SAMPADĀ SUTTA

First Discourse on Attainment

75. Bhikkhus attainment (Sampadā) is of eight kinds. What are the eight? They are: attainment of effort, of vigilance, of good companions, of a balanced livelihood, of conviction, of morality, of generosity and of wisdom.

Bhikkhus, these are the eight kinds of Sampadā (Attainment). (Said the Bhagavā.)

The man who is possessed of energy and effort in his work and who is mindful and careful, makes a balanced livelihood. He keeps and looks after the wealth that he has acquired.

He has conviction and is possessed of morality. He is free from niggardliness. He ever cleans the path of meritoriousness that is the cause of happiness in the hereafter.

Those eight dhammas have the capacity of bestowing welfare and happiness on householders possessed of generosity, both in the present life and in the next existence.

Thus do generosity and other meritorious deeds increase for human beings. (Thus said the Bhagavā.)

End of Paṭhama Sampadā Sutta,
the fifth in this Vagga.

6. DUTIYA SAMPADĀ SUTTA

Second Discourse on Attainment

76. Bhikkhus, attainment (Sampadā) is of these eight kinds. What are the eight? They are: attainment of diligence, of vigilance, of good companions, of a balanced livelihood, of conviction, of morality, of generosity and of wisdom.

Bhikkhus, what is attainment of diligence? Bhikkhus, the young man of good family in this world makes his living by farming, by trading, by herding, by archery by serving the ruler or by some other art or craft. He is skilful in that occupation, is not indolent and is possessed of investigative knowledge. He is capable of undertaking that occupation and of planning it. Bhikkhus, that is what should be said to be attainment of diligence.

Bhikkhus, what is attainment of vigilance? Bhikkhus, the young man of good family in this world, by dint of his energy and effort, by dint of his manual and sweated labour, acquires lawfully, possessions that are in conformity with the law. He is possessed of vigilance, respecting this wealth and these possessions thus: 'How can I guard against my wealth and possessions being seized by

the ruler, being stolen by thieves, being destroyed by fire, being destroyed by floods or being squandered away by unloved heirs?' Bhikkhus, this is what should be said to be attainment of Vigilance.

Bhikkhus, what is meant by having good companions? Bhikkhus, the young man of good family in this world lives in a certain village or market-town. He lives in the company of rich householders or their sons who may be young but are of noble conduct, who are elderly and of noble conduct, who are possessed of conviction, of morality, of generosity and of wisdom. He lives with them, converses with them, confers with them. He emulates the conviction of these persons who are possessed of conviction, emulates the morality of these persons who are possessed of morality, emulates the generosity of these persons who are possessed of generosity, emulates the wisdom of these persons who are possessed of wisdom. Bhikkhus, this is what is meant by good companions.

Bhikkhus, what is meant by making a balanced livelihood? Bhikkhus, the young man of good family in this world knows the increase or decrease of his wealth and possessions (i.e, increase or decrease of his income and expenditure), knows that "By spending thus, my income will be greater than my expenditure, my expenditure will not be greater than my income". He makes his living balanced thus, neither extravagantly or parsimoniously. For example, bhikkhus, one who carries scales, or his apprentice, knows on holding up the balance, that either by so much it has dipped down or by so much it has tilted up. Similarly, the young man of good family knows the increase of his wealth or his decrease and knows that "By spending thus, my income will be greater than my expenditure and my expenditure will not be greater than my income". (Knowing thus), he makes a balanced livelihood, neither extravagantly nor parsimoniously.

Bhikkhus, if the young man of good family despite his low income lives extravagantly, it will be said of him: “This young man of good family spends his wealth like a glutton eating figs”, and if the young man of good family despite his high earnings lives parsimoniously, it can be said of him: “This young man of good family will die like an outcast”. Bhikkhus, if the young man of good family spends knowing that “My income will be greater than my expenditure and my expenditure will not be greater than my income”, he makes a balanced livelihood, neither extravagantly nor parsimoniously. Bhikkhus, this is what is meant by making a balanced livelihood.

Bhikkhus, what is meant by attainment of conviction? Bhikkhus, the young man of good family in this world has conviction. He believes in the Arahatta-path knowledge (Arahatta-magga-ñāṇa) and in the Omniscience (Sabbaññutta-ñāṇa) of the Bhagavā. He believes that “That Bhagavā is worthy of special veneration and is therefore called Arahami ...p... because he is the teacher of devas and men, he is also called Sathādevamanussānam; because he knows the Four Noble Truths, he is also called Buddha; because he is The Most Exalted, he is also called Bhagavā”. Bhikkhus, this is what is meant by attainment of conviction.

Bhikkhus, what is meant by attainment of morality? Bhikkhus, the young man of good family in this world abstains from taking another’s life ...p... abstains from the taking of intoxicants that are the cause of heedlessness. Bhikkhus, this is what is meant by attainment of morality.

Bhikkhus, what is meant by attainment of generosity? Bhikkhus, the young man of good family in this world is ...p... given to generosity, gives freely, munificent, delights in giving and distributing and rules the house with mind free from the stain of niggardliness.

Bhikkhus, this is what is meant by attainment of generosity.

Bhikkhus, what is meant by attainment of wisdom? Bhikkhus, the young man of good family in this world has wisdom ...p... he is possessed of the sublime wisdom that is the cause of realization of Nibbāna, where the round of suffering is no more.

Bhikkhus, these are the eight kinds of attainment. (Said the Bhagavā.)

The man who is possessed of energy and effort and who is possessed of mindful and careful planning, makes a balanced livelihood.

He keeps and looks after the wealth that has been acquired.

He has conviction, is possessed of morality.

He is free from niggardliness and ever cleans the path of meritoriousness that is the cause of happiness in the hereafter.

These eight dhammas have the capacity of bestowing welfare and happiness on the householder possessed of conviction, both in the present life and in the next existence. Thus said the Bhagavā. Thus do generosity and other meritorious deeds grow for human beings.

End of Dutiya Sampadā Sutta,
the sixth in this Vagga.

7. ICCHĀ SUTTA**Discourse on Desire**

77. Venerable Sāriputta addressed the bhikkhus as “Bhikkhus”. “Venerable Sir”, said the bhikkhus in reply to Venerable Sāriputta, who said thus:

Friend bhikkhus, these eight kinds of persons are found in the world. What are the eight? Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises, desire for possessions (bhikkhu requisites). That bhikkhu strives to obtain possessions, exerts himself and puts forth effort to obtain possessions. (But) he obtains no possessions, and on that score, he grieves, mourns, wails, beats his breast and becomes distressed. Friend bhikkhus, this bhikkhu should be said to be one who desires possessions, strives, exerts himself and puts forth effort to obtain them, but who does not obtain possessions, and who on that score, grieves, mourns, wails and falls away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises the desire for possessions (bhikkhu requisites). That bhikkhu strives continuously, exerts himself and puts forth effort to obtain them. He obtains the possessions he desires, and is elated, intoxicated and falls into a state of heedlessness. Bhikkhus, that bhikkhu who strives to obtain possessions, exerts himself and puts forth effort to obtain them, obtains the possessions he desires and is elated, intoxicated and falls into a state of heedlessness. He is said to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises the desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possessions, does not exert himself

and does not put forth effort to obtain possessions. He does not obtain possessions, and on that score, he grieves, mourns, wails, beats his breast and becomes distressed. Bhikkhus, that bhikkhu who does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain possessions, does not obtain possessions and on that score he grieves, mourns, wails, beats his breast and becomes distressed. He is said to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possession, does not exert himself and does not put forth effort to obtain them. (Nevertheless), he obtains the possessions he desires, and is elated, intoxicated and falls into a state of forgetfulness. Bhikkhus, that bhikkhu who does not strive to obtain possession, does not continuously exert himself and does not put forth effort to obtain possession, obtains the possessions he desires and on that score he is elated, intoxicated and falls into a state of forgetfulness. He is said to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). That bhikkhu strives, exerts himself and puts forth effort to obtain possessions he desires. He does not obtain the possessions he desires, (but) he does not grieve, mourn, wail, beat his breasts and become distressed. Bhikkhus, that bhikkhu who strives to obtain possessions exert himself, puts forth effort to obtain the possessions he desires, does not obtain the possessions, and does not grieve, mourn, wail, beat his breasts and become distressed. That bhikkhu is said not to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). That bhikkhu strives, exerts himself and puts forth effort to obtain possessions he desires. He obtains the possessions he desires, but he is not on that score elated, intoxicated, and does not fall into a state of forgetfulness. Bhikkhus, that bhikkhu who strives to obtain possessions, exerts himself, puts forth effort to obtain the possessions, obtains the possessions he desires and on that score is not elated, intoxicated and does not fall into a state of forgetfulness. That bhikkhu is said not to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). (But) he does not strive to obtain possessions, does not exert himself and does not put forth effort to obtain possessions he desires. He does not obtain the possessions he desires, but he does not on that score grieve, mourn, wail, beat his breast and become distressed. Bhikkhus, that bhikkhu who does not strive to obtain possessions, does not exert himself, does not put forth effort to obtain the possessions, does not obtain the possessions he desires, and on that score does not grieve, mourn, wail, beat his breast and become distressed. That bhikkhu is said not to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, in the bhikkhu in this world, living in seclusion and detachment, there arises desire for possessions (bhikkhu requisites). (But) he does not strive, does not exert himself and does not put forth effort to obtain them and he obtains them. (Nevertheless) that bhikkhu is not, on that score elated, intoxicated, and does not fall into a state of forgetfulness. Bhikkhus, that bhikkhu who strives to obtain possessions continuously

exerts himself, puts forth effort to obtain the possessions, and obtains the possessions he desires, but, on that score is not elated, intoxicated and does not fall into a state of forgetfulness. Friend bhikkhus, that bhikkhu is said not to have fallen away from the dhamma of the virtuous.

Friend bhikkhus, these eight kinds of persons are found in this world (Said Venerable Sāriputta.)

End of *Icchā Sutta*,
the seventh in this *Vagga*.

8. ALAMĀ SUTTA

Discourse on Promotion of Welfare

78. The Venerable Sāriputta called the bhikkhus ...p... Friends, the bhikkhu who is possessed of the six dhammas can promote his own welfare as well as the welfare of others.

What are the six? They are: Friends, the bhikkhu in this Teaching can quickly understand meritorious dhammas. He remembers the dhammas he has listened to. He can reflect on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, he practises the dhamma accordingly. He makes good speech, speaks politely with distinct enunciation and clearness of meaning. He is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the dhamma. Friends, the bhikkhu who is possessed of these six dhammas can promote his own welfare as well as the welfare of others. (1)

Friends, the bhikkhu who is possessed of five dhammas can promote his own welfare as well as the welfare of others. What are the five? They are: Friends, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He remembers the dhamma he has

listened to. He can reflect on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, he practises the dhamma accordingly. He makes good speech ...p... he is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the dhamma ...p... friends, the bhikkhu who is possessed of these five dhammas can promote his own welfare as well as the welfare of others.(2)

Friends, the bhikkhu who is possessed of the four dhammas can promote his own welfare, (but) not the welfare of others. What are the four? They are: Friends, the bhikkhu in this Teaching can quickly understand meritorious dhammas. He remembers the dhammas he has listened to. He can reflect on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, he practises the dhamma accordingly. He does not make good speech ...p... he is not able to instruct, establish and gladden his fellow bhikkhus in the benefit of the dhamma. ...p... friends, the bhikkhu who is possessed of these four dhammas can promote his own welfare, but not the welfare of others.(3)

Friends, the bhikkhu who is possessed of the four dhammas can promote the welfare of others, but not his own welfare. What are the four? They are: Friends, the bhikkhu in this Teaching can quickly understand meritorious dhammas. He remembers the dhammas he has listened to. He cannot (however) reflect on the meaning of the dhamma he remembers. Although he know the Pāḷi (text) and its meaning, he does not practise the dhamma accordingly. He has good speech. He is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the Dhamma ...p... friends, the bhikkhu who is possessed of these four dhammas can promote the welfare of others, but not his own welfare.(4)

Friends, the bhikkhu who is possessed of the three

dhammas can promote his own welfare, but not the welfare of others. What are the three? Friends, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He remembers the dhammas he has listened to and can reflect on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, he practises the Dhamma accordingly. He does not make good speech ...p... he is not able to instruct, establish, and gladden his fellow bhikkhus in the benefit of the Dhamma. Friends, the bhikkhu who is possessed of these three dhammas can promote his own welfare but not the welfare of others.(5)

Friends, the bhikkhu who is possessed of the three dhammas can promote the welfare of others, but not his own welfare. What are the three? Friends, the bhikkhu in this Teaching cannot quickly understand meritorious dhammas. He remembers the dhammas he has listened to, but cannot reflect on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, he does not practise the Dhamma accordingly. He has good speech ...p... he is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the dhamma ...p... Friends, the bhikkhu who is possessed of these three dhammas can promote the welfare of others, but not his own welfare.(6)

Friends, the bhikkhu who is possessed of these two dhammas can promote his own welfare but not the welfare of others. What are the two? The bhikkhu in this Teaching cannot quickly understand meritorious Dhammas. He does not remember the dhammas he has listened to (but) he can reflect on the meaning of the dhammas he remembers. Although he knows the Pāḷi (text) and its meaning, he practises the dhamma accordingly. He does not have good speech ...p... he is not able to instruct, establish and gladden his fellow bhikkhus in the benefit

of the dhamma ...p... friends, the bhikkhu who is possessed of these two dhammas can promote his own welfare but not the welfare of others.(7)

Friends, the bhikkhu who is possessed of the two dhammas can promote the welfare of others, but not his own welfare. What are the two? Friends, the bhikkhu in this Teaching cannot quickly understand meritorious Dhammas. He does not remember the dhammas he has listened to. He cannot reflect on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, he does not practise the Dhamma accordingly. He speaks politely, with distinct enunciation and clearness of meaning. He is able to instruct, establish and gladden his fellow bhikkhus in the benefit of the Dhamma. Friends, the bhikkhu who is possessed of these two dhammas can promote the welfare of others but not his own welfare. (Said Venerable Sāriputta.)

End of Alaṅ Sutta,
the eighth in this Vagga.

9. PARIHĀNA SUTTA

Discourse on Decline

79. Bhikkhus, these eight dhammas lead to the decline of the bhikkhu who is still under training (sekkha). What are the eight? They are: delighting in non-essential activities, delighting in talk, delighting in sleep, delighting in company, not guarding the senses, not knowing the proper measure in eating, delighting in (promiscuous) contact or association with lay disciples and delighting in the papañca dhammas that tend to expand saṃsāra. Bhikkhus, these are the eight kinds of dhamma that lead to the decline of the bhikkhu who is still under training.

Bhikkhus, these eight dhammas do not lead to the

decline of the bhikkhu who is still under training. What are the eight? They are: not delighting in non-essential activities, not delighting in talk, not delighting in sleep, not delighting in company, guarding the senses, knowing the measure in eating, not delighting in (promiscuous) contact or association with lay disciples, and not delighting in the papañca dhammas that tend to expand saṃsāra. Bhikkhus, these are the eight dhammas that do not lead to the decline of the bhikkhu who is still under training (said the Bhagavā).

Note: non-essential activities meaning activities not-essential for bhikkhus, activities apart from insight meditation e.g. stitching robes, repairing monastery etc.

End of Parihāna Sutta,
the ninth in this Vagga.

10. KUSĪTĀRAMBHA VATTHU SUTTA

Discourse on Causes of Indolence and Effort

80. These are the eight causes of indolence. What are the eight? They are: Bhikkhus, the bhikkhu in this Teaching has some work to do. It occurs to this bhikkhu thus: "I have some work to do. When I do it, I will become tired. I will have some sleep now". That bhikkhu goes to sleep. He does not put forth effort to attain the dhamma he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. Bhikkhus, this is the first cause of indolence.

Again, bhikkhus, the bhikkhu has done some work. It occurs to him thus: 'I have done some work and I am tired. I will have some sleep'. That bhikkhu goes to

sleep. He does not put forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. Bhikkhus, this is the second cause of indolence.

Again, bhikkhus, the bhikkhu has to go on a journey. It occurs to him thus: 'I will have to go on a journey. When I do so, I will become tired. I will now have some sleep.' That bhikkhu goes to sleep. He does not put forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. This is the third cause of indolence.

Again, bhikkhus, the bhikkhu has gone on a journey. It occurs to him thus: 'I have gone on a journey and I am tired. I will have some sleep'. He does not put forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. This is the fourth cause of indolence.

Again, bhikkhus, the bhikkhu goes to a village or a market-town on an alms round and he does not get as much hard and soft food as he wants. It occurs to that bhikkhu thus: 'When I went to a village or a market-town on an alms round, I did not get as much hard and soft food as I wanted. I am now tired after going on alms round and not yet fit to do any job. I will now have some sleep'. That bhikkhu goes to sleep. He does not put forth effort ..p... Bhikkhus, this is the fifth cause of indolence.

Again, bhikkhus, when the bhikkhu goes to a village or a market-town on an alms round, he gets as much hard and soft food as he wants. It occurs to that bhikkhu thus: 'When I went to a village or a market-town on an alms round, I did get as much hard and soft food as I

wanted. My body is heavy and I am not fit to do any work. My body is like (a load of) soaked beans. I will now have some sleep'. He goes to sleep. He does not put forth effort. ...p... bhikkhus, this is the sixth cause of indolence.

Again, bhikkhus, the bhikkhu has some slight illness. It occurs to that bhikkhu thus; 'I have some slight illness and it is fitting that I have some sleep. I will have some sleep now'. He goes to sleep. He does not put forth effort ...p... bhikkhus, this is the seventh cause of indolence.

Again, bhikkhus, the bhikkhu has recovered from his illness. He has recovered only recently. It occurs to that bhikkhu thus: 'I have recovered from my illness. I have recovered only recently. My body is weak and I am not fit to do any work. I will have some sleep'. That bhikkhu goes to sleep. He does not put forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. Bhikkhus, this is the eighth cause of indolence.

Bhikkhus, these are the eight causes of indolence.

Bhikkhus, these are the eight causes of effort.

What are the eight? Bhikkhus, the bhikkhu in this Teaching has some work to do. It occurs to him thus: 'I will have to do some work. While doing this work, it will not be easy for me to bear in mind the teaching of the Bhagavā. From early on I will put forth effort to attain the dhamma that I have not yet attained, to gain the dhamma that I have not yet gained, to realize the dhamma that I have not yet realized'. That bhikkhu puts forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. Bhikkhus, this is the first cause of effort.

Again, bhikkhus, the bhikkhu has done some work. It occurs to that bhikkhu thus: 'I have done the work. While doing this work, I was not able to bear in mind the teaching of the Bhagavā. I will put forth effort now'. That bhikkhu puts forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. Bhikkhus, this is the second cause of effort.

Again, bhikkhus, the bhikkhu has to go on a journey. It occurs to that bhikkhu thus: 'I will have to go on a journey. While going on a journey, it will not be easy for me to bear in mind the teaching of the Bhagavā. I will now ...p...put forth effort' ...p... bhikkhus, this is the third cause of effort.

Again bhikkhus, the bhikkhu has gone on a journey. It occurs to that bhikkhu thus: 'I have gone on a journey. While going on the journey, I was not able to bear in mind the teaching of the Bhagavā. Now I will ...p...put forth effort'. ...p... Bhikkhus, this is the fourth cause of effort.

Again, bhikkhus, when the bhikkhu goes to a village or a market-town on an alms round, he does not get as much hard and soft food as he wants. It occurs to that bhikkhu thus: 'When I went to a village or a market-town on an alms round, I did not get as much hard and soft food as I wanted. My body is light and is fit for doing work. Now I will ...p...put forth effort' ...p... Bhikkhus, this is the fifth cause of effort.

Again, bhikkhus, when the bhikkhu goes to a village or a market-town on an alms round, he gets as much hard and soft food as he wants. It occurs to that bhikkhu thus: 'When I went to the village or the market-town on an alms round, I received as much hard and soft food as I wanted. My body is strong and is fit for doing work.

Now I will ...p...put forth effort' ...p... Bhikkhus, this is the sixth cause of effort.

Again, bhikkhus, the bhikkhu has a slight illness. It occurs to that bhikkhu thus: 'I have a slight illness. There is condition for my illness to increase. Now I will ...p...put forth effort' ...p... Bhikkhus, this is the seventh cause of effort.

Again, bhikkhus, the bhikkhu has recovered from his illness. He has recovered from his illness only recently. It occurs to that bhikkhu thus: 'I have recovered from my illness. I have recovered from my illness only recently. There is condition for a recurrence of my illness. From early on I will put forth effort to attain the dhamma that I have not yet attained, to gain the dhamma that I have not yet gained, to realize the dhamma that I have not yet realized'. That bhikkhu puts forth effort to attain the dhamma that he has not yet attained, to gain the dhamma that he has not yet gained, to realize the dhamma that he has not yet realized. Bhikkhus, this is the eighth cause of effort.

Bhikkhus, these are the eight causes of effort. (Said the Bhagavā.)

End of Kusītārambha Vatthu Sutta,
the tenth in this Vagga.

End of Yamaka Vagga, the third.

(ix). iv. SATI VAGGA

1. Satisampajañña Sutta
2. Puñña Sutta
3. Mūlaka Sutta
4. Cora Sutta
5. Samaṇa Sutta
6. Yasa Sutta
7. Pattanikujjana Sutta
8. Appasādapavedaniya Sutta
9. Paṭisāraṇiya Sutta
10. Sammāvattana Sutta

(ix). iv. SATI VAGGA

1. SATISAMPAJAÑÑA SUTTA

Discourse on Mindfulness and Clear Comprehension

81. Bhikkhus, the bhikkhu who lacks mindfulness (sati) and clear comprehension (sampajañña) will be deficient in sense of shame to do evil (hīrī) and sense of fear to do evil (ottappa). The bhikkhu who lacks sense of shame and sense of fear will be deficient in control of sense faculties (indriyasamvara). That bhikkhu who lacks control of sense faculties will be deficient in morality. The bhikkhu who lacks morality will be deficient in right concentration (sammāsamādhi). The bhikkhu who lacks right concentration will be deficient in the faculty of seeing things as they really are (yathābhūta-ñāṇadassana). The bhikkhu who lacks the faculty of seeing things as they really are will be deficient in knowledge of weariness (nibbidañāṇa) and detachment (virāga). The bhikkhu who lacks knowledge of weariness and detachment will be deficient in liberation (from the defilements) and the reviewing knowledge that knows it (vimuttiñāṇadassana).

Bhikkhus, just as in the case of a tree whose branches and leaves are destroyed, neither its outer dry bark, nor its bark, nor its sapwood, nor its core, will attain maturity, even so, bhikkhus, the bhikkhu who lacks mindfulness and clear comprehension will be deficient in sense of shame and sense of fear. The bhikkhu who lacks sense of shame and sense of fear ...p... will be deficient in liberation (from the defilements) and the reviewing knowledge that knows it.

Bhikkhus, the bhikkhu who has mindfulness and clear comprehension will be possessed of sense of shame and sense of fear. The bhikkhu who has sense of shame

and sense of fear will be possessed of control of the faculties. The bhikkhu who has control of the sense faculties will be possessed of morality. The bhikkhu who has morality will be possessed of right concentration. The bhikkhu who has right concentration will be possessed of the faculty of seeing things as they really are. The bhikkhu who has the faculty of seeing things as they really are will be possessed of the knowledge of weariness and detachment. The bhikkhu who has knowledge of weariness and detachment will be possessed of liberation (from the defilements) and the reviewing knowledge that knows it.

Bhikkhus, just as in the case of a tree whose branches and leaves mature, its outer dry bark, its bark, its sapwood, and its core attain maturity, even so, bhikkhus, the bhikkhu who has mindfulness and clear comprehension will be possessed of sense of shame and sense of fear. If he has sense of shame and sense of fear ...p... (he) will be possessed of liberation (from the defilements) and of the reviewing knowledge that knows it. (Said the Bhagavā.)

End of Satisampajañña Sutta,
the first in this Vagga.

2. PUNṆIYA SUTTA

Discourse to Puṇṇiya

82. Venerable Puṇṇiya then approached the Bhagavā, made his obeisance to the Bhagavā and seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, at times the teaching of the Tathāgata is clear; at other times, it is not. What is the cause, what is the reason?”

Puṇṇiya, the bhikkhu has conviction but is not used to approaching the Bhagavā. (That being the case), the teaching of the Tathāgata is not clear. Puṇṇiya, when the bhikkhu has conviction and also approaches the Bhagavā, the teaching of the Tathāgata becomes clear. Puṇṇiya, the bhikkhu has conviction and also approaches the Bhagavā, but does not attend on the Bhagavā ...p... attends on the Bhagavā, but does not ask questions ... asks, but does not listen attentively ... listens attentively, but does not remember ... remembers, but does not reflect on the meaning of the dhammas he remembers ... reflects on the meaning of the dhammas he remembers. Knowing the Pāḷi (text) and its meaning, (the bhikkhu) does not practise the dhamma. This being so, the teaching of the Tathāgata does not become clear.

Puṇṇiya, when the bhikkhu has conviction, also approaches the Bhagavā, attends on the Bhagavā, asks the Bhagavā, listens attentively, remembers the dhamma that has been listened to, reflects on the meaning of the dhamma that he remembers, and knowing the Pāḷi (text) and its meaning, practises the dhamma accordingly, the teaching of the Tathāgata becomes clear. Puṇṇiya, for the person who is possessed of these eight dhammas, the teaching of the Tathāgata becomes clear. (Said the Bhagavā).

End of Puṇṇiya Sutta,
the second in this Vagga.

3. MŪLAKA SUTTA

Discourse on Roots

83. Bhikkhus, if any of the wandering ascetics outside this Teaching were to ask: "Friends, what is the root of all dhammas, what is the cause of all dhammas,

why do all dhammas arise, where do all dhammas come together, which is the leader of all dhammas, which is the chief of all dhammas, which dhamma surpasses all others and which is the essence of all dhammas?”, what will you say in reply to those wandering ascetics outside this Teaching? (Asked the Bhagavā.)

Venerable Sir, for us the Bhagavā is the root of all dhammas. The Bhagavā is our guide. The Bhagavā is our refuge. Venerable Sir, we beg of you, may the Revered One make plain the meaning of this dhamma talk. The bhikkhus hearing the dhamma talk from the Bhagavā will bear it in mind. (Respectfully replied the bhikkhus). Bhikkhus, if that be so, I shall teach you. Listen and bear it in mind well. I shall speak (Said the Bhagavā.)

“Very well, Venerable Sir,” respectfully said the bhikkhus in reply. The Bhagavā then said: Bhikkhus, if any of the wandering ascetics outside this Teaching were to ask: “Friends, what is the root of all dhammas, what is the cause of all dhammas, why do all dhammas arise, where do all dhammas come together, which is the leader of all dhammas, which is the chief of all dhammas, which dhamma surpasses all others and which dhamma is the essence?”, bhikkhus, you should reply to them thus: “Friends, desire is the root of all dhammas, bearing in mind well (manasikāra) is the cause of all dhammas, all dhammas arise because of contact, all dhammas come together in sensation, concentration is the leader of all dhammas, mindfulness is the chief of all dhammas, wisdom surpasses all dhammas and emancipation (Arahatta Fruition) is the essence of all dhammas.”

Bhikkhus, when asked by any of the wandering ascetics, you should answer thus. (Said the Bhagavā.)

End of Mūlaka Sutta,
the third in this Vagga.

4. CORA SUTTA

Discourse on Thieves

84. Bhikkhus, the big thief who is possessed of these eight characteristics, will come to grief soon and cannot last long. What are the eight? He strikes and assaults those who should not be struck and assaulted, steals all the properties of the victims, kills their women, rapes the girls, robs a bhikkhu, robs the ruler's treasury, robs in the neighbourhood, and is not wise in making use of his plunder (i.e. with no thought of accumulating merit for the hereafter). Bhikkhus, the big thief who is possessed of these eight characteristics will come to grief soon and cannot last for long.

Bhikkhus, the big thief who is possessed of these eight characteristics will not come to grief soon and will last for long. What are the eight? He does not strike and assault those he should not, does not steal all the properties of the victims, does not kill their women, does not rape the girls, does not rob a bhikkhu, does not rob the ruler's treasury, does not rob in the neighbourhood, and is wise in making use of his plunder. Bhikkhus, the big thief who is possessed of these eight characteristics, will not come to grief soon and will last long. (Said the Bhagavā.)

End of Cora Sutta,
the fourth in this Vagga.

5. SAMANA SUTTA

Discourse on One Who is Tranquil

85. Bhikkhus, the appellation Sanaṇa (one who is tranquil) is the name of the Tathāgata, who is worthy of

special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Brāhmaṇa (one who has set aside all demeritorious dhammas) is the name of the Tathāgata, who is worthy of special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Vedagū (one who has attained the knowledge) is the name of the Tathāgata who is worthy of special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Bisakka (physician) is the name of the Tathāgata who is worthy of special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Nimmala (one who has no impurities) is the name of the Tathāgata who is worthy of special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Vimala (one who is free from impurities) is the name of the Tathāgata who is worthy of special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Ñaṇī (one who has intelligence) is the name of the Tathāgata who is worthy of special veneration and who knows (all dhammas) truly and by himself. Bhikkhus, the appellation Vimutta (one who has been liberated) is the name of the Tathāgata who is worthy of special veneration and who knows (all dhammas) truly and by himself. (Said the Bhagavā.)

The Tathāgata who has won peace has attained all virtues i.e. sīla, samādhi.

The Tathāgata who has set afloat all demeritorious dhammas has gained the Ariya Magga.

The Tathāgata who knows has attained all virtues.

The Tathāgata who is known as a Physician Bhisakka has attained the incomparable virtue.

The Tathāgata who is free from impurities has attained all virtues.

The Tathāgata who is faultless and undefiled has attained all virtues.

The Tathāgata who knows all has attained all virtues.

The Tathāgata who has been liberated from all defilements has attained the incomparable virtue.

All that I have won in battle, I who have been set free from bonds, have set all beings free.

Perfectly trained and tranquil am I, like a well tamed elephant.

End of Samaṇa Sutta,
the fifth in this Vagga.

6. YASA SUTTA

Discourse on Fame and Following

86. Once, when the Bhagavā was journeying through the Kosala country, in the company of several bhikkhus, he reached the brāhmin village of Icchānaṅgala of the Kosalan rulers. The Bhagavā then took up residence in the Icchānaṅgala great forest near Icchānaṅgala village. The brāhmin householders and the villagers of Icchānaṅgala had heard of this report: “Friends, the Samaṇa Gotama of Sakyan royal lineage, who has gone forth from home to homeless life, has come to Icchānaṅgala village and is staying in the great forest of Icchānaṅgala, near the village of Icchānaṅgala. The reputation of Samaṇa Gotama has spread thus: “That Samaṇa Gotama is worthy of special veneration and is accordingly called Arahamaṁ. He is also called sammāsambuddha because he truly comprehends all dhammas by his own intellect and insight ...p... it can be very auspicious to pay obeisance to such an Arahata”. (Thus have they heard.)

The brāhmin householders and villagers of Icchānaṅgala then approached Icchānaṅgala great forest after that night, bringing many hard and soft foods, were standing and talking loudly outside the gate. At that time Venerable Nāgita was the Bhagavā's personal attendant. The Bhagavā then asked: Nāgita, who are these people talking loudly like fishermen scrambling for fishes?

Venerable Sir, they are the brāhmin householders and villagers of Icchānaṅgala. Having brought many hard and soft foods, they are waiting outside the gate anticipating the arrival of the Bhagavā and the bhikkhus. (Respectfully replied Venerable Nāgita.)

Nāgita, I have nothing to do with fame and following, and let fame and following have nothing to do with me. Nāgita, whoever cannot obtain at will, without irksomeness and toilsomeness, the happiness of freedom from defilements, the happiness of seclusion, the happiness of calm, the happiness of (attainment) of insight, let him enjoy the impure happiness of sensuous life, of torpor, of gain and favours and fame. (Said the Bhagavā.)

“Venerable Sir, may the Bhagavā bear with us for now. May the Sugata bear with us for now. Now is the time for the Bhagavā to bear with us. Venerable Sir, the brāhmin householders of the market-town and the countryside will have their minds inclined to where the Bhagavā goes and follow the Bhagavā. Just as, when there is a heavy downpour of rain, water flows down the slope, so also, Venerable Sir, the brāhmin householders of the market-town and the countryside will have their minds inclined to where the Bhagavā goes and follow the Bhagavā. Why is this so? Venerable Sir, it is because of the Bhagavā's morality and wisdom.” (Respectfully said the Venerable Nāgita.)

Nāgita, I have nothing to do with fame and following, and let fame and following have nothing to do with me.

Whoever cannot obtain at will, without irksomeness and toilsomeness, the happiness of freedom from defilements, the happiness of seclusion, the happiness of calm, the happiness of (attainment) of insight, let him enjoy the impure happiness of sensuous life, of torpor, of gains, of favours and fame.

Nāgita, the happiness of freedom from defilements, the happiness of seclusion, the happiness of calm, the happiness of (attainment) of insight, that some devas cannot obtain at will, without irksomeness and without toilsomeness, let them enjoy that happiness.

Nāgita, when the devas saw the revered ones meet in assembly and live in company, they think thus: “These revered ones cannot surely obtain at will, without irksomeness and without toilsomeness, the happiness of freedom from defilements, the happiness of seclusion, the happiness of calm, the happiness of (attainment) of insight, that I obtain at will, without irksomeness and without toilsomeness. That must be the reason why these revered ones choose to meet in assembly and live in company”.

Nāgita, when I see some bhikkhus in this Teaching, joking and making merry by poking one another with their fingers under the armpit, I think thus: “These revered ones cannot surely obtain at will, without irksomeness and without toilsomeness, the happiness of freedom from defilements, the happiness of seclusion, the happiness of calm, the happiness of (attainment) of insight, that I obtain at will, without irksomeness and without toilsomeness. That must be why these revered ones joke and make merry by poking one another with their fingers” under the armpit.(1)

Nāgita, when I see some bhikkhus in this Teaching eating gluttonously and going to sleep, turning from side to side in their sleep and being drowsy, it occurs to me

thus: “These revered ones cannot surely obtain at will, without irksomeness and without toilsomeness, the happiness of freedom from defilements, the happiness of seclusion, the happiness of calm, the happiness of (attainment) of insight, that I obtain at will, without irksomeness and without toilsomeness. That is why these revered ones eat gluttonously and go to sleep, turn from side to side in their sleep and are drowsy.(2)

Nāgita, when I see a bhikkhu in this Teaching, sitting tranquilly in a monastery on the outskirts of a village, it occurs to me thus: “Now, some park attendant or a novice will soon attend on him and cause him to fall away from his concentration. Nāgita, for this reason, I am not pleased with this bhikkhu living on the outskirts of the village.(3).

Nāgita, when I see a bhikkhu in this Teaching sitting drowsily in a forest hermitage, it occurs to me thus: “Now, when this revered one has got rid of his fatigue caused by drowsiness, he will concentrate on the single concept of forest”. Nāgita, for this reason, I am pleased with this bhikkhu living in a forest abode.(4)

Nāgita, when I see a bhikkhu in this Teaching sitting in a forest monastery with an untranquillized mind, it occurs to me thus: ‘Now, this revered one will tranquillize his mind that was not tranquil before and keep his mind tranquillized’. For that reason, Nāgita, I am pleased with this bhikkhu in a forest monastery.(5)

Nāgita, when I see a bhikkhu in this Teaching sitting with a tranquil mind in a forest monastery, it occurs to me thus: ‘Now, this revered one will have his mind liberated, which has not been liberated before and keep it liberated’. For that reason, Nāgita, I am pleased with that bhikkhu living in a forest monastery.(6)

Nāgita, I see a bhikkhu in this Teaching living in a monastery near a village where he obtains the (bhikkhu

requisites of) robe, alms-food, monastic abode and medicines and medicinal requisites for use in sickness. That bhikkhu, because he hankers after these gains, homage and fame, gives up living in solitude, gives up the monastic abode on the outskirts of the village, comes and lives in the village, market-town or the ruler's capital. For that reason, Nāgita, I am not pleased with that bhikkhu living in a monastic abode near a village.(7)

Nāgita, I see the bhikkhu in this Teaching living in a forest monastery where he obtains (the bhikkhu requisites of) robe, alms-food, monastic abode, and medicines and medicinal requisites for use in sickness. That bhikkhu, giving up the said gain, homage and fame, does not give up living in solitude, or the monastic abode on the outskirts of the forest. For that reason, Nāgita, I am pleased with that bhikkhu living in a forest monastery.(8)

Nāgita, when I go on a long journey, I see nobody before me or behind me. Nāgita, I can even answer the calls of nature with ease. (Said the Bhagavā.)

End of Yasa Sutta,
the sixth in this Vagga.

7. PATTANIKUJJANA SUTTA

Discourse on Excommunication

87. Bhikkhus, a male lay devotee who is possessed of eight characteristics, may be excommunicated (lit., alms-bowl turned upside down)*, if so desired, by the Saṃgha (Order of bhikkhus). What are the eight? (He) behaves so as to deprive bhikkhus of their gains (bhikkhu requisites). He behaves so as to cause detriment to the bhikkhus. He behaves so as to deprive the bhikkhus of their dwellings (monastic abode). He reviles the bhikkhus

and threatens them. He causes schism among bhikkhus. He disparages the virtues of the Buddha. He disparages the virtues of the Dhamma. He disparages the virtues of the Saṃgha. Bhikkhus, for a male lay devotee who is possessed of these eight characteristics, the alms-bowl may be turned upside down, if so desired.

Bhikkhus, for a male lay-devotee who is possessed of the eight characteristics, the alms-bowl may be turned up, if so desired by the Saṃgha. What are the eight? (He) does not behave so as to deprive bhikkhus of their gains. He does not behave so as to cause detriment to the bhikkhus. He does not behave so as to deprive bhikkhus of their dwellings. He does not revile the bhikkhus and does not threaten them. He does not cause schism among the bhikkhus. He speaks in praise of the virtues of the Buddha. He speaks in praise of the virtues of the Dhamma. He speaks in praise of the virtues of the Saṃgha. Bhikkhus,, for a male lay devotee who is possessed of these eight characteristics, the alms-bowl may be turned up, if so desired. (Said the Bhagavā.)

End of Pattanikujjana Sutta,
the seventh in this Vagga.

*Footnote: “Turning down the alms-bowl” is a symbolic act of excommunicating a lay disciple of whom the bhikkhus disapprove on the grounds mentioned in the Sutta. The act of excommunication needs to be formalized by kamma-vācā (an ecclesiastical vote or resolution).

8. APPASĀDAPAVEDANĪYA SUTTA

Discourse on Dissatisfaction

88. Bhikkhus, male lay-devotees may, if they so desire, express their dissatisfaction of a bhikkhu who is possessed of the eight characteristics. What are the eight? (The bhikkhu) behaves so as to deprive the laity of their gains. He behaves so as to cause detriment to the laity. He reviles the laity and threatens them. He causes disharmony amongst the laity. He disparages the virtues of the Buddha, the virtues of the Dhamma, the virtues of the Saṅgha. He is found in places which he should not frequent. Bhikkhus, male lay devotees may, if they so desire, express their dissatisfaction of a bhikkhu who is possessed of these eight characteristics.

Bhikkhus, male lay devotees may, if they so desire, express their satisfaction of a bhikkhu who is possessed of the eight characteristics. What are the eight? He (the bhikkhu) does not behave so as to deprive the laity of their gains. He does not behave so as to cause detriment to the laity. He does not revile the laity and threaten them. He does not cause disharmony among the laity. He speaks in praise of the virtues of the Buddha, the virtues of the Dhamma, the virtues of the Saṅgha. He is found in places which he should frequent, bhikkhus, lay devotees may, if they so desire, express their satisfaction of a bhikkhu who is possessed of these eight characteristics. (Said the Bhagavā.)

End of Appasādapavedanīya Sutta,

the eighth in this Vagga.

9. PAṬISĀRAṆĪYA SUTTA**Discourse on Punishment**

89. Bhikkhus, the Saṃgha may, if it so desires, hold proceedings for the punishment (lit., asking for forgiveness from the lay devotee) of the offence committed by a bhikkhu who is possessed of the eight characteristics. What are the eight? (The bhikkhu in question) behaves so as to deprive the laity of their gains. He behaves so as to cause detriment to the laity. He reviles the laity of their gains. He causes disharmony amongst the laity. He speaks in disparagement of the virtues of the Buddha, the virtues of the Dhamma, the virtues of the Saṃgha. He does not keep his lawful promise to the laity. Bhikkhus, the Saṃgha may, if it so desires, hold proceedings for the punishment of the offence committed by a bhikkhu who is possessed of these eight characteristics.

Bhikkhus, the Saṃgha may, if it so desires, withdraw proceedings for the punishment of an offence committed by a bhikkhu who is possessed of these eight characteristics. What are the eight? (The bhikkhu in question) does not behave so as to deprive the laity of their gains. He does not behave so as to cause detriment to the laity. He does not revile the laity and threaten them. He does not cause disharmony among the laity. He speaks in praise of the virtues of the Buddha, of the virtues of the Dhamma, of the virtues of the Saṃgha. He keeps his lawful promise to the laity. Bhikkhus, the Saṃgha may, if it so desires withdraw the proceedings for the punishment of the offence committed by a bhikkhu who is possessed of these eight characteristics. (Said the Bhagavā.)

End of Paṭisāraṇīya Sutta,
the ninth in this Vagga.

10. SAMMĀVATTANA SUTTA**Discourse on Good Abiding**

90. Bhikkhus, a bhikkhu who is guilty of a heinous offence (Tassapāpiyasika), and against whom proceedings have been held, should be made to abide by the following eight dhammas. What are the eight? He should not be accepted as a bhikkhu again. No help should be given to him. No novice may wait upon him. He should not enjoy his designation as adviser to bhikkhunīs. Even though he may be so designated, he should not advise bhikkhunīs. He should not enjoy any of the Order's decrees. He should not be placed in any senior office. He cannot be included in the group of bhikkhus responsible for reinstatement of bhikkhus, who have committed an offence. A bhikkhu against whom proceedings have been held for a heinous offence, should be made to abide by these eight dhammas. (Said the Bhagavā.)

End of Sammāvattana Sutta,
the tenth in this Vagga.

(10) (v). SĀMAÑÑA VAGGA

91-116. The Bhagavā taught the uposatha consisting of eight constituents to the following upāsikas (female lay devotees): Bojjhā, Sirīmā, Padumā, Sutanā, Manujā, Uttarā, Muttā, Khemā, Rucī, Princess Cundī, Bimbī, Princess Sumanā, Queen Mallikā, Tissā, Tissamātā, Soṇā, Soṇamātā, Kāṇa, Kanamātā, Nandamātā Uttarā, Migāramāta Visākhā, Khujjuttarā, Sāmāvatī, Koliya princess Suppavāsā, Suppiyā and Nakulamātā the rich lady. (1-26)

End of Sāmañña Vagga,
the Fifth Vagga.

End of the Second Sub Division

(11) RĀGA PEYYĀLA

117. Bhikkhus, for having an insight (*abhiññā*) into attachment (*rāga*), eight dhammas should be developed. What are the eight? Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. Bhikkhus, for having an insight into attachment these eight dhammas should be developed.(1).

118. Bhikkhus, for having an insight into attachment, eight dhammas should be developed. What are the eight? Someone, observing the visible forms in the internal self, views the external limited (*kasiṇa*) forms that are unblemished or blemished. Mastering those forms (the viewer) has this perception: “I know those forms, I see those forms. Someone, observing the visible forms in the internal self, views the external unlimited (*kasiṇa*) forms that are unblemished or blemished. Mastering those forms (the viewer) has this perception; “I know those forms. I see those forms. Someone, not observing the visible forms in the internal self, views the external limited (*kasiṇa*) forms that are unblemished or blemished. Mastering those forms, (the viewer) has this perception: “I know those forms, I see those forms”. Someone, not observing the visible forms in the internal self, views the external unlimited (*kasiṇa*) forms that are unblemished or blemished. Mastering those forms, (the viewer) has this perception: “I know those forms, I see those forms”. Someone, not observing the visible forms of the internal self, views the external forms that are dark blue, dark blue in hue, dark blue in lustre. Mastering those forms, (the viewer) has this perception: ‘I know those forms, I see those forms’ ...p... forms that are yellow, yellow in hue, ...p... forms that are red, red in hue, ...p... forms that are white, white in hue, ...p... views that are white, white in hue, white in lustre.

Mastering those forms (the viewer) has this perception: "I know those forms, I see those forms". Bhikkhus, for having insight into attachment, these eight dhammas must be developed.(2)

119. Bhikkhus, for having an insight into attachment the eight dhammas should be developed. What are the eight? Someone, observing the (kasiṇa) forms in the internal self, also views the external (kasiṇa) forms in the external self. Not observing the (kasiṇa) forms in the internal self, he views the (kasiṇa) forms in the external self. He merely reflects: 'They are graceful'. Wholly transcending the perception of corporeality, with the perception of repulsion totally extinguished, and not bearing in mind the manifold perceptions, he attains to and abides in the jhāna of infinity of space, bearing in mind: 'Space is Infinite'. Wholly transcending the jhāna of the infinity of space, he attains to and abides in the jhāna of the infinity of consciousness, bearing in mind: "Consciousness is infinite". Wholly transcending the jhāna of the infinity of consciousness, he attains to and abides in the jhāna of nothingness, bearing in mind: 'There is nothing'. Wholly transcending the jhāna of nothingness, he attains to and abides in the jhāna of neither of perception nor non-perception. Wholly transcending the jhāna of neither perception nor non-perception, he attains to and abides in Nirodha Samapatti, where all sensations and perceptions cease. Bhikkhus, for having insight into attachment, these eight dhammas must be developed.(3)

120-146. Bhikkhus, for having insight into attachment with discrimination ...p... for its entire exhaustion, for its abandonment, for extinguishment, for destruction, for extinction, for cessation, for abandonment and to discard ...p... these eight dhammas must be developed. (4-30).

147-626. For having insight into hatred ...p... bewilderment, anger, grudge, denigrating others, improper rivalry, envy, stinginess, deception, hypocrisy, obduracy, disparaging others, conceit, arrogance, vanity, heedlessness ...p...for having insight into attachment with discrimination, to exhaust them totally, to abandon, to extinguish, to destroy, to be made extinct, for their cessation, to abandonment and to discard ...p... these eight dhammas should be developed. (Said the Bhagavā.) (31-510).

End of Rāga Peyyāla.

End of the Eighth Nipāta.

Suttana Piṭaka

ANĠUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

TRANSLATION OF

NAVAKA NIPĀTA PĀḶI

(DIVISION OF NINE-FACTOR DISCOURSES)

TRANSLATED BY

U BA TIN



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PAṬHAMA PANṆĀSAKA

The First Fifty Discourses

(i). Sambodhi Vagga

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5. Bala Sutta
6. Sevanā Sutta
7. Sutavā Sutta
8. Sajjha Sutta
9. Puggala Sutta
10. Āhuneyya Sutta

1. SAMBODHI SUTTA**Discourse on Magga Insight**

1. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anathapiṇḍika of Sāvatti. On that occasion the Bhagavā asked the bhikkhus: “Bhikkhus, if you are asked thus by wandering ascetics outside this Teaching: “Friends, for developing the dhammas that are an accompaniment of Magga Insight, what are the dominant factors?” Bhikkhus, what will your reply be to them, when asked thus?”

“Venerable Sir, for us, the dhammas have their basis in the Bhagavā ...p... Venerable Sir, the bhikkhus on hearing the Bhagavā’s discourse on the dhamma will bear it in mind.” (Respectfully answered the bhikkhus.)

“If so, listen and bear it in mind well.” (Said the Bhagavā.) “Very well, Venerable Sir”, respectfully responded the bhikkhus. The Bhagavā then said thus: “Bhikkhus, if you are asked thus by wandering ascetics outside this Teaching: “Friends, for developing the dhammas that are an accompaniment of Magga Insight, what are the dominant factors?, you should reply thus to those wandering ascetics outside this Teaching.”

“Friends, the bhikkhu in this Teaching has a good friend, a good companion and an intimate. Friends, this is the first needed factor for developing the dhammas that are an accompaniment of Magga Insight.”

“Again, friends, the bhikkhu is endowed with morality. He observes restraint according to the Fundamental Principles of Pātimokkha, to adhere to right behaviour and lawful resort, see danger in the slightest fault and fully observes the precepts (of Discipline). Friends, this is the second dominant factor for developing the dhammas that are an accompaniment of Magga Insight.”

Again, friends, the bhikkhu obtains at will, without irksomeness and without toilsomeness, talk that tends to attenuate the defilements and that is suited to opening of the mind (to tranquillity and insight meditation), such as talk on desiring little, on contentment, on quietude, on absence of promiscuous contact, on energetic effort, on morality, on concentration, on wisdom, on liberation of the mind, through Arahatta Fruition and on reviewing knowledge (Paccavekkhaṇāṇāṇa). Friends, this is the third dominant factor for developing the dhammas that are an accompaniment of Magga Insight.

Again, friends, the bhikkhu abides, with keen effort to give up demeritorious dhammas and to gain meritorious dhammas, with strong and persistent effort, and without laying down the responsibilities in regard to meritorious dhammas. Friends, this is the fourth dominant factor for developing the dhammas that are an accompaniment of Magga Insight.

Again, friends, the bhikkhu has wisdom. He is possessed of the noble wisdom that knows the arising and passing away (of conditioned dhammas), that can smash the defilements, and that brings about realization of Nibbāna, which is the end of suffering. Friends, this is the fifth dominant factor for developing the dhammas that are an accompaniment of Magga Insight.

Again, the bhikkhu who has a good friend, a good companion and intimates may be expected to be endowed with morality, who will observe the restraint according to the Fundamental Principles of Pātimokkha, adhere to right behaviour and lawful resort (in the quest for alms-food), see danger even in the slightest faults and fully observes the precepts (of Discipline).

Bhikkhus, the bhikkhu who has a good friend, a good companion and intimates, may be expected to obtain at will, without irksomeness and without toilsomeness, talk

that tends to attenuate the defilements and that is suited to opening of the mind (to tranquillity and insight meditation), such as talk on desiring little, on contentment, on quietude, on absence of promiscuous contact, on energetic effort, on morality, on concentration, on wisdom, on liberation of the mind, through Arahatta Fruition and on reviewing knowledge.

Bhikkhus, the bhikkhu who has a good friend, a good companion and intimates may be expected to abide, with keen effort to give up demeritorious dhammas and to gain meritorious dhammas, with strong and persistent effort and without laying down the responsibilities with regard to meritorious dhammas.

Bhikkhus, the bhikkhu who has a good friend, a good companion and intimates may be expected to be one who has wisdom and who has the noble wisdom that knows, the arising and passing away (of the conditioned dhammas), that can smash the defilements, and can bring about realization of Nibbāna, which is the end of suffering.

Bhikkhus, that bhikkhu, being established in the above mentioned five dhammas, should develop further four dhammas. To dispel attachment (*rāga*), he should develop contemplation of the impurities. To dispel ill-will, he should develop loving-kindness. To dispel thinking (*vitakka*), he should develop mindfulness of breathing. To dispel pride of self, he should develop perception of impermanence. Bhikkhus, for the bhikkhu who has perception of impermanence, perception of non-self is established. The bhikkhu who has perception of non-self is freed from pride of self and attains to Nibbāna in the present life. (Said the Bhagavā.)

End of Sambhodi Sutta,
the first in this Vagga.

2. NISSAYA SUTTA**Discourse on Reliance**

2. A bhikkhu then approached the Bhagavā ...p... sat at a suitable place and respectfully asked the Bhagava: “Venerable Sir, it is said, ‘One who is fully reliant, one who is fully reliant,’ Venerable Sir, how is a bhikkhu said to be one who is fully reliant?”

“Bhikkhu, if a bhikkhu, relying on conviction, gives up demeritoriousness and develops meritoriousness, he would have already given up demeritoriousness. Bhikkhu, if a bhikkhu, relying on sense of shame (to do evil) ...p... Bhikkhu, if a bhikkhu, relying on sense of fear (to do evil) ...p... Bhikkhu, if a bhikkhu, relying on effort ...p... Bhikkhu, if a bhikkhu, relying on wisdom, gives up demeritoriousness and develops meritoriousness, he would have already given up demeritoriousness. This is true. For that bhikkhu who, viewing with noble wisdom, gives up demeritoriousness. He would have already given up demeritoriousness. Bhikkhu, that bhikkhu, established in these five dhammas, should rely on the four dhammas. What are the four? Bhikkhu, the bhikkhu in this Teaching should, reflecting, resort to (what should be resorted to); reflecting, should endure (what should be endured); reflecting, should avoid (what should be avoided); and, reflecting, should dispel (what should be dispelled). Bhikkhu, in this way is the bhikkhu fully reliant.”(Said the Bhagavā.)

End of Nissaya Sutta,
the second in this Vagga.

3. MEGHIYA SUTTA

Discourse to Meghiya

3. Once the Bhagavā was staying (at a monastery) on the Cālikā hill at Cālikā town. At that time Venerable Meghiya was the Bhagavā's attendant. Venerable Meghiya on that occasion approached the Bhagavā, made his obeisance to the Bhagavā, and seated at a suitable place respectfully said to the Bhagavā: "I wish to go into Jantugama on alms-round". Meghiya, you may please yourself." (Said the Bhagavā.)

Venerable Meghiya then, when it was morning, re-robed himself and taking his alms-bowl and the big robe, entered Jantugāma on alms-round. After making his alms-round and having partaken his alms-meal, Venerable Meghiya left Jantugāma and repaired to Kimikāḷā river bank. While taking his constitutional and making his caṅkama walk on the Kimikāḷā river bank, Venerable Meghiya espied a delectable and delightful mango grove. It then occurred to Venerable Meghiya thus: "This mango grove is indeed delectable and delightful. It is well suited to meditate in, for one who wishes to meditate. If the Bhagavā were to permit me, I would like to come and meditate in this mango grove."

Venerable Meghiya then approached the Bhagavā, made his obeisance and seated at a suitable place, respectfully said to the Bhagavā thus: "Venerable Sir, when it was morning, I re-robed myself and taking my alms-bowl and big robe, entered Jantugāma on alms-round. After making my alms-round and partaking my alms-meal, I left Jantugāma and repaired to Kimikāḷā river bank. While taking my constitutional and making my caṅkama walk on the Kimikāḷā river bank, I espied a delectable and delightful mango grove. It then occurred to me thus: "This mango grove is indeed delectable and delightful. It is well suited to meditate in, for one who

wishes to meditate. If the Bhagavā were to permit me, I would like to come to this mango grove and meditate. If the Venerable One would permit me, I would like to go to that mango grove to meditate in”.

“Meghiya I am alone now. Wait till another bhikkhu comes to attend on me. (Said the Bhagavā.) For a second time, Venerable Meghiya respectfully said to the Bhagavā: “Venerable Sir, for the exalted One there is nothing further to be done; there is nothing further to be added to the Bhagavā’s accomplishments. But for me, Sir, there is more to be done; to what has been done, there is more to be added. If the Bhagavā were to permit me, I would like to go to that mango grove to meditate in”.

“Meghiya, I am alone now. Wait till another bhikkhu comes to attend on me. (Said the Bhagavā.) For a third time, Venerable Meghiya respectfully said to the Bhagavā: “Venerable Sir, for the Exalted one there is nothing further to be done. There is nothing further to be added to the Bhagavā’s accomplishments. But for me, Sir, there is more to be done; to what has been done, there is more to be added. If the Bhagavā were to permit me, I would like to go to that mango grove to meditate in”.

“Meghiya, what can I say to you who have expressed (insisted on) your desire to meditate? You may please yourself.” (Said the Bhagavā.)

Thereupon Venerable Meghiya rose from his seat, made his respectful obeisance to the Bhagavā, approached and entered that mango grove, and sat at the foot of a tree to rest by day. To the Venerable Meghiya thus staying in the mango grove, (the following) evil demeritorious thoughts kept coming: sensual thoughts, thoughts of ill will and thoughts of cruelty. It then occurred to Venerable Meghiya: “How marvellous and unprecedented fellows! With conviction have I gone forth from home for the homeless life. Nevertheless, these

three evil demeritorious thoughts of sensuality, ill will and cruelty have pursued me”.

Venerable Meghiya then approached the Bhagavā, made his obeisance and seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, while I was staying in this mango grove, the three evil demeritorious thoughts of sensuality, thoughts of ill will and thoughts of cruelty kept arising in me. It then occurred to me: ‘How marvellous and unprecedented fellows! With conviction I have gone forth from home for the homeless life. Nevertheless, these three evil demeritorious thoughts of sensuality, ill will and cruelty have pursued me”.

“Meghiya, the five dhammas tend to mature the immature mind in favour of liberation of the mind from the defilements (cetovimutti). What are the five? Meghiya, the bhikkhu in this Teaching has a good friend, a good companion and an intimate. Meghiya, this is the first dhamma that tends to mature the immature mind in favour of liberation of the mind from the defilements.

Again, Meghiya, the bhikkhu in this Teaching has morality, observes the morality consisting in restraint according to the Fundamental Principles of Pātimokkha, adhere to right behaviour and lawful resort”, seeing danger even in the slightest faults, he practises observing the precepts (of Discipline). Meghiya, this is the second dhamma that tends to mature the immature mind in favour of liberation of the mind from the defilements.

Again, Meghiya, the bhikkhu obtains at will, without irksomeness and without toilsomeness, talk that tends to greatly attenuate the defilements, talk that is suited to open the mind (to tranquillity and insight meditation), talk on desiring little, on contentment, on quietude, on absence of promiscuous contact, on energetic effort, on morality, on concentration, on wisdom, on arahatta-fruit, on reviewing knowledge (vimuttiñāṇadassana). Meghiya,

this is the third dhamma that tends to mature the immature mind in favour of liberation of the mind from the defilements.

Again, Meghiya, the bhikkhu abides with keen and strong effort to give up demeritorious dhammas and bring about meritorious dhammas, with strength and persistent effort and without laying aside the responsibilities, in regard to meritorious dhammas. Meghiya, this is the fourth dhamma that tends to mature the immature mind in favour of liberation of the mind from the defilements.

Again, Meghiya, the bhikkhu has wisdom. He is possessed of the noble wisdom that knows the arising and passing away (of conditioned dhammas), that can smash the defilements and can bring about realization of Nibbāna, which is the end of suffering. Meghiya, this is the fifth dhamma that tends to mature the immature mind in favour of liberation of the mind from the defilements.

Meghiya, the bhikkhu who has a good friend, a good companion, and an intimate may be expected to be “One who has morality ...p... will practise observing the precepts (of Discipline).

Meghiya, the bhikkhu who has a good friend, a good companion and an intimate, may be expected “to obtain at will, without irksomeness and without toilsomeness, talk that tends to greatly attenuate the defilements, talk that is suited to open the mind (to tranquillity and insight meditation) ...p... talk on the reviewing knowledge”.

Meghiya, the bhikkhu who has a good friend, a good companion and an intimate, may be expected “to abide with keen and strong effort ...p... without laying aside the responsibilities in regard to meritorious dhammas”.

Meghiya, the bhikkhu who has a good friend, a

good companion and an intimate, may be expected to be one who has wisdom ...p... to be possessed of the noble wisdom that can bring about the realization of Nibbāna which marks end of suffering”.

Meghiya, that bhikkhu, established in the above mentioned five dhammas, should further develop the four dhammas. To dispel attachment, he should develop contemplation of the impurities. To dispel ill will he should develop loving-kindness. To dispel thinking(vitakka) he should develop mindfulness of breathing. To dispel pride of self he should develop perception of impermanency.

Meghiya, the bhikkhu who has perception of impermanency, is established in perception of non-self. The bhikkhu who has perception of non-self, is freed from pride of self and attains to Nibbāna in the present life.” (Said the Bhagavā.)

End of Meghiya Sutta,
the third in this Vagga.

4. NANDAKA SUTTA

Discourse to Nandaka

4. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika of Sāvatti. At that time Venerable Nandaka was giving a dhamma talk to the bhikkhus in the assembly hall, making them see their gain and inspiring them to observe and practise the dhamma with gladness. The Bhagavā after having his evening rest in solitude, rose from the place, came to where the bhikkhus were assembled and stood outside in the doorway (of the assembly hall), waiting for the dhamma discourse to end.

When he knew that the discourse had ended, the Bhagavā coughed and knocked at the door. The bhikkhus

opened the door for the Bhagavā, who entered the assembly hall and seated at the appointed place, said to Venerable Nandaka: “Nandaka, so long was your dhamma discourse to the bhikkhus that my back ached while I was waiting for your discourse to end”.

Embarrassed by the Bhagavā’s words, Venerable Nandaka said: “Venerable Sir, we did not know that the Bhagavā was standing outside the doorway. Venerable Sir, if we knew that the Bhagavā was standing outside the doorway, we would not have discoursed on for so long”.

Knowing of Venerable Nandaka’s embarrassment, the Bhagavā said to him: “Nandaka, well done, well done. It is fitting, for you who have gone forth from home for the homeless life with conviction, for them to have sat in harmony (for so long) to listen to a talk concerning the dhamma. Nandaka, for you who are assembled (thus), there are two courses, either discourse on the Dhamma or maintain the Ariya (noble) silence”.

“Nandaka, the bhikkhu has conviction but no morality. If so, that bhikkhu is lacking in that quality (morality). Therefore, (that bhikkhu) should, reflecting thus: “How shall I come to have both conviction and morality?” make himself possessed of the quality (in which he is lacking). Nandaka, the time the bhikkhu comes to have both conviction and morality, he becomes possessed of that quality (in which he is lacking).

Nandaka, the bhikkhu has both conviction and morality, but has not yet gained internal tranquillity of mind. This being so, that bhikkhu, lacking in that quality, should, reflecting: “How shall I make myself possessed of conviction, morality and internal tranquillity of mind?” make himself possessed of the quality (in which he is lacking). Nandaka, the time the bhikkhu comes to have conviction, morality and internal tranquillity of mind,

that time he becomes possessed of that quality(in which he is lacking).

Nandaka, the bhikkhu has conviction, morality and internal tranquillity of mind, but cannot obtain vipassana insight into conditioned phenomena. This being so, that bhikkhu is lacking in that quality. Just as a four-legged creature, is short of one leg and is therefore stunted and lacking in one limb, similarly, Nandaka, is the bhikkhu who has conviction, morality, internal tranquillity of mind, but cannot obtain vipassanā insight into conditioned phenomena. This being so, that bhikkhu is lacking in that quality. Therefore he must, reflecting thus: “How shall I be possessed of conviction, morality, internal tranquillity of mind and vipassanā insight into conditioned phenomena”, make himself possessed of that quality(in which he is lacking). Nandaka, the time the bhikkhu comes to have conviction, morality, internal tranquillity of mind, vipassanā insight into conditioned phenomena, that time, he becomes possessed of that quality(in which he is lacking)”. (Said the Bhagavā.)

The Bhagavā taught this dhamma. After teaching this dhamma, the Bhagavā who is accustomed to excellent speech, rose from his seat and went inside the monastery.

Venerable Nandaka then soon after the Bhagavā had left, said to the bhikkhus: Friends, the Bhagavā has just said thus: “Nandaka, the bhikkhu has conviction, but no morality. If so, that bhikkhu is lacking in that quality(morality). Therefore(that bhikkhu) should, reflecting thus: ‘How shall I come to have both conviction and morality?’ make himself possessed of that quality(in which he is lacking). Nandaka, the time the bhikkhu comes to have both conviction and morality, he becomes possessed of the quality in which he is lacking.

Nandaka, the bhikkhu has both conviction and morality,

but has not yet gained internal tranquillity of mind. ...p... has obtained internal tranquillity of mind, but not vipassanā insight into conditioned phenomena. This being so, that bhikkhu is lacking in that quality. Nandaka, just as a four-legged creature is short of one leg and is therefore stunted and lacking in one limb, similarly to this, Nandaka the bhikkhu has conviction, morality and internal tranquillity of mind, but cannot obtain vipassanā insight into conditioned dhammas. He is therefore lacking in that quality. Therefore he should reflecting thus: 'How shall I be possessed of conviction, morality, internal tranquillity of mind and vipassanā insight into conditioned phenomena?' make himself possessed of that quality (in which he is lacking). Nandaka, the time the bhikkhu comes to have conviction, morality, internal tranquillity of mind, vipassanā insight into conditioned dhammas, that time he becomes possessed of that quality in which he is lacking". Thus has the Bhagavā with these four dhammas shown the Noble Practice that is quite complete and wholly pure. The Bhagavā then rose from his seat and went inside the monastery.

Friends, these are the five benefits of listening to the Dhamma at opportune times and discussing the dhamma at opportune times. What are the five? Friends, the bhikkhu in this Teaching discourses on the Dhamma that is good in the beginning, good in the middle and good in the end, and that is perfect in meaning (spirit) and in letter, and making known the Noble Practice of Purity which is absolutely perfect and absolutely pure. Friends, as often as the bhikkhu discourses to his fellow bhikkhus on the Dhamma that is good in the beginning, good in the middle and good in the end, and that is perfect in meaning (spirit) and in letter, making known the Noble Practice that is absolutely perfect and absolutely pure, just so often does the Teacher hold him dear, esteem him, honour him, and find him heartwarming. Friends,

this is the first benefit of listening to the dhamma at opportune times and of discussing the dhamma at opportune times.

Again, friends, the bhikkhu discourses to his fellow bhikkhus on the Dhamma that is good in the beginning, good in the middle and good in the end, and that is perfect in meaning (spirit) and in letter, makes known the Noble Practice which is absolutely perfect and absolutely pure. Friends, every time the bhikkhu discourses to his fellow bhikkhus on the Dhamma that is good in the beginning ...p... makes known the Noble Practice he knows with penetration the meaning (spirit) of that Dhamma, knows with penetration the letter of that Dhamma. Friends, this is the second benefit of listening to the dhamma at opportune times and discussing the Dhamma at opportune times.

Again, friends, the bhikkhu discourses to his fellow bhikkhus on the dhamma that is good in the beginning, good in the middle and good in the end, and that is perfect in meaning (spirit) and in letter, and makes known the Noble Practice that is absolutely perfect and absolutely pure. Friends, every time the bhikkhu discourses to his fellow bhikkhus on the Dhamma that is good in the beginning ...p... makes known the Noble Practice, that bhikkhu sees with penetrative wisdom the deep meanings of that Dhamma. Friends, this is the third benefit of listening to the Dhamma at opportune times and discussing the Dhamma at opportune times.

Again, friends, the bhikkhu discourses to his fellow bhikkhus on the dhamma that is good in the beginning ...p... makes known the Noble Practice. Friends, every time the bhikkhu discourses to his fellow bhikkhus on the dhamma that is good in the beginning ...p... makes known the Noble Practice, his fellow bhikkhus praise him thus: "This Venerable One has, for certain, attained to Arahatta Fruition or is about to attain to it". Friends, this

is the fourth benefit of listening to the Dhamma at opportune times and discussing the Dhamma at opportune times.

Again, friends, the bhikkhu discourses to his fellow bhikkhus on the Dhamma that is good in the beginning, good in the middle and good in the end, and that is perfect in meaning (spirit) and in letter, and makes known the Noble Practice that is absolutely perfect and absolutely pure. Friends, every time the bhikkhu discourses to his fellow bhikkhus on the Dhamma that is good in the beginning, good in the middle and good in the end, and that is perfect in meaning (spirit) and in letter, and makes known the Noble Practice that is absolutely perfect and absolutely pure, the bhikkhus in the assembly who are still in training, who have not yet attained Arahatta Fruition, and who are longing for the incomparable and bondage freed Nibbāna, listening to that Dhamma, strive to attain to the Path and Fruition dhamma that they have not yet attained, to gain the dhamma that they have not yet gained, and to realize the dhamma that they have not yet realized. In that assembly, the bhikkhus who are (already) Arahats, who have exhausted the asavas, who have performed the practice of the Path, who have completed the task of the Path, who have laid down the burden of their khandas, who have reached Arahatta Fruition to their gain, who have cut off the fetter of (conditioned) existence, who have been emancipated through insight, listen to that Dhamma and strive to live in present happiness. Friends, this is the fifth benefit of listening to the Dhamma at opportune times and discussing the Dhamma at opportune times. Friends, these are the five kinds of benefit of listening to the Dhamma at opportune times and discussing the Dhamma at opportune times.” (Said the Bhagavā.)

End of Nandaka Sutta,
the fourth in this Vagga.

5. BALA SUTTA

Discourse on Strength

5. Bhikkhus, strengths are of these four kinds. What are the four? They are: The strength of wisdom, the strength of effort, the strength of innocence, and the strength of social assistance.

Bhikkhus, what is the strength of wisdom? What is meritoriousness and what should be known as meritoriousness; what is demeritoriousness and what should be known as demeritoriousness; what is blameworthy and what should be known as blameworthy; what is not blameworthy and what should be known as not blameworthy; what is black and what should be known as black; what is white and what should be known as white; what should be resorted to and what should be known as such; what should not be resorted to and what should be known as such; what is inappropriate for the noble ones (Ariya) and what should be known as inappropriate for the noble ones; what is appropriate for the noble ones and what should be known as appropriate for the noble ones: That bhikkhu knows these dhammas well and practises them well. Bhikkhus, this dhamma should be said to be the strength of wisdom.

Bhikkhus, what is the strength of effort? What is demeritoriousness and what should be known as demeritoriousness; what is blameworthy and what should be known as blameworthy; what is black and what should be known as black; what should not be resorted to and what should be known as such; what is not appropriate for the noble ones and what should be known as inappropriate for the noble ones--the bhikkhu brings about desire to give up these dhammas, endeavours, puts forth effort, inspires the mind, conditions the mind to bring about desire to give up these dhammas. What is meritoriousness and what should be known as meritoriousness; what

is not blameworthy and what should be known as such; what is white and what should be known as white; what should be resorted to and what is known as such; what is appropriate for the noble ones and what should be known as appropriate for the noble ones--the bhikkhu brings about desire to gain these dhammas, endeavours, puts forth effort, inspires the mind, and conditions the mind to gain these dhammas. Bhikkhus, this dhamma should be said to be the strength of effort.

Bhikkhus, what is the strength of innocence? Bhikkhus, the bhikkhu in this Teaching is possessed of innocent bodily action, innocent verbal action and innocent mental action. Bhikkhus, this dhamma should be said to be the strength of innocence.

Bhikkhus, what is the strength of social assistance? They are: gifts of material goods, kind speech, doing good deeds for the welfare of others, and treating others as one's equal.

Bhikkhus, of gifts, the gift of the dhamma is the best. Of kind speech, repeated discourse on the dhamma to the one who is desirous of listening, is the best. Of doing good deeds, making one who is devoid of conviction to have conviction, making him to observe it, to enter into it, and remaining steadfast in it; making one who is devoid of morality to have morality; making one who is stingy to have generosity; making one who is devoid of wisdom to have wisdom, to observe it, to enter into it and remain steadfast in it, is the best. Of treating others as one's equals, a Sotāpanna treating a Sotāpanna as an equal, a Sakadāgāmi treating a Sakadāgāmi as an equal, an Anāgāmi treating an Anāgāmi as an equal, an Arahat treating an Arahat as an equal, is the best treatment as one's equal. Bhikkhus, these are the four kinds of strength.

Bhikkhus, the Ariya disciple who is possessed of the four kinds of strength, transcends the five perils.

What are the five? They are the perils of livelihood, the peril of lack of fame and honour, the peril of fear of audience, the peril of death and the peril of rebirth in a wretched destination.

Bhikkhus, that Ariya disciple reflects thus: "I am not afraid of the peril of livelihood. Why should I be afraid of the peril of livelihood? I have the four strengths of wisdom, of effort, of innocence and, of social assistance. The person who is devoid of wisdom has to be afraid of the peril of livelihood. The one who is indolent has to be afraid of livelihood. The one who is guilty of wrong bodily actions, of wrong verbal actions and wrong mental actions has to be afraid of the peril of livelihood. The one who has no social assistance has to be afraid of the peril of livelihood. I am not afraid of the peril of lack of fame and honour ...p... I am not afraid of the peril of fear of audience. I am not afraid of the peril of death. I am not afraid of the peril of rebirth in a wretched destination. Why should I be afraid of the peril of rebirth in a wretched destination? I have the four strengths of wisdom, of effort, of innocence and of social assistance. The one who is devoid of wisdom has to be afraid of the peril of rebirth in a wretched destination. The one who is indolent has to be afraid of the peril of rebirth in a wretched destination. The one who is guilty of wrong bodily actions, of wrong verbal actions and wrong mental actions, has to be afraid of the peril of rebirth in a wretched destination. The one who is devoid of social assistance has to be afraid of the peril of rebirth in a wretched destination". Bhikkhus, the Ariya disciple who is possessed of these four kinds of strength transcends these five perils.(Said the Bhagavā.)

End of Bala Sutta,
the fifth in this Vagga.

6. SEVANĀ SUTTA**Discourse on Association**

6. Venerable Sāriputta then spoke to the bhikkhus ...p... Venerable Sāriputta said thus: “Friends, it should be known (which) person should be associated and (which) person should not be. Friends, it should be known (which) robe should be used and (which) robe should not be. Friends, it should be known (which) alms-food should be partaken and (which) alms-food should not be. Friends, it should be known (which) monastic abode should be occupied and (which) monastic abode should not be. It should be known (which) village or market-town should be lived in and (which) village or market-town should not be. Friends, it should be known (which) countryside should be lived in and (which) countryside should not be.

“Friends, with reference to what are these words said ‘It should be known (which) person should be associated and (which) person should not be?’ of these (two) persons, if the bhikkhu knows that “If this person is associated with, for me demeritorious dhammas will increase and meritorious dhammas will decrease and the requisites of life(of a bhikkhu) namely, the robe, alms-food, monastic abode and medicines and medicinal requisites for use in sickness, which the bhikkhu should have, could only be obtained by me with hardship and irksomeness. I, who have gone forth from home for the homeless life, for the sake of Arahatta Fruition knows that, the benefit of going forth from home for the homeless life cannot, for me, reach development and maturity” If I knew thus, friends, I should deliberately leave the person associated with, whether by day or by night, without seeking permission. He should (no longer) be followed after.

Of these (two) persons, if it is known that ‘If this person associated with for me, demeritorious dhammas will increase and meritorious dhammas decrease and the

requisites of life (of a bhikkhu) namely, the robe, alms food, monastic abode and medicines medicinal requisites for use in sickness, which the bhikkhu should have, could be obtained by me without hardship and irksomeness. If I who have gone forth from home for the homeless life for the sake of Arahatta-Fruition, know that the benefit of going forth from home for the homeless life, cannot for me, reach development and maturity. If I knew thus, friends, I should deliberately leave the person associated with, without seeking his permission. He should (no longer) be followed after.

Of those (two) persons, if the bhikkhu knows that “If this person associated with, demeritorious dhammas will decrease and meritorious dhammas increase. Those requisites of life: the robe, alms-food, monastic abode, and medicines medicinal requisites for use in sickness, which the bhikkhu should have can only be obtained by me with hardship and irksomeness. If I who have gone forth from home for the homeless life for the sake of Arahatta-Fruition, know that the benefit of going forth from home for the homeless life does for me, reach development and maturity”. If I know thus (as above), friends, the one who seeks after should knowingly follow the person associated with and not leave him.

Of those (two) persons, if the bhikkhu knows that “For me, if this person is sought after, demeritorious dhammas will decrease and meritorious dhammas will increase. Those requisites of life (of a bhikkhu), namely the robe, alms-food, monastic abode, and medicines and medicinal requisites for use in sickness, which the bhikkhus should have, could be obtained by me without hardship and irksomeness. If I, who have gone forth from home for the homeless life for the sake of Arahatta-Fruition, know that the benefit of going forth from home for the homeless life does, reach development and maturity”, friends, the one who seeks after should follow for life the

one who is associated with, and should not leave him even though he (the seeker) be repulsed.

Friends, it is with reference to this that these words are spoken: “It should be known(which) person should be associated with and (which) person should not be”.

“Friends, with reference to what are these words said: “It should be known(which) robe should be used and (which) robe should not be?” For me, of these (two) robes, if this robe is used, demeritorious dhammas will increase and meritorious dhammas decrease. If the bhikkhu knows thus, such a robe should not be used. “For me, of those (two) robes, if this robe is used, demeritorious dhammas will decrease and meritorious dhammas will increase”. If the bhikkhu knows thus, such a robe should be used. Friends, it is with reference to this that these words are said: “It should be known (which) robe should be used and (which) robe should not be”.

“Friends, with reference to what are these words said: It should be known (which) alms-food should be partaken and (which) alms-food should not be”. “Of those alms-food, if this alms-food is partaken, demeritorious dhammas will increase and meritorious dhammas decrease”, and for me if the bhikkhu knows thus, such alms-food should not be partaken. “Of those alms-food, if this alms-food is partaken after, demeritorious dhammas will decrease and meritorious dhammas will increase for me”, and if for me, the bhikkhu knows thus, such alms-food should be partaken. Friends, it is with reference to this that these words are said: “It should be known(which) alms-food should be partaken and (which) alms-food should not be”.

Friends, with reference to what are these words said: “It should be known (which) monastic abode should be occupied and (which) monastic abode should not be”. “Of those monastic abodes, if this monastic abode is

occupied, demeritorious dhammas will increase and meritorious dhammas will decrease for me.” For me, if the bhikkhu knows thus, such monastic abode should not be occupied. “Of those monastic abodes, if this monastic abode is occupied, demeritorious dhammas will decrease and meritorious dhammas will increase and for me, if the bhikkhu knows thus, such monastic abode should be occupied. It is with reference to this that these words are said: “It should be known(which) monastic abode should be occupied and (which) monastic abode should not be”.

Friends, with reference to what are these words said: “It should be known (which) village or market-town should be lived in and (which) village or market-town should not be.” “Of those villages or market-towns, if this village or market-town is lived in, demeritorious dhammas will increase and meritorious dhammas will decrease”. For me, if the bhikkhu knows thus, such village or market-town should not be lived in. “Of those villages or market-towns, if this village or market-town is lived in, demeritorious dhammas will decrease and meritorious dhammas will increase. For me, if the bhikkhu knows thus, such a village or market-town should be lived in. “Friends, it is with reference to this that these words are said: “It should be known(which) village or market-town should be lived in and (which) village or market-town should not be”.

Friends, with reference to what are these words said: “It should be known(which) countryside should be lived in and (which) countryside should not be.” “Of those countrysides if this countryside is lived in, demeritorious dhammas will increase and meritorious dhammas will decrease for me”. If the bhikkhu knows thus, such a countryside should not be lived in. “Of those countrysides, if this countryside is lived in, demeritorious dhammas will decrease and meritorious dhammas will increase for me”. If the bhikkhu knows thus, such a

countryside should be lived in. “Friends, it is with reference to this that these words are said: “It should be known(which) countryside should be lived in and (which) countryside should not be”. (Said Venerable Sāriputta.)

End of Sevanā Sutta,
the sixth in this Vagga.

7. SUTAVĀ SUTTA

Discourse to Sutavā, the Wandering Ascetic

7. Once the Bhagavā was staying on Gijjhakuta Hill near Rājagaha. On that occasion Sutavā, the wandering ascetic, approached the Bhagavā, exchanged greetings, and sitting at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, once the Venerable One was staying at Rājagaha that is surrounded by five hills. At that time I heard the Bhagavā himself saying thus: “A bhikkhu who is an Arahāt, has the āsavas exhausted, has fulfilled the Noble Practice, has done to be done, has laid down the burden of his khandhas, has gained the benefits of Arahatta-Fruition, has the fetters of existence exhausted, has known the four Ariya Truths with Arahatta Maggañāṇa and has been liberated from defilements. That bhikkhu is incapable of transgressing the five precepts namely: the bhikkhu free from āsavas does not with intention take the life of another, the bhikkhu free from āsavas does not with intention to steal take what is not given, the bhikkhu free from āsavas does not indulge in sexual intercourse, the bhikkhu free from āsavas does not speak falsely, the bhikkhu free from āsavas does not indulge in sense-pleasures and things stored up as he did in lay-life”. I beg of the Venerable One, have I heard it rightly from the Venerable One, have I understood it rightly, have I borne it rightly in mind, have I remembered

it rightly? (Respectfully asked the wandering ascetic Sutavā.)

Sutavā, you have, in fact heard it rightly, understood it rightly, have borne it rightly in mind and have remembered it rightly. Sutavā, I have, formerly and now, taught it so. A bhikkhu who is an Arahāt, has the āsavas exhausted, has fulfilled the Noble Practice, has done all there is to be done, has laid down the burden of his khandas, has gained the benefits (of Arahātta-fruit), has the fetters of existence exhausted, has known the Four Ariya Truths with Arahātta Maggañāṇa and has been liberated from all defilements. That bhikkhu is incapable of transgressing the nine precepts: namely, the bhikkhu free from āsavas does not with intention take the life of another, the bhikkhu free from āsavas, with intention to steal take what is not given, the bhikkhu free from āsavas does not indulge in sexual intercourse, the bhikkhu free from āsavas does not knowingly speak falsely, the bhikkhu free from āsavas cannot indulge in sense-pleasures from things stored up as he did in lay-life. The bhikkhu free from āsavas cannot go astray through desire, cannot go astray through hatred, cannot go astray through bewilderment, cannot go astray through fear. Sutavā, I taught it thus formerly and I teach it thus now. A bhikkhu who is an Arahāt, has the āsavas exhausted, has fulfilled the Noble Practice, has done all that is to be done, has laid down the burden of his khandas, has gained the benefits (of Arahātta-Fruition), has the fetters exhausted, has known the Four Ariya Truths with Arahātta Maggañāṇa and has been liberated from all defilements; that bhikkhu is incapable of transgressing these nine precepts. (Said the Bhagavā.)

End of Sutavā Sutta,
the seventh in this Vagga.

8. SAJJHA SUTTA**Discourse to Sajjha, the Wandering Ascetic**

8. Once the Bhagavā was staying on Gijjhakuta hill near Rājagaha. On that occasion Sajjha, the wandering ascetic, approached the Bhagavā, exchanged greetings, and sitting at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, once the Venerable One was staying at Rājagaha, that is surrounded by five hills. At that time I heard the Bhagavā himself saying thus: ‘Sajjha, a bhikkhu who is an Arahāt, has the āsavas exhausted, has fulfilled the Noble Practice, has done all there is to be done, has laid down the burden of his khandhas, has gained the benefits (of Arahātta-fruition), has the fetters of existence exhausted, has known the Four Ariya Truths with Arahātta Maggañāṇa and has been liberated from all defilements; that bhikkhu is incapable of transgressing the five precepts: namely, the bhikkhu free from āsavas does not with intention take the life of another, the bhikkhu free from āsavas with intention of stealing take what is not given, the bhikkhu free from āsavas does not indulge in sexual intercourse, the bhikkhu free from āsavas does not speak falsely, the bhikkhu free from āsavas cannot indulge in sense pleasures from things stored up as he did in lay-life”. Venerable Sir, how is it? Have I heard it rightly from the Venerable One, have I understood it rightly, have I borne it rightly in mind, have I remembered it rightly? (Respectfully asked the wandering ascetic Sajjha.)

Sajjha, you have, in fact, heard it rightly, understood it rightly, have borne it rightly in mind, and have remembered it rightly. Sajjha, I taught it thus formerly, and I teach it thus now: A bhikkhu who is an Arahāt has the āsavas exhausted, has fulfilled the Noble Practice, has done all there is to be done, has laid down the burden of his khandhas, has gained the benefits (of Arahātta-Fruition),

has the fetters of existence exhausted, has known the Four Ariya Truths with Arahatta Maggañāṇa, and has been liberated from all defilements; that bhikkhu is incapable of transgressing the nine precepts. The bhikkhu free from āsavas does not with intention take the life of another, ...p... the bhikkhu free from āsavas does not indulge in sense pleasures from things stored up as he did in lay-life, the bhikkhu free from āsavas is incapable of renouncing the Buddha, the bhikkhu free from āsavas is incapable of renouncing the Dhamma, the bhikkhu free from āsavas is incapable of renouncing the Saṃgha, the bhikkhu free from āsavas is incapable of renouncing the training. Sajjha, I taught it thus formerly and I teach it thus now. A bhikkhu who is an arahat, has the āsavas exhausted, has fulfilled the Noble Practice, has done all there is to be done, has laid down the burden of his khandhas, has gained the benefits (of Arahatta-fruit), has the fetters of existence exhausted, has known the Four Ariya Truths with Arahatta Magganana and has been liberated from all defilements; that bhikkhu is incapable of transgressing the nine precepts. (Said the Bhagavā.)

End of Sajjha Sutta,
the eighth in this Vagga.

9. PUGGALA SUTTA

Discourse on Persons

9. Bhikkhus, the nine kinds of persons are to be found in the world. What are the nine? An Arahata, one who is training to be an Arahata, an Anāgāmi, one who is training to be an Anāgāmi, a Sakadāgāmi, one who is training to be a Sakadāgāmi, a Sotāpanna, one who is training to be a Sotāpanna and a worldling. Bhikkhus,

these nine kinds of persons are to be found in this world.
(Said the Bhagavā.)

End of Puggala Sutta,
the ninth in this Vagga.

10. ĀHUNEYYA SUTTA

Discourse on Persons Worthy of Receiving Offerings Brought Even From Afar

10. Bhikkhus, these nine kinds of persons are worthy of receiving offerings brought even from afar (Āhuneyya), worthy of receiving offerings specially set aside for guests (Pāhuneyya), worthy of receiving offerings donated for well-being in the next existence (Dakkhineyya), worthy of receiving obeisance with joined palms raised to the forehead (Añjalīkaraṇīya) and are the incomparable fertile field for all to sow the seeds of merit (Anuttarampuññakhettaṃ lokassa). What are the nine? They are: an Arahat, one who is training to be an Arahat, an Anāgāmī, one who is training to be an anāgāmī, a Sakadāgāmī, one who is training to be a Sakadāgāmī, a Sotāpanna, one who is training to be a Sotapanna, and one who has given up his lineage as a worldling (Gotrabhū). Bhikkhus, these nine kinds of persons are worthy of receiving offerings brought even from afar ...p... and are the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā.)

End of Āhuneyya Sutta,
the tenth in this Vagga.

End of Sambodhi Vagga, the first

Namo tassa bhagavato arahato sammāsambuddhassa

ii. SĪHANĀDA VAGGA

1. Sīhanāda Sutta
2. Saupādisesa Sutta
3. Koṭṭhika Sutta
4. Samiddhi Sutta
5. Gaṇḍha Sutta
6. Saññā Sutta
7. Kula Sutta
8. Navaṅguposatha Sutta
9. Devatā Sutta
10. Velāma Sutta

ii. SĪHANĀDA VAGGA

1. SĪHANĀDA SUTTA

Discourse on a Bold Utterance Like a Lion's Roar

11. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika of Sāvatti. On that occasion Venerable Sāriputta approached the Bhagavā, made his obeisance and sitting at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I have spent the rains retreat in Sāvatti. Venerable Sir, I wish to leave on a journey round the country”.

“Sāriputta, you may go if you wish.” (Said the Bhagavā.) Thereupon Venerable Sāriputta rose from his seat, made his respectful obeisance to the Bhagavā, and left. Not long after Venerable Sāriputta had left, a bhikkhu respectfully said to the Bhagavā: “Venerable Sir, Venerable Sāriputta has left on his journey after offending me, without asking my pardon”. The Bhagavā then called a bhikkhu saying: “Come, bhikkhu, go and bring Sāriputta telling him that I have sent for him.”

“Very well, Venerable Sir”. The bhikkhu responded thus to the Bhagavā, approached Venerable Sāriputta and said: “Venerable Sāriputta, the Bhagavā has sent for you.” Venerable Sāriputta replied: “Very well.”

Venerable Moggallāna and Venerable Ānanda, taking their keys, went from monastic abode to monastic abode announcing “Revered Sirs, come: do come, Revered Sirs. Venerable Sāriputta will presently make his bold utterance(roar the lion's roar) in the presence of the Bhagavā. Venerable Sāriputta then approached the Bhagavā, made his obeisance and seated himself at a suitable place. To Venerable Sāriputta who was seated thus the Bhagavā said: “Sāriputta, a bhikkhu has complained to me thus, “Venerable Sāriputta, after offending me, left on his journey without asking my pardon.”

“Venerable Sir, true it is that only one in whom mindfulness of the body’s actions are not evident, might set out on a journey after offending a fellow-bhikkhu without asking pardon. Venerable Sir, clean things are cast down upon the earth, unclean things are cast down upon it, faeces are cast down upon it, urine is cast down upon it, spittle is cast down upon it, pus is cast down upon it and blood is cast down upon it. Just as the earth is not thereby filled with distress, shame and disgust; similarly, Venerable Sir, I abide with mind that is great, sublime, immeasurable, that is without enmity and irksomeness, and that is like the earth. Venerable Sir, true it is that only one in whom mindfulness of the body’s action is not evident, might set out on a journey after offending a fellow-bhikkhu without asking pardon.(1)

Venerable Sir, in the water are washed clean things as well as unclean things, faeces as well as urine, spittle as well as pus and blood. Just as the water is not thereby filled with distress, shame, and disgust; similarly, Venerable Sir, I abide with mind that is great, sublime, immeasurable, that is without enmity and irksomeness, and that is like the water. Venerable Sir, true it is that only one in whom mindfulness of the body’s actions is not evident, might set out on a journey after offending a fellow-bhikkhu without asking pardon.(2)

Venerable Sir, fire burns clean things as well as unclean things, faeces as well as urine, spittle as well as pus and blood. Just as fire is not thereby filled with distress, shame and disgust; similarly, Venerable Sir, I abide with mind that is great, sublime, immeasurable, that is without enmity and irksomeness, and that is like fire. Venerable Sir, true it is that only one in whom mindfulness of the body is not evident, might set out on a journey after offending a fellow bhikkhu without asking pardon.(3)

Venerable Sir, wind blows on clean things as well as on unclean things, on faeces as well as on urine, on spittle as well as on pus and blood. Just as the wind is not filled thereby with distress, shame, and disgust; similarly, Venerable Sir, I abide with mind that is ample, sublime, immeasurable, that is without enmity and irksomeness, and that is like the wind. Venerable Sir, true it is that only one in whom mindfulness of the body is not evident, might set out on a journey after offending a fellow bhikkhu without asking pardon.(4)

Venerable Sir, a duster wipes clean things as well as unclean things, faeces as well as urine, spittle as well as pus and blood. Just as the duster is not filled thereby with distress, shame and disgust; similarly, Venerable Sir, I abide with mind that is ample, sublime, immeasurable, that is without enmity and irksomeness, and that is like a duster. Venerable Sir, true it is that only one in whom mindfulness of the body is not evident, might set out on a journey after offending a fellow bhikkhu and without asking pardon.(5)

Venerable Sir, just as a boy or girl of the scavenger class, clad in rags, with begging vessel in hand, on entering a village or market town, does so with humble mind; similarly, Venerable Sir, I abide with mind that is ample, sublime, immeasurable, that is without enmity and irksomeness, and that is like the boy or girl of the scavenger class. Venerable Sir, true it is that only one in whom mindfulness of the body is not evident, might set out on a journey after offending a fellow bhikkhu and without asking pardon.(6)

Venerable Sir, just as a bull with its horns cut, gentle, well tamed, well trained, wandering from street to street, from cross road to cross road, harms nothing with its feet or horns; similarly, Venerable Sir, I abide with mind that is ample, sublime, immeasurable, that is without

enmity and irksomeness, and that is like the bull with its horns cut. Venerable Sir, true it is that only one in whom mindfulness of the body is not evident, might set out on a journey after offending a fellow bhikkhu and without asking pardon.(7)

Venerable Sir, just as a young woman or a young man, having bathed and washed the head and attired herself or himself well, would be filled with distress, shame and disgust if the carcass of a snake, dog or human being were slung round his or her head; Similarly, Venerable Sir, I am filled with displeasure indignity and disgust with this foul body(of mine). Venerable Sir, true it is that only one in whom mindfulness is not evident, might depart after offending a fellow bhikkhu without asking pardon.(8)

Venerable Sir, just as a man might have to carry around fat in a bowl, with large and small holes, with the fat overflowing over the top and oozing from below; similarly, Venerable Sir, I have to be carrying around this rotten body, with its holes large and small, dripping from above and oozing from below. Venerable Sir, true it is that only one in whom mindfulness of the body is not evident, might depart on a journey after offending a fellow bhikkhu without asking pardon.”(9)

The bhikkhu then rose from his seat, arranging his robe over the (left) shoulder and prostrating himself at the feet of the Bhagavā, exclaimed: “Venerable Sir, I have indeed transgressed, been foolish, bewildered and unwise. I have accused the Venerable Sāriputta baselessly, vainly, falsely and mistakenly. May the Venerable One pardon this transgression of mine, that I may restrain myself in the future”.

Bhikkhu, you have indeed transgressed through your folly, bewilderment and lack of wisdom. You have accused Sāriputta baselessly, vainly, falsely and mistakenly.

Bhikkhu, because you have seen your transgression as a transgression and because you have made amends for the same, we pardon your transgression. Bhikkhu, someone sees his transgression, makes suitable amends and restrains himself in the future. That person's making amends and restraining himself in the future, marks his progress in the Ariya(noble) discipline." (Said the Bhagavā.)

The Bhagavā then said to Venerable Sāriputta: "You had better pardon this foolish man before his head is split into seven parts right there.

Venerable Sir, if this revered one were to ask for my pardon, I do pardon him. Let that revered one pardon me, too." (Respectfully said Venerable Sāriputta to the Bhagavā.)

End of Sīhanāda Sutta,
the first in this Vagga.

2. SAUPĀDISESA SUTTA

Discourse on attainment of Nibbāna with Khandha Remaining

12. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvaṭṭhi. On that occasion, on one morning, Venerable Sāriputta reroled himself and taking his alms-bowl and his great robe, entered Sāvaṭṭhi for going on alms round. It then occurred thus to Venerable Sāriputta: "It is early yet to go on alms-round in Sāvaṭṭhi. It would be well for me to approach the monastery of the wandering ascetics, who have views alien to this Teaching". He then approached the monastery of the wandering ascetics who have views alien to this Teaching and exchanged greetings with them. After exchanging greetings and polite conversation with them, he sat at a suitable place.

This discussion then arose among the wandering ascetics who have views alien to this Teaching, who had assembled together: “Friends, all who die with remainder of attachment are not immune from disastrous rebirth such as realms of continuous suffering (niraya), animal existence, peta existence, miserable existences (apāya), wretched destinations (duggatim) and states of ruin (vinipāta). Venerable Sāriputta was not pleased with what was said by the wandering ascetics who have views outside this Teaching, but he did not contradict them. Reflecting: “I shall know from the Bhagavā the meaning and explanation of these words”, Venerable Sāriputta rose from his seat and departed.

Venerable Sāriputta went on his alms-round in Sāvaṭṭhi, partook his alms-meal, left the alms-round village, approached the Bhagavā, made his obeisance, and seated at a suitable place, respectfully said to the bhagava: “Venerable Sir, this morning I reroled myself and taking my alms-bowl and my great robe, entered Sāvaṭṭhi for going on alms-round. (But) it then occurred to me thus: ‘It is early yet to go on an alms-round in Sāvaṭṭhi. It would be well for me to approach the monastery of the wandering ascetics who have views alien to the Teaching. I then approached the monastery of the wandering ascetics who have views alien to the Teaching and exchanged greetings with them. After exchanging greetings and polite conversation with them, I sat at a suitable place. This discussion then arose among the wandering ascetics who have views alien to the Teaching, who had assembled together: ‘Friends, all who die with remainder of attachment are not immune from disastrous rebirth such as realms of continuous suffering (niraya), animal existence, peta existence, miserable existences (apāya), wretched destinations (duggatim) and states of ruin (vinipāta). I was not pleased with what was said by the wandering ascetics but did not contradict them. Reflecting: “I shall

know from the Bhagavā the meaning and explanation of these words”, I rose from my seat and departed”.

“Sāriputta, what sort of persons are these foolish and unwise wandering ascetics who have views alien to this Teaching? Of those who are with remainder of attachment, how will they, know (thus): There still is a remainder of attachment? Of those who are without remainder of attachment, how will they know (thus): ‘There is no remainder of attachment’?”

Sāriputta, these nine kinds of persons (though) dying with remainder of attachment, are (yet) immune from disastrous re-births such as realms of continuous suffering, animal existence, peta existence, miserable existence, wretched destination and states of ruin. What are the nine? They are: Sāriputta, someone in this Teaching observes in full the moral precepts, practises in full concentration of the mind, but is not yet fully accomplished in wisdom. That person, owing to extinction of the five lower fetters attains to **Parinibbāna** in the middle of his lifespan. Sāriputta, this is the first person who, (though) dying with remainder of attachment, is (yet) immune from disastrous re-birth such as realms of continuous suffering, animal existence peta existence, miserable existence, wretched destination and state of ruin.(1)

Again, Sāriputta, someone in this Teaching observes in full the moral precepts, practises in full concentration of the mind, but is not yet fully accomplished in wisdom. That person, owing to extinction of the five lower fetters, attains to **Parinibbāna** beyond the middle of his lifespan. ...P... Attains to Parinibbāna without effort. ...P... Attains to Parinibbāna with effort. ...P... Becomes an anāgāmi in the Akaniṭṭha (the highest brahmā) realm, Sāriputta, this is the fifth person who, dying with remainder of attachment, is (yet) immune from disastrous

re-birth such as realms of continuous suffering, animal existence, peta existence wretched destination miserable existences states of ruin.(2-5)

Again, Sāriputta, someone in this Teaching observes in full the moral precepts, is not fully accomplished in concentration of the mind, and is not fully accomplished in wisdom. That person, owing to extinction of the three fetters and lessening of attachment, hatred and bewilderment becomes a sakadāgāmī. He is one who will return only once to the sensuous realms and who will (then) achieve the end of suffering. Sāriputta, this is the sixth person who, dying with remainder of attachment. ...P... is (yet) immune from a disastrous re-birth.(6)

Again, Sāriputta, someone in this Teaching observes in full the moral precepts, is not fully accomplished in concentration of the mind, and is not fully accomplished in wisdom. That person, owing to extinction of the three fetters, bears the seed of rebirth only once. After having one more rebirth in the human realm, he will achieve the end of suffering, Sāriputta, this is the seventh person who, dying with remainder of attachment, ...P... is (yet) immune from disastrous re-birth.(7)

Again, Sāriputta, someone in this Teaching observes in full the moral precepts, is not fully accomplished in concentration of the mind, and is not fully accomplished in wisdom. That person, owing to extinction of the three fetters, passes from one existence to another. After passing from a second to a third existence, he will achieve the end of suffering, Sāriputta, this is the eighth person who, dying with remainder of attachment, ...P... is (yet) immune from disastrous re-birth.(8)

Again, Sāriputta, someone in this Teaching observes in full the moral precepts, is not fully accomplished in concentration of the mind, and is not fully accomplished in wisdom. That person, owing to extinction of the three

fetters, is one who will have seven (more) rebirths. After passing through seven existences in the human and deva worlds....P...Sāriputta, this is the ninth person who, (though) dying with remainder of attachment, is (yet) immune from disastrous re-birth such as realms of continuous suffering, animal existence, peta existence, miserable existence, wretched destination state of ruin.(9)

Sāriputta, who are these foolish and unwise wandering ascetics who have views alien to this Teaching? Of those with a remainder of attachment, how will they know thus: 'There still is a remainder of attachment?' Of those who are without remainder of attachment, how will they know thus: 'There is no remainder of attachment?' Sāriputta, these are the nine kinds of person who, dying with remainder of attachment, are (yet) immune from disastrous re-birth such as realms of continuous suffering, animal existence, peta existence, miserable existence, wretched destination and state of ruin.

Sāriputta, I have not made this dhamma discourse before to bhikkhus, bhikkhunis, male lay-devotees and female lay devotees. Why have I not done so? Lest after hearing it, so that they may not be remiss in bearing it with them. I have now made this dhamma discourses in response to your entreaty." (Said the Bhagavā.)

End of Saupādisesa Sutta,
the second in this Vagga.

3. KOTṬHIKA SUTTA

Discourse to Koṭṭhika by Venerable Sāriputta

13. Venerable Koṭṭhika then approached Venerable Sāriputta and exchanged greetings with the latter. After exchanging greetings and polite conversation and seated at a suitable place asked Venerable Sāriputta thus:

“Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit in the present life be my kamma bearing fruit in the after life’”. Friend, it is not so. “Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit in the after life be my kamma bearing fruit in this present life’”. Friend, it is not so.

“Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit in happiness be my kamma bearing fruit in suffering’?” Friend, it is not so. “Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit in suffering be my kamma bearing fruit in happiness’?” Friend, it is not so.

“Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit only when it is mature be my kamma bearing fruit before it is mature’?” Friend, it is not so. “Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit before it is mature be my kamma bearing fruit when it is mature’?” Friend, it is not so.

“Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing much fruit be my kamma bearing little fruit’?” Friend, it is not so. “Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing little fruit be my kamma bearing much fruit’?” Friend, it is not so.

“Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let

my kamma bearing fruit be my kamma not bearing fruit'?" Friend, it is not so. "Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice with the expectation that 'Let my kamma not bearing fruit be my kamma bearing fruit'?" Friend, it is not so.

When it is asked thus: "Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that 'Let my kamma bearing fruit in the present life be my kamma bearing fruit in the after life', the reply is: "Friend, it is not so". When it is asked thus: "Friend Sāriputta, if it is so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that 'Let my kamma bearing fruit in the after life be my kamma bearing fruit in the present life', the reply is: "Friend, it is not so".

When it is asked thus: "Friend, Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that 'Let my kamma bearing fruit in happiness be my kamma bearing fruit in suffering', the reply is: "Friend it is not so". When it is asked thus: "Friend Sāriputta, if it is not so, is one dwelling in the noble Practice under the Bhagavā with the expectation that 'Let my kamma bearing fruit in suffering be my kamma bearing fruit in happiness', the reply is: "Friend, it is not so".

When it is asked thus: "Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that 'Let my kamma bearing fruit when it is mature be my kamma bearing fruit before it is mature', the reply is: "Friend, it is not so". When it is asked thus: "Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that 'Let my kamma bearing fruit before it is mature be my kamma bearing fruit when it is mature', the reply is "Friend, it is not so".

When it is asked thus: “Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagava with the expectation that ‘Let my kamma bearing much fruit be my kamma bearing little fruit?’” The reply is: “Friend it is not so”. When it is asked thus: “Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing little fruit be my kamma bearing much fruit?’” The reply is “Friend, it is not so”.

When it is asked thus: “Friend Sāriputta, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘Let my kamma bearing fruit be my kamma not bearing fruit?’” The reply is: “Friend it is not so”. “Friend Sāriputta, if it is not so, is one dwelling in the Noble Practice under the Bhagavā with the expectation that ‘let my kamma not bearing fruit be my kamma bearing fruit’, the reply is “Friend, it is not so”. “Friend, if it is not so, in expectation of what is one dwelling in the Noble Practice under the Bhagavā?”

Friend, one is dwelling in the Noble Practice under the Bhagavā to know, to see, to attain, to know with penetration the dhamma that is not yet known, not yet seen, not yet attained, not yet realized, not yet known with penetration. (It is said). Which is the dhamma that is not yet known, not yet seen, not yet attained, not yet realized, not yet known with penetration, and to know which, to see which, to attain which, to realize which, to know which with penetration, does one dwell in the Noble Practice under the Bhagavā”? (It is asked).

“Friend, “This is suffering” is the dhamma that is not yet known, not yet seen, not yet attained, not yet realized, not yet known with penetration, and to know which, to see which, to attain which, to realize which, to know which with penetration, one is dwelling in the Noble Practice under the Bhagavā. Friend, “This is the cause of suffering” is the dhamma ...p... Friend, “This is

the cessation of suffering” is the dhamma ...p... Friend, “This is the Path leading to the cessation of suffering” is the dhamma, that is not yet known, not yet seen, not yet attained, not yet realized, not yet known with penetration, and to know which, to see which, to attain which, to realize which, to know which with penetration, one is dwelling in the Noble Practice under the Bhagavā. Friend, this is the dhamma that is not yet known, not yet seen, not yet attained, not yet realized, not yet known with penetration, and to know which, to see which, to attain which, to realize which, to know which with penetration, one is dwelling in the Noble Practice under the Bhagavā.” (It is said).

End of Koṭṭhika Sutta,
the third in this Vagga.

4. SAMIDDHI SUTTA

Discourse to Samiddhi by Venerable Sāriputta

14. Venerable Sāriputta then said to Venerable Samiddhi who had approached Venerable Sariputta, made his obeisance and sat at a suitable place: Friend Samiddhi, what is the basis of initial thought (vitakka) in a man? Venerable Sir, mind and matter are the basis of vitakka. Samiddhi, what gives vitakka its distinction? Elements(dhatu) give them their distinction. Samiddhi, what gives rise to vitakka, Venerable Sir? Contact(phassa) gives rise to vitakka. Samiddhi, where do they come into contact Venerable Sir? They come into contact in sensation(vedanā). Samiddhi, what is their leader? Venerable Sir, their leader is samadhi. Samiddhi, what is the dominating factor? Venerable Sir, the dominating factor is mindfulness(sati). Samiddhi, what is their surpassing state? Venerable Sir, they have their surpassing state in wisdom. Samiddhi, what is their essence? Venerable Sir,

they have their essence in fruition of emancipation(vimutti-phala). Samiddhi, where do they (finally) merge? Venerable Sir, they finally merge in the Deathless Nibbana. (respectfully replied Venerable Samiddhi).

“Samiddhi, when asked “What is the basis of vitakka in a man?”, the reply is: “Venerable Sir, mind and matter are the basis of vitakka”. Samiddhi, when asked “What gives vitakka their distinction?”, the reply is: “Venerable Sir, the elements (dhātu) give them their distinction”. Samiddhi, when asked “What gives rise to them?”, the reply is “Venerable Sir, contact(phassa) gives rise to them”. ...p...

well done, Samiddhi, well done. Samiddhi, you have answered every question well. (But) do not be conceited on that score. (Said Venerable Sāriputta.)

End of Samiddhi Sutta,
the fourth in this Vagga.

5. GANDHA SUTTA

Discourse on Smells

15. For example, bhikkhus, there is an abscess of several years standing. It comes to have nine gaping wounds, nine openings, natural openings not incised by anybody. If anything oozes out and develops from those nine openings, it can only be of impure character., it can only be of foul smell, it can only be a loathsome thing that oozes out.

Bhikkhus, “abscess” is the name of the khandha (aggregates of existence), made up of the four principal elements, begotten of the sperm and ovum of the parents, nourished by food and drink, impermanent, that has to be rubbed with ointment, massaged and subject to dissolution. That abscess of a khandha has nine openings,

natural openings not incised by anybody. If anything oozes out from those nine openings, it can only be of impure character, it can only be of foul smell, it can only be a loathsome thing that oozes out. If anything develops it can only be of impure character, it can only be of foul smell, it can only be a loathsome thing that develops. For that reason, bhikkhus, be disgusted with this khandha. (Said the Bhagavā.)

End of Gandha Sutta,
the fifth in this Vagga.

6. SAÑÑĀ SUTTA

Discourse on Perception

16. Bhikkhus, if these perceptions(saññā) are developed and developed repeatedly, the benefit is great, the merit is great and there will be the realization of the Deathless Nibbāna.

What are the nine? They are: the perception of foulness, the perception of death, the perception of repulsiveness of food, the perception of weariness with the whole world, the perception of impermanence, the perception of unsatisfactoriness, the perception of non-self, the perception of renunciation and the perception of detachment.

Bhikkhus, if these nine perceptions are developed, and developed repeatedly, the profit is great, the merit is great, and there will be the realization of the deathless Nibbāna. (Said the Bhagavā.)

End of Saññā Sutta,
the sixth in this Vagga.

7. KULA SUTTA**Discourse on Lay Disciple**

17. Bhikkhus, if one has not already done so, it is not fit to visit the house of a lay disciple (dayaka), who is possessed of these nine qualities, nor is it fit to sit down (stay long) at such a house if one has already visited it. What are the nine? No welcome is accorded with reverence; no obeisance is made with reverence; no seat is offered with reverence; though there are offerings, they are concealed from the bhikkhu; though there are many things, only a few are offered; though there are superior things, only inferior things are offered; offerings are made without respect; offerings are not made with respect; the lay disciple does not stay to listen to the dhamma; the lay disciple does not listen attentively to the dhamma. Bhikkhus, if one has not already done so, it is not fit to visit the house of a lay disciple who is possessed of these nine qualities, nor is it fit to sit down (stay long) at such a house if one has already visited it.

Bhikkhus, if one has not already done so, it is fit to visit the house of a lay disciple who is possessed of these nine qualities. If one has visited it, it is fit to sit down (stay long) at such a house. What are the nine? They are: Welcome is accorded with reverence; obeisance is made with reverence; seat is offered with reverence; where there are offerings, they are not concealed from the bhikkhu; where there are many things, many things are offered; where there are superior things, superior things are offered; offerings are made with respect; offerings are not made without respect; the lay disciple listens attentively to the dhamma. Bhikkhus, if one has not already done so, it is fit to visit the house of a lay disciple who is possessed of these nine qualities. If one has visited it, it is fit to sit down (stay long) at such a house. (Said the Bhagavā.)

End of Kula Sutta,
the seventh in this Vagga.

8. NAVANĠUPOSATHA SUTTA

Discourse on Nine Precepts

18. Bhikkhus, the uposatha that is possessed of the nine precepts, if observed, confers great advantage, great benefit, is potent and pervading. Bhikkhus, in what manner does the uposatha that is possessed of nine precepts, confer great advantage, great benefit, is potent and pervading?

Bhikkhus, the Ariya disciple in this Teaching reflects thus: “The Arahats give up for life and abstain from taking life. They have put down the stick, have put down the weapon. They have moral shame, they have compassion, and abide desirous of the welfare of all beings. I shall also, for this one night and one whole day, give up and abstain from taking of life, as one who has put down the stick and the weapon, who has moral shame and compassion and abide desirous of the welfare of all beings. In this manner shall I emulate the example of the Arahats and shall thereby be observing the uposatha”. This fulfils the first part of the uposatha. ...p... “The Arahats for life give up the use of high and luxurious beds; they lie in low places like small couches or on places strewn with grass. I shall also, for this one night and one whole day, give up the use of high and luxurious beds; (instead) I shall lie in low places like small couches and on places strewn with grass. In this manner shall I emulate the example of the Arahats and shall thereby be observing the uposatha”. He reflects thus and fulfils the eighth precept.

The Ariya disciple (then) abides with his mind radiating with loving-kindness first in one direction. Similarly, he abides with his mind radiating with loving kindness in the second direction, in the third direction and in the fourth direction. In this manner, the Ariya disciple identifying himself with all beings everywhere,

above, below, and around, he abides with his mind radiating with thoughts of loving kindness that are extensive, lofty, measureless, peaceable and free from ill-will. This fulfils the ninth precept. Bhikkhus, thus practised, the uposatha that consists of nine precepts, confers great advantage, great benefit, is potent and pervading. (Said the Bhagavā.)

End of Navaṅguposatha Sutta,
the eighth in this Vagga.

9. DEVATĀ SUTTA

Discourse on Devas

19. Bhikkhus, this very night, when the early part of the night was past (in the middle of the night) many devas, with their delightful appearance and illuminating the whole of the Jetavana monastery (with their radiance), approached me, made their obeisance to me and standing at a suitable place, respectfully said to me thus: “Venerable Sir, bhikkhus visited our houses when we were in our former human existence. Venerable Sir, we welcomed them but did not make our obeisance to them. Venerable sir, as we were thus remiss (in honouring the said bhikkhus), we were struck with remorse and had our rebirth in an inferior plane of existence”.

Many other devas also approached me and respectfully said: “Venerable sir, bhikkhus visited our houses, when we were in our former human existence. Venerable sir, we welcomed those bhikkhus, made our obeisance to them, but did not offer seats to them. As we were thus remiss (in honouring the said bhikkhus), we were struck with remorse and had our rebirth in an inferior plane of existence”.

Many other devas also approached me and respectfully said: “Venerable Sir, bhikkhus visited our houses

when we were in our former human existence. We welcomed those bhikkhus, made our obeisance to them and offered them seats, but did not make offerings to them in accordance with our capacity ...p... made offerings to them in accordance with our capacity, but did not stay to listen to their discourse ...p... stayed to listen to their discourse, but did not listen attentively ...p... listened attentively to the discourse, but did not bear in mind the dhamma we had listened to ...p... bore in mind the dhamma we had listened to , but did not investigate the meaning of the dhamma ...p... investigated the meaning of the dhamma, but knowing the meaning of the Pāḷi (text), we did not practise in accordance with the dhamma. Venerable Sir, as we were remiss(in this respect), we were struck with remorse and had our rebirth in an inferior plane of existence.

Many other devas also approached me and respectfully said: “Venerable Sir, bhikkhus visited our houses when we were in our former human existence. We welcomed them, made our obeisance to them and offered seats to them. We made offerings to them in accordance with our capacity. We stayed to listen to the discourse, and listened attentively. We bore with us the dhamma we had listened to, investigated its meaning. Knowing the meaning of the Pāḷi(text), we practised in accordance with the dhamma. Venerable Sir, as we were (not remiss), we were not struck with remorse and had our rebirth in a superior plane of existence. (Respectfully said the devas.)

Bhikkhus, those are the feet of the trees; those are secluded places. Bhikkhus, smoke out the defilements and burn them. Do not be unmindful. Do not be struck with remorse later on as in the cases of these former devas. (Said the Bhagavā.)

End of Devatā Sutta,
the ninth in this Vagga.

10. VELĀMA SUTTA**Discourse on Velāma, the Brāhmin**

20. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. On that occasion, the Bhagavā asked Anāthapiṇḍika: Householder, do you make offerings at your house? Venerable Sir, I do, but that offering is only coarse broken rice with sour gruel as a second. (Respectfully answered Anāthapiṇḍika).

Householder, if an offering, inferior or superior, is made without respect, casually, not with one's own hands, as if (the offering were) thrown away, without belief in kamma and its fruition(consequence), wherever that act of merit bears fruit, the donor's mind will not be inclined to the enjoyment of superior food, to the enjoyment of superior clothings, to the enjoyment of superior carriages and to the enjoyment of five kinds of superior sense pleasures. The donor's wife and children, slaves, servants, and workmen will not obey him, listen to him, or heed what he says. What is the reason for this? Householder, because an act of merit, performed without respect, is apt to bear fruit like this.

Householder, if an offering, inferior or superior, is made with respect, not casually, with one's own hands, not as if (the offering were) thrown away, with belief in kamma and its fruition, wherever that act of merit bears fruit, the donor's mind will be inclined to the enjoyment of superior food, to the enjoyment of superior clothings, to the enjoyment of superior carriages, to the enjoyment of five kinds of superior sense pleasures. The donor's wife and children will obey him, listen to him, or heed what he says. What is the reason for this? Householder, because an act of merit, performed with respect, is apt to bear fruit like this.

Householder, in the olden days, there was a brahmin called Velāma. He made such great offerings as these:

eighty-four thousand golden bowls filled with silver; eighty-four thousand silver bowls filled with gold; eighty-four thousand copper bowls filled with the seven jewels; eighty-four thousand elephants with trappings of gold, banners of gold, and covered with nets of gold thread; eighty-four thousand chariots spread with lion skins, tiger skins, leopard skins, yellow blankets with gold trappings, gold banners and covered with nets of gold thread; eighty-four thousand cows with milk pails covered with strainers of white cloth; eighty-four thousand maidens wearing ruby ear-rings; eighty-four thousand couches spread with long fleecy covers, white woollen coverlets and woollen coverlet with floral designs; covered with rugs made of antelope hides, red canopies and with red bolsters at each end; eighty four thousand lengths of cloth of finest flax, of finest silk, of finest wool, of finest cotton. Not to say of rice and beverages, hard and soft food, syrup and drinks flowed like the rivers.

Perhaps, householder, you may think thus: May be Velāma, the brahmin, who made these very rich offerings, was someone else. But do not think so, for it was I, who at that time was Velāma, the brahmin; it was I who made these very rich offerings. But when those offerings were made, there was no one worthy to receive my offerings; there was no one to consecrate my offerings.

Householder, Velāma the brahmin made those great offerings. If someone were to feed a person of right view, (a Sotāpanna), that act of feeding would have earned greater merit than the vast offerings of Velāma, the brahmin. Someone feeds a hundred Sotāpannas, someone else feeds a Sakadāgāmī. Feeding a Sakadāgāmī earns greater merit than feeding a hundred Sotapannas. Someone feeds a hundred Sakadāgāmī. Someone else feeds an Anāgāmī ...p... someone feeds a hundred Anāgāmīs.

Someone else feeds an Arahāt ...p... someone feeds a hundred Arahats. Someone else feeds a Paccekabuddha. Someone feeds a hundred Paccekabuddhas. Someone else feeds the Tathāgata, who truly comprehends all the dhammas by his own intellect and insight ...p... someone else feeds the bhikkhu Saṃgha headed by the Buddha ...p... someone else builds a monastery intended for Saṃgha in all the four quarters ...p... someone else with devoted mind takes refuge in the Buddha, the Dhamma and the Saṃgha ...p... someone else with devoted mind abstains from taking another's life, from taking what is not given, from sensual misconduct, from false speech and from indulging in intoxicants that are the cause of unmindfulness. Someone else develops thoughts of loving-kindness for a mere passing moment of a sniff of fragrance. Someone else develops the perception of impermanence for a mere finger-snap of time. Such developing of the perception of impermanence for a mere finger-snap of time earns greater merit than developing loving-kindness.

Householder, Velāma the brāhmin, made a great offering. Someone feeds a Sotāpanna with right view. Someone feeds a hundred Sotāpannas with right view. Someone feeds a Sakadāgāmi. Someone feeds a hundred Anāgāmis. Someone feeds an Arahāt. Someone feeds a hundred Arahats. Someone feeds a Paccekabuddha. Someone feeds a hundred Paccekabuddhas. Someone feeds the Tathāgata who truly comprehends all the dhammas by his own intellect and insight. Someone feeds the Saṃgha headed by the Buddha. Someone builds a monastery intended for the Saṃgha in all the four quarters. Someone with devoted mind takes refuge in the Buddha, the Dhamma and the Saṃgha. Someone with devoted mind abstains from taking another's life ...p... from indulging in intoxicants that are the cause of unmindfulness. Someone develops thoughts of loving-kindness for a mere passing moment of a sniff of fragrance. Someone develops

the perception of impermanence for a mere finger-snap of time. Developing the perception of impermanence for a mere finger-snap of time, earns greater merit than developing thoughts of loving-kindness. (Said the Bhagavā.)

End of Velāma Sutta,

the tenth in this Vagga.

End of Sīhanāda Vagga, the second Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

iii. SATTĀVĀSA VAGGA

1. **Tiṭhāna Sutta**
2. **Assakhaḷuṅka Sutta**
3. **Taṇhāmūlaka Sutta**
4. **Sattavasa Sutta**
5. **Pañña Sutta**
6. **Silārūpa Sutta**
7. **Paṭhama Vera Sutta**
8. **Dutiya Vera Sutta**
9. **Āghāta Vatthu Sutta**
10. **Āghātapaṭiviniya Sutta**

iii. SATTĀVĀSA VAGGA

1. TĪḤĀNA SUTTA

Discourse on 'Surpassing in Three Respects'

21. Bhikkhus, the inhabitants of Uttarakuru Island surpass in three respects the Tavatimsā devas and the inhabitants of Jambudīpa Island. What are the three? They have no craving (taṇhā); they have no possessive instinct; they have the distinction of living for a thousand years. Bhikkhus, in these three respects do the inhabitants of Uttarakuru Island surpass the Tavatimsa devas and the inhabitants of Jambudīpa Island.

Bhikkhus, the Tavatimsā devas surpass in three respects the inhabitants of Uttarakuru and Jambudipa Islands. What are the three? They surpass in respect of (the length) of deva life, in respect of deva appearance, and in respect of deva happiness(bliss). In these three respects do the Tavatimsa devas surpass the inhabitants of Uttarakuru and Jambūdīpa Islands.

Bhikkhus, the inhabitants of Jambudīpa Island surpass in three respects the inhabitants of Uttarakuru Island and the Tāvatisā devas. What are the three? They are courageous, steadfast in mindfulness, and follow the Path of Eight Constituents, which is the Noble Practice. Bhikkhus, in these three respects do the inhabitants of Jambūdīpa Island surpass the Tāvatisā devas and the inhabitants of Uttarakuru Island.

End of Tīḥāna Sutta,
the first in this Vagga.

2. ASSAKHAḶUṆKA SUTTA

Discourse on a Young Horse

22. Bhikkhus, I shall discourse on three kinds of a young horse and the three kinds of a young man; on

three kinds of a well-bred horse and three kinds of a well-bred man; and on three kinds of a thoroughbred horse and three kinds of a thoroughbred man. Listen to that discourse.

Bhikkhus, what are the three kinds of a young horse? In this world a horse is swift, but is not graceful, nor goodly in build and girth. Bhikkhus, in this world, a horse is swift, is graceful, but is not goodly in build and girth. Bhikkhus, in this world, a horse is swift, is graceful, and is goodly in build and girth. Bhikkhus, these are the three kinds of a young horse.

Bhikkhus, what are the three kinds of a young man? Bhikkhus, in this world, a young man is quick-witted, but is not graceful, nor goodly in build and girth. Bhikkhus, in this world, a young man is quick-witted, is graceful, but is not goodly in build and girth. Bhikkhus, in this world, a young man is quick-witted, graceful and goodly in build and girth.

Bhikkhus, in what manner is the young man quick-witted, but not graceful, or goodly in build and girth?

Bhikkhus, the bhikkhu in this Teaching knows truly and with discrimination that "This is the truth of suffering"; knows truly and with discrimination that "This is the cause of suffering"; knows truly and with discrimination that "This is the cessation of suffering"; and knows truly and with discrimination that "This is the Path leading to the cessation of suffering (Nibbāna)". I say that that person's knowing thus is his quick-wittedness.

When he is asked by fellow-bhikkhus questions concerning Abhidhammā and Vinaya, he hesitates and is unable to answer. I say that such inability to answer is that person's lack of gracefulness. (That bhikkhu) does not obtain robe, alms-food, monastic abode and medicines and medicinal requisites for use in sickness. I say that that person's not obtaining the four bhikkhu requisites

is his lack of goodly build and girth. Bhikkhus, in this manner is the young man quick-witted, but is not possessed of gracefulness and goodly build and girth.

Bhikkhus, in what manner is the young man quick-witted and graceful, but is not possessed of goodly build and girth? Bhikkhus, the bhikkhu in this Teaching knows truly and with discrimination that “This is the truth of suffering” ...p... knows truly and with discrimination that “This is the Path leading to the cessation of suffering” I say that such knowing is that person’s quick-wittedness.

When he is asked by fellow-bhikkhus questions concerning Abhidhammā and Vinaya, he does not hesitate and is able to answer. I say that that person’s ability to answer is his gracefulness. (But) he does not obtain (the bhikkhu requisites) robe, alms-food, monastic abode, medicines and medicinal requisites for use in sickness. I say that that person’s not obtaining (these bhikkhu requisites) is his lack of goodly build and girth. Bhikkhus, the young man is quick-witted and graceful, but is not possessed of a goodly build and girth.

Bhikkhus, in what manner is the young man quick-witted, graceful and possessed of goodly build and girth. Bhikkhus, the bhikkhu in this Teaching knows truly and with discrimination that “This is the truth of suffering” ...p... he knows truly and with discrimination that “This is the Path leading to the cessation of suffering (Nibbāna).” I say that such knowing is that person’s quick-wittedness.

When he is asked by fellow-bhikkhus questions concerning Abhidhammā and Vinaya, he does not hesitate and is able to answer. I say that that ability to answer is that person’s gracefulness. He obtains (the bhikkhu requisites) of robe, alms-food, monastic abode, medicines and medicinal requisites for use in sickness. I say that such obtaining is that person’s goodly build and girth. Bhikkhus, thus is that person possessed of quick-

wittedness, gracefulness and goodly build and girth. Bhikkhus, these are the three kinds of a young man.

Bhikkhus, what are the three kinds of a well-bred horse?

Bhikkhus, in this world a well-bred horse ...p... is possible of swiftness, gracefulness and goodly build and girth. Bhikkhus, these are the three kinds of a well-bred horse.

Bhikkhus, what are the three kinds of a well-bred man?

Bhikkhus, in this world a well-bred man ...p... is possessed of quick wittedness, gracefulness and goodly build and girth.

Bhikkhus, in what manner is the well-bred man ...p... is possessed of quick wittedness, gracefulness, and goodly build and girth? Bhikkhus, a bhikkhu in this Teaching, owing to the extinction without remainder of the five lower fetters, abides in spontaneous rebirth in the brahma realm and passes away into Parinibbana (final release from Saṃsāra) from that realm. He will not return from that Brahma realm. I say that this extinction of the fetters is that person's quick wittedness. When he is asked by fellow-bhikkhus questions concerning Abhidhammā and Vinaya, he does not hesitate and is able to answer. I say that his ability to answer thus is that person's gracefulness. He obtains robe, alms-meal, monastic abode, medicines and medicinal requisites for use in sickness. I say that such obtaining is that person's goodly build and girth.

Bhikkhus, thus is the well-bred man possessed of quick wittedness, gracefulness, and goodly build and girth. Bhikkhus, these are the three kinds of a well-bred man.

Bhikkhus, what are the three kinds of a thoroughbred horse? Bhikkhus, in this world a thoroughbred horse

...p... is possessed of swiftness, gracefulness, and goodly build and girth. Bhikkhus, these are the three kinds of a thoroughbred horse.

Bhikkhus, what are the three kinds of a man of noble birth? Bhikkhus, in this world, a man of noble birth ...p.... is possessed of quick wittedness, gracefulness, and goodly build and girth.

Bhikkhus, in what manner is a good man of noble birth ...p... possessed of quick wittedness, gracefulness, goodly build and girth?

Bhikkhus, the bhikkhu in this Teaching, owing to the extinction of the āsavas, remains realizing by himself through Magga Insight, attaining in this very life, the emancipation of the mind and the emancipation by insight.

When he is asked questions concerning Abhidhammā and Vinaya, he does not hesitate and is able to answer. I saw that this ability to answer is that person's gracefulness. He obtains robe, alms-food, monastic abode, medicines, medicinal requisites, for use in sickness. I say that such obtaining is that person's goodly build and girth. Bhikkhus, thus is a man of noble birth(Purisājānī) possessed of quick wittedness, gracefulness, goodly build and girth.

End of Assakhaḷuṅka Sutta,
the second in this Vagga.

3. TANĦĀMŪLAKA SUTTA

Discourse on Roots of Craving

23. Bhikkhus, I shall discourse on the nine kinds of dhamma that are based on craving(tanha). Listen well. What are the nine? Seeking comes into being because of

craving; acquisition, because of seeking; decision, because of acquisition; attachment, because of decision; tenacious clinging, because of attachment; possession, because of tenacious clinging; niggardliness, because of possession; hoarding, because of niggardliness; from hoarding many evilness and demeritoriousness arise, such as carrying the stick, carrying the weapon, strife, altercation, recrimination, slandering, backbiting and telling lies. Bhikkhus, these are the nine kinds of dhamma based on craving.

End of *Taṇhāmūlaka Sutta*,
the third in this *Vagga*.

4. SATTĀVĀSA SUTTA

Discourse on Spheres of Beings

24. Bhikkhus, the spheres of beings are of these nine kinds. What are the nine? Bhikkhus, there are some men, devas, beings in states of ruin, who are diverse in form and perception (*Saññā*). This is the first sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the first jhanic plane, who differ in form but are alike in perception. This is the second sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the *Abassara* plane who are alike in form but different in perception. This is the third sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the *Subhakinha* plane who are alike both in form and in perception. This is the fourth sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the *Asaññasatta* plane who have no perception and no feeling (sensation). This is the fifth sphere of beings.

Bhikkhus, there are beings like Brahmās arisen in the plane of infinity of space, who have completely transcended rūpasaññā, for whom paṭighasaññā has vanished and nānattasaññā are not paid attention to, who concentrates on the concept “Space is Infinite”, achieves and remains in Ākāsānañcāyatana jhana. This is the sixth sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the plane of infinity of consciousness (Viññānañcāyatana), who have completely transcended the plane of infinity of space (Ākāsānañcāyatana). This is the seventh sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the plane of nothingness (Ākincañāññāyatana), who have completely transcended the plane of infinity of consciousness (Viññānañcāyatana). This is the eighth sphere of beings.

Bhikkhus, there are beings like Brahmas arisen in the plane of neither perception nor non-perception (Nevasaññānasaññāyatana), who have transcended the plane of nothingness (Ākincañāyatana). This is the ninth sphere of beings.

End of Sattāvāsa Sutta,
the fourth in this Vagga.

5. PAÑÑA SUTTA

Discourse on Wisdom

25. Bhikkhus, for the bhikkhu who has developed well his mind with insight- wisdom, “I know that rebirth is ended, the Noble Practice of Purity has been fulfilled, what needs to be done has been done, nothing more remains to be done for realization of Magga”, these words may fittingly be uttered by him. Bhikkhus, how

has the bhikkhu developed well his mind with insight-wisdom? When the bhikkhu has developed well his mind with insight-wisdom thus: “My mind is free from attachment;” “My mind is free from hatred”; “My mind is free from bewilderment”; “My mind does not have the nature of arising together with attachment”; “My mind does not have the nature of arising together with hatred”; “My mind does not have the nature of arising together with bewilderment”; “My mind has no way of reverting to sensuous existence”; “My mind has no way of reverting to fine-material existence”; and “My mind has no way of reverting to non-material existence”. Bhikkhus, when the bhikkhu has(thus) developed well his mind with insight-wisdom, that bhikkhu may fittingly say that “I know that rebirth is ended(for me), the Noble Practice of Purity has been fulfilled, what needs to be done has been done, nothing remains to be done for the realization of Magga”. (Said the Bhagavā.)

End of Paññā Sutta,
the fifth in this Vagga.

6. SILĀRŪPA SUTTA

Discourse Concerning a Stone Pillar

26. Once the Venerable Sāriputta and Venerable Candikaputta were staying at the Veluvana monastery near Rājagaha, where the black squirrels are fed. At that time Venerable Candikaputta said to the bhikkhus: “Friends, Devadatta taught the bhikkhus thus: ‘Friends, when the bhikkhu has developed his mind, and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, nothing remains to be done for the realization of Magga’, he may fittingly say so”.

Thereupon Venerable Sāriputta said thus to Venerable Candikaputta: Friend Candikaputta, Devadatta did not teach the bhikkhus thus: “Friends, when the bhikkhu has developed his mind and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, nothing more remains to be done for the realization of Magga’, he may fittingly say so”. Friend Candikaputta, Devadatta taught the bhikkhus thus: “Friends, when the bhikkhu has developed the mind well with the mind and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, nothing more remains to be done for the realization of Magga’, he may fittingly say so”. He taught only thus.

For a second time Venerable Candikāputta said to the bhikkhus thus: “Friends Devadatta taught the bhikkhus thus: “Friends, when the bhikkhu has developed his mind and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, and nothing more remains to be done for the realization of Magga’, he may fittingly say so”.

For a second time Venerable Sāriputta said to Venerable Candikaputta thus: “Friend Candikāputta, Devadatta did not teach the bhikkhus thus: “Friends, when the bhikkhu has developed his mind and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, nothing more remains to be done for the realization of Magga’, he may fittingly say so”. Friend Candikaputta, Devadatta taught the bhikkhus thus: “Friends, when the bhikkhu has developed the mind well with the mind and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, and nothing more remains to be done for the realization of Magga’, he may fittingly say so”. He taught only thus.

For a third time Venerable Candikāputta said to the bhikkhus: “Friends, Devadatta taught the bhikkhus thus: ‘Friends, when the bhikkhu has developed his mind and knows that ‘Rebirth is ended(for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, nothing more remains to be done for the realization of Magga’, he may fittingly say so”.

For a third time Venerable Sāriputta said to Venerable Candikaputta thus: Friend Candikāputta, Devadatta did not teach the bhikkhus thus: “Friends, when the bhikkhu has developed his mind and knows that ‘Rebirth is ended(for me), the Noble Practice of Purity has been fulfilled, what has to be done has been done, and nothing more remains to be done for the realization of Magga’, he may fittingly say so”. Friend Candikāputta, Devadatta taught the bhikkhus thus: “Friends, when the bhikkhu has developed the mind well, with the mind and knows that ‘Rebirth is ended (for me), the Noble Practice of Purity has been fulfilled and nothing more remains to be done for the realization of Magga’, he may fittingly say so”. He taught only thus.

Friend, how has the bhikkhu developed the mind well, with the mind? He has developed the mind well, with the mind thus: “My mind is free from attachment”; “My mind is free from hatred”; “My mind is free from bewilderment”; “My mind does not have the nature of arising together with attachment”; “My mind does not have the nature of arising together with hatred”; “My mind does not have the nature of arising together with bewilderment”; “My mind has no way of reverting to sensuous existence”; “My mind has no way of reverting to fine material existence”; “My mind has no way of reverting to non-material existence”. Friend, for the bhikkhu whose mind has well transcended, even if visible objects that are cognizable by eye consciousness strike his eye, those visible objects cannot overwhelm the mind of that

bhikkhu. His mind remains untouched, steadfast, unshaken; it only contemplates the passing away of those visible objects. For example, friend, there is a stone pillar 16 cubics in length, sunk 8 cubics in the earth and eight cubics above the ground. If, then, a violent storm arises from the eastern quarter, the stone pillar cannot be shaken, cannot be shaken violently. Again, (if such a storm arises) from the western quarter, from the northern quarter, from the southern quarter, the stone pillar cannot be shaken, cannot be shaken violently. Why is it so? Because, the pillar is well and deeply sunk in the earth. Similarly to this, friend, for the bhikkhu whose mind has well transcended, even if visible objects cognizable by eye consciousness strike his eye, these visible objects cannot overwhelm the mind of that bhikkhu. His mind remains untouched, steadfast, unshaken; it only contemplates the passing away of those visible objects.

Even if sounds cognizable only by ear-consciousness; odour cognizable by nose-consciousness; taste cognizable only by tongue-consciousness; tangible objects cognizable only by body-consciousness; and mind objects cognizable only by mind-consciousness; strike the mind, these mind objects cannot overwhelm the mind of that bhikkhu. The mind of that bhikkhu remains untouched, steadfast, unshaken; it only contemplates the passing away of those mind objects. (Said Venerable Sāriputta.)

The end of Silārūpa Sutta.
the sixth in this Vagga.

7. PAṬHAMA VERA SUTTA

First Discourse on Perils

27. The Bhagavā then said to Anāthapiṇḍika who had approached the Bhagavā, made his obeisance and

was sitting at a suitable place: Householder, the time the Ariya disciple has had the five perils extinguished and is endowed with the four factors needed for being a Sotāpanna, that time that Ariya disciple may, if he so desires, say of himself that “Niraya is not for me, animal existence is not for me, peta existence is not for me, rebirth in wretched destinations, miserable existences and states of ruin are not for me. I am a well established Sotāpanna without hazard of rebirth in states of ruin, my refuge is in higher Magga insight (Sambodhiñāṇa.)

What are the five perils that have been extinguished? Householder, one who takes another’s life develops peril in the present life as well as peril in the after life. He thereby experiences mental pain and distress. One who abstains from taking another’s life does not develop peril in the present life or in the after life. He does not experience mental pain and distress. For the one who abstains from taking another’s life, this peril is extinguished. Householder, one who takes another’s property not given by the owner ...p... one who indulges in sexual misconduct. One who speaks falsehood. One who takes intoxicants that, are the cause of heedlessness, develops thereby peril in the present life as well as in the after life. He experiences mental pain and distress. The one who abstains from taking intoxicants that are the cause of heedlessness, does not develop peril in the present life or in the after life. He does not experience mental pain and distress. For one who abstains from the taking of intoxicants, this peril is thus extinguished. These five perils are extinguished.

What are the four conditions needed for being a Sotāpanna? Householder, the Ariya disciple in this Teaching is possessed of unshakeable conviction in the Bhagavā. “That Bhagavā is worthy of special veneration and is therefore called Arahan. Because he truly comprehends all the Dhammas by his own intellect and insight, he is

called Sammasambuddha. Because he possesses supreme knowledge and perfect practice of morality he is called Vijjā-caraṇa. Because he speaks only what is beneficial and true, he is called Sugata. Because he knows the three lokas, he is called Lokavidū. Because he is incomparable in taming those who deserve to be tamed, he is called Anottaropurisadammasarathi. Because he is a teacher of devas and men, he is called Sāthadevamanussānam. Because he knows and teaches the Four Noble Truths, he is called Buddha. Because he is the Most Exalted he is called Bhagavā”. (The Ariya disciple has conviction in the Bhagavā thus).

(The Ariyā disciple) is possessed of unshakeable conviction in the Dhamma. “The dhamma taught by the Bhagavā is well expounded (Svakkhata). Its truths are personally apperceivable (Sandiṭṭhika). It is not delayed in its results (akalika). It can stand investigation (Ehipassika) (lit., come and see). It is worthy of being perpetually borne in mind (Opaneyyika). Its truths can be realized and experienced by the Ariyas individually, by their own effort and practice (Paccattam Veditabbo Viññūhi). (The Ariya disciple has unshakeable conviction in the Dhamma thus).

(The Ariya disciple) is endowed with unshakeable conviction in the Saṃgha. “The Saṃgha disciples of the Bhagavā are endowed with right practice (Suppaṭipanna). They are endowed with straightforward uprightness (Ujuppaṭipanna). They are endowed with right conduct (Ñāyappaṭipanna). They are endowed with correctness in practise (Sāmicippaṭipanna). The four pairs and the eight categories of the Bhagavā’s Saṃgha disciples are worthy of receiving offerings brought from afar (Ahuneyya), of offerings specially set aside for guests (Pahuneyya), and of offerings donated for well being in the next existence (Dakkhineyya). They are worthy of worship with joined and uplifted palms to the forehead (Añjalikarāṇīya) and

are the incomparable fertile field for all to sow the seeds of merit. (The Ariyā disciples have faith in the Saṃgha thus).

(The Ariyā disciple) is endowed with morality that is unbroken, intact, unblemished and unstained, which leads to liberation from slavery to craving, which is praised by the wise, which is untarnished, that is conducive to concentration of the mind and which is cherished by the Ariyas. Thus is the Ariya disciple endowed with the four conditions needed for being a Sotapanna.

Householder, the time the Ariya disciple has had the five perils extinguished and is endowed with the four conditions needed for being a Sotapanna, that time the Ariya disciple may, if he so desires, say of himself that “Niraya is not for me, animal existence is not for me, peta existence is not for me, rebirth in wretched destinations, miserable existences, states of ruin are not for me. I am a well-established Sotapanna without hazard of rebirth in states of ruin and my refuge is in higher Magga insight (Sambodhi-ñāṇa)”. (Said the Bhagavā.)

End of Paṭhama Vera Sutta,
the seventh in this Vagga.

8. DUTIYA VERA SUTTA

Second Discourse on Perils

28. Bhikkhus, the time the Ariya disciple has had the five perils extinguished and is endowed with the four conditions for being a Sotapanna, that time, he may, if he so desires, say of himself that “Niraya, is not for me, animal existence is not for me, peta existence is not for me, rebirth in a realm of wretched destination, miserable existence, state of ruin is not for me. I am a well established Sotapanna without hazard of rebirth in states

of ruin and my refuge is in higher Magga insight (Sambodhiñāṇa).

What are the five perils that have been extinguished? Bhikkhus, one who takes other's life develops peril in the present as well as peril in the after-life. He thereby experiences mental pain and distress. One who abstains from taking other's life does not develop peril in the present life or in the after-life. He does not experience mental pain and distress ...p... for the one who abstains from taking other's life this peril is extinguished. Bhikkhus, one who takes other's property not given by the owner ...p... one who takes intoxicants that are the cause of heedlessness, develops thereby peril in the present life as well as in the after-life. He experiences mental pain and distress. The one who abstains from taking intoxicants that are the cause of heedlessness, does not develop peril in the present life or in the after-life. He does not experience mental pain and distress. For the one who abstains from the taking of intoxicants, this peril is extinguished. These five perils are extinguished.

What are the four conditions needed for being a Sotapanna. Bhikkhus, the Ariya disciple in this Teaching has unshakeable conviction in the Bhagavā thus: "That Bhagavā ...p... because he is the teacher of devas and men he is called Sattādevamanussānam. Because he is the enlightened one knowing and teaching the Four Noble Truths he is called Buddha. Because he is the Most Exalted he is called Bhagavā. (Conviction) in the Dhamma ...p... (Conviction) in the Saṅgha...p... (The Ariya disciple) is endowed with morality which is unbroken, intact, unblemished and unstained, which leads to liberation from slavery to craving, which is praised by the wise, which is untarnished, which is conducive to concentration of the mind, and which is cherished by the Ariyas. Thus is the Ariya disciple endowed with the four conditions needed for being a Sotāpanna.

Bhikkhus, the time the Ariya disciple has had the five perils extinguished and is endowed with the four conditions needed for being a Sotapanna, that time the Ariya disciple may, if he so desires, say of himself that “Niraya is not for me, animal existence is not for me, peta existence is not for me, rebirth in a realm of wretched destination, miserable existence, states of ruin is not for me. I am a well established Sotapanna without hazard of rebirth in states of ruin and my refuge is in higher Magga insight(sambodhi-ñāṇa)”. (Said the Bhagavā.)

End of Dutiya Vera Sutta,
the eighth in this Vagga.

9. ĀGHĀTA VATTHU SUTTA

Discourse on Bases of Enmity

29. Bhikkhus, these are the nine bases of enmity. What are the nine? Enmity is harboured as “He has acted to my detriment; as “He is acting to my detriment”; as “He will act to my detriment”; Enmity is harboured as “He has acted to the detriment of one who is loved and liked by me”; ...p... “is acting to the detriment” ...p... “He will act to the detriment”; Purity is harboured as “He has acted to benefit one who is unloved and disliked by me”; ...p... as “He is acting to benefit”; ...p... “He will act to benefit”. Bhikkhus, these are the nine bases of enmity. (Said the Bhagavā.)

End of Āghāta Vatthu Sutta,
the ninth in this Vagga.

10. ĀGHĀTAPATĪVINIYA SUTTA

Discourse on Ways of Dispelling Enmity

30. Bhikkhus, these are the nine ways of dispelling enmity. What are the nine? Enmity is dispelled (by reflecting) “He has acted to my detriment. How can this person be prevented from acting thus”. “He is still acting to my detriment. How can he be prevented from acting thus”. He will act to my detriment. How can he be prevented from acting thus”. Enmity is dispelled “He has acted to the detriment of one who is loved and liked by me”. ...p... “Is acting to the detriment”. ...p... “Will be acting to the detriment”. How can this person be prevented from acting to such detriment?” Enmity is dispelled “He has acted to benefit one who is unloved and disliked by me ...p... “Is acting to benefit”. ...p... “Will act to benefit”. How can he be prevented from acting to benefit thus?” Bhikkhus, these are the nine ways of dispelling enmity. (Said the Bhagavā.)

End of Āghātapatīvinaya Sutta,
the tenth in this Vagga.

11. ANUPUBBANIRODHA SUTTA

Discourse on Cessation of Perception Step by Step

31. Bhikkhus, these are the nine steps of Cessation of Perception. What are the nine? For the one who attains the first jhāna, perception of sensuality ceases. For the one who attains the second jhāna, initial and sustained thoughts cease. For the one who attains the third jhāna, delightful satisfaction ceases. For the one who attains the fourth jhāna, respiration will calm down (become very delicate). For the one who attains the jhāna of the sphere of infinite space, the perception of corporeality

ceases. For the one who attains the jhāna of the sphere of infinite consciousness, the perception of the infinity of space ceases. For the one who attains the jhāna of the sphere of nothingness, the perception of the infinity of consciousness ceases. For the one who attains the jhāna of the sphere of neither perception nor non-perception, the perception of the sphere of nothingness ceases. For the one who goes into Nirodha-samāpatti where perception and sensation have ceased, both perception and sensation cease. Bhikkhus, these are the nine steps of cessation.

End of Anupubbanirodha Sutta,

the eleventh in this Vagga.

End of Sattāvāsa Vagga, the third Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

iv. MAHĀ VAGGA

1. Anupubbavihāra Sutta
2. Anupubbavihārasamāpatti Sutta
3. Nibbāna-sukha Sutta
4. Gāvīupamā Sutta
5. Jhāna Sutta
6. Ānanda Sutta
7. Lokayatika Sutta
8. Devāsurasāṅgāma Sutta
9. Nāga Sutta
10. Tapussa Sutta

iv. MAHĀ VAGGA

1. ANUPUBBAVIHĀRA SUTTA

Discourse on step by step Abidance

32. Bhikkhus, these are the nine dhammas which should be abided in step by step. What are the nine? They are: the first jhāna; the second jhāna; the third jhāna; the fourth jhāna; Ākāsāññāyatana; Viññāṇāñcāyatana; Akiñcaññāyatana; Nevasaññānāsaññāyatana; and Nirodha Samāpatti (where perception and sensation have ceased). Bhikkhus, these are the nine dhammas which should be abided in step by step.

End of Anupubbavīhāra sutta,
the first in this Vagga.

2. ANUPUBBAVIHĀRASAMĀPATTI SUTTA

Discourse on step by step Abidance in Mental Absorption

33. Bhikkhus, I shall discourse on the nine mental absorptions(jhana) which should be abided in step by step. Listen to these dhammas ...p... bhikkhus, what are the nine mental absorptions which should be abided in step by step. Somewhere sensual pleasures are ceased. Some persons abide, making sense objects and sense defilements cease. In reality, those persons by dint of that jhanic factor, are free from desire, are tranquil, have crossed to and reached the other shore. I say thus. Someone says: “Wherein do sensual pleasures cease? And which persons abide, making sensual pleasures cease? I do not know that this is so, I do not see that this is so”. If someone were to say so, he should be answered thus: “Friend, the bhikkhu in this Teaching attains to and abides in the first jhāna, free from sensual pleasures and

free from demeritorious factors, the first jhāna that is accompanied by applied thought(vitakka) and sustained thought(vicāra) and that has joy and happiness brought about by freedom from the hindrances. It should be said that in this first jhāna, sensual pleasures are ceased and those persons attaining to the first jhāna abide making sensual pleasures cease". Bhikkhus, in reality the dhamma that teaches that "One who is not crafty, who is not deceptive, is good", should be cherished and rejoiced at. The dhamma that teaches thus, should be cherished and rejoiced; it should be revered and adored, paid obeisance to with joined palms raised to the forehead.

Somewhere applied and sustained thoughts have ceased. Some persons abide making these thoughts cease. In reality those revered ones, by dint of this factor of the second jhāna, are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: "Where do applied and sustained thoughts cease? I do not know that this is so, I do not see that this is so?" If someone were to say so, he should be answered thus: "Friends, the bhikkhu in this Teaching, owing to the cessation of applied and sustained thoughts ...p... attains to and abides in the second jhāna. It should be said that in this second jhāna, applied and sustained thoughts have ceased, and that the person who attains to this second jhāna abides, making applied and sustained thoughts cease". Bhikkhus, in reality, the dhamma that teaches that "One who is not crafty, who is not deceptive, is good", should be cherished and rejoiced at; That dhamma should be cherished and rejoiced, should be revered and adored, paid obeisance to, with joined palms raised to the forehead.

Somewhere joy has ceased. Some persons abide, making joy cease. In reality, those revered ones, by dint of this factor of the third jhāna, are free from desire, are tranquil, have crossed over and reached the other shore.

I say thus. Someone says: “Where has joy ceased and which persons abide, making joy cease? I do not know that this is so. I do not see that this is so”. If someone were to say so, he should be answered thus: “Friend, the bhikkhu in this Teaching owing to the freedom from attachment to joy, ...p... attains to and abides in the third jhāna. In this third jhāna, joy has ceased. It should be said that in this third jhāna joy has ceased and that the persons attaining to this third jhāna abide, making joy cease. Bhikkhus, in reality, the dhamma that teaches that: “One who is not crafty, who is not deceptive, is good”, should be cherished and rejoiced at. The dhamma that teaches thus should be cherished and rejoiced at; it should be revered and adored, paid obeisance to with joined palms raised to the forehead.

Somewhere, the ease of equanimity has ceased. Some persons abide, extinguishing ease of equanimity. In reality, those revered ones, by dint of this factor of the fourth jhāna, are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: Where has ease of equanimity ceased and which persons abide making ease of equanimity cease? I do not know that this is so. I do not see that this is so”. If someone were to say so, he should be answered thus: “Friend, the bhikkhu in this Teaching, owing to abandonment of happiness ...p... attains to and abides in the fourth jhāna. It should be said that in this fourth jhāna the ease of equanimity ceases. Persons attaining to the fourth jhāna abide, making ease of equanimity cease”. Bhikkhus, in reality, the dhamma that teaches that “One who is not crafty, who is not deceptive, is good”, should be cherished and rejoiced at. The dhamma that teaches thus, should be cherished and rejoiced at, revered and adored, paid obeisance to, with joined palms raised to the forehead.

Somewhere the rūpasañña ceases. Some persons

abide, making Rūpasaññā cease. In reality, those revered ones, by dint of this jhānic factor, are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: Where has the Rūpasaññā ceased, and which persons abide, making the Rūpasaññā cease? I do not know that this is so. I do not see that this is so.” If someone were to say, he should be answered thus: “Friends, the bhikkhu in this Teaching, concentrating on the concept ‘Space is Infinite’, owing to total transcendence of Rūpasaññā, owing to cessation of Paṭighasaññā and Nānattasaññā not paid attention to, attains to and abides in the jhāna of the sphere of the infinity of space (Ākāsānañcayatana). The persons who attain to the jhāna of Ākāsānañcayatana abide, making Rūpasaññā cease. Bhikkhus, in reality, the dhamma that teaches that “One who is not crafty, who is not deceptive, is good” should be cherished and rejoiced at. The dhamma that teaches thus should be cherished and rejoiced, paid obeisance to, with joined palms raised to the forehead.

Somewhere the perception of the infinity of space ceases, and some persons abide, making the perception of the infinity of space cease. In reality, those revered ones, by dint of that factor of the jhāna of the sphere of infinity of space, are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: “Where has the perception of the infinity of space ceased, and which persons abide, making the perception of the infinity of space cease? I do not know that this is so. I do not see that this is so”. If someone were to say so, he should be answered thus: “Friends, the bhikkhu in this Teaching, by concentrating on the concept “Consciousness is Infinite”, totalling transcending the jhāna of the infinity of space, attains to and abides in the jhāna of the infinity of consciousness (viññānañcāyatana). In this jhāna of the infinity of consciousness,

the perception of the infinity of space ceases, and the persons who attain to the jhāna of the infinity of consciousness abide, making the perception of the infinity of space cease. It should be said thus: Bhikkhus, in reality, the dhamma that teaches that “One who is not crafty, who is not deceptive, is good” should be cherished and rejoiced at. The dhamma that teaches thus should be cherished and rejoiced, paid obeisance to with joined palms raised to the forehead.”

Somewhere the perception of the infinity of consciousness, ceases. Some persons abide, making the perception of the infinity of consciousness, cease. In reality, those revered ones, by dint of the factor of the jhāna of the sphere of infinity of consciousness, are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: “Where has the perception of the infinity of consciousness ceased, and which persons abide, making the perception of the infinity of consciousness, cease. I do not know that this is so. I do not see that this is so.” If someone were to say so, he should be answered thus: “Friends, the bhikkhu in this Teaching, by concentrating on the concept ‘Nothing is there’, totally transcending the jhāna of the infinity of consciousness, attains to and abides in the jhāna of nothingness. In this jhāna of consciousness ceases, and the person who attains to this jhāna abide, making the perception of the infinity of consciousness, cease. It should be said thus. Bhikkhus, in reality, the dhamma that teaches that “One who is not crafty, who is not deceptive, is good” should be cherished and rejoiced at. The dhamma that teaches thus should be cherished and rejoiced, paid obeisance to with joined palms raised to the forehead.

Somewhere the perception of nothingness ceases. Some persons also abide, making the perception of nothingness cease. In reality, those revered ones, by dint of that

jhānic factor, are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: “Where has the perception of nothingness ceased, and which persons abide, making the perception of nothingness cease? I do not know that this is so. I do not see that this is so.” If someone were to say so, he should be answered thus: “Friends, the bhikkhu in this Teaching, totally transcending the jhāna of nothingness, attains to and abides in the jhāna of neither perception nor non-perception. In this jhāna of neither perception nor non-perception, the perception of nothingness ceases and persons who attain to this jhāna abide, making the perception of nothingness cease. It should be said thus. Bhikkhus, in reality, the dhamma that teaches that “One who is not crafty, who is not deceptive, is good”, should be cherished and rejoiced at. The dhamma that teaches thus should be cherished and rejoiced, paid obeisance to with joined palms raised to the forehead.

Somewhere the perception of neither perception nor non-perception ceases. Some persons abide, making the perception of neither perception nor non-perception, cease. In reality, those revered ones, by dint of that jhanic factor are free from desire, are tranquil, have crossed over and reached the other shore. I say thus. Someone says: “Where has the perception of neither perception nor non-perception ceased and which person abides, making the perception of neither perception nor non-perception, cease? I do not know that this is so. I do not see that this is so.” If someone were to say so, he should be answered thus: “Friends, the bhikkhu in this Teaching, totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the attainment of cessation of perception and feeling. In this attainment of cessation of perception and feeling the perception of neither perception nor non-perception ceases and persons who attain to this cessation abide, making the perception

of neither perception nor non-perception, cease. It should be said thus. Bhikkhus, in reality, the dhamma that teaches that “One who is not crafty, who is not deceptive, is indeed good”, should be cherished and rejoiced at. The dhamma that teaches thus should be cherished and rejoiced, paid obeisance to with joined palms raised to the forehead.

Bhikkhus, these are the nine mental absorptions(jhāna) that should be abided in step-by-step. (Said the Bhagavā.)

End of Anupubbavihāra Sutta,
the second in this Vagga.

3. NIBBĀNA-SUKHA SUTTA Discourse on Bliss of Nibbāna

34. Once the Venerable Sāriputta was staying at the Veḷuvana monastery near Rājagaha, where the black squirrels were fed. On that occasion, the Venerable Sāriputta said to the bhikkhus: “Friends, this Nibbāna is blissful. Friends, this Nibbāna is blissful.”

Thereupon Venerable Udāyi asked the Venerable Sāriputta: Friend, how is it that Nibbāna where there is no sensation, is blissful?” Friend, the (very) fact that there is no sensation in Nibbāna, is itself blissful.

Friend, sense pleasures are these five. What are the five? These are the five sense pleasures: visible objects cognizable by the eye, that are desirable, delightful, pleasing, alluring, that are associated with sense pleasures are enticing; sounds cognizable by the ear ...p... smells cognizable by the nose; tastes cognizable by the tongue; and touch sensations that are cognizable by the body, that are desirable, delightful, pleasing, alluring, that are associated with sense pleasures and are enticing. Friends, these are the five sense pleasures. Depending on

these five sense pleasures, happiness and pleasure arises. Friends, this is said to be pleasures of the senses.

Friend, the bhikkhu in this Teaching, detached from sensuousness ...p... attains to and abides in the first jhāna. Friend, in case perception and bearing in mind thoughts accompanied by sensuousness, arise in that bhikkhu abiding in the first jhāna, such arising causes affliction for that bhikkhu. Friend, just as for one who is happy, suffering causes affliction, similarly for that bhikkhu, in case perception and bearing in mind thoughts accompanied by sensuousness arise, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful, and for this reason it should be known that Nibbāna is blissful.

Again, friends, the bhikkhu, owing to extinction of initial thought and sustained thought, attains to and abides in the second jhāna. Friend, in case perception and bearing in mind thoughts accompanied by initial thought, arise in that bhikkhu abiding in the second jhāna, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for the one who is happy, similarly for that bhikkhu, in case perception and bearing in mind thoughts accompanied by applied thought arises, such arising causes affliction for that bhikkhu. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason, Nibbāna is blissful and for this reason it should be known that Nibbāna is blissful.

Again, friend, the bhikkhu, owing to disgust with joy, ...p... attains to and abides in the third jhana. Friend, in case perception and bearing in mind thoughts accompanied by joy arise in that bhikkhu abiding in the third jhana, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for one who is happy, similarly for this bhikkhu, in case perception and

bearing in mind thoughts accompanied by joy arise, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful, and for this reason it should be known that Nibbāna is blissful.

Again friend, the bhikkhu, owing to abandonment of happiness ...p... attains to and abides in the fourth jhāna. Friend, in case perception and bearing in mind thoughts accompanied by equanimity arise in that bhikkhu abiding in the fourth jhāna, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for one who is happy, similarly for this bhikkhu, in case perception and bearing in mind thoughts accompanied by equanimity arise, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful, and for this reason it should be known that Nibbāna is blissful.

Again friend, by concentrating on the concept 'Space is Infinite', owing to the total transcendence of Rūpasaññā, owing to the cessation of Paṭighasaññā and Nanattasaññā are not paid attention to, attains to and abides in the jhana of the sphere of the infinity of space (Ākāsānañcayatana). Friend, in case perception and bearing in mind thoughts accompanied by corporeality arise in that bhikkhu abiding in this jhāna, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for one who is happy, similarly for that bhikkhu, in case perception and bearing in mind thoughts accompanied by corporeality arise, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful and for this reason it should be known that Nibbāna is blissful.

Again friends, the bhikkhu, by concentrating on the concept "Consciousness is Infinite", totally transcending

the jhāna of the infinity of space, attains to and abides in the jhāna of the infinity of consciousness (viññānañ cāyatana). Friend, in case perception and bearing in mind thoughts accompanied by perception of the infinity of space, for the bhikkhu abiding in this jhāna, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for one who is happy, similarly for this bhikkhu, in case perfection and bearing in mind thoughts accompanied by the perception of infinity of space, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful, and for this reason it should be known that Nibbāna is blissful.

Again friend, the bhikkhu, by concentrating on the concept “Nothing is There”, totally transcending the jhāna of the infinity of consciousness, attains to and abides in the jhāna of nothingness. Friend, in case perception and bearing in mind thoughts accompanied by perception of infinity of consciousness arises for that bhikkhu abiding in this jhāna, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for the one who is happy, similarly for this bhikkhu, in case perception and bearing in mind thoughts accompanied by perception of infinity of consciousness arise, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful and for this reason it should be known that Nibbāna is blissful.

Again, friend the bhikkhu totally transcending the jhāna of nothingness, attains to and abides in the jhāna of neither perception nor non-perception. Friend, in case perception and bearing in mind thoughts accompanied by perception of nothingness arise for the bhikkhu abiding in this jhāna, such arising causes affliction for that bhikkhu. Friend, just as suffering causes affliction for the one who is happy, similarly for this bhikkhu, in case

perception and bearing in mind thoughts accompanied by perception of nothingness arise, such arising causes affliction for him. Friend, the Bhagavā teaches that such affliction is suffering. Friend, for this reason Nibbāna is blissful and for this reason it should be known that Nibbāna is blissful.

Again, friend, the bhikkhu totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the state of cessation of perception and sensation. For that bhikkhu, through seeing with wisdom, all the āsavas are exhausted. Friends, for this reason Nibbāna is blissful and for this reason it should be known that Nibbāna is blissful.

End of Nibbānasukha Sutta,
the third in this Vagga.

4. GĀVĪUPAMĀ SUTTA

Discourse on a Cow

35. For example, bhikkhus, there is a cow, that is foolish, unskilled, knowing not its pasture, and unwise in going about the rugged mountains where it grazes. It occurs to this cow thus: "It would be well if I were to get to where have not been before, to graze on grass which I have not grazed on before, to drink of the water that I have not drunk of before". That cow without planting its forefeet firmly on the ground, raised its hindfeet. That cow will not get to where it has not been before; it will not graze grass that it has not grazed on before; and it will not drink of the water that it has not drunk of before. It will not safely get back to the place where it had thought: "It would be well if I were to get to where I have not been before, to graze on grass I have not grazed on before, and drink of the water I have not

drunk before. Why has it happened thus: It is because that cow, foolish, unskilled, not knowing its pasture, and unwise in going about the rugged mountains, where it chooses to graze. Similarly to this, bhikkhus, the bhikkhu in this Teaching, foolish, not knowing his pasture and unwise in going about it, detached from sensuous pleasures and from demeritorious factors, attains to and abides in the first jhāna, that is accompanied by initial and sustained thoughts and that has joy and happiness brought about by freedom from the hindrances. That bhikkhu does not apply himself to, does not develop repeatedly, and does not stabilize, the sign of that jhāna. It occurs to that bhikkhu thus: “It would be well if I were to attain to and abide in the second jhāna with internal tranquility, with enhancement of one-pointedness of concentration, that is without initial and sustained thoughts, that has joy and happiness”. That bhikkhu cannot attain to and abide in the second jhāna without initial and sustained thoughts ...p... it occurs to that bhikkhu thus: “It would be well if I were detached from sensual pleasures and demeritorious factors, and attain to and abide in the first jhāna, which is accompanied by initial and sustained thoughts and which has delightful satisfaction and bliss, born of detachment from hindrances. That bhikkhu cannot attain to and abide in the first jhāna, detached from sensual pleasures ...p... Bhikkhus, just like the cow that is foolish, unskilled, not knowing its pasture and unwise in going about the rugged mountains where it grazes, this bhikkhu should be said to fall away from and lose both (the first and second) jhānas.

For example bhikkhus, there is a cow, wise, intelligent, knowing its pasture and wise in going about the rugged mountains where it grazes. It occurs to that cow thus: “It would be well if I were to get to where I have not been before, to graze on grass that I have not grazed on before, and drink of the water that I have not drunk

of before". That cow after planting its forefeet well, raises its hindfeet. That cow will get to where it has not been before, graze on grass that it has not grazed on before, drink of the water it has not drunk of before, and get safely back to its original place where the above thought had occurred to it. Why has it happened thus?

Bhikkhus, it is because the cow is wise, intelligent, knows its pasture, and is wise in going about the rugged mountains where it grazes. Similarly to this, bhikkhus, the bhikkhu in this Teaching, wise, intelligent, knowing his pasture and wise about it, detached from sensuous pleasures and demeritorious factors, attains to and abides in the first jhāna that is accompanied by initial and sustained thoughts and that has joy and happiness brought about by freedom from hindrances.

That bhikkhu repeatedly applies himself to the sign of that jhāna, develops it, does so repeatedly, and stabilizes it. It occurs to that bhikkhu thus: "It would be well if I were to attain to the second jhāna with internal tranquillity, with enhancement of one pointedness of concentration, that is without initial and sustained thoughts and that has joy and happiness". That bhikkhu without jeopardizing the second jhāna, and by dint of cessation of initial and sustained thoughts, attains to and abides in the second jhāna. That bhikkhu repeatedly applies himself to the sign of that jhana, develops it, and does so repeatedly, and stabilizes it.

It occurs thus to that bhikkhu: "It would be well if I could abide detached from joy with equanimity, if I could, possessed of mindfulness and clear comprehension, attain to and abide in the third jhāna and be acclaimed by the noble ones as 'one who exercises equanimity, who is mindful and who uses to abide in happiness'. That bhikkhu, without jeopardising the third jhana and being detached from joy, attains to and abides

in the third jhana. That bhikkhu repeatedly applies himself to the sign of the third jhāna, develops it, does so, repeatedly, and stabilizes it.

It occurs to that bhikkhu thus: “It would be well if I could, through abandonment and suffering, through previous extinction of pleasure and displeasure, attain to and abide in the fourth jhāna that is characterized by mindfulness due to equanimity that is without suffering and happiness. That bhikkhu, without jeopardizing the fourth jhāna and through abandonment of happiness ...p... attains to and abides in the fourth jhāna. That bhikkhu repeatedly applies himself to the sign of the fourth jhāna, develops it, does so repeatedly, and stabilizes it.

It occurs to that bhikkhu thus: “It would be well if I could, by concentrating on the concept ‘space is Infinite’, through total transcendence of Rūpasaññā, owing to the cessation of Paṭighasaññā and Nanattasaññā are not paid attention to, attains to and abides in the jhāna of infinity of space (Ākāsānañcāyatana)”. That bhikkhu, without jeopardizing the jhāna of the infinity of space, and through total transcendence of Rūpasaññā ...p... attains to and abides in the fourth jhāna of the infinity of space. That bhikkhu repeatedly applies himself to the sign of that jhāna, develops it, does so repeatedly and stabilizes it.

It occurs to that bhikkhu thus: “It would be well if I could by concentrating on the concept ‘Consciousness is Infinite’, totally transcending the jhāna of infinity of space, attain to and abide in the infinity of consciousness (Viññānañcāyatana)”. That bhikkhu without jeopardizing the jhāna of infinity of consciousness and concentrating on the concept ‘Consciousness is Infinite’, attains to and abides in the jhāna of infinity of consciousness. That bhikkhu repeatedly applies himself to the sign of that jhāna, develops it, does so repeatedly and stabilizes it.

It occurs thus to that bhikkhu: “It would be well if I could, by concentrating on the concept ‘Nothing is there’, totally transcending the jhāna of the infinity of consciousness, attain to and abide in the jhāna of nothingness”. That bhikkhu, without jeopardizing the jhāna of nothingness, totally transcending the jhāna of the infinity of consciousness, and concentrating on the concept ‘Nothing is there’, attains to and abides in the jhāna of nothingness. That bhikkhu repeatedly applies himself to the sign of that jhāna, develops it, does so repeatedly, and stabilizes it.

It occurs to that bhikkhu thus: “It would be well if I could, through total transcendence of Ākiññañayatana Jhāna, attain to and abide in the Jhāna of Nevasaññānāsaññāyatana.” That bhikkhu without jeopardizing the Jhāna of Nevasaññānāsaññāyatana, totally transcending the Jhāna of Ākincaññāyatana, attains to and abides in the Jhāna of Nevasaññānāsaññāyatana. That bhikkhu repeatedly applies himself to the sign of that Jhāna, develops it, does so repeatedly and stabilizes it.

It occurs to that bhikkhu thus: “It would be well if I could, totally transcending the jhāna of neither perception nor non-perception, attain to the state of cessation of perception and sensation (Nirodhasamāpatti). “That bhikkhu without jeopardizing the attainment of the cessation of perception and sensation, and totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the state of cessation of perception and sensation.

Bhikkhus, when the bhikkhu attains to and emerges from that jhāna, his mind becomes gentle, pliant. With that gentle and pliant mind, he has developed boundless samadhi. That bhikkhu, with the boundless concentration that he has developed, directs his mind towards knowing and realizing with whatever is dhamma knowledge, whatever

dhamma is knowable and realizable by higher psychic knowledge. If he is endowed with basis for its fulfillment(i.e. previous perfections and mastery of jhana practice in the present), he will personally realize that wish.

That bhikkhu if he so wishes: “May I enjoy the various forms of psychic power; having been one, may I become many, from being many, may I become one ...p... may I gain mastery over my body even up to the world of Brahmas” then, if he is endowed with proper basis for its fulfillment(i.e. previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.(Iddhividha Abhiññāna).

That bhikkhu, if he so wishes: “May I have the divine hearing power” ...p...(i.e. previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.(Dibbasota Abhiññāna).

That bhikkhu if he so wishes: “May I know discriminatively with my own mind, the mind of others, may I know the mind with attachment as the mind with attachment, to know the mind free from attachment as the mind free from attachment, may I know the mind with anger as the mind with anger, to know the mind free from anger as the mind free from anger, may I know the mind with bewilderment as the mind with bewilderment, to know the mind free from bewilderment as the mind free from bewilderment, the indolent mind, the distracted mind, the exalted mind, the mind that is unexalted, the mind that is inferior, the mind that is not inferior, the mind that is superior, the mind that is not superior, the mind that is concentrated, the mind that is not concentrated, the mind that is liberated (from defilements), the mind that is not liberated; then, if he is endowed with proper basis for its fulfillment(i.e. previous perfection and mastery of jhāna practice in the present), he will personally realize that wish (Paracittavijānana Abhiññana).

That bhikkhu if he so wishes: “May I recollect many and varied existences of the past. How so? It is the recollection of one existence, two existences ...p... he recollects the many and varied past existences, together with their circumstances and related facts”, then, if he is endowed with proper basis for its fulfillment(i.e. previous perfection and mastery of jhāna practice in the present), he will personally realize that wish. (Pubbenivasanussati Abhiññāna).

That bhikkhu if he so wishes: “May I have the divine power of sight, which is extremely clear, surpassing the sight of man ...p... May I see beings in the process of passing away and arising according to their own kamma actions”, then, if he is endowed with proper basis for its fulfillment(i.e. previous perfection and mastery of jhāna practice in the present), he will personally realize that wish. (Dibbacakkhu Abhiññāna).

That bhikkhu if he so wishes: “May I realize in this very life, remain knowing by myself, through Magga Insight, the emancipation of the mind and the emancipation by insight, which are free from āsavas, because of their extinctions”, then, if he is endowed with proper basis for its fulfillment(i.e. previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.(Arahatta Fruition.)

End of Gāvīupamā Sutta,
the fourth in this Vagga.

5.JHĀNA SUTTA

Discourse on Jhāna

36. Bhikkhus, I say that the extinction of the āsavas (Arahatta Fruition) depends on the first jhāna; I say that the extinction of the āsavas depends on the second jhāna;

I say that the extinction of the āsavas depends on the third jhāna; I say that the extinction of the āsavas depends on the fourth jhāna; I say that the extinction of the āsavas depends on the jhāna of the infinity of space; I say that the extinction of the āsavas depends on the jhāna of the infinity of consciousness; I say that the extinction of the āsavas depends on the jhāna of nothingness; I say that the extinction of the āsavas depends on the jhāna of neither perception nor non-perception; and, I say that the extinction of the āsavas depends on attainment of cessation of perception and sensation (Nirodhasamāpatti).

With reference to what are these words said: “Bhikkhus, I say that the extinction of the āsavas (Arahatta Fruition) depends on the first jhāna”? Bhikkhus, the bhikkhu in this Teaching, detached from sensual pleasures ...p... attains to and abides in the first jhāna. That bhikkhu repeatedly contemplates the dhammas embraced in that jhāna, corporeality, sensation, perception, volition, consciousness as impermanent, as unsatisfactory, as a disease, as a boil, as a spike, as the cause of suffering, as an affliction, as something alien, as subject to dissolution, as emptiness, as non-self. That bhikkhu turns his mind away from such dhammas. That bhikkhu turning his mind away from those dhammas, and reflecting: “This Nibbāna where all conditioning has ceased, where all substrata of existence have been given up, where craving is ended, where attachment is no more, is peaceful and exalted”, directs his mind to the Deathless (Nibbāna). That bhikkhu established in the first jhāna, attains to Arahatta Fruition, where the āsavas are extinct. In case he does not attain to Arahatta Fruition, he will, through delight in that dhamma and by reason of the extinction of the five lower fetters, be spontaneously reborn in the Brāhma realm, will pass into final Nibbāna from that brāhma realm and will revert from that brāhma realm.

Bhikkhus, an archer or his pupil practises at the target of a straw fabricated man or at a heap of earth. In due course (the archer or his pupil) becomes capable of shooting over a long distance, shooting straight, or shooting to pierce great thicknesses. Similarly to this, bhikkhus, the bhikkhu, detached from sensual pleasures ...p... attains to and abides in the first jhāna. That bhikkhu repeatedly contemplates the dhammas embraced in the first jhāna, of corporeality, sensation, perception, volition, consciousness as impermanent, as unsatisfactory, as a disease, as a boil, as a spike, as the cause of suffering, as an affliction, as something alien, as subject to dissolution, as emptiness, as non-self. That bhikkhu turns away his mind from these dhammas. That bhikkhu, turning his mind away from those dhammas and reflecting “This Nibbāna, where all conditioning has ceased, where all substrata of existence have been relinquished, where craving has ended, where attachment is no more, is peaceful and exalted”, directs his mind to the deathless (Nibbāna). That bhikkhu established in the first jhāna, attains to Arahatta Fruition where the asavas are extinguished. In case he does not attain to Arahatta Fruition, he will through attachment and delight in that dhamma and by reason of the extinction of the five lower fetters, be reborn in the brāhma realm, will pass into final Nibbāna from that Brāhma realm, and will not revert from that Brāhma realm. The words “Bhikkhus, I say that the extinction of the āsavas depends on the first jhāna”, are said with reference to this.

“Bhikkhus, I say that the extinction of the āsavas depends on the second jhāna ...p... on the third jhāna ...p... I say that the extinction of the āsavas (Arahatta Fruition) depends on the fourth jhāna”. With reference to what are these words said? Bhikkhus, the bhikkhu in this Teaching, owing to abandonment of happiness and suffering, owing to extinction from before, of pleasure and

displeasure, attains to and abides in the fourth jhāna that is characterised by clear mindfulness, brought about by equanimity, that is neither suffering nor happiness. That bhikkhu repeatedly contemplates the dhammas embraced in the fourth jhāna, of corporeality, sensation, perception, volition, consciousness as impermanent, as unsatisfactory, as a disease, as a boil, as a spike, as the cause of suffering, as an affliction, as something alien, as subject to dissolution, as emptiness, as non-self. He turns away his mind from those dhammas. Turning away his mind from those dhammas and reflecting “This Nibbāna, where all conditioning has ceased, where all substrata of existence have been given up, where craving has ended, where attachment is no more, is peaceful and exalted”, directs his mind to the deathless (Nibbāna). That bhikkhu established in the fourth jhāna, attains to Arahatta Fruition where all āsavas are extinguished. In case he does not attain to Arahatta Fruition, he will, through delight in that dhamma and by reason of the extinction of the five lower fetters, be reborn in the Brāhma realm, will pass into final Nibbāna from that Brāhma realm, and will not revert from that Brāhma realm.

Bhikkhus, an archer or his pupil practises at the target of a straw fabricated man or a heap of earth. In due course, (the archer or his pupil) becomes capable of shooting over a long distance, shooting straight, shooting to pierce great thicknesses. Similarly to this, the bhikkhu, owing to abandonment of happiness ...p... attains to and abides in the fourth jhāna. That bhikkhu repeatedly contemplates the dhammas embraced in the fourth jhāna of corporeality, sensation, ...p... he will not revert from that Brahma realm. The words “Bhikkhus, I say that the extinction of the asavas depends on the fourth jhāna” are said with reference to this(the above).

With reference to what are these words said: “Bhikkhus, I say that the extinction of the āsavas (Arahatta

Fruition) depends on the jhāna of infinity of space”? bhikkhus, the bhikkhu in this teaching, through total transcendence of Rūpasaññā, cessation of Paṭighasaññā and Nanattasaññā not paid attention to and concentrating on the concept ‘Space is Infinite’, attains to and abides in the jhāna of the infinity of space. That bhikkhu repeatedly contemplates the dhammas embraced in that jhāna, of sensation, perception, volition, consciousness, as impermanent, as unsatisfactory, as a disease, as a boil, as a spike, as the cause of suffering, as an affliction, as something alien, as subject to dissolution as emptiness, as non-self. That bhikkhu turns away his mind from those dhammas. Turning his mind away from those dhammas and reflecting “This Nibbāna, where all conditioning has ceased, where all substrata of existence have been given up, where craving is extinct, where attachment is no more, is peaceful and exalted”, directs his mind to the Deathless (Nibbāna). That bhikkhu, established in the jhāna of infinity of space, attains to Arahatta Fruition where the āsavas are extinguished. In case he does not attain to Arahatta Fruition, he will, through delight in that dhamma and by reason of the extinction of the five lower fetters, be spontaneously reborn in the Brāhma realm, will pass into final Nibbāna from that Brāhma realm, and will not revert from that Brāhma realm.

Bhikkhus, an archer or his pupil practises at the target of a straw fabricated man or a heap of earth. In due course (the archer or his pupil) becomes capable of shooting over a long distance, shooting straight, shooting through great thicknesses. Bhikkhus, similarly to this, the bhikkhu, owing to total transcendence of Rūpasaññā, through cessation of Paṭighasaññā and Nanattasaññā not paid attention to and concentrating on the concept ‘Space is Infinite’ attains to and abides in the jhāna of infinity of space. That bhikkhu repeatedly contemplates the dhammas

embraced in that jhāna, of sensation, perception ...p... he will not revert from that Brahma realm of the infinity of space. The words “Bhikkhus, I say that the extinction of the āsavas depends on the jhāna of the infinity of space” are said with reference to this (the above).

With reference to what are these words said: “I say that the extinction of the āsavas (Arahatta Fruition) depends on the jhāna of nothingness”. Bhikkhus, the bhikkhu in this Teaching, through total transcendence of the jhāna of infinity of consciousness and concentrating on the concept “Nothing is there” attains to and abides in the jhāna of nothingness. That bhikkhu repeatedly contemplates the dhammas embraced in this jhāna, of sensation, perception, volition, consciousness as impermanent, unsatisfactory, as a disease, as a boil, as a spike, as the cause of suffering, as an affliction, as something alien, as subject to dissolution, as emptiness, as non-self. That bhikkhu turns away his mind from those dhammas. Turning away his mind from those dhammas and reflecting “This Nibbāna, where all conditioning has ceased, where all substrata of existence have been given up, where craving is extinct, where attachment is no more, is peaceful and exalted”, directs his mind to the deathless (Nibbāna). That bhikkhu, established, in the jhana of nothingness, attains to Arahatta Fruition, where all the āsavas are extinct. In case he does not attain to Arahatta Fruition, he will, through delight in that dhamma and by reason of the extinction of the five lower fetters, be reborn in the Brāhma realm of infinity of consciousness, will pass into final Nibbāna from that realm, and will not revert from that Brāhma realm.

Bhikkhus, an archer or his pupil practises at a target of straw fabricated man or a heap of earth. In due course, (that archer or his pupil) becomes capable of shooting over a long distance, shooting straight, shooting

to pierce great thicknesses. Similarly to this, bhikkhus, the bhikkhu , totally transcending the jhana of infinity of consciousness, and concentrating on the concept “Nothing is there” attains to and abides in the jhana of nothingness. That bhikkhu repeatedly contemplates the dhammas embraced in that jhana, of sensation, perception, volition, consciousness, as impermanent, unsatisfactory, as a disease, as a boil, as a spike, as a cause of suffering, as an affliction, as something alien, as subject to dissolution, as emptiness, as nonself. That bhikkhu turns away his mind from those dhammas. Turning his mind away from those dhammas and reflecting “This Nibbana, where all conditioning has ceased, where all substrata have been given up, where craving is extinct, where attachment is no more, is peaceful and exalted”, directs his mind to the deathless (Nibbana). That bhikkhu, established in the jhana of nothingness, attains to Arahatta Fruition, where the āsavas are extinct. In case he does not attain to Arahatta Fruition, he will through delight in that dhamma and by reason of the extinction of the five lower fetters, be reborn in the Brahma realm of the sphere of nothingness, will pass into final Nibbāna from that Brahma realm of the sphere of nothingness, and will not revert from that Brahma realm. These words: “Bhikkhus, I say that the extinction of the āsavas depends on the jhāna of nothingness”, are said with reference to this(the above).

Bhikkhus, so long as attainment of perception prevails, there is penetrative insight into Arahatta Fruition. Bhikkhus, as for the attainment of these two, the jhāna of neither perception nor non-perception and attainment of cessation of perception and sensation, which arise in dependence of the lower jhānas, those jhāna attainers who are skilled in going into jhāna and coming out of it, can go into and come out of these jhānas. Those jhanic attainers said that on coming out of those jhānas they

become peaceful and exalted thereby. I say that these jhānic attainers would be well spoken of and commended. (Said the Bhagavā.)

End of Jhāna Sutta,
the fifth in this Vagga.

6. ĀNANDA SUTTA

Discourse by Venerable Ananda

37. Once the Venerable Ānanda was staying at Ghositarāma monastery near Kosambī. On that occasion Venerable Ānanda called the bhikkhus as “Friends”. The bhikkhus responded by saying “Venerable Sir”. Venerable Ānanda then said: Friends, how wonderful it is, how unprecedented, that the Bhagavā, who knows and sees, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, came to know the way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of Ariya Magga and for the realization of Nibbāna. The eye-sensitivity is unimpaired and visible objects arise, but it does not cognize visible objects. The ear sensitivity is unimpaired and sounds arise, but it does not cognize sounds. The nose sensitivity is unimpaired and smells arise but it does not cognize smells. The tongue sensitivity is unimpaired and tastes arise, but it does not cognize tastes. The body sensitivity is unimpaired and tangible objects arise, but it does not cognize touch. (Said Venerable Ānanda.)

Thereupon Venerable Udayi asked Venerable Ānanda thus: “Friend, is the non-cognition of these sense objects due to lack of perception, or is it in spite of perception?” Friend, the non-cognition is not due to lack of perception,

but it is there despite perception. (Answered Venerable Ānanda.)

Friend, with what type of perception can there be cognition (of visible objects)? (Asked Venerable Udāyi). Friend, the bhikkhu in this Teaching, owing to total transcendence of Rūpasaññā, owing to cessation of Patigasaññā and Nānattasaññā are not paid attention to, and by concentrating “Space is Infinite”, attains to and abides in the jhāna of the infinity of space. Friend, thus, there is perception without cognizing visible objects.

Again, friend, the bhikkhu by concentrating on the concept “Consciousness is Infinite”, totally transcending the jhāna of the infinity of space, attains to and abides in the jhāna of infinity of consciousness. Friends, thus, there is perception without cognizing visible objects.

Again, friend, the bhikkhu concentrating on the concept “Nothing is There”, totally transcending the jhāna of infinity of consciousness, attains to and abides in the jhāna of nothingness. Friend, thus, there is perception without cognizing visible objects.

Friend, once I was staying in the animal sanctuary of Añjana forest near Sāketa. On that occasion a bhikkhuni of Jatila approached me, made her obeisance to me, and sitting at a suitable place, respectfully asked me: Venerable Ānanda, this samādhi is not bent away (by following attachment), neither is it bent aside (by following hatred), is not restrained or controlled by volition. It is stabilized only by liberation from the defilements. Because it is stable, it is contented. Because it is contented it is not longed for. Venerable Ānanda, what does the Bhagavā teach as to the benefit of this samādhi. (Said the bhikkhuni.)

Friend, on this being said, I replied thus to the bhikkhuni of Jatila: Sister, this samādhi is not bent away (by following attachment), neither is it bent aside

(by following hatred), and is not restrained or controlled by volition. It is stabilized only by liberation from the defilements. Because it is stable, it is contented. Because it is contented, it is not longed for. The Bhagavā teaches that this samadhi has the benefit of Arahatta Fruition. Friend, thus, there is perception without cognizing visible objects. (Said Venerable Ānanda.)

End of Ānanda Sutta,
the sixth in this Vagga.

7. LOKAYATIKA SUTTA

Discourse on Sophists

38. Two brahmins, both sophists(lokāyatika), then approached the Bhagavā, exchanged glad greetings with the Bhagavā, having exchanged courteous and memorable greetings and seated at a suitable place, respectfully asked the Bhagavā thus:

Venerable Gotama, Purana Kassapa knows all, sees all. He professes perfect knowledge thus: “Whether I am walking, standing, sleeping, or awake, the vision of truth is ever before me”. That Purana Kassapa says: “With my infinite knowledge, I abide knowing and seeing the infinite world”. Venerable Gotama, Nigaṇṭha, son of Nāta, (also) professes perfect knowledge thus: “Whether I am walking, standing, sleeping, or awake, the vision of truth is ever before me”. That Nigaṇṭha (also) says: “With my infinite knowledge, I abide knowing and seeing the infinite world”. Venerable Gotama, of these two doctrinairians of opposing views, who speaks true and who speaks false?”

Wait brahmins. Leave aside the questions: “Of these two doctrinairians of opposing views, who speaks true and who speaks false?” Brāhmins, I will discourse only on the dhamma to you. Listen and bear in mind well. I shall speak. (Said the Bhagavā.)

“Very well, Venerable Sir” responded the brahmins to the Bhagāva who proceeded to say:

For example, brāhmins, four men, possessed of great speed and giant strides, are standing at the four quarters of the world. Their speed is like the speed of a light arrow, shot from a sturdy bow, by a trained, skilled and experienced archer, traversing the shade of a palm tree and their stride stretches beyond the western ocean from the eastern. The man standing in the eastern quarter, determined to reach the end of the world on foot, walked for the duration of his life span of a hundred years except when eating, drinking, chewing, licking, answering nature’s calls, and sleeping by way of rest, but died before he reached the end of the world. The men standing on the eastern, northern, and southern quarters next, similarly determined to reach the end of the world on foot, walked for the duration of their life span of a hundred years except when eating, drinking, chewing, licking, answering nature’s calls and sleeping by way of rest, but died before they reached the end of the world. Why did it happen thus? Brahmins, the reason is this. I do not say (teach) that the end of the world can be known, seen and reached by going fast like this or because brahmin, I do not say either that, without reaching the end of the world, suffering can be ended.

Brāhmins, these five sensual pleasures should, in the Buddha’s teaching of the Ariya discipline, be told to be the world. What are the five? Visible object that is cognizable by eye consciousness and that is desirable, delightful, pleasing, alluring, associated with sensual pleasures, and enticing; sound that is cognizable by ear consciousness ...p... smell that is cognizable by nose consciousness ... taste that is cognizable by tongue consciousness ... and touch that is cognizable by body consciousness, that is desirable, delightful, pleasing, alluring , associated with sensual pleasures and enticing.

Brahmins, these five sensual pleasures should, in the Buddha's teaching of the Ariya discipline, be told to the world.

Brāhmins, the bhikkhu in this Teaching, detached from sensual pleasures and from demeritorious dhammas, attains to and abides in the first jhāna that is accompanied by initial and sustained thought, that is characterized by joy and happiness brought about by freedom from the hindrances. Brahmins, that bhikkhu may be said to have reached and abided at the end of the world. (But) other people say of this bhikkhu "This person is still in the world and has not yet been delivered from the world". Brāhmins, I also say: "That person is still in the world and has not yet been delivered from the world".

Again brahmins, owing to extinction of initial and sustained thought. ...p... has attained to and abided in the second, the third and the fourth jhāna. Brāhmins, it may be said that that bhikkhu has reached and abided at the end of the world. (But) other people say of this bhikkhu: "This person is still in the world and has not yet been delivered from the world. Brāhmins, I also say of this bhikkhu: "This person is still in the world and has not yet been delivered from the world".

Again brāhmins, the bhikkhu, owing to total transcendence of Rūpasaññā, owing to the cessation of Paṭigasaññā and Nanattasaññā are not paid attention to, and contemplating that "Space is Infinite" attains to and abides in the jhāna of the infinity of space. Brāhmins, it may be said that that bhikkhu has reached and abided at the end of the world. (But) other people say of this bhikkhu that "This person is still in the world and has not yet been delivered from the world". Brāhmins, I also say of this bhikkhu thus: "This person is still in the world and has not yet been delivered from the world".

Again brāhmins, the bhikkhu, totally transcending

the jhāna of the infinity of space and contemplating that: “Consciousness is infinite”, attains to and abides in the jhāna of infinity of consciousness ...p... totally transcending the jhāna of infinity of consciousness and contemplating that: “Nothing is There”, attains to and abides in the jhāna of nothingness ...p... totally transcending the jhāna of nothingness, attains to and abides in the jhāna of neither perception nor non-perception. Brāhmins, it may be said that that bhikkhu has reached and abided at the end of the world. (But) other people say of this bhikkhu that “This person is still in the world and has not yet been delivered from the world”. Brāhmin, I also say of this bhikkhu that “This person is still in the world and has not yet been delivered from the world”.

Again brāhmins, the bhikkhu, totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the state of cessation of perception and sensation (Nirodha Samāpatti). Through seeing with insight wisdom, the āsavas have been exhausted for that bhikkhu. Brāhmins, it should be said of this bhikkhu that “(He) has come to the end of the world and is abiding therein. He has overcome the craving of being attached to the world”. (Said the Bhagavā.)

End of Lokāyatika Sutta,
the seventh in this Vagga.

8. DEVĀSURASAṄGĀMA SUTTA

Discourse on a Battle between Devas and Asuras

39. Bhikkhus, in ancient times there was a battle fought between the devas and asurās. In that battle, the asurās won and the devas lost. Bhikkhus, the vanquished devas fled to the north, hotly pursued by the asurās. It then occurred to the devas thus; “The asurās are in hot pursuit of us. It would be well for us to engage in a

second battle with the asurās”. The devas battled with the asurās for a second time and were vanquished by the asurās for a second time. The defeated devas fled to the north with the asuras in hot pursuit. It again occurred to the devas thus: “The asurās are in hot pursuit of us. It would be well for us to engage in a third battle with the asurās”. Bhikkhus, for a third time the devas fought with the asurās. For a third time the asurās won and the devas lost. Bhikkhus, the defeated devas, overtaken by fear, fled into the Tāvātimsā deva realm. Bhikkhus, on reaching back to the deva realm, the devas thought: “We have now reached safety and the asurās will not be able to do anything to us”. Bhikkhus, the asurās also thought: “The devas have reached safety and we will not be able to do anything to them”.

Bhikkhus, in ancient times there was a battle fought between the devas and the asurās. In that battle, the devas won and the asuras lost. Bhikkhus, the vanquished asurās fled to the south, hotly pursued by the devas. It then occurred to the asurās thus: “The devas are in hot pursuit of us. It would be well for us to engage in a second battle with the devas”. The asurās battled with the devas for a second time and were vanquished by the devas for a second time. The defeated asuras fled to the south with the devas in hot pursuit. It occurred again to the asuras thus: “The devas are in hot pursuit of us. It would be well for us to engage in a third battle with the devas”. Bhikkhus, for a third time the asurās fought with the devas. For a third time, the devas won and the asurās lost. Bhikkhus, the defeated asuras, overtaken by fear, fled into asurā realm. On reaching back to asurā realm, the asurās thought: “We have now reached safety and the devas will not be able to do anything to us.”. Bhikkhus, the devas also thought: “The asurās have now reached safety and we will not be able to do anything to them”.

Similarly to this, bhikkhus, the bhikkhu, detached from sensual pleasures and demeritorious dhammas, attains to and abides in the first jhāna that is accompanied by initial and sustained thought and that is characterised by joy and happiness brought about by extinction of the hindrances. The bhikkhu then thought thus: “Having reached safety, I am now abiding in safety. Bhikkhus, there is nothing Māra can do”. Evil Māra also thought thus: “The bhikkhu has reached safety and is now abiding in safety. There is nothing that I can do to him”.

Bhikkhus, the bhikkhu, owing to extinction of initial and sustained thought, ...p... attains to and abides in the second jhāna, the third jhāna, the fourth jhāna. The bhikkhu then thought; “I have now reached safety and am abiding in safety. There is nothing that Māra can do”. Bhikkhus, evil Māra also thought; “The bhikkhu has now reached safety and is abiding in safety. There is nothing that I can do”.

Bhikkhus, the bhikkhu, totally transcending rūpasaññā and owing to cessation of Paṭighasaññā and Nanattasaññā not paid attention to and contemplating that “Space is Infinite”, attains to and abides in the jhāna of infinity of space. Bhikkhus, that bhikkhu should then be said to be “One who has vanquished Māra, who has totally annihilated Māra, who has gone out of sight of evil Māra and who has overcome craving in the world”.

Bhikkhus, the bhikkhu, totally transcending the jhana of infinity of space and contemplating that “Consciousness is Infinite”, attains to and abides in the jhāna of infinity of consciousness. (the bhikkhu) totally transcending the jhāna of infinity of consciousness and contemplating that “Nothing is There”, attains to and abides in the jhāna of nothingness. (The bhikkhu) totally transcending the jhāna of nothingness, attains to and abides in the jhāna of neither perception nor non-perception.

(The bhikkhu) totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the state of cessation of perception and sensation. For that bhikkhu the āsavas are exhausted through seeing with insight knowledge. Bhikkhus, that bhikkhu should then be said to be “One who has vanquished Māra, who has totally annihilated Māra, who has gone out of sight of evil Māra, and who has overcome craving in the world”. (Said the Bhagavā.)

End of Devāsurasāṅgāma Sutta,
the eighth in this Vagga.

9. NĀGA SUTTA

Discourse on Elephants

40. Bhikkhus, when the forest tasker goes to feed at his pasture, he is preceded by bull elephants, cow elephants, young elephants and baby elephants who browse on the grass tops, (thereby) making him sad, ashamed and disgusted, the bull elephants, cow elephants, young elephants and baby elephants devour the bunches of broken boughs, (thereby) making him sad, ashamed and disgusted. When the forest tasker goes down to the watering place or comes from it, he is preceded by bull elephants, cow elephants, young elephants and baby elephants, who muddy up the water with their trunks, (thereby) making him sad, ashamed and disgusted. When the forest tasker goes down to the watering place or comes up from it, the cow elephants go past, brushing his body, (thereby) making him sad, ashamed and disgusted.

Bhikkhus, it then occurs to the forest tasker thus: “At present I have to be living with bull elephants, cow elephants, young elephants and baby elephants. I have to

eat only grass stubbles; they eat my bunches of broken boughs; I have to drink muddied water; and cow elephants go past brushing my body when I go down to the watering place or come up from it. It would be well for me to dwell alone, apart from the herd". Presently, the forest tasker withdraws from the herd and dwells alone. He is then able to eat uncropped grass and none devours his bunches of broken boughs. He is able to drink unmuddied water. And the cow elephants do not go past brushing his body when he goes down to the watering place or comes up from it.

It then occurs to the forest tasker thus: "Formerly I had to live with bull elephants cow elephants young elephants and baby elephants. I had to eat only grass stubbles; they ate my bunches of broken boughs; I had to drink muddied water; and cow elephants went past brushing my body when I went down to the watering place or came up from it. I have now withdrawn from the herd and am dwelling alone. I am now able to drink unmuddied water; and the cow elephants do not go past brushing my body when I go down to the watering place or come up from it. Now that tasker, breaking the boughs with his trunk, brushes his body with it and triumphantly uplifts his trunk.

Similarly to this, bhikkhus, when the bhikkhu had to live in the company of bhikkhus, bhikkhunīs, male and female lay devotees, the ruler and his minister, heretics and their pupils, it occurred to him thus: "I have to be living now in the company of bhikkhus, bhikkhunīs, male and female devotees, the ruler and his minister, heretics and their pupils. It would be well for me to withdraw from such company and dwell alone". That bhikkhu (then) resorts to a quiet place such as the forest, the foot of a tree, a hillside, a gully, a mountain cave, a cemetery, a thicket, an open plain or a heap of straw. That

bhikkhu, resorting to the forest, to the foot of a tree, or to any other quiet place, sits crossing his legs and meditates mindfully.

That bhikkhu, giving up covetousness in the world (the five aggregates of clinging), abides with mind free from covetousness. He purifies his mind of covetousness. Giving up destructive ill-will and nurturing a mind free from destructive ill-will, he abides with kindness for the welfare of all beings. He purifies his mind of destructive ill-will. Giving up sloth and torpor, he abides free from sloth and torpor, with mindfulness and comprehension and contemplating light. He purifies his mind of sloth and torpor. Giving up restlessness and worry, he abides with mind tranquil and without restlessness. He purifies his mind of restlessness and worry. Giving up doubt and transcending doubt, he abides free from doubt concerning meritorious dhammas. He purifies his mind of doubt.

That bhikkhu, abandoning the five hindrances that befoul the mind and weakens knowledge, detached from sense pleasures and from demeritorious dhammas, attains to and abides in the first jhāna that is accompanied by initial and sustained thought and that is characterised by joy and happiness, brought about by freedom from the hindrances. That bhikkhu (thus) gladdened, uplifts his mind i. e. the trunk. Owing to extinction of initial and sustained thought ...p... attains to the second, the third, the fourth jhana. That bhikkhu, (thus) gladdened, uplifts his mind i.e. the trunk.

(That bhikkhu) , owing to total transcendence of Rūpasaññā, to cessation of Paṭighasaññā and Nānattasaññā not paid attention to, and contemplating that “Space is Infinite” attains to and abides in the jhāna of infinity of space. That bhikkhu (thus) gladdened, uplifts his mind i.e. the trunk.

(That bhikkhu), totally transcending the jhāna of infinity of space and contemplating that “Consciousness is Infinite”, attains to and abides in the jhāna of infinity of consciousness. Totally transcending the jhāna of infinity of consciousness and contemplating that “Nothing is There”, attains to and abides in the jhāna of Nothingness. Totally transcending the jhāna of nothingness, attains to and abides in the jhāna of neither perception nor non-perception. Totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the state of cessation of perception and sensation. That bhikkhu sees well with insight knowledge and has the āsavas exhausted. That bhikkhu (thus gladdened), uplifts his mind i.e. the trunk. (Said the Bhagavā.)

End of Nāga Sutta,
the ninth in this Vagga.

10. TAPUSSA SUTTA

Discourse on Tapussa

41. Once the Bhagavā was staying at the market town of the Malla rulers called Uruvelakappa in the Malla country. One morning at that time, the Bhagava rerobed himself and taking his alms-bowl and great robe, entered the market town of Uruvelakappa for alms round. After going round in Uruvela market town for alms, partaking of his alms meal and coming back from his alms round, the Bhagavā said to Venerable Ānanda: “Ānanda, stay here in this place while I am going to have my day rest in the forest grove”. “Very well, Venerable Sir,” replied Venerable Ānanda to the Bhagava. Thereafter the Bhagavā went inside the forest grove and had his day rest at the foot of a tree.

The householder Tapussa then approached Venerable Ānanda, made his obeisance, seated at a suitable place and respectfully said to Venerable Ānanda: “Venerable Ānanda, we are people who enjoy sense-pleasures, who delight in sense-pleasures, who like sense-pleasures and who find joy in sense-pleasures. For us who are people who enjoy sense-pleasures, who delight in sense-pleasures, who like sense-pleasures, and who find joy in sense-pleasures, renunciation of sense-pleasures seems like a steep precipice. Venerable Sir, I have heard that in this Teaching the minds of those young bhikkhus who contemplates that “The life of a bhikkhu is calm” runs into that life of the bhikkhu, is clear, firm and freely inclined. Venerable Sir, renunciation for the bhikkhus(in this Teaching) is not like that for the common people. (respectfully said Tapussa).

Householder, we have an occasion now for going and asking the Bhagavā. Come, householder, let us go to the Bhagavā, put this matter to the Bhagavā, and abide by his reply. “Very well, Venerable Sir”, replied Tapussa to Venerable Ānanda. Venerable Ānanda then, accompanied by the householder Tapussa, approached the Bhagava, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: ‘Venerable Sir, this householder Tapussa said to me:’ Venerable Ānanda, we are people who enjoy sense-pleasures, who delight in sense-pleasures, who like sense-pleasures, and who find joy in sense-pleasures. For us who are people who enjoy sense-pleasures, who delight in sense-pleasures, who like sense-pleasures and who find joy in sense-pleasures, renunciation of sense-pleasures seems like a steep precipice. Venerable Sir, I have heard that in this Teaching, the minds of the young bhikkhus who contemplate that “The life of a bhikkhu(lit., renunciation) is tranquil, which is clear, firm and freely inclined to renunciation “runs quickly into” that life of a bhikkhu. Venerable Sir,

renunciation for the bhikkhus in this Teaching is not like renunciation for the common people. (Respectfully said Venerable Ānanda).

Ānanda, those words are true as stated. Ānanda, those words are true as stated. Ānanda, to me as a Bodhisatta who did not know yet the Four Noble Truths, it occurred thus: Renunciation is good. Tranquillity is good. My mind contemplated that “That life of a bhikkhu is tranquil”, which is not clear, not firm, nor is it freely inclined (to words of renunciation), did not run quickly into the life of the bhikkhu. Ānanda, it occurred to me thus: what is the cause, what is the reason for my mind contemplating that “That life of a bhikkhu is tranquil”, which is not clear, firm and not freely inclined to words of renunciation, not running quickly into the life of a bhikkhu.

Ānanda, it occurred to me that “I did not see the blemish in sense-pleasures, neither did I study that blemish. I did not realize the benefit of renunciation. Neither did I enjoy that benefit. That must be the reason why my mind that contemplated that “That the life of a bhikkhu is tranquil”, which is not clear, not firm and not freely inclined (to renunciation), did not ‘run quickly’ into the life of a bhikkhu.

Ānanda, in case I had contemplated the blemish of sense-pleasures and had studied the same; and in case I had realized the benefit of renunciation and had enjoyed that benefit, my mind that contemplated that “That life of a bhikkhu is tranquil”, would have been clear, firm, and freely inclined (to renunciation), would have run quickly into the life of a bhikkhu.

Ānanda, when I contemplated the blemish in sense-pleasures and studied that blemish; when I contemplated the benefit of renunciation I enjoyed that benefit. Ānanda, my mind which contemplated that “That life of a bhikkhu

is tranquil was clear, firm and was freely inclined (to renunciation), ran quickly into the life of a bhikkhu. There is this possibility.

Ānanda, I then, detached from sensuousness and from demeritorious dhammas, attained to and abided in the first jhāna that is accompanied by initial and sustained thought, and that is characterised by joy and happiness brought about by freedom from the hindrances. Ānanda, to me who was (thus) abiding in the first jhāna, perceptions and thoughts accompanied by sensuousness arose. Such arising causes affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, perceptions and thoughts accompanied by sensuousness arose in me. Such arising causes affliction for me.

Ānanda, it occurred to me that “It would be well for me if, owing to extinction of initial and sustained thought ...p... I were to attain to and abide in the second jhāna. Ānanda, my mind that contemplated that “That dhamma is tranquil” did not enter into the second jhana, where there is no initial thought; it was not clear, was not firm, and was not delivered from the hindrances. Ānanda, it occurred to me thus: what is the cause, what is the reason for my mind which contemplates that “That dhamma is tranquil” did not enter into the second jhāna where there is no initial thought and was not clear, not firm and not freely inclined ... Ānanda, it occurred to me thus: “I did not contemplate the blemish in applied thought. Neither did I study such blemish. I did not know the benefit of the second jhāna that has no initial thought. Neither did I enjoy that benefit. For that reason, my mind that contemplated that “That dhamma is tranquil” did not enter the second jhāna that has no applied thought, was not clear, was not firm and was not freely inclined. Ānanda, it (next) occurred to me thus; if I were to contemplate the blemish in initial thought and study that blemish, and were to realize the benefit of the

second jhāna that has no initial thought and enjoy that benefit, my mind that contemplated that “That dhamma is tranquil” would enter the second jhāna that has no initial thought, would be clear, firm and freely inclined. Ānanda, when I contemplated the blemish of initial thought and studied it, when I realized the benefit of the second jhāna and enjoyed that benefit, my mind that contemplated that “That dhamma is tranquil”, I entered into the second jhāna, which is without initial thought, was clear, firm and freely inclined.

Ānanda, owing to extinction of initial and sustained thought ...p... I attained to and abided in the second jhāna. Ānanda, in me who was thus abiding in the second jhāna, perceptions and thoughts associated with initial thought, arose. Such arising caused affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, perceptions and thoughts accompanied by initial thought arose in me. Such arising causes affliction for me.

Ānanda, it occurred to me thus: It would be well if I, owing to detachment from joy, were to abide in equanimity with mindfulness and clear comprehension, experience happiness in mind and body, were to attain to and abide in the third jhāna, that jhāna which causes a person to be praised by the Ariyas, as one who has equanimity, mindfulness and one who abides in happiness. Ānanda, my mind contemplates that “That dhamma is tranquil” did not enter into the third jhāna where there was no joy, was not clear, firm, and not freely inclined. Ānanda, it occurred to me thus: What is the cause, what is the reason for my mind contemplating that “That dhamma is tranquil” was not entering into the third jhāna, not being clear, not being firm, and not freely inclined.

Ānanda, it occurred to me thus: “I did not see the blemish in joy and did not study it. I did not know the

benefit of the third jhāna where there was no joy and did not enjoy that benefit. For that reason, my mind, contemplating that “That dhamma is tranquil” did not enter the third jhāna, where there was no joy, was not clear, was not firm and was not freely inclined.”. Ānanda, it then occurred to me thus: “In case I were to contemplate the blemish in joy and study it, and were to realize the benefit of the third jhana, where there was no joy and to enjoy the benefit, there would be no reason for my mind which contemplates that “That dhamma is tranquil”, to enter the third jhāna, to be clear, to be firm and to be freely inclined”. Ānanda, when I contemplated the blemish in joy and studied that blemish, and when I realized the benefit of the third jhāna, where there is no joy and enjoyed that benefit, my mind which contemplated that “That dhamma is tranquil” entered the third jhāna, where there is no joy, was clear, was firm, and was freely inclined. Ānanda, owing to disgust with joy ...p... I attained to and abided in the third jhāna. Ānanda, in me who was abiding in the third jhāna, perceptions and thoughts accompanied by joy arose. Such arising caused affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, perceptions and thoughts accompanied by joy arose in me. Such arising caused affliction for me.

Ānanda, it occurred to me thus: “It would be well if I, owing to abandonment of pain and pleasure, owing to previous extinction of sadness and gladness, were to attain to and abide in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. Ānanda, my mind, contemplating that “That dhamma is tranquil” did not enter the fourth jhāna that is neither pain nor pleasure, was not clear, was not firm and was not freely inclined. So, what is the reason, what is the cause for this? Ānanda, it occurred to me thus: “I did not see the blemish in equanimity and did not study it.

I did not know the benefit of the fourth jhana that is neither pain nor pleasure and did not enjoy that benefit. That was why my mind that contemplated that “That dhamma is tranquil” did not enter the fourth jhāna which is neither pain nor pleasure, was not clear, was not firm and was not freely inclined”. Ānanda, I then thought: “In case I contemplated the blemish in the pleasure of equanimity and studied this blemish, in case I knew the benefit of the fourth jhāna that is neither pain nor pleasure and I enjoyed that benefit, there would be reason for my mind that contemplated that “That dhamm is tranquil” to enter the fourth jhāna that is neither pain nor pleasure, to be clear, firm, and to be freely inclined”. Ānanda, when I contemplated the blemish in the pleasure of equanimity and studied that blemish, when I knew the benefit of the fourth jhāna that is neither pain nor pleasure and enjoyed that benefit, Ānanda, my mind that contemplated that “That dhamma is tranquil” entered the fourth jhāna that is neither pain nor pleasure, became clear and firm and freely inclined.

Ānanda, detached also from pleasure ...p... I attained to and abided in the fourth jhāna. In me who was (thus) abiding in the fourth jhāna, perceptions and thoughts accompanied by equanimity arose. Such arising caused affliction for me. Just as, for one who is happy, suffering causes affliction, similarly to this, perceptions and thoughts accompanied by equanimity arose in me. Such arising caused affliction for me.

Ānanda, I then thought thus: “It would be well if I, owing to total transcendence of Rūpasaññā, owing to cessation of Paṭighasaññā and Nānattasaññā not paid attention to and contemplating that “Space is Infinite”, were to attain to and abide in the jhāna of infinity of space. Ānanda, my mind that contemplated that “That dhamma is tranquil” did not enter the jhāna of the infinity of space, was not clear, was not firm, and was

not freely inclined. Ānanda, I thought then: What is the reason, what is the cause, for my mind that contemplated that “That dhamma is tranquil”, not entering the jhāna of infinity of space, not being clear, not being firm and not being freely included. Ānanda, I then thought: “I did not contemplate the blemish in corporeality and did not study that blemish, and did not know the benefit of the jhāna of infinity of space and did not enjoy that benefit. For that reason, my mind that contemplated that “The dhamma that is tranquil” did not enter the jhāna of infinity of space, was not clear, was not firm and was not freely inclined.” Ānanda, I thought: “If I contemplated the blemish in corporeality and studied that blemish, if I knew the benefit of the jhāna of the infinity of space and enjoyed that benefit, my mind that contemplated the dhamma that is tranquil, would enter the jhāna of infinity of space, would become clear and firm, and would be freely inclined. Ānanda, when I contemplated the blemish in corporeality and studied that blemish, when I realized the benefit of the jhāna of the infinity of space and enjoyed that benefit, Ānanda, my mind that contemplated “The dhamma that is tranquil”, entered the jhāna of the infinity of space, became clear, firm and was freely inclined. Ānanda, I then, owing to total transcendence of Rūpasaññā, owing to cessation of Paṭighasaññā and Nanattasaññā not paid attention to and by contemplating that “Space is Infinite” attained to and abided in the jhāna of infinity of space. Ānanda, in me who was abiding in the jhāna of infinity of space, perception and thoughts accompanied by corporeality arose. Such arising caused affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, perceptions and thoughts accompanied by corporeality arose in me. Such arising caused affliction for me.

Ānanda, I thought: It would be well if I , totally transcending the jhāna of the infinity of space and contemplating that “Consciousness is Infinite”, were to

attain and abide in the jhāna of infinity of consciousness. Ānanda, my mind that contemplated the dhamma that is tranquil, did not enter the jhāna of infinity of consciousness, was not clear, was not firm and was not freely inclined. I thought: What is the cause, what is the reason, for my mind that contemplated the dhamma that is tranquil, not entering the jhana of the infinity of consciousness, not being clear, not being firm and not being freely inclined?

Ānanda, I thought: “I did not contemplate the blemish in the jhāna of the infinity of space and did not study that blemish. I did not know the benefit of the jhāna of infinity of consciousness and did not enjoy that benefit. For that reason. My mind that contemplated the dhamma that is tranquil, did not enter the jhāna of infinity of consciousness, was not clear, was not firm and was not freely inclined.” Ānanda, I thought: “If I contemplated the blemish in the jhāna of infinity of space and studied that blemish, if I knew the benefit of the jhana of infinity of consciousness and enjoyed that benefit, my mind that contemplated the dhamma that is tranquil, there would be reason for my mind that contemplated the dhamma that is tranquil, to enter the jhāna of infinity of consciousness, to become clear and firm, and to be freely inclined. Ānanda, when I contemplated the blemish in the jhāna of infinity of space and studied that blemish, when I knew the benefit of the jhāna of infinity of consciousness and enjoyed that benefit, my mind that contemplated the dhamma that is tranquil, entered the jhāna of infinity of consciousness, became clear and firm and was freely inclined. Ānanda, I then, totally transcending the jhāna of infinity of space, and contemplating that “Consciousness is Infinite” attained to and abided in the jhāna of infinity of consciousness. Ānanda, in me who was abiding in the jhāna of infinity of consciousness, perceptions and thoughts accompanied by perception of the jhāna of infinity of space arose. That arising

caused affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, perceptions and thoughts accompanied by jhāna of the infinity of space arose in me. Such arising caused affliction for me.

Ānanda, I thought: “It would be well if I, totally transcending the jhana of infinity of consciousness and contemplating that “Nothing is There” were to attain to and abide in the jhāna of nothingness. Ānanda, my mind that contemplated the dhamma that is tranquil, did not enter the jhāna of nothingness, was not clear, was not firm and was not freely inclined. I thought: “What is the cause, what is the reason, for my mind that contemplated the dhamma that is tranquil, not entering the jhāna of nothingness, not being clear, not being firm, and not being freely inclined?” Ānanda, I thought: “I did not contemplate the blemish in the jhāna of infinity of consciousness and did not study that blemish. I did not know the benefit of the jhāna of nothingness and did not enjoy that benefit. That is why my mind that contemplated the dhamma that is tranquil did not enter the jhāna of nothingness, was not clear, was not firm and was not freely inclined.

Ānanda, I thought: If I contemplated the blemish in the jhāna of the infinity of consciousness and studied that blemish, if I knew the benefit of the jhāna of nothingness and enjoyed that benefit, there would be reason for my mind that contemplated “the dhamma that is tranquil” to enter the jhana of nothingness, to be clear, to be firm and to be freely inclined.

Ānanda, when I contemplated the blemish in the jhana of infinity of consciousness and studied that blemish, when I knew the benefit of the jhāna of nothingness and enjoyed that benefit, Ānanda, my mind that contemplated the dhamma that is tranquil entered the jhana of nothingness, became clear and firm, and was freely inclined.

Ānanda, totally transcending the jhāna of infinity of consciousness and contemplating that “Nothing is There” I attained to and abided in the jhāna of nothingness. Ānanda, in me who was abiding in the jhāna of nothingness, perceptions and thoughts accompanied by the jhāna of infinity of consciousness arose. Such arising caused affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, there arose in me perceptions and thoughts accompanied by the jhāna of infinity of consciousness. Such arising caused affliction for me.

I thought: “It would be well if I, totally transcending the jhāna of nothingness, were to attain to and abide in the jhāna of neither perception nor non-perception. Ānanda, my mind that contemplated the dhamma that is tranquil, did not enter the jhana of neither perception nor non-perception, was not clear, was not firm, and was not freely inclined. I thought: What is the cause, what is the reason, for my mind that contemplated the dhamma that is tranquil, not entering the jhāna of neither perception nor non-perception? Ānanda, it occurred to me thus: “I did not contemplate the blemish in the jhāna of nothingness and did not study that blemish. I did not know the benefit of the jhāna of neither perception nor non-perception and did not enjoy that benefit. It occurred to me: That is why my mind that contemplated the dhamma that is tranquil, did not enter the jhāna of neither perception nor non-perception, was not clear and firm, and was not freely inclined. Ānanda, it occurred to me; “If I contemplated the blemish in the jhāna of nothingness and studied that blemish, if I knew the benefit of the jhāna of neither perception nor non-perception, and enjoyed that benefit, my mind that contemplated the dhamma that is tranquil, would enter the jhāna of neither perception nor non-perception, would be clear and firm, and would be freely inclined”. Ānanda, when I contemplated the blemish in the jhāna of nothingness and studied that

blemish, when I knew the benefit of the jhāna of neither perception nor non-perception and enjoyed that benefit, my mind that contemplated the dhamma that is tranquil, entered the jhāna of neither perception nor non-perception, was clear and firm, and was freely inclined. Ānanda, totally transcending the jhāna of nothingness, I attained to and abided in the jhāna of neither perception nor non-perception. Ānanda, in me who was abiding in the jhāna of neither perception nor non-perception, there arose perceptions and thoughts accompanied by the jhāna of nothingness. Such arising caused affliction for me. Ānanda, just as, for one who is happy, suffering causes affliction, similarly to this, there arose in me perceptions and thoughts accompanied by the jhāna of nothingness. Such arising caused affliction for me.

Ānanda, it occurred to me thus: “It would be well if I, totally transcending the jhāna of neither perception nor non-perception, were to attain to and abide in the state of cessation of perception and sensation. Ānanda, my mind that contemplated the dhamma that is tranquil, did not enter the state of cessation of perception and sensation, was not clear and firm, and was not freely inclined. Ānanda, I thought: “What could be the cause, what could be the reason, for my mind that contemplated the dhamma that is tranquil, not entering the state of cessation of perception and sensation, not being free and firm, and not being freely inclined? Ānanda, I thought: I did not contemplate the blemish in the jhāna of neither perception nor non-perception and did not study that blemish. I did not know the benefit of the state of cessation of perception and sensation and did not enjoy that benefit. That is why my mind that contemplated the dhamma that is tranquil, did not enter the state of cessation of perception and sensation, was not clear and firm, and was not freely inclined. Ānanda, I thought: “If I contemplated the blemish in the jhana of neither perception nor non-perception and studied that blemish, if I

knew the benefit of the state of cessation of perception and sensation and enjoyed that benefit, my mind that contemplated the dhamma that is tranquil, would enter the state of cessation of perception and sensation, would be clear and firm, and be freely inclined. Ānanda, when I contemplated the blemish in the jhāna of neither perception nor non-perception and studied that blemish, and when I knew the benefit of the state of cessation of perception and sensation and enjoyed that benefit, Ānanda, my mind that contemplated the dhamma that is tranquil, entered the state of cessation of perception and sensation, became clear and firm and was freely inclined. Ānanda, totally transcending the jhāna of neither perception nor non-perception, I attained to and abided in the state of cessation of perception and sensation. Seeing with insight knowledge, the asavas were wholly exhausted for me.

Ānanda, so long as I could not enter into and come out of these nine kinds of progressive attainments, back and forth, I did not profess to have realized with penetrative insight, the incomparable Arahatta path knowledge and omniscient wisdom, in the world of devas, Māra, Brahmās, Samaṇas, Brāhmaṇas, rulers and the people. Ānanda, when I became able to enter into and come out of these nine kinds of attainments, back and forth, I declared that I had realized with penetrative insight, the incomparable arahatta path knowledge and omniscient wisdom, in the world of devas, Māra, Brahmas, samanās, brahmanas, rulers and the people. "I have gained the insight knowledge. My (Arahatta Fruition) knowledge that liberates one from the defilements, is indestructible. This is the last existence for me and there is no more (rebirth) left for me". (Said the Bhagavā.)

End of Tapussa Sutta,
the tenth in this Vagga.

The end of Mahā Vagga, the fourth Vagga.

Namo tassa bhagavato arahato sammāsbuddhassa

v. SĀMAÑÑA VAGGA

1. **Sambādhā Sutta**
2. **Kāyasakkhī Sutta**
3. **Paññavimutta Sutta**
4. **Ubhatobhāgavimutta Sutta**
5. **Sandiṭṭhikadhamma Sutta**
6. **Sandiṭṭhikanibbana Sutta**
7. **Nibbāna Sutta**
8. **Parinibbāna Sutta**
9. **Tadaṅganibbāna Sutta**
10. **Diṭṭhadhammanibbāna Sutta**

V. SĀMAÑÑA VAGGA

1. SAMBĀDHA SUTTA

Discourse on Place of Confinement

42. Once Venerable Ānanda was staying at the Ghositarama monastery near Kosambī. At that time Venerable Udāyi approached Venerable Ānanda, exchanged amiable and memorable greetings, after which, seated at a suitable place respectfully said to Venerable Ānanda: Friend, the deva Pañcālacanda has uttered the following words “Abiding alone, the most noble and all knowing Buddha attains and remains in jhāna (absorption). That enlightened one found the way out of place of confinement”. Friend, what is the place of confinement. What is the way out taught by the Bhagavā? Friend, the Bhagāva taught that the five sense-pleasures are the place of confinement. What are the five? Visible objects cognizable by the eye consciousness, that is desirable, delightful, pleasing, alluring, accompanied by sensual pleasures and enticing. Sound cognizable by the ear consciousness ...p... smell cognizable by the nose consciousness. Taste cognizable by the tongue consciousness. Tangible objects cognizable by the body consciousness, that is desirable, delightful, pleasing, alluring, accompanied by sensual pleasures and enticing. Friend, these five sense pleasures are taught by the Bhagavā to be the place of confinement.

Friend, the bhikkhu in this Teaching, detached from sense pleasures ...p... attains to and abides in the first jhāna. Friend, to this extent the Bhagavā skilfully teaches the way out of the place of confinement. In this first jhāna there is constraint. What is the constraint in the first jhāna? In this first jhāna initial and sustained thoughts are not yet extinct. This non-extinction, of initial and sustained thoughts, is the constraint in the first jhāna.

Again, friend, owing to the extinction of initial and sustained thoughts ...p... (the bhikkhu) attains to and abides in the second jhāna. Friend, to this extent the Bhagavā skilfully teaches the way out. In this second jhāna too there is constraint. What is the constraint in this second jhāna? In the second jhāna, joy is not yet extinct. This non-extinction of joy is the constraint in the second jhāna.

Again, friend, owing to detachment and freedom from joy ...p... (the bhikkhu) attains to and abides in the third jhāna. To this extent the Bhagavā skilfully teaches the way out. In this third jhāna too there is constraint. What is this constraint in the third jhāna? In the third jhāna, equanimity is not yet extinct. This non-extinction of equanimity is the constraint in the third jhāna.

Again, friend, the bhikkhu, owing to abandonment of happiness ...p... attains to and abides in the fourth jhāna. To this extent the Bhagavā skilfully teaches the way out. In this fourth jhāna too there is constraint. What is this constraint in the fourth jhāna? In the fourth jhāna Rūpasaññā is not yet extinct. This non-extinction of Rūpasaññā is the constraint in the fourth jhāna.

Again, friend, owing to transcendence of Rūpasaññā, owing to extinction of Paṭighasaññā and Nānattasaññā not paid attention to and by contemplating that: “Space is Infinite” the bhikkhu attains to and abides in the jhāna of infinity of space. To this extent the Bhagavā skilfully teaches the way out. In this jhāna of infinity of space too there is constraint. What is the constraint in the jhāna of infinity of space? In the jhāna of infinity of space, perception of infinity of space is not yet extinct. This non-extinction of perception of infinity of space is the constraint in the jhāna of infinity of space.

Again, friend, totally transcending the jhāna of infinity of space and contemplating that “Consciousness

is infinite” the bhikkhu attains to and abides in the jhāna of infinity of consciousness. To this extent the Bhagavā skilfully teaches the way out. In this jhāna of infinity of consciousness too, there is constraint. What is the constraint in the jhāna of infinity of consciousness? In the jhāna of infinity of consciousness, perception of infinite consciousness is not yet extinct. This non-extinction of the perception of infinite consciousness is the constraint in the jhāna of infinity of consciousness.

Again, friend, totally transcending the jhāna of infinity of consciousness, and contemplating that “Nothing is There”, the bhikkhu attains to and abides in the jhāna of nothingness. To this extent the Bhagavā skilfully teaches the way out. In this jhāna of nothingness too, there is constraint. What is the constraint in the jhāna of nothingness? In the jhāna of nothingness, the perception of nothingness is not yet extinct. This non-extinction of the perception of nothingness is the constraint in the jhāna of nothingness.

Again, friend, totally transcending the jhāna of nothingness, the bhikkhu attains to and abides in the jhāna of neither perception nor non-perception. To this extent the Bhagavā skilfully teaches the way out. In this jhāna of neither perception nor non-perception too there is constraint. What is the constraint in the jhāna of neither perception nor non-perception? In this jhāna of neither perception nor non-perception, the perception of neither perception nor non-perception is not yet extinct. This non-extinction of the perception of neither perception nor non-perception is the constraint in the jhāna of neither perception nor non-perception.

Again, friends, totally transcending the jhāna of neither perception nor non-perception, the bhikkhu attains to and abides in the state of cessation of perception and sensation (Nirodha-Samāpatti). Through seeing with insight knowledge, the āsavas are exhausted for that bhikkhu.

Thus the Bhagavā teaches the absolute way out of confinement.

End of Sambhādha Sutta,
the first in this Vagga.

2. KĀYASAKKHĪ SUTTA

Discourse on Kāyasakkhī

43. Friend, one who has personal experience with the mind group is called a person of experience (Kāyasakkhi Puggala). What has been taught by the Bhagavā to be one who has personal experience with the mind group?

Friends, the bhikkhu in this Teaching detached from sense-pleasures ...p... attains to and abides in the first jhāna. Friend, thus the Bhagavā skilfully taught, that person, to be one who has personal experience with the mind group. (1).

Again, friend, owing to extinction of initial and sustained thoughts ...p... (the bhikkhu) attains to and abides in the second, the third, the fourth jhāna. The fourth jhāna comes into being through a variety of causes. Thus the Bhagava has skilfully taught, that person, to be the one who has experience with the mind group. (2-4)

Again, friends, owing to total transcendence of Rūpasaññā, owing to extinction of Paṭighasaññā and Nanattasaññā not paid attention to and contemplating that "Space is infinite" the bhikkhu attains to and abides in the jhāna of infinity of space. This jhāna comes into being through a variety of causes. Thus that person has been taught by the Bhagavā to be one who has experience with the mind group. (5-8)

Again, friend, the bhikkhu, totally transcending the jhāna of neither perception nor non-perception, attains to

Thus the Bhagavā teaches the absolute way out of confinement.

End of Sambhādha Sutta,
the first in this Vagga.

2. KĀYASAKKHĪ SUTTA

Discourse on Kāyasakkhī

43. Friend, one who has personal experience with the mind group is called a person of experience (Kāyasakkhī Puggala). What has been taught by the Bhagavā to be one who has personal experience with the mind group?

Friends, the bhikkhu in this Teaching detached from sense-pleasures ...p... attains to and abides in the first jhāna. Friend, thus the Bhagavā skilfully taught, that person, to be one who has personal experience with the mind group. (1).

Again, friend, owing to extinction of initial and sustained thoughts ...p... (the bhikkhu) attains to and abides in the second, the third, the fourth jhāna. The fourth jhāna comes into being through a variety of causes. Thus the Bhagava has skilfully taught, that person, to be the one who has experience with the mind group. (2-4)

Again, friends, owing to total transcendence of Rūpasaññā, owing to extinction of Paṭighasaññā and Nanattasaññā not paid attention to and contemplating that "Space is infinite" the bhikkhu attains to and abides in the jhāna of infinity of space. This jhāna comes into being through a variety of causes. Thus that person has been taught by the Bhagavā to be one who has experience with the mind group. (5-8)

Again, friend, the bhikkhu, totally transcending the jhāna of neither perception nor non-perception, attains to

4. UBHATOBHĀGAVIMUTTA SUTTA**Discourse on one who has been Doubly Liberated**

45. “Friend, it is mentioned, as, one who has been doubly liberated, one who has been doubly liberated.” What has been taught by the Bhagavā about the one who has been doubly liberated?

Friend, in this Teaching, the bhikkhu detached from sensual pleasures ...p... attains to and abides in the first jhāna. Through a variety of causes, (that person) abides experiencing that jhāna with the mind group and knows that first jhāna with insight knowledge. Friend, to this extent, the Bhagavā skilfully teaches that person to be one who is doubly liberated ...p... friend, again, totally transcending the jhāna of neither perception nor non-perception, the bhikkhu attains to and abides in the state of cessation of perception and sensation. Through seeing with insight knowledge the āsavas are exhausted for that person. Through a variety of causes, he abides experiencing that jhāna with the mind group. He knows that attainment with insight knowledge too, friend, thus the Bhagavā has definitely declared that person to be one who is doubly liberated.

End of Ubhatobhāgavimutta Sutta,
the fourth in this Vagga.

5. SANDITṬHIKADHAMMA SUTTA**Discourse on the Dhamma that is Personally Experienced and Comprehended**

46. “Friend, it is said: the dhamma that is personally experienced and comprehended, the dhamma that is personally experienced and comprehended”.

Friend, the bhikkhu in this Teaching, detached from sensual pleasures ...p... attains to and abides in the first jhāna. Friend, to this extent, has the Bhagavā skilfully taught to be the dhamma that is personally experienced and comprehended ...p... again, friend, totally transcending the jhāna of neither perception nor non-perception, the bhikkhu attains to and abides in the state of cessation of perception and sensation. For that person, through seeing with insight knowledge, the āsavas are exhausted. Thus the Bhagavā has definitely declared the dhamma that is personally experienced and comprehended.

End of Sandiṭṭhikadhamma Sutta,
the fifth in this Vagga

6. SANDIṬṬHIKANIBBANA SUTTA

Discourse on Nibbāna Experienced by Oneself

47. “Friend, it is said ‘Nibbāna is experienced by oneself, Nibbāna is experienced by oneself’. What has the Bhagavā taught as ‘the Nibbāna which is experienced by oneself’?”

Friend, the bhikkhu in this Teaching, detached from sensual pleasures, ...p... attains to and abides in the first jhāna. To this extent has the Bhagavā skilfully taught this to be the Nibbāna that is personally experienced ...p... again, friend, totally transcending the jhāna of neither perception nor non-perception, the bhikkhu attains to and abides in the state of cessation of perception and sensation. Through seeing with insight knowledge the āsavas are exhausted for that person. Thus the Bhagavā has definitely declared Nibbāna which is personally experienced.

End of Sandiṭṭhikanibbāna Sutta,
the sixth in this Vagga.

7. NIBBĀNA SUTTA**Discourse on Nibbāna**

48. “Friend, it is said: ‘Nibbāna, Nibbāna’. ...p...

End of Nibbāna Sutta,
the seventh in this Vagga

8. PARINIBBĀNA SUTTA**Discourse on Parinibbāna**

49. “Friend, it is said: ‘Parinibbāna, Parinibbāna.’”

...p...

End of Parinibbāna Sutta,
the eighth in this Vagga.

9. TADANGANIBBĀNA SUTTA**Discourse on Tadaṅganibbāna**

50. “Friend, it is said: ‘Tadanganibbāna, Tadanganibbāna.’” ...p...

End of Tadanganibbāna Sutta,
the ninth in this Vagga.

10. DIṬṬHADHAMMANIBBĀNA SUTTA**Discourse on Nibbāna Here and Now**

51. “Friend, it is said: ‘Nibbāna here and now, Nibbāna here and now’”. What has the Bhagavā taught as ‘Nibbāna here and now, Nibbāna here and now?’

Friend, the bhikkhu in this Teaching, detached from sensual pleasures ...p... attains to and abides in the first jhāna. Friend, to this extent has the Bhagavā skilfully taught as 'Nibbāna here and now' ...p... again, friend, totally transcending the jhāna of neither perception nor non-perception, the bhikkhu attains to and abides in the state of cessation of perception and sensation. Through seeing with insight knowledge the āsavas are exhausted for that person. Friend, thus the Bhagavā definitely declared Nibbāna here and now.

End of *Diṭṭhadhammanibbāna Sutta*,
the tenth in this *Vagga*.

End of *Sāmañña Vagga*, the fifth.

End of the First Fifty Discourses.

DUTIYA PAṆṆĀSAKA
Second Fifty Discourses

VI. (i) KHEMA VAGGA

1. Khema Sutta
2. Khemappatta Sutta
3. Amata Sutta
4. Amatappatta Sutta
5. Abhaya Sutta
6. Abhayappatta Sutta
7. Passaddhi Sutta
8. Anupubbapassaddhi Sutta
9. Nirodha Sutta
10. Anupubbanirodha Sutta
11. Abhabba Sutta

(VI). i KHEMA VAGGA**1. KHEMA SUTTA****Discourse on Where There is No Danger**

52. Friend, it is said: “Where there is no danger, where there is no danger”. Friend, what has been taught by the Bhagavā as where there is no danger?

Friend, the bhikkhu in this Teaching, detached from sense pleasures ...p... attains to and abides in the first jhāna. To this extent, the Bhagavā has skilfully taught as to be, where there is no danger ...p... again, friend, totally transcending the jhāna of neither perception nor non-perception, the bhikkhu attains to and abides in the state of cessation of perception and sensation. Through seeing with insight knowledge, the āsavas are exhausted for that person. Friend, thus, the Bhagavā has definitely declared as to be where there is no danger.

End of Khema Sutta,
the first in this Vagga.

2. KHEMAPPATTA SUTTA**Discourse to One Who has Reached Where
There is No Danger**

53. Friend, it is said: “One who has reached where there is no danger”, one who has reached where there is no danger”.

End of Khemappatta Sutta,
the second in this Vagga.

3. AMATA SUTTA**Discourse on the Deathless**

54. Friend, it is said: “The Deathless, the Deathless”.

End of Amata Sutta,
the third in this Vagga.

4. AMATAPPATTA SUTTA**Discourse to One Who Has Reached the Deathless**

55. Friend, it is said: “One who has reached the Deathless, one who has reached the Deathless”.

End of Amatappatta Sutta,
the fourth in this Vagga.

5. ABHAYA SUTTA**Discourse on Where it is Free from Danger**

56. Friend, it is said: “Where it is free from danger, where it is free from danger”.

End of Abhaya Sutta,
the fifth in this Vagga.

6. ABHAYAPPATTA SUTTA**Discourse to One Who Has Reached Where it is Free from Danger**

57. Friend, it is said: “One who has reached where it is free from danger, one who has reached where it is free from danger”.

End of Abhayappatta Sutta,
the sixth in this Vagga

7. PASSADDHI SUTTA

Discourse on Serenity

58. Friend, it is said: “Serenity, serenity”.

End of Passadhi Sutta,
the seventh in this Vagga.

8. ANUPUBBAPASSADDHI SUTTA

Discourse on Successive Serenity

59. Friend, it is said: “Successive Tranquility, tranquility serenity”.

End of Anupubbapassaddhi Sutta,
the eighth in this Vagga.

9. NIRODHA SUTTA

Discourse on Extinction

60. Friend, it is said: “Where it is extinct, where it is extinct”.

End of Nirodha Sutta,
the ninth in this Vagga.

10. ANUPUBBANIRODHA SUTTA

Discourse on Successive Extinction

61. Friend, it is said: “Where there is successive extinction, where there is successive extinction.” Friend, what has the Bhagavā taught as to where there is successive extinction?

Friend, the bhikkhu in this Teaching, detached from sense-pleasures ...p... attains to and abides in the first

jhāna. Friend, to this extent has the Bhagavā skilfully taught as to where there is successive extinction ...p... again, friend, the bhikkhu, totally transcending the jhāna of neither perception nor non-perception, attains to and abides in the state of cessation of perception and sensation. Through seeing with insight knowledge the āsavas are exhausted for that person. Friend, thus the Bhagavā has definitely has declared as to where there is successive extinction.

End of Anupubbanirodha Sutta,
the tenth in this Vagga.

11. ABHABBA SUTTA

Discourse on Impossibility to Realize Arahatsip

62. Bhikkhus, unless nine kinds of dhamma are given up, it is impossible to realize arahatsip. What are the nine? They are: attachment (rāga), hatred (dosa), bewilderment (moha), anger (kodha), enmity (upanāha), ingratitude (Makkha), improper rivalry (palāsa), envy (Issā), niggardliness (Macchariya). Bhikkhus, unless these nine kinds of dhamma are given up it is impossible to realize Arahatsip.

Bhikkhus, if these nine kinds of dhamma are given up, it is possible to realize arahatsip. What are the nine? They are: attachment, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, envy, niggardliness. Bhikkhus, if these nine kinds of dhamma are given up, it is possible to realize arahatsip.

The end of Abhabba Sutta, the eleventh.

End of Khema Vagga,
the first in this Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

(VII) (ii) SATIPATṬHĀNA VAGGA

1. **Sikkhādubbalya Sutta**
2. **Nīvaraṇa Sutta**
3. **Kāmaguṇa Sutta**
4. **Upādānakkhandha Sutta**
5. **Orambhāgiya Sutta**
6. **Gati Sutta**
7. **Macchariya Sutta**
8. **Uddhambhāgiya Sutta**
9. **Cetokhīla Sutta**
10. **Cetasovinibandha Sutta**

1. SIKKHĀDUBBALYA SUTTA**Discourse on Causes of Weakness
in the Practice of Morality**

63. Bhikkhus, these are five causes of weakness in the practice of Morality. What are the five? They are: Taking other's life, taking what is not given by the owner, indulging in sexual misconduct, speaking what is false, indulging in intoxicants which are the cause of heedlessness. Bhikkhus, these are the five causes of weakness in the Practice of Morality. Bhikkhus, to give up these five causes of weakness in the practice of Morality, the four foundations of steadfast mindfulness should be developed.

What are the four? Bhikkhus, the bhikkhu in this Teaching keeps his mind steadfastly on the body(kaya)with diligence, comprehension and mindfulness and dispelling covetousness and distress common in the world. Contemplating sensations as sensations ...p... contemplating mind as mind. Abides contemplating dhamma with diligence, comprehension and mindfulness and dispelling covetousness and distress common in the world. Bhikkhus, to give up the five causes of weakness in the Practice of Morality these four foundations of steadfast mindfulness should be developed.(Said the Bhagavā.)

End of Sikkhadubbalya Sutta,
the first in this Vagga.

2. NĪVARANA SUTTA**Discourse on the Hindrances**

64. Bhikkhus, these are the five hindrances. What are the five? They are: Sense-desire, ill-will, sloth and torpor, restlessness and worry and doubt.

Bhikkhus, to give up these five hindrances, the four foundations of steadfast mindfulness should be developed. What are the four? They are: Bhikkhus, the bhikkhu in this Teaching abides, contemplating the body as body with diligence, comprehension and mindfulness and dispelling covetousness and distress common in the world. Contemplating sensation as sensation ...p... contemplating mind as mind. Abides contemplating dhamma with diligence, comprehension and mindfulness and dispelling covetousness and distress common in the world. Bhikkhus, to dispel these five hindrances these four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Nīvarana Sutta,
the second in this Vagga.

3. KĀMAGUṆA SUTTA

Discourse on Sense Pleasures

65. Bhikkhus, these are the five sense pleasures. What are the five? Visible objects cognizable by eye consciousness, that are desirable, delightful, pleasing, alluring, associated with sense pleasures and enticing. Sounds cognizable by ear consciousness ...p... smells cognizable by nose consciousness. Taste cognizable by tongue consciousness and tangible objects cognizable by body consciousness that are desirable, delightful, pleasing, alluring, associated with sense-pleasures and enticing. Bhikkhus, these are the five sense-pleasures. Bhikkhus, to give up these five sense-pleasures ...p... these four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Kāmaguṇa Sutta,
the third in this Vagga.

4. UPĀDĀNAKKHANDHA SUTTA**Discourse on Aggregates which are the Objects
of Clinging**

66. Bhikkhus, the five aggregates of clinging are these. What are the five? They are: The aggregates of clinging of corporeality, the aggregate of clinging of sensation, the aggregate of clinging of perception, the aggregate of clinging of volitional activity and the aggregate of clinging of consciousness. Bhikkhus, these are the five aggregates which are the objects of clinging. To give up these five aggregates of clinging ...p... these four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Upādānakkhandha Sutta,
the fourth in this Vagga.

5. ORAMBHĀGIYA SUTTA**Discourse on the Lower Fetters**

67. Bhikkhus, the lower fetters are of these five kinds. What are the five? They are: The illusion of self, doubt, belief in the efficacy of rites and rituals outside the Path of Eight Constituents, sense-desire and ill-will. Bhikkhus, these are the five lower fetters. Bhikkhus, to give up these five lower fetters ...p... the four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Orambhāgiya Sutta,
the fifth in this Vagga.

6. GATI SUTTA**Discourse on Destinations**

68. Bhikkhus, these are the five kinds of destinations (rebirth). What are the five? They are: The realm of continuous suffering, the realm of animals, the realm of ever hungry beings (petas), human realm, and deva realm. These are the five kinds of destinations. Bhikkhus, to give up these five kinds of destinations ...p... these four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Gati Sutta,
the sixth in this Vagga.

7. MACCHARIYA SUTTA**Discourse on Envy**

69. Bhikkhus, these are the five kinds of stinginess. What are the five? They are: Envy as regards dwelling place, envy as regards kinsmen, envy as regards gain, envy as regards one's good looks, envy as regards one's knowledge of the Buddha's teaching. Bhikkhus, these are the five kinds of envy. Bhikkhus, to give up these five kinds of envy ...p... the four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Macchariya Sutta,
the seventh in this Vagga.

8. UDDHAMĀBHĀGIYA SUTTA**Discourse on Upper Fetters**

70. Bhikkhus, these are the five kinds of upper fetters. What are the five? They are: Attachment to the

realm of material form, attachment to the formless realm, conceit, restlessness and ignorance. Bhikkhus, these are the five kinds of upper fetters. To give up these five upper fetters ...p... the four foundations of steadfast mindfulness should be developed. (Said the Bhagavā.)

End of Uddhambhāgiya Sutta,
the eighth in this Vagga.

9. CETOKHĪLA SUTTA

Discourse on Obstructions of the Mind

71. Bhikkhus, obstructions of the mind are of these five kinds. What are the five? Bhikkhus, the bhikkhu in this Teaching has doubts and is perplexed, is uncertain and lacks clarity about the Teacher Buddha. Bhikkhus, the mind of the bhikkhu who has doubts and is perplexed, who is uncertain and lacks clarity about the Teacher, is not inclined to exertion, repeated exertion, continuous exertion and strenuous exertion. This non-inclination of the bhikkhu's mind to exertion, repeated exertion, continuous exertion and strenuous exertion is the first obstruction of the mind.

Again, bhikkhus, the bhikkhu has doubts about the Dhamma ...p... has doubts about the Saṃgha ... has doubts about the Training ... is angry with his companions in the Practice, is displeased with them, is upset about them. And is like an obstruction to them. Bhikkhus, the mind of the bhikkhu who is angry with his companions in the Practice, who is displeased with them, who is upset about them, and who is like an obstruction to them, is not inclined to exertion, repeated exertion, continuous exertion and strenuous exertion. This non-inclination of the bhikkhu's mind to exertion, repeated exertion, continuous exertion and strenuous exertion, is the fifth obstruction

Namo tassa bhagavato arahato sammāsambuddhassa

VIII. (iii) SAMMAPPADĀNA VAGGA

1. Sikkhā Sutta

10. Cetasovinibandha Sutta

ix. IDDHIPĀDA VAGGA

1. Sikkhā Sutta

10. Cetasovinibandha Sutta

RĀGAPEYYĀLA

viii. iii. SAMMAPPADĀNA VAGGA

1. SIKKHĀ SUTTA

Discourse on Training

73. Bhikkhus, the causes of weakness in the training are these five. What are the five? They are: Taking of other's life ...p... indulging in intoxicating drinks which are the cause of heedlessness. Bhikkhus, these are the five causes of weakness in the training.

Bhikkhus, to give up these five causes of weakness in the training, the four right exertions should be developed. What are the four? Bhikkhus, the bhikkhu in this Teaching puts forth desire, puts forth effort, puts forth energy, uplifts the mind, so that evil demeritorious dhammas that have not yet arisen, shall not arise; puts forth desire, puts forth effort, puts forth energy, uplifts the mind, so as to dispel evil demeritorious dhammas that have arisen; puts forth desire, puts forth effort, puts forth energy, uplifts the mind, so that meritorious dhammas that have not yet arisen, may arise; puts forth desire, puts forth effort, puts forth energy, uplifts the mind, and strive for stability, non-disappearance, growth, development, cultivation and perfection of meritorious dhammas that have already arisen.

Bhikkhus, to give up these five causes of weakness in the training, these four right exertions should be developed. (Said the Bhagavā.)

74-81. As in the Satipaṭṭhāna Vagga, Sammappadhāna should be set out at length in these paragraphs.

10. CETASOVINIBANDHA SUTTA

Discourse on Bondage of the Mind

82. Bhikkhus, the bondage of the mind is of these five kinds. What are the five? Bhikkhus, the bhikkhu in

this Teaching is not free from attachment as regards sense-pleasures ...p... bhikkhus, these are the five kinds of bondage of the mind. Bhikkhus, to give up these five kinds of bondage of the mind, these four right exertions should be developed. What are the four? Bhikkhus, the bhikkhu in this Teaching puts forth desire, puts forth effort, puts forth energy, uplifts the mind, so that evil demeritorious dhammas that have not yet arisen, may not arise; so that evil demeritorious dhammas that have arisen may be dispelled; so that meritorious dhammas that have not yet arisen may arise; and strive for stability, non-disappearance, growth, development, cultivation and perfection of meritorious dhammas that have already arisen. Bhikkhus, to give up these five kinds of bondage of the mind, these four kinds of exertion should be developed.

End of Cetasovinibandha Sutta,
the tenth in this Vagga.

End of Sammappadhāna Vagga, the third Vagga.

IX. IDDHIPĀDA VAGGA**1. SIKKHĀ SUTTA****Discourse on Training**

83. Bhikkhus, the five causes of weakness in the training are of these five kinds. What are the five? They are: taking of other's life ...p... indulging in intoxicating things that are the cause of heedlessness. Bhikkhus, these are the five kinds of weakness in the training. Bhikkhus, to give up these five kinds of weakness in the training, the four bases of psychic power should be developed. What are the four? Bhikkhus, the bhikkhu in this Teaching, brings about that basis of psychic power by concentration with desire as chief; brings about the basis of psychic power by concentration with effort as chief; brings about the basis of psychic power by concentration with the mind as chief; brings about the basis of psychic power by concentration with wisdom as chief. Bhikkhus, to give up these five kinds of weakness in the training, these four bases of psychic power should be developed.

End of Sikkha Sutta,
the first in this Vagga.

84-91. (As in the Satipatthāna Vagga, Iddhipāda should be set out at length in these paragraphs).

10. CETASOVINIBANDHA SUTTA**Discourse on Bondages of the Mind**

92. Bhikkhus, these are the five kinds of bondage of the mind. What are the five? Bhikkhus, the bhikkhu in this Teaching is not free from attachment as regards sense pleasures ...p... Bhikkhus, these are the five kinds of bondage of the mind. Bhikkhus, to give up these five

kindss of bondage of the mind, four bases of psychic power should be developed. What are the four? Bhikkhus, the bhikkhu in this Teaching develops the bases of psychic power by concentration with desire as chief. That is endowed with concentration with effort as chief. That is endowed with concentration with mind as chief. The bhikkhu develops the bases of psychic power by concentration with investigation as chief. Bhikkhus, to give up these five bondages of the mind, these four bases of psychic power should be developed.(Said the Bhagavā.)

End of Cetasovinibandha Sutta, the tenth.

End of Iddhipāda Vagga, the fourth.

(Associate together the Four Foundations of Mindfulness, the Four Right Exertions and the Four Bases of Psychic Power).

(X) 5. RĀGAPEYYĀLA

93. Bhikkhus, to comprehend attachment with insight, nine kinds of dhamma should be developed. What are the nine? They are: perception of foulness, perception of death, perception of loathsomeness of nutriment, perception of weariness with the whole world, perception of impermanence, perception of dukkha in impermanence, perception of non-self in dukkha, perception of renunciation, and perception of non-attachment. Bhikkhus, to comprehend attachment with insight, these nine kinds of dhamma should be developed. (1)

94. Bhikkhus, to comprehend attachment with insight, nine kinds of dhamma should be developed. What are the nine? The first jhāna, the second jhāna, the third jhāna, the fourth jhāna, the jhāna of the sphere of infinity of space, the jhāna of infinite consciousness, the jhāna of nothingness, the jhāna of neither perception nor non-perception and attainment of the state of cessation of

perception and sensation. Bhikkhus, to comprehend attachment with insight, these nine kinds of dhamma should be developed. (2)

95-112. Bhikkhus, to comprehend attachment with discrimination ...p... to put an end entirely ...p... to abandon ...p... to eradicate ...p... to destroy ...p... to be free. To extinguish ...p... to renounce ...p... to renounce again. These nine dhammas should be developed. (3-20).

113-432. To comprehend with insight ...p... to comprehend with discrimination. To put an end entirely. To abandon. To eradicate. To destroy. To be free. To extinguish. To renounce. To renounce again, the following dhammas: hatred ...p... bewilderment, anger, enmity, ingratitude, improper rivalry, jealousy, stinginess, deceit, hypocrisy, obduracy, disparagement, conceit, arrogance, vanity and unmindfulness, those nine dhammas should be developed. (21-340).

End of Rāgapeyyāla,
The end of Navaka Nipāta.

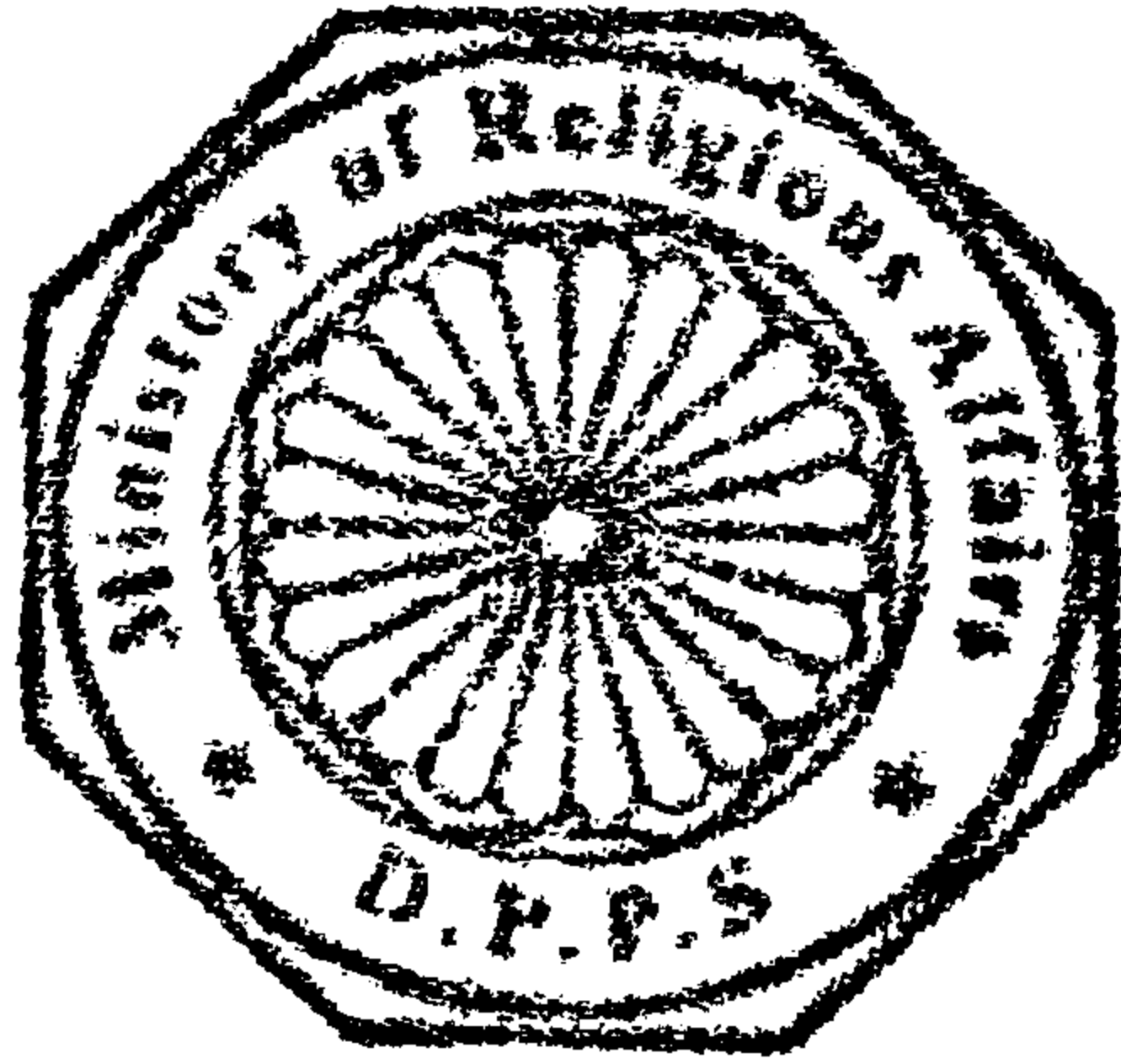
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Namo tassa bhagavato arahato sammāsambuddhassa

DASAKA NIPĀTA

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The First Fifty Discourses

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I. DASA KA NIPĀTA

i. ĀNISAMSA VAGGA

1. KIMATTHIYA SUTTA

Discourse on Benefit

1. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. On that occasion Venerable Ānanda approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: Venerable Sir, what is the benefit, what is the advantage of blameless conduct? Ānanda, the benefit, the advantage of blameless conduct is freedom from unhappiness (avippaṭṭisāra). (Said the Bhagavā.)

Venerable Sir, what is the benefit, the advantage of freedom from unhappiness? Ānanda, the benefit, the advantage of freedom from unhappiness is joy (pāmojja).

Venerable sir, what is the benefit, the advantage of joy? Ānanda, delightful satisfaction (pīti) is the benefit, the advantage of joy.

Venerable sir, what is the benefit, the advantage of delightful satisfaction? Ānanda, tranquillity (passadhi) is the benefit, the advantage of delightful satisfaction (pīti).

Venerable Sir, what is the benefit, the advantage of tranquillity? Ānanda, happiness (sukha) is the benefit, the advantage of tranquillity.

Venerable Sir, what is the benefit, the advantage of happiness (sukha)? Ānanda, concentration of the mind (samādhi) is the benefit, the advantage of happiness (sukha).

Venerable Sir, what is the benefit, the advantage of concentration? Ānanda, knowing and seeing things as they really are (yathābhūtañāṇadassana) is the benefit, the advantage of concentration.

Venerable Sir, what is the benefit, the advantage of knowing and seeing things as they really are? Ānanda, weariness (with the whole world) (nibbidā) and non-attachment (virāga) are the benefit, the advantage of knowing and seeing things as they really are.

Venerable Sir, what is the benefit, the advantage of weariness (with the whole world) and non-attachment? Ānanda, liberation (vimutti) and knowledge of liberation (vimuttiñāṇadassana) are the benefit, the advantage of weariness (with the whole world) and non-attachment. Ānanda, thus blameless conduct has the benefit and the advantage of freedom from unhappiness; freedom from unhappiness has joy; joy has delightful satisfaction; delightful satisfaction has tranquillity; tranquillity has happiness; happiness has concentration; concentration has knowing and seeing things as they really are; knowing and seeing things as they really are has weariness (with the whole world) and non-attachment; and weariness (with the whole world) and non-attachment have liberation and knowledge of liberation as benefit and advantage. Ānanda, thus blameless conduct gradually leads up to arahatta fruition. (Said the Bhagavā.)

End of the Kimatthiya Sutta,
the first in this Vagga.

2. CETANĀKARAṆIYA SUTTA

Discourse Concerning no Need for Volition

2. Bhikkhus, for one who has morality, who is possessed of morality, there is no need for volition: “May I be free from unhappiness.” Bhikkhus, freedom from unhappiness comes naturally to one who has morality, who is possessed of morality.

Bhikkhus, for one who is free from unhappiness there is no need for volition: "May joy arise in me." Bhikkhus, for one who is free from unhappiness, joy arises naturally.

Bhikkhus, for one who is joyous, there is no need for volition: "May delightful satisfaction arise in me." Bhikkhus, for one who is joyous, delightful satisfaction arises naturally.

Bhikkhus, for one who has delightful satisfaction, there is no need for volition: "May my body be tranquil". Bhikkhus, for one who has a delightful satisfaction, tranquillity arises naturally.

Bhikkhus, for one whose body is tranquil, there is no need for volition: "May I experience happiness." Bhikkhus, for one whose body is tranquil, happiness arises naturally.

Bhikkhus, for one who is happy, there is no need for volition: "May I have a concentrated mind." Bhikkhus, for one who is happy, a concentrated mind arises naturally.

Bhikkhus, for one whose mind is concentrated, there is no need for volition: "May I know and see things as they really are." Bhikkhus, for one whose mind is concentrated, it is natural to know and see things as they really are.

Bhikkhus, for one who knows and sees things as they really are, there is no need for volition: "May I seek weariness (with the whole world) and non-attachment." Bhikkhus, for one who knows and sees things as they really are, weariness (with the whole world) and non-attachment arises naturally.

Bhikkhus, for one who is weary (with the whole world) and who has non-attachment there is no need for volition: "May I seek liberation and knowledge of liberation". Bhikkhus, for one who is weary (with the whole world) and who has non-attachment, liberation and knowledge of liberation arises naturally.

Bhikkhus, thus weariness (with the whole world) and non-attachment, liberation and knowledge of liberation has benefit and advantage. Knowing and seeing things as they are has weariness (with the whole world) and non-attachment as benefit and advantage. Concentration has knowing and seeing things as they really are as benefit and advantage. Happiness has concentration as benefits and advantage. Tranquillity has happiness as benefit and advantage. Joy has delightful satisfaction as benefit and advantage. Freedom from unhappiness has joy as benefit and advantage. Blameless conduct has freedom from unhappiness as benefit and advantage.

Bhikkhus, in this manner does blameless conduct give rise and fulfills such dhammas as freedom from unhappiness so as to reach the far shore of Nibbāna from the shore of cyclic suffering. (Said the Bhagavā.)

End of the Cetanākaraṇīya Sutta,
the second in this Vagga.

3. PAṬHAMA UPANISA SUTTA First Discourse on Bases

3. Bhikkhus, for the person who has no morality, who has lost morality, his freedom from unhappiness lacks basis. For the person who has no freedom from unhappiness, who has lost freedom from unhappiness, there is no basis for joy. For the person who has no joy, who has lost joy, there is no basis for delightful satisfaction. For the person who has no delightful satisfaction, who has lost delightful satisfaction, there is no basis for tranquillity. For the person who has no tranquillity, who has lost tranquillity, there is no basis for happiness. For the person who has no happiness, who has lost happiness, there is no basis for concentration. For the person who has no

concentration, who has lost concentration, there is no basis for knowing and seeing things as they really are. For the person who does not know and see things as they really are, who has lost the ability to know and see things as they really are, there is no basis for weariness (with the whole world) and non-attachment. For the person who has no weariness (with the whole world) and non-attachment, who has lost weariness and non-attachment, there is no basis for liberation and the knowledge of liberation.

Bhikkhus, for a tree that has lost its branches and leaves, its outer dried bark does not come to maturity, neither does its bark, sapwood and heartwood. Similarly to this, bhikkhus, for the person who has no morality, who has lost morality, there is no basis for freedom from unhappiness. For the person who has no freedom from unhappiness, who has lost freedom from unhappiness ...p... there is no basis for liberation and the knowledge of liberation.

Bhikkhus, for the person who has morality, who is endowed with morality, there is basis for joy. For the person who has joy, who is endowed with joy, there is basis for delightful satisfaction. For the person with delightful satisfaction, who is endowed with delightful satisfaction, there is basis for tranquillity. For the person with tranquillity, who is endowed with tranquillity, there is basis for happiness. For the person with happiness, who is endowed with happiness, there is basis for concentration. For the person with concentration, who is endowed with concentration, there is basis for knowing and seeing things as they are. For the person who knows and sees things as they are, who is endowed with the ability to know and see things as they are, there is basis for weariness (with the whole world) and non-attachment. For the person who has weariness (with the whole world) and non-attachment, who is endowed with weariness and non-attachment. There is basis for liberation and the knowledge of liberation.

Bhikkhus, for a tree that is complete with its branches and leaves, its outer dried bark comes to maturity, so does its bark, sapwood, and heartwood. Similarly to this, bhikkhus, for the person who has morality, who is endowed with morality, there is basis for freedom from unhappiness. For the person who has freedom from unhappiness, who is endowed with freedom from unhappiness, there is basis for joy. ...p... there is basis for liberation and the knowledge of liberation. (Said the Bhagavā.)

End of the Paṭhama Upanisa Sutta,
the third in this Vagga.

4. DUTIYA UPANISA SUTTA Second Discourse on Bases

4. Venerable Sāriputta then said to the bhikkhus ...p... Friends, for the person who has no morality, who has lost morality, there is no basis for freedom from unhappiness. For the person who has no freedom from unhappiness, who has lost freedom from unhappiness, there is no basis for joy. ...p... there is no basis for liberation and knowledge of liberation.

Friends, for a tree that has lost its branches and leaves, its outer dried bark does not reach maturity, neither does its bark, sapwood and heartwood. Similarly to this, friends, for the person who has no morality, who has lost morality, there is no basis for freedom from unhappiness. For the person who has no freedom from unhappiness, who has lost freedom from unhappiness, there is no basis for joy. ...p... there is no basis for liberation and knowledge of liberation.

Friends, for the person who has morality, who is endowed with morality, there is basis for freedom from unhappiness. For the person who has freedom from

unhappiness, who is endowed with freedom from unhappiness, there is basis for joy ...p... there is basis for liberation and knowledge of liberation.

Friends, for a tree that is complete with its branches and leaves, its outer crust does reach maturity, so does its bark, sapwood and heartwood. Similarly to this, friends, for the person who has morality, who is endowed with morality, there is basis for freedom from unhappiness. For the person who has freedom from unhappiness, who is endowed with freedom from unhappiness there is basis for joy ...p... there is basis for liberation and knowledge for liberation. (Said the Venerable Sāriputta.)

End of the Dutiya Upanisa Sutta,
the fourth in this Vagga.

5. TATIYA UPANISA SUTTA

Third Discourse on Bases

5. Venerable Ānanda then said to the bhikkhus: ...p... Friends, for the person who has no morality, who has lost morality, there is no basis for freedom from unhappiness. For the person who has no freedom from unhappiness, who has lost freedom from unhappiness, there is no basis for joy. For the person who has no joy, who has lost joy, there is no basis for delightful satisfaction. For the person who has no delightful satisfaction, who has lost delightful satisfaction, there is no basis for tranquillity. For the person who has no tranquillity, who has lost tranquillity, there is no basis for happiness. For the person who has no happiness, who has lost happiness, there is no basis for concentration. For the person who has no concentration, who has lost concentration, there is no basis for knowing and seeing things as they really are. For the person who does not know and see things as they

really are, who has lost the ability to know and see things as they really are, there is no basis for weariness (with the whole world) and non-attachment. For the person who has no weariness (with the whole world) and non-attachment, there is no basis for liberation and knowledge of liberation.

Friends, for a tree that has lost its branches and leaves, its outer dried bark does not come to maturity, neither does its bark, sapwood or heartwood. Similarly to this, friends, for the person who has no morality, who has lost morality, there is no basis for freedom from unhappiness. For the person who has no freedom from unhappiness, who has lost freedom from unhappiness, there is no basis for joy. ...p... there is no basis for liberation and knowledge of liberation.

Friends, for the person who has morality, who is endowed with morality, there is basis for freedom from unhappiness. For the person who has freedom from unhappiness, who is endowed with freedom from unhappiness, there is basis for joy. For the person who has joy, who is endowed with joy, there is basis for delightful satisfaction. For the person who has delightful satisfaction, who is endowed with delightful satisfaction, there is basis for tranquillity. For the person who has tranquillity, who is endowed with tranquillity, there is basis for happiness. For the person who has happiness, who is endowed with happiness, there is basis for concentration. For the person who has concentration, who is endowed with concentration, there is basis for knowing and seeing things as they really are. For the person who knows and sees things as they really are, who is endowed with the ability to know and see things as they really are, there is basis for weariness (with the whole world) and non-attachment. For the person who has weariness (with the whole world) and non-attachment, there is basis for liberation and knowledge for liberation.

Friends, for a tree that is complete with its branches and leaves, its outer dried bark comes to maturity, so does its bark, sapwood and heartwood. Similarly to this, for the person who has morality, who is endowed with morality, there is basis for freedom from unhappiness. For the person who has freedom from unhappiness, who is endowed with freedom from unhappiness, there is basis for joy ...p... there is basis for liberation and knowledge of liberation. (Said the Venerable Ānanda.)

End of the Tatiya Upanisa Sutta,
the fifth in this Vagga.

6. SAMĀDHI SUTTA

Discourse on Concentration

6. The Venerable Ānanda, then approached the Bhagavā ...p... seated at a suitable place (Venerable Ānanda) respectfully said to the Bhagavā: Venerable Sir, the bhikkhu should not perceive earth element in the earth object of meditation should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, and he should not perceive the other world in the other world. (Nevertheless) he should be one who has perception. Is it possible for that bhikkhu to gain concentration of that character?

Ānanda, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world. (Nevertheless) he should be one who has perception. (Yes), it is possible for that bhikkhu to gain concentration of that character.

Venerable Sir, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world. (Nevertheless) he should be one who has perception. How can it be possible for that bhikkhu to gain concentration of that character? (Respectfully asked Venerable Ānanda.)

Ānanda, the bhikkhu in this Teaching is one with perception that “Nibbāna where all conditioned phenomena are extinct, where all substrata of existence have been abandoned where craving is ended, where attachment is no more, is tranquil. That Nibbāna is sublime.” Ānanda,

thus the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world. (Nevertheless) he should be one who has perception. Yes it is possible for the bhikkhu to gain concentration of that character. (Said the Bhagavā.)

End of the Samādhī Sutta,
the sixth in this Vagga.

7. SĀRIPUTTA SUTTA

Discourse by Venerable Sāriputta

7. The Venerable Ānanda then approached the Venerable Sāriputta and exchanged greetings with the latter. After a polite conversation with Venerable Sāriputta and seated at a suitable place, Venerable Ānanda said to Venerable Sāriputta: Friend Sāriputta, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive this world in this world, should not perceive the other world in the other world. (Nevertheless), he is one who has perception. Is it possible for that bhikkhu to gain concentration of that character? (Said Venerable Ānanda).

Friend Ānanda, the bhikkhu should not perceive the earth element in the earth object of meditation ...p... should not perceive the other world in the other world. (Nevertheless) he is one who has perception. It is possible for that bhikkhu to gain concentration of that character. (Said Venerable Sāriputta).

Friend Sāriputta, the bhikkhu should not perceive earth element in the earth object of meditation ...p... (Nevertheless) he should be one who has perception. How is it that the bhikkhu gains concentration of that character? (asked Venerable Ānanda). Friend Ānanda, I was once staying in the Andha great forest near Savatthi. On that occasion I attained to concentration of such a character that I did not perceive the earth element in the earth kasiṇa, water element in the water object of meditation, fire element in the fire object of meditation, air element in the air object of meditation, sphere of infinite space in the sphere of infinite space, sphere of infinite consciousness in the sphere of infinite consciousness, sphere of nothingness in the sphere of nothingness, sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, of this world in this world, of the other world in the other world. (Nevertheless) I was one who has perception. Thereupon Venerable Ānanda, asked: What perception did you have then?

Friend, in me a distinctive perception arose: "The extinction of existence is Nibbāna. The extinction of existence is Nibbāna." This distinctive perception passed away. Friend, just as in the blazing of a straw fire the flame arose distinctively and passed away distinctively the distinctive perception arose in me: "The extinction of existence is Nibbāna. The extinction of existence is Nibbāna" and the distinctive perception passed away. Friend, I became one with the perception the extinction of existence is Nibbāna. (Said Venerable Sāriputta.)

End of the Sāriputta Sutta,
the seventh in this Vagga.

8. JHĀNA SUTTA

Discourse on Mental Absorption

8. Bhikkhus, the bhikkhu has conviction, but no morality. In this case the bhikkhu is lacking in that respect. That bhikkhu reflecting: "How shall I make myself endowed with conviction and with morality", endowed himself with the quality he was lacking in. The bhikkhu then became endowed with conviction and with morality, thereby making himself endowed with the quality he was lacking in.

Bhikkhus, the bhikkhu has conviction as well as morality but lacks learning. ...p... has learning but is not a preacher of the dhamma. Is a preacher of the dhamma, but is not a frequenter of (dhamma) gatherings. Is a frequenter of (dhamma) gatherings but cannot preach confidently. Is a confident preacher at (dhamma) gatherings, but is not expert in discipline(vinaya). Is an expert in discipline, but is not a forest dweller, living in solitude. Is a forest dweller, living in solitude, but cannot attain to, at will, without irksomeness and without toilsomeness, the four Jhānas that arise in superior mind and that enables easeful living in the present existence. Can attain to, at will, without irksomeness and without toilsomeness, the four Jhānas that arise in superior mind and that enables easeful living in the present existence, but does not abide in realization by himself. with higher mind, in this life, of Arahatta-Fruition through emancipation of the mind and Arahatta-Fruition through Magga insight, following freedom from the āsavas due to their extinction. This being so, the bhikkhu is lacking in that part. He endows himself with that part, reflecting "How can I be one with conviction, with morality, with learning, be a preacher of the dhamma, a frequenter of (dhamma) gatherings, a confident preacher of the dhamma at such gatherings, be

an expert in discipline (vinaya), be a forest dweller living in solitude, attain to, at will, without irksomeness and without toilsomeness, the four Jhānas that arise in the superior mind and that enables easeful living in the present existence, and abide in realization by myself, in this very life, of fruition through liberation of the mind Arahatta Fruition through insight wisdom following freedom from the āsavas due to their extinction.

Bhikkhus, when the bhikkhu has conviction, morality, learning, is a preacher of the dhamma, a frequenter of (dhamma) gatherings, a confident preacher at such gatherings, an expert in discipline (vinaya), a forest dweller living in solitude, can attain to, at will, without irksomeness and without toilsomeness, the four Jhānas that arise in superior mind and that enables easeful living in the present existence, and abides in realization by himself, in this life, of Arahatta Fruition, through liberation of the mind and Arahata-Fruition through insight-wisdom, following freedom from the āsava due to their extinction. This being so, the bhikkhu endows himself with the part in which he has been lacking.

Bhikkhus, the bhikkhu who is endowed with these ten dhammas, becomes one who is entirely respectable, one who is endowed in all particulars. (Said the Bhagavā.)

End of the Jhāna Sutta,
the eighth in this Vagga.

9. SANTAVIMOKKHA SUTTA

Discourse on Peaceful Emancipation of Non-material Jhāna

9. Bhikkhus, the bhikkhu has conviction, but not morality ...p... has morality but not learning. Has learning but is not a preacher of the dhamma. Is a preacher of the

dhamma, but is not a frequenter of (dhamma) gatherings. Is a frequenter of (dhamma) gatherings, but is not a confident preacher of the dhamma at such gatherings. Is a confident preacher of the dhamma at such gatherings, but is not an expert in discipline (vinaya). Is an expert in discipline (vinaya), but is not a forest dweller living in solitude. Is a forest dweller living in solitude, but does not, transcending the fine material jhānas, abide experiencing with the mental aggregates (nāmakāya) the peaceful emancipation of the non-material jhānas. He abides experiencing with nāmakāya those dhammas, but does not abide in realization by himself, in this very life, of Arahatta Fruition, through liberation of the mind and Arahatta Fruition through insight wisdom, following freedom from the Āsavas due to their extinction. This being so, the bhikkhu is not endowed in that part. The bhikkhu makes himself complete in that part by reflecting: “How can I be one who has conviction, morality, learning, be a preacher of the dhamma, a frequenter of (dhamma) gatherings, a confident preacher of the dhamma at such gatherings, an expert in discipline (vinaya), a forest dweller living in solitude, be one who, transcending the (fine material jhānas) abides experiencing with (nāmakāya) the peaceful emancipation of the non-material Jhānas. He abides in realization by himself in this life of Arahatta Fruition, through emancipation of the mind and through liberation of the mind and Arahatta Fruition through insight wisdom, following freedom from the Āsavas due to their extinction. This being so, that bhikkhu is endowed with the part which has been lacking in him before. Bhikkhus, the bhikkhu who is endowed with these ten dhammas, becomes one who is entirely respectable, one who is endowed in all particulars. (Said the Bhagavā.)

End of the Santavimokkha Sutta,
the ninth in this Vagga.

10. VIJĀ SUTTA

Discourse on Supreme Knowledge

10. Bhikkhus, the bhikkhu has conviction but no morality. This being so, that bhikkhu is lacking in that part. He makes himself complete with that part, reflecting: “How can I be one who has conviction as well as morality”. Bhikkhus, when the bhikkhu has conviction as well as morality, he makes himself complete with the part in which he has been lacking before. Bhikkhus, the bhikkhu has conviction as well as morality, but he is not a preacher of the dhamma ...p... he is a preacher of the dhamma, but is not a frequenter of (dhamma) gatherings. He is a frequenter of (dhamma) gatherings but is not a confident preacher of the dhamma at such gatherings. He is a confident preacher of the dhamma at such gatherings but is not an expert in discipline (vinaya). He is an expert in discipline (vinaya) but cannot recollect one existence, two existences ...p... many of his existences or his past, together with their characteristics and related facts such as his name, lineage, etc. can recollect the many existences of his past but does not know, with discrimination and with the clear divine eye that is superior to the eyes of humans ...p... beings arising in accordance with their kammās. Knows with discrimination and with the clear divine eye that is superior to the eyes of humans ...p... beings arising in accordance with their kamma. Owing to the extinction of the āsavas ...p... abides realizing. This being so, the bhikkhu is lacking in that part. The bhikkhu makes himself complete in that part, reflecting: “How can I be one who has conviction, morality, learning, a preacher of the dhamma, a frequenter of (dhamma) gatherings, a confident preacher of the dhamma at such gatherings, an expert in discipline(vinaya), be one who can recollect one existence, two existences ...p... many existences of his

past with their characteristics and related facts such as his name, lineage etc. One who knows with discrimination and with the clear divine eye that is superior to the eyes of humans ...p... beings arising in accordance with their kamma. Owing to the extinction of the āsavas ...p...be one abiding in realization.

Bhikkhus, when the bhikkhu has conviction, morality, learning, is a preacher of the dhamma, a frequenter of (dhamma) gatherings, a confident preacher of the dhamma at such gatherings, an expert in discipline (vinaya), is one who can recollect one existence, two existences...p... many existences of his past, together with their characteristics and related facts such as his name and lineage is one who knows with discrimination and with the clear divine eye that is superior to the eyes of humans, beings arising in accordance with their kamma, abides in realization by himself in this very life of Arahatta Fruition, through of fruition through liberation of the mind and Arahatta Fruition through insight-wisdom, following freedom from the āsavas due to their extinction. This being so, that bhikkhu is endowed with the part which has been lacking in him before.

Bhikkhus, the bhikkhu who is endowed with these ten dhammas becomes one who is entirely respectable, one who is endowed in all particulars.

End of the Vijjā Sutta,
the tenth in this Vagga.

End of the Ānisaṃsa Vagga, the first Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

ii. NĀTHA VAGGA

1. Senāsana Sutta
2. Pañcaṅga Sutta
3. Saṃyojana Sutta
4. Cetokhīla Sutta
5. Appamāda Sutta
6. Āhuneyya Sutta
7. Paṭhama Nātha Sutta
8. Duttiya Nātha Sutta
9. Paṭhama Ariyāvāsa Sutta
10. Duttiya Ariyāvāsa Sutta

ii. NĀTHA VAGGA

1. SENĀSANA SUTTA

Discourse on a Monastery

11. Bhikkhus, the bhikkhu who is endowed with five qualities and who resorts to a monastery, which is complete in five qualities, soon, in this very life, owing to the extinction of the āsavas, attains through Magga Insight to Arahatta Fruition, the emancipation of the mind and emancipation by Insight and abides therein.

Bhikkhus, in what manner is the bhikkhu endowed with five qualities? Bhikkhus, the bhikkhu in this Teaching has conviction. He has conviction in the Arahatta Magga ñāṇa and the Sabbañuta Ñāṇa of the Tathāgata thus: “The Tathāgata for this reason (is called Arahamaṃ because he is worthy of special veneration) ...p... he is called Bhagavā because he is the Most Exalted.” (The bhikkhu) is free from affliction and illness and is endowed with the element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour. He is honest and open, acting openly and presenting himself as he truly is, to the teacher and to the companions in the Noble Practice. He has wisdom, being endowed with discernment of the arising and passing away (of the five khandha aggregates), with Vipassanā Insight, which is able to break up the defilements and which effectively leads to Nibbāna, end of the dukkha. He now lays down the task of striving for acquiring meritorious dhammas. Bhikkhus, in this manner is the bhikkhu endowed with these five qualities.

Bhikkhus, in what manner is the monastery endowed with five qualities? Bhikkhus, the monastery in this Teaching is neither too far nor too near to a village, is easy of access, by day not much frequented and by night quiet,

not noisy, is not plagued by contact with flies, mosquitoes, wind, rain, heat of the sun, snakes, and other creeping creatures. For the bhikkhu resident in that monastery (the bhikkhu requisites of robe, alms-food, monastery, medicines and medicinal requisites for use in sickness, come by without irksomeness. In that monastery are resident senior theras who are well learned, who can recite the Pāli texts, and fully comprehend the Dhamma, (Suttanta and Abhidhammā) the disciplinary code of Pātimokkha. (The bhikkhu) from time to time has to approach these senior theras and ask: “Venerable Sir, what is this dhamma about and what is its meaning?” and to put up his problem. Those theras expound and explain (the dhamma) to that bhikkhu and dispel many of his doubts concerning the dhamma. In this manner is the monastery is endowed with the five qualities.

Bhikkhus, the bhikkhu who is endowed with the five qualities and who resides in a monastery that is endowed with the five qualities, soon, due to extinction of the āsavas ...p... realizes Nibbāna.(Said the Bhagavā.)

End of the Senāsana Sutta,
the first in this Vagga.

2. PAÑCAṄGA SUTTA Discourse on Five Factors

12. Bhikkhus, the bhikkhu who has given up five factors and who is endowed with the five factors is in this Teaching said to be “A noble man” who is virtuous in all respects and who has trained for Ariya Magga. Bhikkhus, in what manner has the bhikkhu abandoned the five factors? Bhikkhus, the bhikkhu in this Teaching has given up sense desire, has given up ill-will, has given up sloth and torpor, has given up restlessness and worry, has given

up doubt. Bhikkhus, in this manner has the bhikkhu given up the five factors.

Bhikkhus, in what manner is the bhikkhu endowed with the five factors? Bhikkhus, the bhikkhu in this Teaching is endowed with the aggregate of the Arahāt's morality, of the Arahāt's concentration, of the Arahāt's wisdom, of the liberation of Arahatta Fruition, and the reviewing knowledge of liberation. Bhikkhus, in this manner is the bhikkhu endowed with the five factors. Bhikkhus, the bhikkhu who has given up the five factors and who is endowed with the five factors, is in this Teaching said to be "A noble man" who is virtuous in all respects and who has trained for Ariya Magga.

The bhikkhu is in all respects free from sense desire, ill will, sloth and torpor, restlessness and worry, and doubt.

(The bhikkhu) is endowed with the Arahāt's morality, the Arahāt's concentration, the liberation of Arahatta Fruition, and the reviewing knowledge of liberation.

(The bhikkhu) who has given up the five factors and who is endowed with the five factors, the bhikkhu of such a character is in this Teaching said to be one who is virtuous in all respects.

End of the Pañciṅga Sutta,
the second in this Vagga.

3. SAMYOJANA SUTTA **Discourse on Fetters**

13. Bhikkhus, the fetters are these ten. What are the ten? They are the five lower fetter and the five higher fetters.

What are the five lower fetters? They are: The illusion of self (*sakkāya diṭṭhi*); doubt; clinging to mere rites and rituals outside the Ariya Path; sense-desire; and ill-will. These are the five lower fetters.

What are the five higher fetters? They are: Attachment to existence in the fine material plane (*rūpa-rāga*); attachment to existence in the non-material plane (*arūpa-rāga*); conceit; restlessness and ignorance. These are the five higher fetters. Bhikkhus these are the ten fetters.

End of the Samyojana Sutta,
the ~~third in this~~ Vagga.

4. CETOKHĪLA SUTTA

Discourse on Obstructions of the Mind

14. Bhikkhus, for any bhikkhu or bhikkhunī who has not yet given up the five obstructions of the mind and who has not yet uprooted the five bondages of the mind, meritorious dhammas may come night or in the day time, be expected for certain, to decline and not develop. What are the five obstructions of the mind that have not yet been given up by that person? Bhikkhus, the bhikkhu in this Teaching has doubts about the Teacher, wavers, is undecided and lacks conviction in the Teacher. Bhikkhus, the mind of the bhikkhu who has doubts about the Teacher, wavers, is undecided and who lacks conviction in the Teacher is not inclined to effort, repeated effort, uninterrupted effort and arduous effort (to scorch the defilements). For the bhikkhu whose mind is not inclined to effort, repeated effort, uninterrupted effort and arduous effort (to scorch the defilements), the first obstruction of the mind has not been given up.

Again, bhikkhus, the bhikkhu has doubts about the Dhamma ...p... has doubts about the Saṃgha ... has doubts about the Training. Tends to be angry with and to dislike his companions in the Noble Practice. Likes to affront (them), and is like an obstruction (to them). The mind of such a bhikkhu is not inclined to effort, repeated effort, uninterrupted effort and arduous effort (to scorch the defilements). For the bhikkhu whose mind is not inclined to effort, repeated effort, uninterrupted effort and arduous effort (to scorch the defilements), the fifth obstruction of the mind has not been given up. For that person these five obstructions of the mind have not been given up.

For that person, which five bondages of the mind have not been uprooted? Bhikkhus, the bhikkhu in this Teaching is not yet free from attachment to sense-pleasures, is not free from sense desire, is not free from affection, not free from thirst, not free from burning pain, not free from craving. The mind of such a bhikkhu is not inclined to effort, repeated effort, uninterrupted effort and arduous effort. For the bhikkhu whose mind is thus not inclined to effort, repeated effort, uninterrupted effort and arduous effort, the first in this Vagga bondage of the mind has not been uprooted.

Again, bhikkhus, the bhikkhu is not free from attachment to his own person ...p... is not free from attachment to corporeality ...p... after eating as much as he want till his hunger is satiated, he engages himself in the comfort of sleep. In the comfort of turning from side to side, (while lying) in the comfort of drowsiness. He undertakes the Noble Practice wishing “May I, by virtue of this morality, of this practice, of this austerity, of this noble practice, become a deva-king or a deva.” He undertakes the noble practice wishing thus. The mind of a bhikkhu who undertakes the noble practice wishing thus, is not inclined to effort, repeated effort, uninterrupted effort and arduous effort. For the bhikkhu whose mind is not so inclined, the fifth bondage of the mind has not yet been

uprooted. For that person the five bondages of the mind have not yet been uprooted.

Bhikkhus, for any bhikkhu or bhikkhunī who has not given up the five obstructions of the mind and who has not yet uprooted the five bondages of the mind, come night or day, meritorious dhammas may be expected for certain to decline and not to develop.

Bhikkhus, just as the moon, in the waning half of the month, come night or day, wanes in appearance, in roundness, in radiance, in the circumference and diameter, similarly bhikkhus, for any bhikkhu or bhikkhunī who has not yet given up the five obstructions of the mind, who has not yet uprooted the five bondages of the mind, come night and day, meritorious dhammas may be expected for certain to decline, and not to develop.

Bhikkhus, for any bhikkhu or bhikkhunī who has given up the five obstructions of the mind, who has uprooted the five bondages of the mind, come night and day, meritorious dhammas may be expected for certain to develop, and not to decline.

What are the five obstructions of the mind that have been given up by that person? Bhikkhus, the bhikkhu in this Teaching has no doubts about the teacher, does not waver, is not undecided, and does not lack conviction in the Teacher. Bhikkhus, the mind of the bhikkhu who has no doubts about the Teacher, who does not waver, who is not undecided, and who does not lack conviction in the Teacher, is inclined to effort, repeated effort, uninterrupted effort and arduous effort. For the bhikkhu whose mind is so inclined, the first obstruction of the mind has been given up.

Again, bhikkhus, the bhikkhu has no doubts about the Dhamma ...p... has no doubts about the Saṃgha ... has no doubts about the training. Does not tend to be angry with and to dislike his companions in the Noble Practice.

Does not like to affront (them), and is not like an obstruction (to them). Bhikkhus, the mind of the bhikkhu who does not tend to be angry with his companions in the Noble Practice, who does not like to affront his companions in the Noble Practice, who is not like an obstruction (to them), is inclined to effort, repeated effort, uninterrupted effort and arduous effort. For the bhikkhu whose mind is so inclined, the fifth obstruction of the mind has been given up. For that person, the five obstructions of the mind have been given up.

What are the five bondages of the mind that have been given up for that person? Bhikkhus, the bhikkhu in this Teaching is free from attachment to sense pleasures, is free from sense-desire, is free from affection, from thirst, from burning pain, and from craving. Bhikkhus, the mind of such a bhikkhu is inclined to effort, repeated effort, uninterrupted effort and arduous effort. For the bhikkhu whose mind is thus inclined to effort, repeated effort, uninterrupted effort and arduous effort, the first bondage of the mind has been given up.

Again, bhikkhus, the bhikkhu is free from attachment to his own person. ...p... is free from attachment to corporeality ...p... does not abide engaging himself, after eating as much as he wants till his hunger is satiated, in the comfort of sleep, in the comfort of turning from side to side, in the comfort of drowsiness. He does not undertake the Noble Practice wishing “May I, by virtue of this morality, of this practice, of this austerity, of this Noble Practice, become a deva king or a deva.” Bhikkhus the mind of such a bhikkhu is inclined to effort, repeated effort, uninterrupted effort and arduous effort. For the bhikkhu whose mind is thus inclined, the fifth to effort, repeated effort, uninterrupted effort and arduous effort, bondage of the mind has been uprooted. For that person, the five bondages of the mind have been uprooted.

Bhikkhus, for any bhikkhu or bhikkhunī who has given up the five obstructions of the mind, who has uprooted the five bondages of the mind, come night or day, meritorious dhammas for certain may be expected to develop and not to decline.

Bhikkhus, just as the moon, in the waxing half of the month, come night or day, gains in appearance, in roundness, in radiance, in the circumference and diameter, similarly bhikkhus, for any bhikkhu or bhikkhunī who has given up the five obstructions of the mind, who has uprooted the five bondages of the mind, come night or day, meritorious dhammas may be expected for certain to develop and not to decline. (Said the Bhagavā.)

End of the Cetokhīla Sutta,
the fourth in this Vagga.

5. APPAMĀDA SUTTA Discourse on Mindfulness

15. Bhikkhus, of beings without legs, with two legs, with four legs, with many legs, of beings having corporeality, having no corporeality, of beings with perception, without perception, with neither perception nor non-perception, the Tathāgata, who is worthy of special veneration, who knows by himself and truly, all dhammas, should be said to be supreme. Bhikkhus, similarly to this, all meritorious dhammas have their basis in mindfulness, can be contained in mindfulness. Of all meritorious dhammas mindfulness should (therefore) be said to be supreme.

Bhikkhus, just as the footprints of all beings that live and roam on land, can be contained in the footprints of an elephant which, being the biggest of all footprints, should be said to be the most surpassing similarly to this, bhikkhus, all meritorious dhammas have their basis in

mindfulness, can be contained in mindfulness. Of all meritorious dhammas (therefore), mindfulness should be said to be supreme.

Bhikkhus, just as, in a gabled house, all rafters end in the ridge pole, incline to the ridge pole and come together in the ridge pole which for that reason should be said to be most superior to the rafters; similarly to this, bhikkhus, all meritorious dhammas have their basis in mindfulness, contained in mindfulness which (for that reason) should be said to be supreme among meritorious dhammas.

Bhikkhus, just as among all root scents, 'dark fragrant sandal wood-scent is reckoned to be supreme, similarly to this bhikkhus ...p... of all wood scents, red sandalwood is reckoned to be supreme, similarly to this bhikkhus ...p... of all flower scents, the jasmine is reckoned to be supreme, similarly to this bhikkhus...p...of all petty princes who are followers of the universal monarch, the latter is reckoned to be supreme, similarly to this bhikkhus ...p... the radiance of all the stars is not even a sixteenth of the radiance of the moon, the radiance of the moon is reckoned to be supreme, similarly to this bhikkhus ...p... just as in the autumn season when the sky is clear and free from clouds, the sun rising up into the sky vanishes all darkness, shines and flashes forth, similarly to this, bhikkhus, ...p... just as the great rivers Gaṅgā, Yamunā, Aciravatī, Sarabhū, and Mahī inclines towards, merges towards, gravitates towards and flows into the mighty ocean which is reckoned chief over all these rivers, just so, all meritorious dhammas have their basis in mindfulness, can be contained in mindfulness, which (therefore) should be said to be supreme among meritorious dhammas. (Said the Bhagavā.)

End of the Appamāda Sutta,
the fifth in this Vagga.

6. ĀHUNEYYA SUTTA

Discourse on Persons Worthy of Receiving Offerings

16. Bhikkhus, these ten kinds of persons are worthy of receiving offerings brought even from afar, offerings specially set aside for guests, offerings donated for well being in the next existence, are worthy of receiving obeisance with joined-palms raised to the forehead, and are the incomparable fertile fields for all to sow the seeds of merit. What are the ten? They are: the Tathāgata who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and Insight; a Paccekabuddha; a doubly liberated person; a person who is liberated through wisdom (Vipassanā Insight); one who after personally experiencing the bliss of jhāna, Magga and Phala, realizes Nibbāna; one who attains to a higher Path and Fruition with Insight; one who is liberated through conviction; one who contemplates the dhamma with conviction; one who contemplates the dhamma with wisdom; and one who has cut off the lineage of the worldlings i.e. endowed with Gottrabhū Nāṇa.

Bhikkhus, these ten kinds of persons are worthy of receiving offerings brought from afar ...p... and are the incomparable fertile fields for all beings to sow the seeds of merit.

End of the Āhuneyya Sutta,
the sixth in this Vagga.

7. PAṬHAMA NĀTHA SUTTA

First Discourse on Refuge

17. Bhikkhus, do live with refuge, not without refuge. Bhikkhus, one without refuge has to live in suffering (dukkha). Bhikkhus, these are the ten dhammas that afford

refuge. What are the ten? Bhikkhus, the bhikkhu in this Teaching has morality. He abides by the Fundamental Principles of Pātimokkha; he adheres to right behaviour and lawful resort (in the quest for alms-food), he sees danger even in the slightest faults, he fully observes the precepts (of Discipline). Bhikkhus, the fact that the bhikkhu has morality ...p... He fully observes the precepts (of Discipline), and affords refuge (for the bhikkhu.) (1)

Again, bhikkhus, the bhikkhu has heard a good deal (of the Teaching) retains and accumulates the teachings he has heard. These teachings are excellent at the beginning, excellent at the middle and excellent at the end, complete at meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure). He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. Bhikkhus, the fact that the bhikkhu thus learns well ...p... knows with penetrative Insight also affords refuge (for the bhikkhu.) (2)

Again, bhikkhus, the bhikkhu has good companions, good associates, and is inclined towards them. Bhikkhus, the fact that the bhikkhu has good companions and associates and that he is inclined towards them, also affords refuge (for the bhikkhu.) (3)

Again, bhikkhus, the bhikkhu is amenable to admonition and is blessed with qualities that make him so. He is patient and accepts admonition respectfully. Bhikkhus, the fact that the bhikkhu is thus amenable to admonition ...p... accepts admonition respectfully, also affords refuge (for the bhikkhu.) (4)

Again, bhikkhus, the bhikkhu finds out and is wise about how he should be of service to his companions in the Noble Practice, in matters great or small. He is not slack (in this respect) and is discerning (in the same respect). He is capable of acting and of managing (in this

respect). Bhikkhus, the fact that the bhikkhu, in respect of his companions in the Noble Practice ...p... is capable of acting and managing, also affords refuge (for the bhikkhu.) (5)

Again, bhikkhus, the bhikkhu cherishes of the Dhamma, speaks affectionately (about it) and has great esteem for the higher (studies of) Suttanta Piṭaka, Abhidhammā Piṭaka and Vinaya Piṭaka. Bhikkhus, the fact that the bhikkhu is thus desirous of the Dhamma, speaks affectionately (about it) and has great esteem for the higher (studies of) Suttanta Piṭaka, Abhidhamma Piṭaka and Vinaya Piṭaka, also affords refuge (for the bhikkhu.) (6)

Again, bhikkhus, the bhikkhu abides, keenly striving to dispel demeritorious dhammas and to cultivate meritorious dhammas. He has the capability (in this respect) and possesses steadfast effort. He is not remiss in his duty concerning meritorious dhammas. Bhikkhus, the fact that the bhikkhu abides, keenly striving to dispel demeritorious dhammas and to cultivate meritorious dhammas, has the capability and possesses steadfast effort (in this respect) is not remiss in his duty concerning meritorious dhammas, also affords refuge (for the bhikkhu.)(7)

Again, bhikkhus, the bhikkhu is content with whatever he gets by way of robe, alms-food, monastery, medicines, medicinal requisites for use in sickness. Bhikkhus, the fact that the bhikkhu is content thus ...p... with whatever he gets, also affords refuge (for the bhikkhu.) (8)

Again, bhikkhus, the bhikkhu is possessed of mindfulness, of surpassing and mature mindfulness. He can recollect what he has done and said long ago, can recollect them repeatedly. Bhikkhus, the fact that the bhikkhu is thus possessed of mindfulness, of surpassing and mature mindfulness, and that he can recollect, and recollect repeatedly, what he has done and said long ago, also affords refuge (for the bhikkhu.) (9)

Again, bhikkhu, the bhikkhu has Insight wisdom. He is possessed of the Noble Insight wisdom that knows the arising and passing away (of phenomenal dhammas), that can shatter the defilements, and that enables proper realization of Nibbāna where the defilements are extinct. Bhikkhus, the fact that the bhikkhu has Insight wisdom, is possessed of the Noble Insight wisdom that knows the arising and passing away (of phenomenal dhammas), that can shatter the defilements, and that enables proper realization of Nibbāna where the defilements are extinct affords refuge (for the bhikkhu.)(10)

Bhikkhus, do live with refuge, not without refuge. Bhikkhus, one without refuge has to live in suffering (dukkha). Bhikkhus, these are the ten dhammas that afford refuge. (Said the Bhagavā).

End of the Paṭhama Nātha Sutta,
the seventh in this Vagga.

8. DUTIYA NĀTHA SUTTA Second Discourse on Refuge

18. Thus have I heard. Once the Bhagavā was staying at the Jetavana monastery of the rich house holder Anāthapiṇḍika of Sāvatti. On that occasion, the Bhagavā addressed the bhikkhus as “Oh bhikkhus.” The bhikkhus responded to the Bhagavā by answering “Venerable sir.” The Bhagavā then said: Bhikkhus, do live with refuge, not without refuge. Bhikkhus, one without refuge has to live in suffering (dukkha). Bhikkhus, these are the ten dhammas that affords refuge. What are the ten? Bhikkhus, the bhikkhu in this Teaching has morality...p... he practises (the noble discipline) observing the precepts. Saying, “This bhikkhu has morality. He abides by the Fundamental Principles of Pātimokkha; he adheres to right behaviour

(ācara) and lawful resort (gocara) (in the quest for alms-food); he fully observes the precepts (of Discipline), sees danger in the slightest faults, the senior bhikkhus consider him easy to talk to and to instruct, so do the bhikkhus of middle standing and the junior bhikkhus. For him thus regarded with kindly feeling by the senior bhikkhus, by the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This is a dhamma that affords refuge (for the bhikkhu.)

Again, bhikkhus, the bhikkhu has good learning ...p... knows with penetrative Insight. Saying: “He has heard a great deal (of the Teaching) retains and accumulates the teachings he has heard. These teachings are excellent in the beginning, excellent in the middle and excellent in the end, complete with meaning and phrasing, setting out the Noble Practice of Purity, which is absolutely pure. He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight”, the senior bhikkhus consider him easy to talk to and instruct. So do the bhikkhus of middle standing and the junior bhikkhus. For him thus regarded with kindly feeling by the senior bhikkhus, the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(2)

Again bhikkhus, the bhikkhu has good companions, good associates, and is inclined (bent) towards them. Saying “This bhikkhu has good companions, good associates, and is inclined (bent) towards them”, the senior bhikkhus consider him easy to talk to and instruct. So do the bhikkhus of middle standing and by the junior bhikkhus. For him thus regarded with kindly feelings by the senior bhikkhus, the bhikkhus of middle standing and by the

junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(3)

Again, bhikkhus, the bhikkhu is amenable to admonition and is blessed with qualities that make him so. He is patient and accepts admonition respectfully. Saying: "This bhikkhu is amenable to admonition and is blessed with qualities that make him so. He is patient and accepts admonition respectfully", the senior bhikkhus consider him to be easy to talk to and instruct. So do the bhikkhus of middle standing and the junior bhikkhus. For him thus regarded with kindly feeling by the senior bhikkhus, by the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(4)

Again, bhikkhus, the bhikkhu finds out and is wise about how he should be of service to his companions in the Noble Practice, in matters great or small. He is not slack (in this respect) and is discerning (in the same respect). He is capable of acting and managing (in this respect). Saying: "This bhikkhu finds out and is wise about how he should be of service to his companions in the Noble Practice, in matters great or small. He is not slack (in this respect) and is discerning (in the same respect). He is capable of acting and managing (in this respect)", the senior bhikkhus consider him to be easy to talk to and instruct. So do the bhikkhus of middle standing and the junior bhikkhus. For him thus regarded with kindly feeling by the senior bhikkhus, by the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(5)

Again, bhikkhus, the bhikkhu is desirous of the Dhamma, speaks affectionately (about it) and has great

esteemed for the higher (studies of) Suttanta piṭaka, abhidhamma piṭaka and Vinaya piṭaka. Saying: “This bhikkhu is desirous of the Dhamma, speaks affectionately (about it) and has great esteemed for the higher (studies of) Suttanta piṭaka, Abhidhamma piṭaka and Vinaya piṭaka”, the senior bhikkhus consider him to be easy to talk to and instruct. So do the bhikkhus of middle standing and junior bhikkhus. For him thus regarded with kindly feeling by the senior bhikkhus, by the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhamma may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(6)

Again, bhikkhus, the bhikkhu abides, keenly striving to dispel demeritorious dhammas and to cultivate meritorious dhammas. He has the capability (in this respect) and possesses steadfast effort. He is not remiss in his duty concerning meritorious dhammas. Saying: “This bhikkhu abides, keenly striving to dispel demeritorious dhammas and to cultivate meritorious dhammas. He has the capability (in this respect) and possesses steadfast effort. He is not remiss in his duty concerning meritorious dhammas”, the senior bhikkhus consider him easy to be talk to and instruct. So do the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(7)

Again, bhikkhus, the bhikkhu is content with whatever he gets by way of robe, alms-food, monastery, medicines and medicinal requisites for use in sickness. Saying, “This bhikkhu is content with whatever he gets by way of robe, alms-food, monastery, medicines and medicinal requisites for use in sickness”, the senior bhikkhus consider him easy to be talk to and instruct. So do the bhikkhus of middle standing and the junior bhikkhus. For him thus

regarded with kindly feeling by the senior bhikkhus, by the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(8)

Again, bhikkhus, the bhikkhu is possessed of mindfulness, is possessed of surpassing and mature mindfulness. He can recollect what he had done and said long ago, can recollect them repeatedly. Saying: “This bhikkhu is possessed of mindfulness, of surpassing and mature mindfulness. He can recollect what he had done and said long ago, can recollect them repeatedly”, the senior bhikkhus consider him easy to be talk to and instruct. So do the bhikkhus of middle standing and the junior bhikkhus. For him thus regarded with kindly feeling by the senior, by the bhikkhus of middle standing, and by the junior bhikkhus. For him thus regarded with kindly feeling by the senior bhikkhus, by the bhikkhus of middle standing and by the junior bhikkhus, development of meritorious dhammas may certainly be expected, not their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(9)

Again bhikkhus, the bhikkhu has Insight wisdom. He is possessed of the Insight wisdom that knows the arising and passing away (of phenomenal dhammas), that can shatter the defilements, and that enables proper realization of Nibbāna where the defilements are no more. Saying: “This bhikkhu has Insight wisdom. He is possessed of the Insight wisdom that knows the arising and passing away (of phenomena), that can shatter the defilements, and that enables proper realization of Nibbāna where the defilements are no more”, the senior bhikkhus consider him easy to be talk to and instruct. So do the bhikkhus of middle standing and the junior bhikkhus. For him thus regarded with kindly feelings by the senior bhikkhus ...p... development of meritorious dhammas may certainly be expected, not

their decline. This also is a dhamma that affords refuge (for the bhikkhu.)(10)

Bhikkhus, do live with refuge, not without refuge. Bhikkhus, one without refuge has to live in suffering (dukkha). Bhikkhus, these are the ten dhammas that afford refuge. (Said the Bhagavā.) The Bhagavā gave this discourse. The bhikkhus were delighted and rejoiced at what the Bhagavā had said.

End of the Dutiya Nātha Sutta,
the eighth in this Vagga.

9. PAṬHAMA ARIYĀVĀSA SUTTA

First Discourse on Abidings of Ariyas

19. Bhikkhus, the abidings of the Ariyas are of these ten kinds. The ariyas of ancient times lived in reliance on these ten abidings. The Ariyas of today also live in reliance on these ten abidings. The Ariyas of the future will also live in reliance on these ten abidings. What are the ten? Bhikkhus, the bhikkhu in this Teaching has abandoned the five factors. He is endowed with the six factors. He has a protecting factor. He has four reliable factors, has discarded a different view of truth (of other sects), has utterly abandoned quests, his thoughts are unclouded, has calmed down inhalation and exhalation, has emancipation of the mind and emancipation by Insight. Bhikkhus, these are the ten abidings of the Ariyas. The Ariyas of ancient times lived in reliance on these ten abidings. The Ariyas of today also live in reliance on these ten abidings. The Ariyas of the future will also live in reliance on these ten abidings. (Said the Bhagavā.)

End of the Paṭhama Ariyāvāsa Sutta,
the ninth in this Vagga.

10. DUTIYA ARIYĀVĀSA SUTTA Second Discourse on Abidings of Ariyas

20. Once the Bhagavā was staying in the market-town called Kammāsa dhamma, inhabited by the people of Kuru country. On that occasion the Bhagavā addressed the bhikkhus ...p... Bhikkhus, the abidings of the Ariyas are of these ten kinds. The ariyas of ancient times lived in reliance on these ten abidings. The ariyas of today also live in reliance on these ten abidings. The ariyas of the future will also live in reliance on these ten abidings.

What are the ten? Bhikkhus, the bhikkhu in this Teaching has abandoned the five factors. He is endowed with the six factors. He has a protecting factor. He has four reliable factors, has discarded a different view of truth (of other sects), has utterly abandoned quests, his thoughts are unclouded, he has calmed down inhalation and exhalation, has emancipation of the mind and emancipation by Insight.

Bhikkhus, in what manner has the bhikkhu abandoned the five factors? Bhikkhus, the bhikkhu in this Teaching has abandoned sense desire, ill-will, sloth and torpor, restlessness and worry, and doubt. Bhikkhus, thus has the bhikkhu abandoned the five factors.(1)

Bhikkhus, in what manner is the bhikkhu endowed with the six factors? Bhikkhus, the bhikkhu in this Teaching, when he sees visible objects with the eye, he is neither glad nor sad, but, being possessed of clear comprehension, abides with equanimity. When he hears sound with the ear ...p... senses smell with the nose, he experiences taste with the tongue, experiences touch with the body, when he experiences thought with the mind, he is neither glad nor sad but, being possessed of clear comprehension, abides with equanimity. Bhikkhus, Thus is the bhikkhu endowed with the six factors.(2)

Bhikkhus, in what manner has the bhikkhu possessed of one protecting factor? Bhikkhus, the bhikkhu in this Teaching is possessed of mind guarded by mindfulness. Bhikkhus, thus has the bhikkhu possessed of a protecting factor.(3)

Bhikkhus, in what manner has the bhikkhu four reliable factors? Bhikkhus, the bhikkhu in this Teaching, goes after certain things with deliberation, patiently bears certain things with deliberation, avoids certain things with deliberation, quells certain things with deliberation. Thus has the bhikkhu four reliable factors.(4)

Bhikkhus, in what manner has the bhikkhu discarded a different view of truth (of other sects)? Bhikkhus, there are several different views of truth put forward by each of the many and various samanas and brahmanas. What are those? They are: 'the world is eternal'; 'the world is not eternal'; 'the world is finite'; 'the world is infinite'; 'the physical body is life'; 'life is one thing, body is another'; 'a being exists beyond death'; 'a being does not exist beyond death'; 'he both exists and yet exists not beyond death'; 'he neither exists nor not exists beyond death'. Bhikkhus, the bhikkhu has rejected, abandoned, thrown up, discarded, got rid of, relinquished, and completely dismissed those many and different views of truth.(5)

Bhikkhus, in what manner has the bhikkhu utterly abandoned quests? Bhikkhus, the bhikkhu in this Teaching, has abandoned utterly quests for sensual pleasures, has abandoned utterly quests for existence. The quest for Noble Practice is calm. Bhikkhus, thus has the bhikkhu utterly abandoned all quests.(6)

Bhikkhus, in what manner are the bhikkhu's thoughts unclouded? Bhikkhus, the bhikkhu in this Teaching has given up thoughts concerning sense-pleasures, has given up thoughts concerning ill-will, has given up thoughts concerning cruelty, (harming and injuring). Bhikkhus, thus the bhikkhu has his thoughts unclouded.(7)

Bhikkhus, in what manner has the bhikkhu calmed down inhalation and exhalation (kāyasaṅkhāra). Bhikkhus, the bhikkhu in this Teaching owing to abandonment of pleasure and pain, owing to previous extinction of gladness and sadness, attains to and abides in the fourth Jhāna, which is characterized by purity of mindfulness brought about by equanimity, which has neither pleasure nor pain. Bhikkhus, thus has the bhikkhu calmed down inhalation and exhalation.(8)

Bhikkhus, in what manner does the bhikkhu has well emancipation of the mind? Bhikkhus, the bhikkhu in this Teaching, is freed from attachment, is freed from hatred, is freed from bewilderment. Bhikkhus, thus has the bhikkhu well emancipation of the mind.(9)

Bhikkhus, in what manner does the bhikkhu has well emancipation by Insight knowledge? Bhikkhus, the bhikkhu in this Teaching, knows thus: "I have given up attachment, have cut it off at the root without remainder, in the manner of an uprooted palm tree so that it cannot come into being again." He knows thus: "I have given up hatred." ...p... he knows thus: "I have given up bewilderment, have cut it off at its root without remainder, in the manner of an uprooted palm tree, so that it cannot come into being again." Thus has the bhikkhu well emancipation by Insight Knowledge. (10)

Bhikkhus, the Ariyas of ancient times lived in reliance on these ten abidings. For the future also, the Ariyas will live in reliance on these ten abidings of the āriyas. At this time too the Ariyas are living in reliance on these ten abidings of the Ariyas. Bhikkhus, these are the ten abidings of the Ariyas. In the past, the Ariyas lived in reliance on these ten abidings. In the present too the ariyas are living in reliance on these ten abidings. In the future too the Ariyas will live in reliance on these ten abidings. (Said the Bhagavā.)

End of the Dutiya Ariyāvāsa Sutta,
the tenth in this Vagga.

End of the Nātha Vagga, the second Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

iii. MAHĀ VAGGA

- 1. Sīhanāda Sutta**
- 2. Adhivuttipada Sutta**
- 3. Kāya Sutta**
- 4. Mahā Cunda Sutta**
- 5. Kasiṇa Sutta**
- 6. Kāḷī Sutta**
- 7. Paṭhama Mahāpañhā Sutta**
- 8. Dutiya Mahāpañhā Sutta**
- 9. Paṭhama Kosala Sutta**
- 10. Dutiya Kosala Sutta**

iii. MAHĀ VAGGA

1. SĪHANĀDA SUTTA

Discourse on the Lion's Roar

21. Bhikkhus, the lion, king of beasts, comes out in the evening from his lair, stretches himself, surveys the four quarters in all directions, and roars his lion's roar thrice. He then goes forth in search of prey. Why does he roar thus? He does so with the idea that 'Let me not cause the destruction of tiny creatures wandering astray'. Bhikkhus, the 'lion' is the name of the Tathāgata who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and Insight. Bhikkhus, the Tathāgata teaches the dhamma at (dhamma) gatherings. Such teaching is the Tathāgata's lion's roar.

Bhikkhus, the power of the Tathāgata is of these ten kinds. Possessed of these ten powers, the Tathāgata acknowledges his Buddhahood, roars the lion's roar at (dhamma) gatherings and turns the Wheel of the Noble Dhamma. What are the ten? Bhikkhus, the Tathāgata knows truly, and fundamentally, what is cause as cause, and what is not cause as not cause. Knowing thus is a power of the Tathāgata, and on the strength of such power, Tathāgata acknowledges his Buddhahood. He roars the lion's roar at (dhamma) gatherings and turns the Wheel of the Noble Dhamma.(1)

Again, bhikkhus, the Tathāgata knows, truly and fundamentally, the results of actions past, future and present, in their aspects as originating cause and supporting cause. Knowing thus is a power of the Tathāgata, and on the strength of this power, the Tathāgata acknowledges his Buddhahood. He roars his lion's roar at (dhamma) gatherings and turns the Wheel of the Noble Dhamma.(2)

Again, bhikkhus, the Tathāgata knows truly and fundamentally, the course of practice leading to the five destinations, and to Nibbāna. Knowing thus is a power of the Tathāgata. On the strength of this power, the Tathāgata acknowledges his Buddhahood. He roars the lion's roar at (dhamma) gatherings and turns the Wheel of the Noble Dhamma.(3)

Again, bhikkhus, the Tathāgata knows, truly and fundamentally, many dhātus various dhātus of the world. Bhikkhus, Knowing thus is a power of the Tathāgata, ...p... turns the Wheel of the Noble Dhamma.(4)

Again, bhikkhus, the Tathāgata knows, truly and fundamentally, the various attitudes of mind and thoughts, of beings. Knowing thus is a power of the Tathāgata ...p... turns the Wheel of the Noble Dhamma.(5)

Again, bhikkhus, the Tathāgata knows, truly and fundamentally, the faculties, immature and mature, of superior and inferior beings. Knowing thus is a power of the Tathāgata ...p... turns the Wheel of the Noble Dhamma.(6)

Again, bhikkhus, the Tathāgata knows, truly and discrimination, the causes of impurity and purity, and rising from, of jhānas (mental absorptions), emancipation, concentration and attainment. Knowing thus is a power of the Tathāgata...p...turns the Wheel of the Noble Dhamma.(7)

Again, bhikkhus, the Tathāgata can recollect many of his past existences. How so? He can recollect one existence, two, three, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand existences of the past, existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the round of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered

pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was, such. I died in that existence. Then I was born in this existence. Bhikkhus, recollecting thus is a power of the Tathāgata, and on the strength of this power, the Tathāgata acknowledge his lofty Buddhahood. The Tathāgata roars his lion's roar at (dhamma) gatherings, and turns the Wheel of the Noble Dhamma.(8)

Again, bhikkhus, the Tathāgata, with the divine power of sight, surpassing the sight of men, can see beings in the process of passing away and arising, inferior and superior beings, beautiful or, ugly, beings with good or bad destination and he knows how being arise according to their own kamma. He can know thus: "Friends, these beings are possessed of evil committed bodily, verbally and mentally. They malign the Ariyas, hold wrong views and perform actions according to these views. After death and dissolution of their bodies, they reappear in wretched destination (Duggatim) in miserable existences (Apāya), states of ruin (Vinipāta), realms of continuous suffering (Niraya). Friends, these beings are possessed of good deeds of body, speech and mind. They do not malign the Ariyas. They have right views of and perform according to their right views. Those beings, on the death and dissolution of their bodies will reappear in good destination, the happy world of the devas. Thus with the divine power of sight, surpassing the sight of men, he sees beings in the process of passing away and arising, inferior and superior beings, beautiful or ugly beings, beings with good or bad destination and he knows how beings arise according to their own kamma. Bhikkhus, the divine power of sight of the Tathāgata, surpassing the sight of

men ...p... knowing beings arising according to their own kamma with the divine power of right, surpassing the sight of men ...p... knowing beings arising is the power of the Tathāgata, and on the strength of this power, the Tathāgata acknowledges away and arising inferior and superior beings, beautiful or ugly beings with his Buddhahood. He roars the lion's roar at (dhamma) gatherings and turns the Wheel of the Noble Dhamma.(9)

Again, bhikkhus, the Tathāgata, owing to extinction of the āsavas realizes and abides in the emancipation of the mind and emancipation by Insight, through Magga Insight. He does so in this very life. Such realization and abiding, in emancipation of the mind and emancipation by Insight, with Magga Insight which is a power of the Tathāgata, and on the strength of this power, the Tathāgata acknowledges his Buddhahood. He roars the lion's roar at (dhamma) gatherings, and turns the Wheel of the Noble Dhamma.(10)

Bhikkhus, these are the ten powers of the Tathāgata. Possessed of these powers, the Tathāgata acknowledges Buddhahood. He roars the lion's roar at (dhamma) gatherings, and turns the Wheel of the Noble Dhamma. (Said the Bhagavā.)

End of Sīhanāda Sutta,
the first in this Vagga.

2. ADHIVUTTIPADA SUTTA

Discourse on Khandhās, Āyatanas and Dhātus

22. Venerable Ānanda then approached the Bhagavā, made his obeisance and seated at a suitable place. To the Venerable Ānanda, thus seated, the Bhagavā said: Ānanda, the ten supernormal powers and the Sabbaññutañāṇa (of the Tathāgata) are for the purpose of knowing with special

apperception and realizing the aggregates, sense-bases, the elements (adhivuttipada). Ānanda, I profess to teach with confidence those dhammas to such and such beings in such a manner, that the person who practises according to the Teaching shall know of the real that it is, real of the unreal that it is unreal; of the mean that it is mean, of the exalted that it is exalted; of that which has a parallel that it has a parallel, of that which has no parallel that it has no parallel. For there is the possibility of his knowing or seeing or realization that which can be known, seen or realized. Of all kinds of knowledge, that which knows such and such dhammas as they really are Sabbaññutañāṇa is supreme. Ānanda, I say that there is no knowledge that surpasses or is more excellent than Sabbaññutañāṇa.

Ānanda, the power of the Tathāgata is of these ten kinds. Possessed of these ten powers, the Tathāgata acknowledges his Buddhahood, roars the lion's roar at (dhamma) gatherings and turns the wheel of the Noble Dhamma. Which are the ten powers of the Tathāgata? Ānanda, the Tathāgata knows, truly and fundamentally, what is cause as cause, and what is not cause as not cause. Knowing thus is a power of the Tathāgata, and on the strength of such power, the Tathāgata acknowledges his Buddhahood. He roars the lion's roar at (dhamma) gatherings and turns the wheel of the Sublime Law.(1)

Again, Ānanda, the Tathāgata knows, truly and fundamentally, the results of actions past, future and present, in their aspects as originating cause and supporting cause. Ānanda ...p... Knowing thus is also ...p...(2)

Again, Ānanda, the Tathāgata knows, truly and fundamentally, the course of practice resulting in five destinations and Nibbāna. Ānanda ...p... Knowing thus is also ...p... (3)

Again, Ānanda, the Tathāgata knows, truly and fundamentally, many dhātus, various dhātus of the world. Ānanda ...p... Knowing thus is also. (4)

Again, Ānanda, the Tathāgata knows, truly and fundamentally, the various attitudes of mind, of beings. Ānanda ...p... Knowing thus is also ...p... (5)

Again, Ānanda, the Tathāgata knows, truly and fundamentally, the faculties, immature and mature, of superior and inferior beings and persons. Ānanda ...p... Knowing thus is also ...p... (6)

Again, Ānanda, the Tathāgata knows, truly and fundamentally, the causes of impurity and purity, and of rising from, of Jhānas (mental absorptions), emancipation, concentration and attainment. Ānanda ...p... Knowing thus is also ...p... (7)

Again, Ānanda, the Tathāgata can recollect the many existences of his past. How so? One existence, two existences ...p... Together with their attendant circumstances. Ānanda ...p... recollecting thus is also ...p... (8)

Again, Ānanda, the Tathāgata, with the divine power of sight, surpassing the sight of men ...p... Knows beings arising in accordance with their kamma. Ānanda, ...p... Knowing thus is also ...p... (9)

Again, Ānanda, the Tathāgata, owing to the extinction of the āsavas, realize and abides in this very life the emancipation of mind emancipation by Insight through Magga-Insight of the Tathāgata ...p... Such realization and abiding, is a power of the Tathāgata, and on the strength of this power, the Tathāgata acknowledge his lofty Buddhahood. He roars the lion's roar at (dhamma) gatherings, and turns the Wheel of the Noble Dhamma. (10)

Ānanda, these are the ten powers of the Tathāgata. Possessed of these powers, the Tathāgata acknowledges his Buddhahood. He roars the lion's roar at (dhamma)

gatherings, and turns the Wheel of the Noble Dhamma.
(Said the Bhagavā.)

End of Adhivuttipada sutta,
the second in this Vagga.

3. KĀYA SUTTA Discourse on the Body

23. Bhikkhus, there are dhammas that should be abandoned bodily, but not verbally. Bhikkhus, there are dhammas that should be abandoned verbally, but not bodily. Bhikkhus, there are dhammas that should not be abandoned either bodily or verbally, but that should be abandoned after seeing with Insight.

Bhikkhus, what are the dhammas that should be abandoned bodily, but not verbally? Bhikkhus, the bhikkhu in this Teaching commits a demeritorious action (Āpatti) bodily. His discerning companion in the Noble Practice after investigation say thus: "The Revered One has committed a demeritorious action bodily. We request of the Revered One to give up wrong bodily actions and cultivate right bodily actions." That bhikkhu then, thus exhorted by his discerning companions in the Noble Practice, abandons wrong bodily actions and cultivates right bodily actions. Bhikkhus, these are the dhammas that should be abandoned bodily but not verbally.

Bhikkhus, what are the dhammas that should be abandoned verbally, but not bodily? Bhikkhus, the bhikkhu in this Teaching commits a demeritorious action (Āpatti) in one respect verbally. His discerning companions in the Noble Practice after investigation say thus: "The Revered One has committed a demeritorious action verbally. We request of the Revered One to abandon wrong verbal actions and cultivate right verbal actions. "That bhikkhu

then, thus exhorted by his discerning companions in the Noble Practice, abandons wrong verbal actions and cultivates right verbal actions. Bhikkhus, these are the dhamma that should be abandoned verbally, but not bodily.

Bhikkhus, what are the dhammas that should be abandoned either bodily or verbally but that should be abandoned after seeing with Insight? Bhikkhus, greed should not be abandoned bodily or verbally, but should be abandoned after seeing with Insight. Bhikkhus, hatred ...p... Bewilderment, Anger, Enmity, Ingratitude, Improper rivalry. Niggardliness should not be abandoned bodily or verbally, but should be abandoned after seeing with Insight.

Bhikkhus, evil jealousy should not be abandoned bodily or verbally, but should be abandoned after seeing with Insight. What is evil jealousy? Bhikkhus, in this world the householder or his son is possessed of wealth of grain, of silver and gold. Then it occurs to some slave or underling: It would be well if this wealth of grain, or of silver and gold, did not belong to this householder or to his son. A samaṇa and brāhmaṇa is a recipient of robe, alms-food, monastic abode medicines and medicinal requisite for use in sickness. It occurs to another samaṇa or brāhmaṇa thus: It would be well if this Revered One were not to receive robe, alms-food, monastic dwelling medicines and medicinal requisite for use in sickness. Bhikkhus, this dhamma should be said to be evil jealousy.

Bhikkhus, evil desire should not be abandoned bodily or verbally, but should be abandoned after seeing with Insight. Bhikkhus, what is evil desire? Bhikkhus, in this world someone, devoid of conviction, desires to be thought of as one having conviction. Someone, devoid of morality, desires to be thought of as having morality. Someone, having little learning, desires to be thought of as one who has much learning. Someone who delights in company, desires to be thought of as one without companions.

Someone who is indolent, desires to be thought of as one with keen effort. Someone who lacks mindfulness, desires to be thought of as one who is mindful. Someone who lacks concentration (of mind) desires to be thought of as one who has concentration (of mind). Someone who lacks wisdom, desires to be thought of as one who has wisdom. Someone for whom the āsavas are not extinct, desires to be thought of as one for whom the āsavas are extinct. Bhikkhus, this dhamma is said to be evil desire. Bhikkhus, these dhamma should not be abandoned bodily or verbally, but should be abandoned on seeing with Insight.

Bhikkhus, in case that bhikkhu is dominated by greed, by hatred, by bewilderment, by anger, by enmity, by ingratitude, by improper rivalry by niggardliness, by evil jealousy, by evil desire, that bhikkhu should be known as: “This Revered One does not understand how greed ceases to be in him who understands. That is why he is dominated by greed. This Revered One does not understand how hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy evil desire ceases to be in him who understands. That is why he is dominated by evil desire.”

Bhikkhus, in case that bhikkhu is not dominated by greed, by hatred, by bewilderment, by anger, by enmity, by ingratitude, by improper rivalry niggardliness, by evil jealousy, by evil desire, that bhikkhu should be known as: “This Revered One understands how greed ceases to be in one who understands. That is why he is not dominated by greed. This Revered One understands how hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, evil desire ceases to be in one who understands. That is why he is not dominated by evil desire.” (Said the Bhagavā.)

End of Kāya Sutta,
the third in this Vagga.

4. MAHĀ CUNDA SUTTA Discourse by Mahā Cunda

24. Once the Venerable Mahā Cunda was staying in Sahajāti town of Cetī country. On that occasion Venerable Mahā Cunda addressed the bhikkhus, “Friends bhikkhus! The bhikkhus responded saying, “Yes, Venerable sir”, Venerable Mahā Cunda then said thus:

Friends, the bhikkhu who talks about *ñāṇavāda*, says, “I know this dhamma, I see this dhamma.” Friends, if that bhikkhu is dominated by greed, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire, it should be known of that bhikkhu as “This friend does not know how greed does not arise in him who understands. That is why he is dominated by greed. This Revered does not know. How hatred, bewilderment, anger, enmity, ingratitude, improper, improper rivalry, niggardliness, evil jealousy and that evil desire does not arise in him who understands. That is why he is dominated by evil desire”

Friend, the bhikkhu who talks about *bhāvanāvāda* (mental development) says, “I have undertaken development of the body, or morality, of concentration (citta), and of Insight.” Friends, if that bhikkhu is dominated by greed, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, evil desire, it should be known of that bhikkhu as “This Revered One does not know how greed does not arise. That is why he is dominated by greed. This Revered One does not know. How hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy do not arise. Does not know that evil desire does not arise. That is why he is dominated by evil desire.”

Friends, the bhikkhu who talks about *ñāṇavāda* and *bhāvanāvāda* says. “I know this dhamma and I see this dhamma. I have undertaken development of the body, of morality, of concentration (*citta*) and of Insight.” Friends, if that bhikkhu is dominated by hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire, it should be thought of that bhikkhu as “This Revered One does not know how greed does not arise. That is why he is dominated by greed. This Revered One does not understand. How hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy and evil desire do not arise. That is why he is dominated by evil desire.”

For example, friends, a man who is poor says he is rich, one who lacks possessions talks about his possessions. But, when occasion arises for that person to do something with his riches, he is not able to bring out and give away (any) riches, grain, gold, silver. People would say of such a person thus: “This worthy, though quite poor, talks of his wealth; though lacking possessions, talks of his possessions.” Why do they say so? Because, when occasion arises for producing wealth and possessions, he fails to do so.

Similarly to this friends, the bhikkhu who talks about *ñāṇavāda* and *bhāvanāvāda* says, “I know this dhamma, I see this dhamma. I have undertaken development of the body, of morality, of concentration (*citta*), and of Insight.” Friends, if that bhikkhu is dominated by greed, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy and evil desire, it should be thought of that bhikkhu as “This Revered One does not know how greed does not arise. That is why he is dominated by greed. This Revered One does not know. How hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy and evil desire do not arise. That is why he is dominated by evil desire.”

Friends, the bhikkhu who talks about ñāṇavāda says, “I know this dhamma, I see this dhamma.” Friends, if that bhikkhu is not dominated by greed and hatred, bewilderment, anger, enmity, ingratitude, improper, niggardliness, evil jealousy, evil desires, it should be thought of him as “This Revered One knows how greed does not arise. That is why he is not dominated by greed. This Revered One does not know how hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire do not arise. That is why this Revered One is not dominated by evil desire.”

Friends, the bhikkhu who talks about bhāvanāvāda says, “I have undertaken development of the body, of morality, of concentration (citta), and of Insight.” Friends, if that bhikkhu is not dominated by greed, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire, it should be thought of him as “This Revered One knows how greed does not arise. That is why this revered one is not dominated by evil desire. This Revered One does not know how hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire do not arise. That is why this Revered One is not dominated by evil desire.”

Friends, the bhikkhu who talks about ñāṇavāda and bhāvanāvāda says, “I know this dhamma, I see this dhamma. I have undertaken development of the body, of morality, of concentration (citta), and of Insight.” Friends, if that bhikkhu is not dominated by greed, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire, it should be thought of that bhikkhu as “This revered one knows how greed does not arise. That is why he is not dominated by greed. This Revered One does not know how hatred, bewilderment, anger, enmity, ingratitude, improper rivalry,

niggardliness, evil jealousy, and evil desire do not arise. That is why this Revered One is not dominated by evil desire.”

For, example, friends, a man who is rich says that he is rich. One who has a wealth says he has wealth. One who has possessions says he has possessions. When occasion arises for that person to do something with his riches, he can produce and give away riches, grain, gold, silver. It should be said of this person as “This worthy who is rich says he is rich. Because he has possessions, he says he has possessions. Because he has wealth, he says he is wealthy. Why is this so? When occasion arises for that person to do something with this riches, he is able to produce and give away his riches, grain, gold and silver.” Friends, similarly to this, the bhikkhu who talks about *ñānavāda* and *bhāvanāvāda* says, “I know this dhamma, I see this dhamma. I have undertaken development of the body, of morality, of concentration (*citta*), and of Insight.” Friends, if that bhikkhu is not dominated by greed, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire, it should be thought of that bhikkhu as “This revered one knows how greed does not arise. That is why he is not dominated by greed. This Revered One does not know how hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, niggardliness, evil jealousy, and evil desire do not arise. That is why this Revered One is not dominated by evil desire.” (Said Venerable Mahā Cunda.)

End of Mahā Cunda Sutta,
the fourth in this Vagga.

5. KASIṄA SUTTA**Discourse on Meditation device**

25. Bhikkhus, there are these ten spheres of object of meditation (meditation device). What are the ten? One person perceives the earth-object of meditation as above, below, across, undivided, immeasurable. Another person perceives the water-object of meditation ...p... Another the fire (heat)-object of meditation ...p... Another the air-object of meditation. Another the blue-object of meditation. Another the yellow-object of meditation. Another the red object of meditation. Another the white object of meditation. Another the space object of meditation. Another the consciousness object of meditation as above, below across, as undivided, as immeasurable. These are the ten spheres of the object of meditation. (Said the Bhagavā.)

End of Kasiṅa Sutta,
the fifth in this Vagga.

6. KĀḶI SUTTA**Discourse to KāḶī**

26. Once the Venerable Mahākaccāna was staying at Pavatta Hill near Kuraraghara town in the Avanti country. On that occasion, female lay devotee KāḶī of Kuraraghara approached Venerable Mahākaccāna, made her obeisance and seated at a suitable place, respectfully asked Venerable Mahākaccāna: Revered Sir, the Bhagavā has said thus, in connection with young girls:

“Having overcome the hosts of (defilements) that are generally considered lovely and pleasant, I dwell alone in jhānic absorption: I have come to know well the bliss (of Arahāttaphala) which is really beneficial and mentally peaceful. That is why I don't make friends with people and why I have no friends.”

Venerable Sir, how is the meaning of these words spoken in brief by the Bhagavā, to be understood in detail?

Sister, some samaṇas and brāhmaṇas, holding that absorption in the earth object of meditation contemplation has the good result, seek to gain such absorption. Sister, the Bhagavā has comprehended with Insight, to its utmost, whatever excellence there is in the absorption of earth-object of meditation contemplation. Comprehending thus, the Bhagavā discerns the truth of the enjoyableness of the origin dukkha (Samudaya Saccā), discourse the truth of the faults (Dukkha saccā), discerns the truth of the cessation of dukkhas (Nirodha saccā) and discerns what is the way, and what is not the way (Magga Saccā), leading to the attainment of (Arahatta-phala) and serenity of the heart.

Sister, some samaṇas and brāhmaṇas, holding that absorption of water-object of meditation contemplation ...p... fire-object of meditation contemplation; the air object of meditation contemplation; the blue object of meditation contemplation, the yellow-object of meditation contemplation; the red-object of meditation contemplation; the white-object of meditation contemplation; the space-object of meditation contemplation and the consciousness-object of meditation contemplation; have the good result of Arahatta-Fruition, seek to gain such absorption (attainment of these object of meditation contemplations). Sister, the Bhagavā has compre-hended with Insight, to its utmost, whatever excellence there is the absorption of the consciousness-object of meditation cotemplation. Comprehen-ding thus, the Bhagavā discerns the truth of enjoyableness (Samudaya Saccā), discerns the truth of suffering (Dukkha Saccā) discerns the truth of the way out of suffering (Nirodha Saccā), and discerns what is the way, and what is not the way the attainment of (Arahattaphala) leading to suffering and the resulting serenity of the heart. Concening what the Bhagavā has said thus in connection with young girls.

“Having overcome the hosts of (defilements) that are generally considered lovely and pleasant, I dwell alone

in jhānic absorption: I have come to know well the bliss, contemplating alone and attaining to the goal of Arahatta-Fruition, (of Arahattaphala) which is really beneficial and mentally peaceful. That is why I don't make friends with people and why I have no friends."

Sister, this is how the meaning of these words spoken in brief by the Bhagavā, is to be understood in detail. (Said the Venerable Mahākccāna.)

End of Kaḷī Sutta,
the sixth in this Vagga.

7. PAṬHAMA MAHĀPAÑHĀ SUTTA First Discourse on The Great Questions

27. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika Sāvatti. At that time, one morning, many bhikkhus rerobed themselves, and taking alms-bowls and great robes entered Sāvatti, for alms-collection. It then occurred to the bhikkhus thus: "It is too early to go on alms-round in Sāvatti. It would be well for us to repair to the monastic abode of the wandering ascetics who hold belief alien to our Teaching." Reflection thus, they approached the monastic abode of these wandering ascetics who hold belief to our Teaching, and after exchanging courteous and amiable greetings with them, and they sat at a suitable place. The wandering ascetics who hold beliefs alien to our Teaching then said to the bhikkhus, who were seated: Friends, Samaṇa Gotama says to his disciple, "Come, bhikkhus. Know all the dhammas, abide knowing all the dhamma." Friends, we also teach our disciples by exhorting them, "Friends, come. Know all the dhamma and abide knowing all the dhammas." Friends, how does our teaching differ from, how does it surpass and how is it distinct from that of

Samaṇa Gotama's." On being told thus, the bhikkhus did not approve of the words of the wandering ascetics who hold beliefs alien to our Teaching, neither did they forbid the same. Instead, rising and saying, "We shall know from the Bhagavā, the meaning of those words", they departed.

After that those bhikkhus went on their alms-round in Sāvattī, had their alms-meal and returned from alms-collection. They approached the Bhagavā, made their obeisance and, seated at a suitable place, reported to the Bhagavā as follows: "Venerable Sir, this morning we rerobed ourselves and taking our alms-bowls and great robes, entered Sāvattī for alms-collection. It then occurred to us thus: 'It is too early to go on alms-round in Savattī. It would be well for us to repair to the monastic abode of the wandering ascetics who hold beliefs alien to our Teaching. Reflection thus, we approached the monastic abode of these wandering ascetics who hold beliefs alien to our Teaching and after exchanging courteous and amiable greetings, we sat down at a suitable place. While we were thus seated, the wandering ascetics who hold beliefs alien to our Teaching said to us: My Friends, Samaṇa Gotama says to his disciples, 'Come, bhikkhus, know all the dhammas, abide knowing all the dhammas'. Friends, we also teach our disciples by exhorting them. Friends, come. Know all the dhammas, abide knowing all the dhammas.' Friends, how does our teaching and admonition differ from how does our teaching and admonition differ from how it surpass and how is it distinct from that of Samaṇa Gotama. On being told thus, we did not approve of the words of the wandering ascetics who hold belief alien to our teaching, neither did we forbid the same. Instead, rising from our seats and saying (to ourselves), "We shall know from the Bhagavā the meaning of those words, we departed."

Bhikkhus, the wandering ascetics who hold beliefs alien to this Teaching and saying these things should be questioned (in reply) thus: Friends, one question, one statement (in brief), one explanation; two questions, two statements, two explanations; three questions, three statements, three explanations; four questions, four statements, four explanations; five questions, five statements, five explanations; six questions, six statements, six explanations; seven questions, seven statements, seven explanations; eight questions, eight statements, eight explanations; nine questions, nine statements, nine explanations; ten questions, ten statements, ten explanations.” (They should be questioned in reply thus)

Bhikkhus. when the wandering ascetics who hold beliefs alien to this Teaching are questioned thus, they will not be able to answer properly; they will be greatly discomfited. Why will this be so? Because it will be beyond their scope.

Bhikkhus, I do not see anyone in the world of devas, Māra and Brāhmas or in the world of Samaṇas, Brāhmaṇas rulers and the people, other than the Tathāgata, or the Tathāgata’s disciple, or someone who has learnt from this Teaching, who can answer these questions to satisfaction.

With reference to what are these words said: “One question, one statement, one explanation?” Bhikkhus, if in one dhamma a bhikkhu is rightly weary of, rightly detached from, rightly liberated from, rightly has the vision to the furthest bounds,¹ and rightly comprehends the meaning of dhammas, he will come to the end of suffering in this very life. What is the one? All beings are sustained by nutriment. Bhikkhus, if the bhikkhu is

FN1: Has the vision to the furthest bounds: Has the capability of seeing the past and future existences

rightly weary of this one dhamma (of nutriment), rightly detached therefrom, rightly liberated therefrom, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. With reference to this are these words said: “One question, one statement, one explanation.”

With reference to what are these words said: “Two questions, two statements, two explanations?” Bhikkhus, if in two dhammas a bhikkhu is rightly weary of, rightly detached from, rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he will make an end of mind and body bhikkhus, if the bhikkhu is rightly weary of these two dhammas (of mind & body), is rightly weary of these two dhammas (of mind), rightly detached therefrom, rightly liberated therefrom, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. With reference to this are these words said: “Two questions, two statements, two explanations.”

With reference to what are these words said: “Three questions, three statements, three explanations?” Bhikkhus, if in three dhammas a bhikkhu is rightly weary of, is rightly detached from, rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of suffering in this very life. What are the three? The three kinds of sensation (vedanā). Bhikkhus, if in these three dhammas (sensation), the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Three questions, three statements, three explanations.”

With reference to what are these words said: “Four questions, four statements, four explanations?” Bhikkhus, if in four dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of suffering in this very life. What are the four? The four kinds of nutriment. Bhikkhus, if in these four kinds of nutriment the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Four questions, four statements, four explanations.”

With reference to what are these words said: “Five questions, five statements, five explanations?” Bhikkhus, if in the five dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of suffering in this very life. What are the five? The five kinds of (Upādānakkhandhā). Bhikkhus, if in these five dhammas (Upādānakkhandhā), the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha in this very life. It is with reference to this that these words are said: “Five questions, five statements, five explanations.”

With reference to what are these words said: “Six questions, six statements, six explanations?” Bhikkhus, if in these six dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end

of dukkha (suffering) in this very life. What are the six? The six inner sense-bases (āyatana). Bhikkhus, if in these six inner sense-bases (āyatana), the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Six questions, six statements, six explanations.”

With reference to what are these words said: “Seven questions, seven statements, seven explanations?” Bhikkhus, if in the seven dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the seven? The seven stations of consciousness (viññāṇaṭṭhiti). Bhikkhus, if in these seven stations of consciousness, the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has sight to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Seven questions, seven statements, seven explanations.”

With reference to what are these words said: “Eight questions, eight statements, eight explanations?” Bhikkhus, if in the eight dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the eight? The eight worldly conditions (lokadhamma). Bhikkhus, if in these eight worldly conditions, the Bhikkhu is rightly weary of, ...p... he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Eight questions, eighth statements, eight explanations.”

With reference to what are these words said: “Nine questions, nine statements, nine explanations?” Bhikkhus, if in the nine dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the nine? The nine abodes of beings (sattāvāsa). Bhikkhus, if in these nine abodes of beings the bhikkhus is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Nine questions, nine statements, nine explanations.”

With reference to what are these words said: “Ten questions, ten statements, ten explanations?” Bhikkhus, if in the ten dhammas the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated, rightly has vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the ten? The ten ways of demeritorious action leading to wretched destinations, duggati. Bhikkhus, if in these ten ways of demeritorious action (akusala kamma-patha) leading to apāya, the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are said: “Ten questions, ten statements, ten explanations.” (Said the Bhagavā.)

End of Paṭhama Mahāpañhā Sutta,
the seventh, in this Vagga.

8. DUTIYA MAHĀPAÑHĀ Second Discourse on the Great Questions

28. Once the Bhagavā was staying in the bamboo grove near Kajaṅgalā town. At that time, several male devotees of Kajaṅgalā town approached the bhikkhunī of Kajaṅgalā town, made their obeisance and, seated at a suitable place, said to the bhikkhunī of Kajaṅgalā town; Revered bhikkhunī, the Bhagavā has said in “The Great Questions”: “One question, one statement, one explanation; two questions, two statements, two explanations; three questions, three statements, three explanations; four questions, four statements, four explanations; five questions, five statements, five explanations; six questions, six statements, six explanations; seven questions, seven statements, seven explanations; eight questions, eight statements, eight explanations; nine questions, nine statements, nine explanations; ten questions, ten statements, ten explanations.” Revered bhikkhunī, in what manner should the meaning of the words spoken in brief by the Bhagavā, be understood in detail?

Friend, I have not heard those words or received them from the Bhagavā himself, or from the bhikkhus (whose teaching makes) the mind grow. Nevertheless, I shall give my own view. Listen (to what I am going to say) and bear in mind well. I shall speak. The male devotees of Kajangala town responded by saying “Very well, Revered bhikkhunī.” The bhikkhunī of Kajangala said thus:

With reference to what are these words spoken by the Bhagavā: “One question, one statement, one explanation?” Friends, if in one dhamma the bhikkhu is rightly weary of, rightly detached from, rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What is the one?

All beings are sustained by nutriment. Friends, if in this one dhamma (of nutriment), the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of the Dhamma, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are spoken by the Bhagavā: “One question, one statement, one explanation.”

With reference to what are these words spoken by the Bhagavā: “Two questions, two statements, two explanations?” Friends, if in two dhammas the bhikkhu is rightly weary of, is rightly detached from, rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the two? The dhammas of mind and body ...p... What are the three? The three kinds of sensation (vedanā). Friends, if in these three kinds of sensation the bhikkhu is rightly weary, is rightly detached from, is rightly liberated from, rightly has sight to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are spoken by the Bhagavā: “Three questions, three statements, three explanations.”

With reference to what are these words spoken by the Bhagavā: “Four questions, four statements, four explanations?” Friends, if in four dhammas the bhikkhu has rightly developed his mind, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the four? They are the four steadfast mindfulness (satipaṭhāna). Friends, if in the four steadfast mindfulness the bhikkhus has rightly developed his mind, rightly has the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end

of dukkha (suffering) in this very life. It is with reference to this that these words are spoken by the Bhagavā: “Four questions, four statements, four explanations.”

With reference to what are these words spoken by the Bhagavā: “Five questions, five statements, five explanations?” Friends, if in the five dhammas the bhikkhu has rightly developed his mind, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of the dhammas, he makes an end of dukkha (suffering) in this very life. What are the five? They are the five faculties ...p... What are the six? They are the six elements of liberation from the defilements. ...p... What are the seven? They are the seven factors of enlightenment, ...p... What are the eight? They are the ariya path of eight constituents. Friends, if in these eight dhammas the bhikkhus has rightly developed his mind, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are spoken by the Bhagavā: “Eight questions, eight statements, eight explanations.”

With reference to what are these words spoken by the Bhagavā: “Nine questions, nine statements, nine explanations?” Friends, if in the nine dhammas the bhikkhu is rightly weary of, rightly detached from, is rightly liberated from, rightly has side to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the nine? They are the nine abodes of beings. Friends, if in these nine abodes of beings the bhikkhu is rightly weary of, is rightly detached from, is rightly liberated from, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this that these words are spoken by

the Bhagavā: “Nine questions, nine statements, nine explanations.”

With reference to what are these words spoken by the Bhagavā: “Ten questions, ten statements, ten explanations?” Friends, if in the ten dhammas the bhikkhu has rightly developed his mind, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. What are the ten? The ten meritorious ways of action. Friends, if in these ten ways of meritorious action (kusala kamma-patha) leading to good destination (Sugati), the bhikkhu has developed his mind, rightly has the vision to the furthest bounds, and rightly comprehends the meaning of dhammas, he makes an end of dukkha (suffering) in this very life. It is with reference to this these words are spoken by the Bhagavā: “Ten questions, ten statements, ten explanations.”

Friends, I know at length thus the meaning of what the Bhagavā has taught in brief in “The Great Questions by these words: “One question, one statement, one explanation. ...p... ten questions, ten statements, ten explanations.” Friends, if you so desire, approach the Bhagavā himself and respectfully ask for the meaning. Bear that meaning with you as answered by the Bhagavā. (Said the bhikkhunī of Kajaṅgalā town). Saying “Very well, Revered bhikkhunī”, and delighted with and rejoicing at her words, the lay disciples of Kajaṅgalā rose from their seats, made their obeisance, approached the Bhagavā made their obeisance and seated at a suitable place, respectfully reported their conversation with the bhikkhunī of kajaṅgalā town.

Householders, well done, well done. The bhikkhunī of Kajaṅgalā is learned, is greatly learned. Householders, if you had approached me and asked for the meaning, I would have answered in the same way as the bhikkhunī

of Kajaṅgalā town. This indeed is the meaning of those words and understood it in this wise. (Said the Bhagavā.)

End of Dutiya Mahāpañhā Sutta,
the eighth in this Vagga.

9. PATHAMA KOSALA SUTTA First Discourse Concerning Kosala

29. Bhikkhus, within the entire domain of the divisions of Kāsi and Kosala constituting the kingdom of King Pasenadī Kosala, the King is said to be the chief (the highest). Bhikkhus, King Pasenadī Kosala is (however), not free from other conditions, being subject to change. Bhikkhus, so seeing the learned Ariya disciple is weary of such state (of fortune). Being weary of such state, he is free from attachment to King Pasenadī Kosala's highest state of fortune. What more can be said of the Ariya disciple's attachment to an inferior (normal) state of prosperity?(1)

Bhikkhus, as far as the moon and the sun move in their course and illumine and quarters with their radiance, so far extends the thousandfold world-system. Therein are a thousand moons, a thousand suns, a thousand Mounts Sineru, a thousand Jambudīpā islands, a thousand Aparagoyāna islands, a thousand Uttarakuru islands, a thousand Pūbbavideha islands, four thousand Great Oceans, four thousand deva-kings, a thousand Cātumahārājika deva-realms, a thousand Tāvatisā deva-realms, a thousand Yāmā deva-realms, a thousand Tusitā deva-realms, a thousand Nimmānarati deva-realms, a thousand Paranimmita-vasavattī deva-realms, and a thousand Brahmā-realms. Bhikkhus, in a thousand world-systems, the Great Brahmā (Mahā Brahmā) is said to be the chief (the highest). But he is not free from other conditions, being subject to change. Bhikkhus, so seeing the Ariya disciple is weary

of such state (of fortune). Being weary of such state, he is free from attachment to the chief (highest) state of (fortune of) the Great Brahmā. What more can be said of his attachment to an inferior (normal) state of fortune.(2)

Bhikkhus, there is a time when a world-system goes into dissolution. Bhikkhus, when a world-system dissolves, beings mostly arise in Ābhassara Brahmā-realm. They arise in that Brahma-realm owing to their jhānic consciousness. They have delightful satisfaction (pīti) as their nutriment. They are bright with their own radiance. They move about in the sky and abide there in splendour. They endure for a long, long time. Bhikkhus, within a world-system that has dissolved, the Ābhassarā Brahmās are said to be chief. They are not, however, free from other conditions, being subject to change. Bhikkhus, so seeing the learned Ariya disciple is weary of such state of fortune. Being weary of such state of fortune, he is free from attachment to the highest state of fortune of the Ābhassarā Brahmās. What more can be said of his attachment to an inferior (normal) state of fortune?(3)

Bhikkhus, these are the ten spheres of kasiṇa (meditation devices). What are the ten? One person perceives the earth-object of meditation as above, below, across, undivided, immeasurable. ...p... Another person perceives the water-object of meditation. Another perceives the fire object of meditation. Another perceives the air-object of meditation. Another perceives the blue-object of meditation. Another perceives the yellow-object of meditation. Another perceives the red-object of meditation. Another perceives the white-object of meditation. Another perceives the space-object of meditation. Another perceives the consciousness-object of meditation as above, below, across, undivided, immeasurable. Bhikkhus, these are the ten spheres of object of meditation. Of these ten spheres of kasiṇa this is the highest, when a person perceives the consciousness-object of meditation as above, below, across, undivided, immeasurable. There are, in fact, bhikkhus, persons who thus perceive. However, such persons are not free from other conditions, being subject to change.

Bhikkhus, so seeing the learned Ariya disciple is weary of such state of fortune. Being weary of such state of fortune, he is free from attachment to the highest state of fortune of the Ābhassarā Brahmās. What more can be said of his attachment to an inferior (normal) state of fortune?(4)

Bhikkhus, there are the eight ways of overcoming the opposite phenomena and sense-objects, Abhibhāyatana jhānas. What are the eight? They are:

A Person concentrates on colour on (parts of) his own body, (such as colour of hair, eye, skin), and on finite external forms (such as kasiṇa forms), unblemished or blemished (lit., with good or bad colour). Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the first Abhibhāyatana jhāna.(1)

A Person concentrates on colour on (parts of) his own body (such as colour of hair, eye, skin), and on infinite external forms, (such as kasiṇa forms), unblemished or blemished. Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the second Abhibhāyatana jhāna.(2)

A Person, without concentrates on colour on (parts of) his own body, (such as colour of hair, eye, skin), and concentrates on infinite external forms, unblemished or blemished. Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the third Abhibhāyatana jhāna.(3)

A Person, without concentrating on colour on (parts of) his own body, concentrates on infinite external forms (such as kasiṇa forms), unblemished or blemished. Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the fourth Abhibhāyatana jhāna. (4)

A Person, without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms

that are dark-blue, with a dark-blue colour, dark-blue hue, and dark-blue lustre, like the ummāpuppha flower which is dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is dark-blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms that are dark-blue, with a dark-blue colour, dark-blue hue, and dark-blue lustre. Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the fifth Abhibhāyatana jhāna. (5)

A Person, without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre, like kaṇikārapuppha flower which is yellow and has a yellow colour, yellow hue, yellow lustre, like fine cloth made in Bārāṇasī with a smooth finish on both sides, which is yellow, and has a yellow colour, yellow hue, yellow lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms that are yellow, with a yellow colour, yellow hue, and yellow lustre. Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the sixth Abhibhāyatana jhāna.(6)

A Person, without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms that are red, with a red colour, red hue, and red lustre, like the bandhujīvakapuppha flower which is red, and has a red colour, red hue, red lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is red, and red colour, red hue, and red lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (kasiṇa) forms that are red, with a red colour, red hue, and red lustre.

Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the seventh Abhibhāyatana jhāna.(7)

A Person, without concentrating on colour on (parts of) his own body, concentrates on external (object of meditation) forms that are white, with a white colour, white hue, and white lustre, like the Morning Star which is white, and has a white colour, white hue, white lustre, or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is white, and white colour, white hue, and white lustre. In this way, a person, without concentrating on colour on (parts of) his own body, concentrates on external (object of meditation) forms that are white, with a white colour, white hue, and white lustre. Mastering these forms, he has this perception: “I know those forms; I see those forms.” This is the eight Abhibhāyatana jhāna. Bhikkhus, these are the eight Abhibhāyatana jhānas.(8)

Bhikkhus, of these eight abhibhāyatana jhānas, a person without concentrating on colour on (parts of) his own body, concentrates on external (object of meditation) forms that are white, with a white colour, white hue and white lustre. Mastering these forms, he has the perception: “I know those forms, I see those forms.” The Abhibhāyatana jhāna with such perception is the highest. Bhikkhus, these are beings with such perception. Bhikkhus, beings with such perception are not, however, free from other conditions, being subject to change. Bhikkhus, so seeing the learned Ariya disciple is weary of Abhibhāyatana Jhāna. Being weary of that Abhibhāyatana jhāna, he is weary of the highest jhāna. What more can be said (of his attachment) to an inferior (normal) jhāna?(5)

Bhikkhus, these four modes of (patipadā). What are the four? The painful mode of practice with the higher knowledge practice (abhiññā) the hard mode of practice with swift higher knowledge; the easy mode of practice

with sluggish higher knowledge; and the easy mode of practice with swift higher knowledge. Bhikkhus, these are the four modes of practice of these four modes of practice, the easy mode of practice with swift higher knowledge is the highest. Bhikkhus, there are beings who practices thus. Bhikkhus, beings who practice thus are not, however, free from other conditions, being subject to change. Bhikkhus, so seeing the learned Ariya disciple is weary of this easy mode of practice with swift higher knowledge. Being weary of this mode of practice, he is free from attachment to this highest mode of practice. What can be said of an inferior (normal) mode of practice?(6)

Bhikkhus, perceptions are of these four kinds. What are the four? Someone perceives the weak perception (Kāmāvacarasaññā). Another person perceives the higher perception (Rūpāvacarasaññā). Another perceives the immeasurable perception of (Lokuttrāsaññā). Another perceives the perception of nothingness thus: “Nothing is there.” Bhikkhus, perceptions are of these four kinds. Bhikkhus, of these four kinds of perception, the perception of nothingness, is the highest. Bhikkhus, there are being with such kind of perception. Beings with such kinds of perception are not, however, free from other conditions, being subject to change. Bhikkhus, so seeing the learned Ariya disciple is weary of that perception of nothingness. Being weary of that perception of nothingness, he is free from attachment to this highest kind of perception. What more can be said of an inferior (normal) kind of perception? (7)

Bhikkhus, of the (wrong) views held outside of this Teaching, the annihilationist view that “If I had not been before, I would not be now. If I am not going to be for the future no concern of any kind can arise in me”, is the highest. Bhikkhus, for one who holds such a view, there will be no feeling of disgust with existence. For him, there will be no feeling of disgust with cessation of

existence. That such indeed will be the case with him may be expected for certain. Bhikkhus, there are beings with such view. Beings with such view are not free from other conditions, being subject to change. bhikkhus, so seeing the learned Ariya disciple is weary of this annihilationist view. Being weary of that annihilationist view, he will be free from attachment to this highest view. What more can be said of an inferior view?(8)

Bhikkhus, there are samaṇas and brāhmaṇas who proclaim purification as the greatest good. Of such beings, those who attain to and abide in the jhāna of neither perception nor-non-perception, having transcended the jhāna of nothingness, are (deemed to be) the highest. Those samaṇas and brāhmaṇas teach so that jhāna may be known and realized. There are beings who teach thus. Bhikkhus, beings who teach thus are not free from other conditions, being subject to change. Bhikkhus, so seeing the learned Ariya disciple is weary with that jhāna. Being weary with that jhāna, he is free from attachment to that inferior jhāna. What more can be said of an inferior jhāna?(9)

Bhikkhus, there are some samaṇas and brāhmaṇas proclaim Nibbāna as superior in this very life. Bhikkhus, of those who proclaim Nibbāna as superior in this very life, they proclaim as most superior liberation (Arahatta-Fruition) after knowing as it really is and without any clinging, the arising and passing away of the six spheres of contact (phassa), their enjoyableness and their faults and escape therefrom. Bhikkhus, some samaṇas and brāhmaṇas who teach thus and say thus, charge me baselessly, vainly, mistakenly and falsely that “The Samaṇa Gotama does not declare discriminative knowledge of the sense-pleasures, discriminative knowledge of the corporeality and discriminative knowledge of sensations.” Bhikkhus, I do declare discriminative knowledge of the sense-pleasures,

discriminative knowledge of corporeality, and discriminative knowledge of sensation as well as the (realization of) Nibbāna in this very life by passing away; Nibbāna which is free from craving and clinging; Nibbāna that is entirely cool and calm. (Said the Bhagavā.)

End of Paṭhama Kosala Sutta,
the ninth in this Vagga.

10. DUTIYA KOSALA SUTTA

The Second Discourse Concerning Kosala

30. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvithī. King Pasenadi Kosala had just then won a victory on the battle-field and returned, satisfied, from the battle-field. He then went to the said monastery, proceeding as far as possible by chariot, and then alighting from the chariot and proceeding on foot to enter the monastery. At that time, many bhikkhus were walking up and down (meditating) in the open.

King Pasenadi Kosala then approached the bhikkhus and enquired: “Venerable Sirs, where is the Bhagavā who is worthy of special veneration and who truly comprehends (all dhammas) by his own intellect and Insight, now staying? Venerable Sirs, we would like to pay homage to that Bhagavā who is worthy of special veneration and who truly comprehends (all dhammas) by his own intellect and Insight. Yonder is his monastery, a great King, with the door shut. Approach it quietly, gently enter the verandah, cough and knock the door. The Bhagavā will have the door opened for you. (Said the bhikkhus). Then King Pasenadi Kosala approached the monastery quietly, gently entered the verandah, coughed and knocked at the door. The Bhagavā had the door opened. King Pasenadi Kosala then entered the monastery, bowed at the feet of the

Bhagavā, touched the Bhagavā's feet with his face, and stroked them with his hands. He next announced himself thus: "Venerable Sir, I am King Pasendī Kosala. Venerable Sir, I am King Pasenadī Kosala."

Great King, seeing what significance therein do you show me this profound humility and pay such affectionate obeisance to this body of mine. (Asked the Bhagavā) Venerable Sir, to show my gratitude, to show my thankfulness to the Bhagavā, do I show this profound humility and pay such affectionate obeisance.

Venerable Sir, the Bhagavā is bent on the benefit, on the happiness, of many people; the Bhagavā has established many people in the Ariya Path, in conformity with the good dhamma and with what is blameless. Venerable Sir, that the Bhagavā is bent on the benefit on the happiness, of many people; that the Bhagavā has established many people in the Ariya Path in conformity with the good dhamma and with what is blameless that the Bhagavā is bent on the benefit, on the happiness, of many people that the Bhagavā has established dhamma and with what is blameless that I show my gratitude and thankfulness to the Bhagavā in this manner. I show my gratitude and thankfulness to the Bhagavā in this manner. (1)

Again, Venerable Sir, the Bhagavā is endowed with morality, of great morality, of the noble morality and of blameless morality, and is endowed with blameless morality. Venerable Sir, that the Bhagavā is endowed with morality, of great morality, of the noble morality and blameless morality, and is endowed with blameless morality is endowed with blameless morality is another reason for my showing such profound humility, and paying such affectionate obeisance to the Bhagavā.(2)

Again, Venerable Sir, the Bhagavā has for many a day and night been a forest-dweller, resorting to solitary lodgings in the outlying parts of the forest. Venerable Sir,

that the Bhagavā has for many a day and night been the forest dweller, resorting to solitary lodging in the outlying parts of the forest is another reason for my showing such profound humility and paying such affectionate obeisance to the Bhagavā. (3)

Again, Venerable Sir, the Bhagavā is content with whatever is received by way of robe, alms-food, monastery, medicines and medicinal requestes for use in sickness. Venerable Sir, that the Bhagavā is content with whatever is received is another reason for my showing such profound humility and paying such affectionate obeisance to the Bhagavā. (4)

Again, Venerable Sir, the Bhagavā is worthy of receiving offerings brought even from afar, offerings specially set aside for guests, offerings made for well being in the next existance the after is worthy of receiving obeisance with joined palms to the forehead, and is incomparable fertile field for all to sow the seeds of merit.

Venerable Sir, that the Bhagavā is worthy of receiving offerings brought even from afar, offerings specially set aside for guests, offerings made for well being next existance, the after is worthy of receiving obeisance with joined palms to the forehend, and is incomparable fertile field for all to sow the seeds of is another reason for my showing such profound humility and paying such affectionate obeisance to the Bhagavā. (5)

Again, Venerable Sir, as regards talk that attenuate defilement, fit for opening up the heart, that is to say, talking about wanting little, about contentment about solitue, avoding society, putting forth energy; talk about morality concentration of mind, wisdom, liberation, reviewing knowledge (Paccavekkhaṇāñāṇa); such talk as this the Bhagavā gets at will, without irksomeness and without toilsomeness. Venerable Sir, as regards talk that attenuate defilements, fit for opening up the heart, that is to say,

talking about wanting little ...p... reviewing knowledge (Paccavekkhaṇañāṇa) such talks as this the Bhagavā gets at will, without irksomeness and without toilsomeness is another reasons for my showing such profound humility and paying such affectionate obeisance to the Bhagavā. (6)

Again, Venerable Sir, the Bhagavā attains at will, without irksomeness and without toilsomeness, the four jhānas that arise in superior mind and that is the cause of easeful living in the present life. Venerable Sir that the Bhagavā attains at will, without irksomeness and without tailosomeness, the four jhānas that arise in superior mind and that is the cause of easeful living in the present life, is another reason for my showing such profound humility and paying such affectionate obeisance to the Bhagavā. (7)

Again, Venerable Sir, the Bhagavā recollects the many past existences. And what does he recollects? He recollects one past existence, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand existences or existences is many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: "In that past existence I was known by such a name, I was born into such a family. I was of such an appearance. I was thus nourished, I enjoy pleasure thus I suffered pain thus. My life span was such. I died in that existence. Then I was born in this existence. Venerable Sir that the Bhagavā recollects the many past existences. He recollects one past existences, two ...p... this power of recollection of the Bhagavā is another reason for my showing such profound humility and paying such affectionate respect to the Bhagavā.(8)

Again, Venerable Sir, the Bhagavā sees with his divine power of sight, surpassing the eight of men, he sees beings in the process of passing away, and arising, inferior and superior beings beautiful or ugly beings, beings with good or bad destination. He knows how beings arise

according to their own kamma. He can know, these beings are possessed of evil acts committed bodily, verbally and mentally. They malign the Ariyas, hold wrong views and have kamma based on wrong views. Those beings, on the dissolution of their bodies after death, fall into wretched destinations, miserable existences, states of ruin and realms of continuous suffering. Friends, these beings are possessed of good acts committed bodily, verbally and mentally. They do not malign the Ariyas, have right views and kamma based on right views. Those beings, on the dissolution of their bodies after death, are reborn in good destinations, happy world of the devas. He know thus beings arising in accordance with their kamma. Venerable Sir, that the Bhagavā with his divine power of sight ...p... knows beings arising in accordance with their kamma is another reason for my showing such profound humility and paying such affectionate obeisance to the Bhagavā. (9)

Again Venerable Sir, the Bhagavā due to extinction of āsavas, in this very life realizes and abides in the emancipation of mind (cetovimutti) and in the emancipation by Insight (paññāvimutti).

Venerable Sir, the Bhagavā's emancipation of mind and through the extinction by Insight though the extinction of āsavas ...p... and the fact of the Bhagavā's realization and abiding in that emancipation is another reason for my showing such profound humility and saying such affectionate obeisance to the Bhagavā. (10)

Venerable Sir, may we leave now. We have much to do and much to attend to. (Respectfully requested King Pasenadi Kosala) A Great King, you know the time to i.e., You may leave as you please. (Said the Bhagavā.) King Pasenadi Kosala then rose from his seat, made his obeisance, and departed.

End of Dutiya Kosala Sutta,
the tenth in this Vagga.

End of Mahā Vagga, the third Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

iv. UPĀLI VAGGA

1. **Upāli Sutta**
2. **Pātimokkhaṭṭhapanā Sutta**
3. **Ubbāhikā Sutta**
4. **Upasampadā Sutta**
5. **Nissaya Sutta**
6. **Sāmaṇera Sutta**
7. **Samḅhabeda Sutta**
8. **Samḅhasāmaggī Sutta**
9. **Paṭhama Ānanda Sutta**
10. **Dutiya Ānanda Sutta**

iv. UPĀLI VAGGA

1. UPĀLI SUTTA

Discourse to Upāli

31. Venerable Upāli then approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: Venerable Sir, with what object in view did the Bhagavā lay down the precepts for the disciples of the Bhagavā and pronounce the Pātimokkha (Vinaya or Disciplinary Rules to be observed by the bhikkhus)?

Upāli, with ten objects in view did the Tathāgata lay down the precepts for his disciples and pronounce the Pātimokkha. What are the ten? For willing acceptance of the precepts by the Saṃgha, for the well-being of the Saṃgha; for the control of members of the Saṃgha lacking in morality and for the comfort of members of the Saṃgha who cherish morality for protection against the āsavas in this very life; for protection against the āsavas in a further life; to instil conviction in those of little conviction; to enhance faith in the faithful; to perpetuate the Dhamma of the virtuous in the three aspects of the Sāsanā; and to uphold the Disciplinary Rules. Upāli, with these ten objects in view did the Tathāgata lay down the precepts for his disciples and pronounce the Pātimokkha. (Said the Bhagavā.)

End of Upāli Sutta,
the first in this Vagga

2. PĀTIMOKKHATṬHAPANĀ SUTTA**Discourse on Suspension of Recital of Disciplinary Rules**

32. Venerable Sir, in what (lit- how many) circumstances may the recital of Disciplinary Rules (Pātimokkha) be suspended? The suspension of the recital of Pātimokkha may take place in these ten circumstances. What are the ten? When a pārājika transgressor is seated in the company of bhikkhus, and debate about such transgression is unfinished; when a person not fully ordained is seated in the company of bhikkhus, and debate about such matter is unfinished; when one who has renounced the training is seated in the company of bhikkhus and debate about such matter is unfinished; when a enunch is seated in the company of bhikkhus, and debate about such matter is unfinished; when one who has defiled a bhikkhunī is seated in the company of bhikkhus, and debate about such matter is unfinished. These are the ten circumstances in which the recital of the Pātimokkha may be suspended. (Said the Bhagavā.)

End of the Pātimokkhatṭhapanā Sutta,
the second in this Vagga.

3. UBBĀHIKĀ SUTTA**Discourse on Settling Ecclesiastical Dispute**

33. Venerable Sir, what dhamma should a bhikkhu possess in order which bhikkhu endowed with to be considered fit for setting the matter an ecclesiastical dispute? Upāli, he should be endowed with ten dhammas to be considered fit for passing sentence. What are the ten? Upāli, the bhikkhu in this Teaching has morality. He abides, by the fundamental principles of Pātimokkha; he

adheres to right behaviour and lawful resort (in the quests for alms-food); he sees danger even in the slightest faults and he fully observe the precept of Discipline.

He has much learning, bears it well in mind and improves his learning. He has listened much to the dhamma that is excellent at the beginning, excellent at the middle, excellent at the end, complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure. He has heard these dhammas, practises reciting them, bears them in mind well, knows them well with penetrative Insight. He has learned by heart and at length both the Pātimokkha Vibhaṅga (for bhikkhus and bhikkhunīs), analyses them well with through knowledge of the meaning, clearly dividing them sutta by sutta in minute detail. He is established in the discipline, unshaken there in. He is capable of making both parties in a dispute understand, understandfully, of making them see, making them look and see clearly. He is skilled in (handling) the arising of the dispute as well as in its settlement. He knows the matter at issue, knows the cause of its rise, knows the way to end it, knows the procedure leading to the ending of the dispute. Upāli, possessing these ten dhammas, a bhikkhu is considered fit to pass sentence on ecclesiastical dispute. (Said the Bhagavā).

End of the Upāli Sutta,
the third in this Vagga.

4. UPASAMPADĀ SUTTA

Discourse on Ordination, Admission to the Buddhist Order

34. Venerable Sir, how must a bhikkhu be qualified in order to give full ordination? (Respectfully asked Ven. Upāli) Upāli, a bhikkhu who is endowed with ten dhammas may give ordination, What are the ten?

Upāli, the bhikkhu in this Teaching has morality. He abides, by the fundamental principles of Pātimokkha; he adheres to right behaviour and lawful resort (in the quests for alms-food); he sees danger even in the slighted faults and he fully observes the precepts of Discipline. He has much learning. bears it well in mind and improves it. He has listened much to the dhamma that is excellent at the beginning, excellent at the middle, excellent at end, that is complete in meaning and phrasing, setting out the Noble Practice of that Purity which is absolutely pure. He has heard these dhammas, practises reciting them, bears them in mind well, knows them well with penetrative insight. He has learnt by heart and at length both Pātimokkha and Vibhaṅga analyses them well with thorough knowledge of the meaning, clearly dividing them sutta by sutta in minute detail. He is competent to the sick or to cause such attendance. He is competent to calm discontent (in himself) or to cause it to be calmed (in others) he is competent to dispel remorse in accordance with the dhamma. He is competent to dissuade one from adopting wrong views, in accordance with the dhamma is competent to establish one in the higher morality, is competent to establish one in the higher concentration and is competent to establish one in the higher insight. Upāli, the bhikkhu who is endowed with those ten dhammas is competent to give full ordination. (Said the Bhagavā.)

End of the Upasampadā Sutta,
the fourth in this Vagga.

5. NISSAYA SUTTA

Discourse on being a Guardian Teacher

35. Revered Lord, how must a bhikkhu be qualified to give tutelage (to a pupil)? (Asked Venerable Upāli.)

Upāli, the bhikkhu who is endowed with the ten dhammas is competent to give tutelage. What are the ten?

Upāli, the bhikkhu in this Teaching has morality ...p... . He fully observes the precepts of Discipline. Has much learning ...p.... Knows well with penetrative insight. He has learnt by heart and at length both the Pātimokkha and Vibhaṅga, analyses them well with thorough knowledge of the meaning, clearly during them sutta in minute detail. He is competent to attend to the sick or to cause such attendance. He is competent to calm discontent (in himself) or to cause it to be calmed (in others). He is competent to dispel remorse in accordance with the dhamma. He is competent to dissuade one from adopting wrong views in accordance with the dhamma, is competent to establish one in the higher morality, is competent to establish one in the higher concentration and is competent to establish one in the higher insight. Upāli, the bhikkhu who is endowed with these ten dhammas is competent to give tutelage. (Said the Bhagavā.)

End of the Nissaya Sutta,
the fifth in this Vagga.

6. SĀMAÑERA SUTTA

Discourse on Receiving Attendance of a Novice

36. Venerable Sir, how must a bhikkhu be qualified for him to be attended on (Sāmañera) by a novice?

Upāli, the bhikkhu who is endowed with the ten dhammas may be attended on by a novice. What are the ten? Upāli, the bhikkhu in this Teaching as morality ...p.... He fully observes the precepts of Discipline; has much learning ...p.... He knows well with penetrative Insight. He has learnt by heart and at length both the Pātimokkha and Vibhaṅga analyses them well with thorough knowledge of the meaning, clearly dividing them sutta by sutta in minute detail. He is competent to attend to the sick or to cause such attendance. He is competent to calm discontent (in himself) or to cause it to be calmed (in other). He

is competent to dispel remorse in accordance with the dhamma. He is competent to dissuade one from adopting wrong views, in accordance with the dhamma is competent to establish one in the higher morality, is competent to establish one in the higher concentration and is competent to establish one in the higher insight. Upāli, the bhikkhu who is endowed with these ten dhammas may be attended on by a novice. (Said the Bhagavā.)

End of the Sāmaṇera Sutta,
the sixth in this Vagga.

7. SAMĠHABEDA SUTTA

Discourse on Schism in the Saṃgha

37. Venerable Sir, it is said “Schism in the Saṃgha (Order of bhikkhus)”, Venerable Sir, in what manner is there be a schism (division) in the Saṃgha? (Respectfully asked Venerable Upāli.)

Upāli, the bhikkhus in this Teaching proclaim what is not dhamma as dhamma, what is dhamma as not dhamma; proclaim what is not Vinaya (disciplinary rules) as Vinaya, what is Vinaya as not Vinaya; proclaim what is not taught by the Tathāgata, as taught by the Tathāgata; what is taught by the Tathāgata not taught by the Tathāgata; proclaim what is not practised by the Tathāgata as practised by the Tathāgata and what is practised by the Tathāgata as not practised by the Tathāgata; proclaim what is not ordained by the Tathāgata as ordained by the Tathāgata. Those bhikkhus on these ten grounds entice and divide the Saṃgha, pass separate ordinances and proclaim a separate Pātimokkha. Upāli, in this manner can there be a schism (division) in the Saṃgha. (Said the Bhagavā.)

End of the Saṃgabeda Sutta,
the seventh in this Vagga.

8. SAMĠGHASĀMAGGĪ SUTTA

Discourse on Concord in the Saṃgha

38. Venerable Sir, it is said “Concord (Unity) in the Saṃgha”, “Concord in the Saṃgha.” Venerable Sir, in what manner is there concord in the Saṃgha? (Asked) Upāli, Upāli, the bhikkhus in this Teaching proclaim what is not dhamma as not dhamma and what is dhamma as dhamma; proclaim what is not Vinaya as not Vinaya and what is Vinaya as Vinaya; Proclaim what is not taught by the Tathāgata as not taught by the Tathāgata and what is taught by the Tathāgata as taught by the Tathāgata; what is not practised by the Tathāgata as not practised by the Tathāgata and what is practised by the Tathāgata as practised by the Tathāgata; and what is not ordained by the Tathāgata as not ordained by the Tathāgata and what is ordained by the Tathāgata as ordained by the Tathāgata. Those bhikkhus on these ten grounds do not entice and divide the Saṃgha, do not pass separate ordinances and do not proclaim a separate Pātimokkha. Upāli, in this manner is there concord (unity) in the Saṃgha. (Said the Bhagavā.)

End of the Saṃghasāmaggī Sutta,
the eight in this Vagga.

9. PAṬHAMA ĀNANDA SUTTA

First Discourse to Ānanda

39. Venerable Ānanda then approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully asked the Bhagavā: Venerable Sir, it is said “Schism in the Saṃgha, Schism in the Saṃgha.” In whatmanner is there a schism in the Saṃgha? Ānanda, the bhikkhus in this Teaching proclaim what is not dhamma as dhamma and what is dhamma as not dhamma;

proclaim what is not Vinaya as Vinaya and what is Vinaya as not Vinaya; ...p... Proclaim what is ordained by the Tathāgata as not ordained by the Tathāgata. Ānanda, on these ten grounds do those bhikkhus entice and divide the Saṃgha, pass separate ordinances and proclaim a separate Pātimokkha. Ānanda, in this manner is there schism in the Saṃgha. (Said the Bhagavā.)

Venerable Sir, if a bhikkhu entices the Saṃgha, what does he accumulate? (Respectfully asked Venerable Ānanda.) Ānanda, he accumulates demerit for the duration of a life cycle (Said the Bhagavā). Venerable Sir, what demerit is it, lasting for the duration of a life-cycle? Respectfully asked Venerable Ānanda). Ānanda, he burns in niraya for the duration of a life-cycle. (Said the Bhagavā.)

The bhikkhu who divides the Saṃgha and delights in dividing the Saṃgha and who is established in what is not the Dhamma is bound for the miserable existences, will re-becomes (arise) in Niraya, and will be void of Arahatta-Fruition where the four bondages are no more. (That bhikkhu), because he divides the united Saṃgha, burns in Niraya for the duration of a life-cycle.

End of Paṭhama Ānanda Sutta,
the ninth in this Vagga.

10. DUTIYA ĀNANDA SUTTA

Second Discourse to Ānanda

40. Venerable Sir, it is said “Concord in the Saṃgha, Concord in the Saṃgha.” Venerable Sir, in what manner is there concord in the Saṃgha? (Respectfully asked Venerable Ānanda). Ānanda, the bhikkhus in this

Teaching proclaim what is not dhamma as not dhamma and what is dhamma as dhamma; proclaim what is not dhamma what is not Vinaya as not Vinaya and what is Vinaya as Vinaya; proclaim what is not taught by the Tathāgata as not taught by the Tathāgata and what is taught by the Tathāgata as taught by the Tathāgata; proclaim what is not practised by the Tathāgata as not practised by the Tathāgata and what is practised by the Tathāgata as practised by the Tathāgata; and what is not ordained by the Tathāgata as not ordained by the Tathāgata. What is ordained by the Tathāgata as what is ordained by the Tathāgata; On these ten grounds, those bhikkhus do not entice and divide the Saṃgha, do not pass separate ordinances and do not proclaim a separate Pātimokkha. Ānanda, in this manner is there concord in the Saṃgha. (Said the Bhagavā).

Venerable Sir, what does the one who promotes unity in a divided Saṃgha, accumulate? (Asked Venerable Ānanda). Ānanda, he accumulates noble merit. (Said the Bhagavā). Venerable Sir, what is that noble merit? (Respectfully asked Venerable Ānanda) Ānanda, he (that person) delights in the deva-realm for the duration of the life cycle. (Said the Bhagavā).

Unity in the Saṃgha and promoting unity among those who are in unity, conduce to happiness. He who delights in unity and who is established in the Dhamma, because he promotes unity in the Saṃgha, is not far from Arahatta-Fruition where the four bondages are no more. That person delights in the deva-realm for the duration of the life-cycle.

End of Dutiya Ānanda Sutta,
the tenth in this Vagga.
End of Upāli Vagga, the fourth in this Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

v. AKKOSA VAGGA

1. **Vivāda Sutta**
2. **Paṭhama Vivādamūla Sutta**
3. **Dutiya Vivādamūla Sutta**
4. **Kusināra Sutta**
5. **Rājantepurappavesana Sutta**
6. **Sakka Sutta**
7. **Mahāli Sutta**
8. **Pabbajitaabhiṇha Sutta**
9. **Sarīraṭṭhadhamma Sutta**
10. **Bhaṇḍana Sutta**

v. AKKOSA VAGGA

1. VIVĀDA SUTTA

Discourse on Disputes

41. The Venerable Upāli then approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, for the arising of disputes, quarrels, contentions and altercation in the Saṃgha Order, and for the bhikkhus not being able to live happily. What is the reason, what is the cause, for the arising of disputes, quarrels, contentions and altercations?”

Upāli, the bhikkhus in this Teaching proclaim what is not dhamma as dhamma; proclaim what is dhamma as not dhamma; proclaim what is not Vinaya (disciplinary rules for the bhikkhus) as Vinaya, and what is Vinaya as not Vinaya; proclaim what is not taught by the Tathāgata as taught by the Tathāgata, and what is taught by the Tathāgata as not taught by the Tathāgata; proclaim what is not practised by the Tathāgata as practised by the Tathāgata, and what is practised by the Tathāgata as not practised by the Tathāgata; proclaim what is not ordained by the Tathāgata as ordained by the Tathāgata, and what is ordained by the Tathāgata as not ordained by the Tathāgata.

Upāli, that is the reason, the cause, for the arising of disputes, quarrels, contentions and altercation in the Saṃgha Order, and for the bhikkhus not being able to live happily. (Said the Bhagavā.)

End of the Vivāda Sutta,
the first in this Vagga.

2. PAṬHAMA VIVĀDA MŪLA SUTTA

First Discourse on Root Causes of Disputes

42. Venerable Sir, what are the root causes of altercation? (Respectfully asked Venerable Upāli). Upāli, these are the ten root causes of altercations. What are the ten? Upāli, the bhikkhus in this Teaching proclaim what is not dhamma as dhamma, and what is dhamma as not dhamma; proclaim what is not Vinaya as Vinaya, and what is Vinaya as not Vinaya; proclaim what is not taught by the Tathāgata as taught by the Tathāgata, and what is taught by the Tathāgata as not taught by the Tathāgata; proclaim what is not practised by the Tathāgata as practised by the Tathāgata, and what is practised by the Tathāgata as not practised by the Tathāgata; and proclaim what is not ordained by the Tathāgata as ordained by the Tathāgata, and what is ordained by the Tathāgata as not ordained by the Tathāgata. Upāli, these are the ten root causes of altercation. (Said the Bhagavā.)

End of the Paṭhama Vivāda Mūla Sutta,
the second in this Vagga.

3. DUTIYA VIVĀDA MŪLA SUTTA

Second Discourse on Root Causes of Disputes

43. Venerable Sir, what are the root causes of altercations? (Respectfully asked Venerable Upāli). Upāli, these are ten root causes of altercation. What are the ten? Upāli, the bhikkhus in this Teaching proclaim what is not (ecclesiastical) offence (Āpatti) as offence, and what is offence as not offence; proclaim what is light offence as grave offence and what is grave offence as light offence; proclaim what is not offence against chastity as offence

against chastity, and what is offence against chastity as not offence against chastity; proclaim a partial offence as a complete offence, and a complete offence as a partial offence; and proclaim a pardonable offence as an unpardonable offence, and an unpardonable offence as a pardonable offence. Upāḷi, these are the ten root causes of altercations. (Said the Bhagavā.)

End of the Dutiya Vivāda Mūla Sutta,
the third in this Vagga.

4. KUSINĀRA SUTTA

Discourse given at Kusināra

44. Once the Bhagavā was staying at Kusināra, in the grove where offerings are made to the deities. On that occasion, the Bhagavā addressed the bhikkhus as “Bhikkhus” and bhikkhus responded by saying “Venerable Sir.” The Bhagavā then said thus:

Bhikkhus, the bhikkhu who desires to admonish another should do so after investigating five conditions in his own self and after establishing these five conditions in his own self. What are the five? Bhikkhus, the bhikkhu who desires to admonish another should reflect thus: “Am I pure in my bodily conduct? Am I possessed of utter purity in bodily conduct, flawless and undeviating? Is such dhamma manifest in me or not?” Bhikkhus, if the bhikkhu is not pure in his bodily conduct, if he is not possessed of utter purity in his bodily conduct, flawless and undeviating, he is likely to be told: “We request of you. Will the revered one first practise purity of bodily conduct.” Thus is the bhikkhu likely to be told.

Again, bhikkhus, the bhikkhu who desires to admonish another should reflect thus: “Am I pure in my verbal conduct? Am I possessed of utter purity of verbal conduct, flawless and undeviating? Is such dhamma manifest in me

or not?” Bhikkhus, if the bhikkhu is not pure in his verbal conduct, if he is not possessed of utter purity in his verbal conduct, flawless and undeviating, he is likely to be told: “We request of you. Will the revered one first practise purity of verbal conduct.” Thus is the bhikkhu likely to be told.

Again, bhikkhus, the bhikkhu who desires to admonish another should reflect thus: “Is loving kindness free from malice established in me towards my companions in the Noble Practice? Is this Dhamma manifest in me or not?” Bhikkhus, if loving-kindness free from malice is not established in the bhikkhu towards his companions in the Noble Practice, he is likely to be told: “We request of you. Will the revered one first establish in himself loving kindness free from malice towards his companions in the Noble Practice.” Thus is the bhikkhu likely to be told.

Again, bhikkhus, the bhikkhu who desires to admonish another should reflect thus: “Do I have much learning, do I bear such learning in my mind, do I gather such learning? Have I listened much to the Dhammas that are excellent at the beginning excellent at the middle and excellent at the end, that are complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure? Have I borne them in mind by way of oral recital, have I practised them, have I reflected upon them, and have I known them with penetrative Insight. Are these Dhamma manifest in me or not?” Bhikkhus, if that bhikkhu does not have much learning, has not borne in mind and has not gathered such learning, and if he has not listened much to the dhamma that are excellent at the beginning, excellent at the middle and excellent at the end, that are complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure; if he has not borne them in mind by way of oral recital, has not practised them, has not reflected upon them, and has not known them with penetrative insight, he is likely

to be told: “We request of you. Will the revered one first learn the Suttanta-piṭaka.” Thus is the bhikkhu likely to be told.

Again, bhikkhus, the bhikkhu who desires to admonish another should reflect thus: “Am I well versed in the oral recital of both the Pātimokkhas? Have I analysed them well with through knowledge of their meaning, and clearly devided them sutta by sutta in minute detail? Is this Dhamma manifest in me or not?” Bhikkhus, if the bhikkhu is not well versed in the oral recital of both the Pātimokkhas, has not analysed them well with through knowledge of their meaning, has not decided (determine) them well in accord with the (original) Pāḷi text or the commentary, he will not be able to answer properly if asked: “My revered one, where did the Bhagavā teach this precept?” He is likely to be told them thus: “We request of you. Will the revered one first learn the Vinaya (disciplinary rules for the Saṃgha)”. Thus will the bhikkhu to be told. He should reflect if he has these five dhammas in himself.

What are the five dhammas which should be established in himself? They are: “I shall speak when it is appropriate, not when it is not appropriate; I shall speak in accordance with what is true, not in accordance with what is not true; I shall speak gentle words, not harsh words; I shall speak words associated with benefit, not words not associated with benefit; I shall speak loving kindness, not hatred.” These five dhammas should be established in him (the bhikkhu who desires to admonish another). Bhikkhus, the bhikkhu who desires to admonish another should reflect if he has these five dhammas in himself and establish these five dhammas in himself, before he admonish another. (Said the Bhagavā.)

End of the Kusināra Sutta,
the fourth in this Vagga.

5. RĀJANTEPURAPPAVESANA SUTTA

Discourse on Disadvantages of Entering A Royal Court

45. Bhikkhus, these are the ten disadvantages of entering a royal court. What are the ten? Bhikkhus, when the bhikkhu enters where the ruler and his royal consort are together, either the consort on seeing the bhikkhu might smile, or the bhikkhu on seeing the consort might smile. When such smiling takes place, the ruler might be tempted to think mistakenly thus: “This bhikkhu and my consort have certainly been intimate or will become intimate.” Bhikkhus, this is the first disadvantage of entering a royal court.

Again, bhikkhus, the ruler is busy with many matters to transact. After the ruler has been intimate with a minor consort he has forgotten about it, but the latter becomes pregnant. “Other than the bhikkhu, no one else has entered the royal court. Could this (pregnancy) be due to the bhikkhu.” Thus might the ruler be tempted to think mistakenly. Bhikkhus, this is the second disadvantage of entering the royal court.

Again, bhikkhus, a certain treasure is lost in the royal court. The ruler may than be tempted to think mistakenly thus: “ Other than the bhikkhu, no one else has entered this place. Could this (loss) be due to the bhikkhu?” Bhikkhus, this is the third disadvantage of entering the royal court.

Again, bhikkhus, when a secret of the royal court gets noised abroad, the ruler might be tempted to think mistakenly thus: “Other than the bhikkhu, no one else has entered this place. Could this (leakage) be due to the bhikkhu?” Bhikkhus, this is the fourth disadvantage of entering the royal court.

Again, bhikkhus, in the palace, either the father is inclined to bring about the death of the son, or the son is

inclined to bring about the death of the father. The people might be inclined then to think mistakenly thus: "Other than the bhikkhu, no one else has entered this place. Could this (affair) be due to the bhikkhu?" Bhikkhus, this is the fifth disadvantage of entering the royal court.

Again, bhikkhus, the ruler appoints an inferior official to a superior post. The people who dislike this change might then be tempted to think mistakenly thus: "The ruler is familiar with the bhikkhu. Could this (matter) be due to the bhikkhu." Bhikkhus, this is the sixth disadvantage of entering the royal court.

Again, bhikkhus, the ruler demotes a superior official to an inferior post. The people who dislike this change might then be tempted to think mistakenly thus: "The ruler is familiar with the bhikkhu. Could this (matter) be due to the bhikkhu." Bhikkhus, this is the seventh disadvantage of entering the royal court.

Again, bhikkhus, the ruler sends out an army at an inappropriate time. The people dislike the sending out of the army at an inappropriate time might then be tempted to think mistakenly thus: "The ruler is familiar with the bhikkhu. Could this (matter) be due to the bhikkhu?" Bhikkhus, this is the eighth disadvantage of entering the royal court.

Again, bhikkhus, the ruler, after sending out the army at an appropriate time, recalls it while it is on the way. The people who dislike the recall of the army might then be tempted to think mistakenly thus: "The ruler is familiar with the bhikkhu. Could this (matter) be due to the bhikkhu?" Bhikkhus, this is the ninth disadvantage of entering the royal court.

Again, bhikkhus, the ruler's palace is crowded with elephants, horses, chariots and has, as delightful sense-objects, sights, sounds, scents, tastes and touches. These sense-objects are not proper (objects of attention) for the bhikkhu. Bhikkhus, this is the tenth disadvantage of entering the

royal court. Bhikkhus, these are the ten disadvantages of entering the royal courts. (Said the Bhagavā.)

End of Rājantepurappavesana Sutta,
the fifth in this Vagga.

6. SAKKA SUTTA Discourse to Sakyans

46. Once the Bhagavā was staying at the Nigrodha monastery near Kapilavatthu of Sakyan. On that occasion, on a sabbath day, the Bhagavā asked the Sakyan devotees who had approached the Bhagavā, made their obeisance and were seated in a suitable place: “Sakyans, do you observe the sabbath that consists of eight precepts?” Venerable Sir, at times we observe the Sabbath consisting of eight precepts, at other times we do not. (Respectfully answered the Sakyan devotees)

Sakyans, it is no gain to you, it is ill gotten by you, that in a life fraught with fear of grief and danger of death, you observe the sabbath of eight precepts at times (only) and not at other times. Sakyans, what do you think of this? A man in this world, without committing any demeritorious deed, makes a living earning half a kahāpaṇa a day. Should that man be said to be a clever person endowed with skill and energy? (Asked the Bhagavā). Yes, Venerable Sir, he should be.

Sakyans, what do you think of this? A man in this world, without committing any demeritorious deed, makes a living earning a kahāpaṇa a day. Should that man be said to be a clever person endowed with skill and energy? (Asked the Bhagavā.) Yes, Venerable Sir, he should be.

Sakyans, what do you think of this? A man in this world, without committing any demeritorious deed, makes a living earning a kahāpaṇa a day. Should that man be said to be a clever person endowed with skill and energy? (Asked the Bhagavā). Yes, Venerable Sir, he should be.

Skyans, what do you think of this? A man in this world, without committing any demeritorious deed, makes a living earning two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, a hundred kahāpaṇas a day. Should that person be said to be a clever person endowed with skill and energy? (Asked the Bhagavā) Yes, Venerable Sir, he should be.

Sakyan, what do you think of this? That man earns a hundred, a thousand kahāpaṇas a day. He lives a hundred years, saving every kahāpaṇa earned by him. Would you say that he has amassed a great wealth? (Asked the Bhagavā). Yes, Venerable Sir, we would.

Sakyans, what do you think of this? Would that man be, by reason of his wealth, on account of his wealth, in consequence of his wealth, would that man for a single night or for a single day, even for half a night or half a day, live in enjoyment of true happiness? (Asked the Bhagavā). Venerable Sir, it cannot be so. Why cannot this be so? Venerable Sir, sense-pleasures are not lasting, are in vain, false and have the nature of passing away. That is why it cannot be so. (Respectfully answered the Sakyans.)

Sakyans, if my disciple in this Teaching practices, rigorously and in accordance with my teaching, mindfully and with mind directed to Nibbāna for ten years he would live in enjoyment of true happiness for a hundred years, or for ten thousand years, or for a hundred thousand years. That person would become either a Sakadāgāmi, or an Anāgāmi or for certain a Sotāpanna.

Sakyans, let alone a year, if my disciple in this Teaching practises rigorously and in accordance with my teaching, mindfully and with mind directed to Nibbāna, for ten whole months, he would live in enjoyment of true happiness for a hundred years, or for ten thousand years, or for a hundred thousand years. That person would become either a Sakadāgāmi or an Anāgāmi, or for certain a Sotāpanna.

Sakyans, let alone ten months, if my disciple in this Teaching practises rigorously and in accordance with my teaching, mindfully and with mind directed to Nibbāna, for nine, eight, seven, six, five, four, three, two months or for a month or half of a month, he would live in enjoyment of true happiness for a hundred years, or for ten thousand years, or for a hundred thousand years. That person would become either a Sakadāgāmi or an Anāgāmi, or for certain a Sotāpanna.

Sakyans, let alone half a month, if my disciple in this Teaching practises rigorously and in accordance with my teaching, mindfully and with mind directed to Nibbāna, for ten whole days, he would live in enjoyment of true happiness for a hundred years, or for ten thousand years, or for one hundred thousand years. That person would become either a Sakadāgāmi, or Anāgāmi, or for certain a Sotāpanna.

Sakyans, let alone ten days, if my disciple in this Teaching practises rigorously and in accordance with my teaching, mindfully and with mind directed to Nibbāna, for nine, eight, seven, six, five, four, three, two days or for a day, he would live in enjoyment of true happiness for a hundred years, or for ten thousand years, or for a hundred thousand years. That person would become either a Sakadāgāmi or an Anāgāmi, or for certain a Sotāpanna.

Sakyans, it is no gain to you, it is ill gotten by you, that in a life fraught with fear of grief and fear of death, you observe the sabbath of eight precepts at times (only) and not at other times. (Said the Bhagavā) Venerable Sir, as from today, we shall indeed observe the sabbath of eight precepts. (Respectfully said the Sakyans.)

End of the Sakka Sutta,
the sixth in this Vagga.

7. MAHĀLI SUTTA

Discourse to Mahāli

47. Once the Bhagavā was staying at the turreted monastery in Mahāvana forest near Vesāli. On that occasion, the Licchavī prince Mahāli approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, what is the cause what is the reason, for doing an evil deed, for committing an evil deed?”

Mahāli, greed is the cause, the reason, for doing an evil deed, for committing an evil deed Mahāli, anger or hatred is the cause, the reason, for doing an evil deed, for committing an evil act. Mahāli, bewilderment, is the cause, the reason, for doing an evil deed, for committing an evil deed. Mahāli, wrong perception is the cause, the reason, for doing an evil deed, for committing an evil deed. Mahāli, wrongly directed thought is the cause, the reason, for doing an evil deed, for committing an evil deed. (Said the Bhagavā.)

Venerable Sir, what is the cause, the reason, for doing a good (virtuous) deed, for performing a good deed? Mahāli, non-greed is the cause, the reason, for doing a good deed, for performing a good deed. Mahāli, non-hatred is the cause the reason, for doing a good deed, for performing a good deed. Mahāli, non bewilderment is the cause, the reason, for doing a good deed, for performing a good deed. Mahāli, wise consideration is the cause, the reason, for doing a good deed, for performing a good deed. Mahāli, rightly directed mind is the cause, the reason, for doing a good deed, for performing a good deed. Mahāli, these are the causes, the reasons, for doing a good deed, for performing a good deed.

Mahāli, if these ten dhammas do not exist in the world, there would not be manifest in the world “Wrong doing and corruption” and “righteousness and integrity.” Mahāli, it is because these ten dhammas exist in the

world, that there are manifest in the world “Wrong doing and corruption” and “righteousness and integrity.” (Said the Bhagavā.)

End of the Mahāli Sutta,
the seventh in this Vagga.

8. PABBAJITAABHIṄHA SUTTA Discourse on Continual Reflection

48. Bhikkhus, the bhikkhu should reflect continually on these ten dhamma. What are the ten? The bhikkhu should reflect continually thus: “I am now come to the state of being an outcast.” The bhikkhu should reflect continually thus: “My livelihood is dependent on others.” The bhikkhu should reflect continually thus: “I must now behave myself differently.” The bhikkhu should reflect continually thus: “Is my mind not upbraiding me for lapse of morality?” The bhikkhu should reflect continually thus: “Do my comprehending companions in the Noble Practice, after testing me with intelligence, upbraid me not for lapse of morality?” The bhikkhu should reflect continually thus: “I am bound to be separated, in life or in death, from those whom I hold dear and whom I like.” The bhikkhu should reflect continually thus: “I am one who has only kamma as my possession, who is heir only to his kamma, one has only kamma as his cause, one who has only kamma as his kinsman (and friend), one has only kamma as his refuge, one who must inherit the good and evil kamma of his deeds.” The bhikkhu should reflect continually thus: The bhikkhu should reflect continually thus: “How do I let my nights and days pass, in what state?” “Do I find delight in a quiet monastery?” The bhikkhu should reflect continually thus: “Have I acquired the Insight-knowledge that is superior to the ten lay-people’s ways of meritorious action and that is capable of

destroying the defilements?" "When, on my death-bed, I am questioned by my companions in the Noble Practice, I shall not lose face." (I shall be calm.) Bhikkhus, these are the ten dhammas on which the bhikkhu should continually reflect. (Said the Bhagavā.)

End of Pabbajitaabhiṅha Sutta,
the eighth in this Vagga.

9. SARĪRATṬHADHAMMA SUTTA

Discourse on Dhamma Inherent in One's Body

49. Bhikkhus, there are ten dhammas which are inherent in one's body. What are the ten? They are: Heat and cold, hunger and thirst, evacuation and urination, restraint of body, restraint of speech, restraint in regard to living, kamma conducive to and shaping rebirth. Bhikkhus, these are the ten dhamma inherent in one's body (self). (Said the Bhagavā.)

End of Sarīratṭhadhamma Sutta,
the ninth in this Vagga.

10. BHANḌANA SUTTA

Discourse on Quarrels

50. Once the Bhagavā was staying at the Jetavana monastery of Anāthapaṇḍika near Sāvatti. On that occasion many bhikkhus, after having had their alms-meal, departing from the place of alms-collection and assembling together in the assembly-hall, were engaged in altercating, disputing and quarelling with one another and remained assailing one another with verbal spears. The Bhagavā then rose from his afternoon rest, repaired to the assembly-hall and, sitting at the prepared seat, asked the bhikkhus: "Bhikkhus, with what talk are you now engaged in, assembling and sitting together? What was your unfinished

talk? Venerable Sir, having had our alms-meal, leaving the place of alms-collection, assembling and sitting together in the assembly-hall, we were engaged in altercating, disputing and quarelling with one another, and remained assailing one another with verbal spears. (Respectfully answered the bhikkhus.)

That you were (thus) engaged in altercating, disputing and quarelling with each other, and remained assailing one another with verbal spears, is not proper for you sons of good family who have, with conviction, left home for the homeless life. Bhikkhus, these ten dhammas that should be remembered for life, that conduce to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

What are the ten? Bhikkhus, the bhikkhu in this Teaching has morality. He abides, observing restraint according to the fundamental Principle of Pāimokkha, he adheres to right behaviour and lawful resort (in the quest for alm-food), he sees danger even in the slightest faults and he fully observes the precepts (of Discipline). Bhikkhus, that the bhikkhu has morality ...p... and these dhammas should be remembered for life as a dhamma that conduces to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

Again, bhikkhus, the bhikkhu has heard a great deal (of the Teaching), retains and accumulates the teachings he has heard. These dhammas are excellent at the beginning, excellent at the middle, and excellent at the end, complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure. He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. Bhikkhus, that the bhikkhu has heard a great deal (of the Teaching) ...p... reflects on them and penetratingly comprehends them through Insight that should be remembered for life

as a dhamma that conduces to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

Again, the bhikkhu has good companion, has good associates, and leans towards good friends. Bhikkhus, that the bhikkhu has good companion, good associates, and leans towards good friends, should be remembered for life as a dhamma that conduces to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

Again, bhikkhus, the bhikkhu is amenable to admonition, is possessed of qualities that make him amenable to admonition, is patient, and is apt to accept admonition with respect. Bhikkhus, that the bhikkhu is amenable to admonition, is possessed of qualities that make him amenable to admonition, is patient, and is apt to accept admonition with respect, should be remember for life as a dhamma that conduces to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

Again, bhikkhus, the bhikkhu is skillful and energetic as to how he should be of service to his companions in the Noble Practice in matters great or small, and is clever and discreet in finding out what he should do for them. He is capable of doing what he should do for them and of managing the task. Bhikkhus, that the bhikkhu is skillful and energetic as to how he should be of service to his companions in the Noble Practice in matters great or small, and that he is clever and discreet in finding out what he should do for them, and that he is capable of doing what he should do for them and of managing the task, should be remembered for life as a dhamma that conduces to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

Again, bhikkhus, the bhikkhu cherishes the Dhamma, speaks affectionately (about it) and has great esteem for higher Suttanta-piṭaka, Abhidhamma-piṭaka, and Vinaya-piṭaka. Bhikkhus, that the bhikkhu cherishes the dhamma, speaks affectionately (about it), and has great esteem for higher (studies of) Suttanta Piṭaka, Abhidhamma-piṭaka, and Vinaya Piṭaka, should be remembered for life as a dhamma that conduces to affection and that should be respected will make for fellowship, freedom from quarrelling, unity and concord.

Again, bhikkhus, the bhikkhu abides with keen effort to dispel demeritorious dhamma and cultivates meritorious dhammas, is strong and steadfast in his effort (in this respect), and is not remiss in his concerning meritorious dhammas. Bhikkhus, that the bhikkhu abides with keen effort to dispel demeritorious dhamma and cultivates meritorious dhammas, is strong and steadfast in his effort (in this respect), and is not remain in his duty concening meritorious dhammas. Bhikkhus, that the bhikkhu abides with keen effort to dispel demeritorious dhammas in cultivate meritorious dhammas, is strong and steadfast in his effort (in this respect), and is not remiss in his duty concerning meritorious dhammas, should be remembered for life as a dhamma that conduces to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord.

Again, bhikkhus, the bhikkhu is content with whatever he gets by way of robes, alms-food, monastery and medicines and medicinal requisites for use in sickness. Bhikkhus, that the bhikkhu is content with whatever he gets by way of robes, alms-food, monastery and medicines and medicinal requisites for use in sickness, should be remembered for life ...p... will make for (fellowship, freedom from quarrelling, unity and concord.)

Again, the bhikkhu is possessed of mindfulness, of surpassing and mature mindfulness, can recall and recall

repeatedly what he had done and what he had said long ago. Bhikkhus, that the bhikkhu is possessed of mindfulness, of surpassing and mature mindfulness, can recall and recall repeatedly what he had done and what he had said long ago, should be remembered for life ...p... will make for (fellowship, freedom from quarrelling, unity and concord.)

Bhikkhu, the bhikkhu has Insight-wisdom, is possessed of the sublime Insight-wisdom that comprehends arising and passing away (of phenomena), that can shatter the defilements, and that enables realization of Nibbāna which is the End of suffering (dukkha) no more. Bhikkhus, that the bhikkhu has Insight-wisdom, is possessed of the sublime Insight-wisdom that comprehends arising and passing away (of phenomena), that can shatter the defilements, and that enables realization of Nibbāna which is the end of suffering (dukkha) no more, should be remembered for life ...p... will make for (fellowship, freedom from quarrelling, unity and concord.)

Bhikkhus, these are the ten dhammas that should be remembered for life, that conduce to affection and that should be respected, will make for fellowship, freedom from quarrelling, unity and concord. (Said the Bhagavā.)

End of Bhaṇḍana Sutta,

the tenth in this Vagga.

End of Akkosa Vagga, the fifth.

End of the first Fifty Discourses.

Namo tassa bhagavato arahato sammāsambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Discourses

vi. i. SACITTA VAGGA

- 1. Sacitta Sutta**
- 2. Sāriputta Sutta**
- 3. Ṭhiti Sutta**
- 4. Samatha Sutta**
- 5. Parihāna Sutta**
- 6. Paṭhama Saññā Sutta**
- 7. Dutiya Saññā Sutta**
- 8. Mūlaka Sutta**
- 9. Pabbajjā Sutta**
- 10. Girimānanda Sutta**

vi. SACITTA VAGGA

1. SACITTA SUTTA

Discourse on One's Own Mind

51. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvatti. On that occasion the Bhagavā addressed the bhikkhus as “Bhikkhus.” The bhikkhus said: “Venerable Sir”, in reply to the Bhagavā. The Bhagavā then said thus:

Bhikkhus, though a bhikkhu may not be skilled in knowing the disposition of other people's minds, he should conduct himself determining that “I must be skilled in knowing the disposition of my own mind.” Bhikkhus, in what manner is the bhikkhu skilled in knowing the disposition of his own mind? For example, bhikkhus, if a young and fresh man or woman accustomed to adorning himself or herself were to examine his or her reflected image in a bright clean mirror or bowl of clear water and were to see therein a stain or a speck, he or she should strive to remove that stain or speck. If he or she were not to see any such stain or speck, he or she should rejoice thus: “How fortunate I am. I am in all respects clean.” Similarly, bhikkhus, the Bhikkhu should reflect in retrospect thus: “Do I remain covetous oftentimes or do I not?”; “Do I remain malevolent oftentimes or do I not?”; “Do I remain afflicted oftentimes by sloth and torpor or do I not?” “Do I remain distracted (in mind) oftentimes or do I not?”; “Do I remain in sceptical doubt oftentimes or do I not?; “Do I remain wrathful oftentimes or do I not?” “Do I remain soiled in my thoughts oftentimes or do I not?”; “Do I remain fatigued in body oftentimes or do I not?”; “Do I remain sluggish oftentimes or am I energetic with effort oftentimes?”; “Do I remain agitated oftentimes or do I remain tranquil oftentimes?” Such reflection in retrospect is conducive to meritorious dhammas.

Bhikkhus, if the bhikkhu knows thus (on such reflection): “I remain covetous oftentimes; I remain malevolent oftentimes; I remain afflicted oftentimes by sloth and torpor; I remain distracted (in mind) oftentimes; I remain in sceptical doubt oftentimes; I remain wrathful oftentimes; I remain soiled in my thoughts oftentimes; I remain fatigued in body oftentimes; I remain sluggish oftentimes; I remain agitated oftentimes”, bhikkhus, that bhikkhu should dispel these evil demeritorious dhamma with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

For example, bhikkhus, one whose clothes are on fire or one whose head is aflame, should strive to extinguish the fire with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Similarly to this, bhikkhus, that bhikkhu should strive to dispel those evil demeritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

Bhikkhus, if the bhikkhu who reflects knows thus: “I remain uncovetous oftentimes; I remain unmalevolent oftentimes; I remain unafflicted oftentimes by sloth and torpor; I remain undistracted (in mind) oftentimes; I remain beyond sceptical doubt oftentimes; I remain unwrathful oftentimes; I remain unsoiled in my thoughts oftentimes; I remain unfatigued in body oftentimes; I remain energetic with effort oftentimes; I remain tranquil oftentimes if that bhikkhu know that, establish himself in these meritorious dhammas, should strive to go beyond and put an end to the āsavas (moral intoxicants) (Said the Bhagavā.)

End of Sacitta Sutta,
the first in this Vagga.

2. SĀRIPUTTA SUTTA

Discourse by Sāriputta

52. Venerable Sāriputta then addressed the bhikkhus as “Friend bhikkhus!” The bhikkhus said: “Venerable Sir” in response. Venerable Sāriputta then said thus: “Friends, in case a bhikkhu is not skilled in knowing the disposition of other people’s minds, he should conduct himself determining that ‘I must be skilled in knowing the disposition of my own mind.’” Bhikkhus, in what manner is the bhikkhu skilled in knowing the disposition of his own mind? For example, friends, if a young and fresh man or woman accustomed to adorning himself or herself, were to examine his or her reflected image in a bright clean mirror or bowl of clear water and were to see therein a stain or speck, he or she should strive to remove that stain or speck. If he or she were not to see any such stain or speck, he or she should rejoice thus: “How fortunate am I, I am in all respects clean.” Similarly, friends, the bhikkhu should reflect in retrospect thus: “Do I remain covetous oftentimes or do I not; do I remain malevolent oftentimes or do I not; do I remain afflicted oftentimes by sloth and torpor or do I not; do I remain distracted (in mind) oftentimes or do I not; do I remain in sceptical doubt oftentimes or do I not; do I remain wrathful oftentimes or do I not; do I remain soiled in my thoughts oftentimes or do I not; do I remain fatigued in body oftentimes or do I not; do I remain sluggish oftentimes or am I energetic with effort oftentimes; do I remain agitated oftentimes or do I remain tranquil oftentimes?” Such reflection in retrospect is conducive to meritorious dhammas for the bhikkhu.

Friends, if the bhikkhu who reflects knows thus: “I remain covetous oftentimes; ...p... I remain agitated oftentimes.” If that bhikkhu knows thus, he should strive to dispel those evil demeritorious dhammas with surpassing

will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

For example, friends, one whose clothes are on fire or one whose head is aflame, should strive to extinguish the fire with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Similarly, friends, that bhikkhu should strive to dispel those evil demeritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Friends, if the bhikkhu who reflects knows thus: “I remain uncovetous oftentimes. ...p... I remain tranquil oftentimes”, if that bhikkhu knows thus, established in these meritorious dhammas he should strive to go beyond and put an end to āsavas. (Said Venerable Sāriputta.)

End of the Sāriputta Sutta,
the second in this Vagga.

3. ṬHITI SUTTA

Discourse on Standing Still

53. Bhikkhus, I do not praise standing still in meritorious dhammas, not to speak of declining in them. Bhikkhus, I praise only progressing in meritorious dhammas. I do not praise standing still in them or declining in them. bhikkhus, in what manner does declining in meritorious dhammas take place, not standing still or progressing in them? Bhikkhus, in this Teaching however much the bhikkhu has conviction, morality, learning, renunciation, Insight and ready wit, for that bhikkhu, these dhammas do not stand still, do not progress. Bhikkhus, I say that not standing still thus, not progressing thus, is declining in meritorious dhammas. I do not say that it is standing still or progressing (in these dhammas). Bhikkhus, in this

manner does declining in meritorious dhammas take place, not standing still or progressing.

Bhikkhus, in what manner does standing still in meritorious dhammas, take place, not declining or progressing? Bhikkhus, in this Teaching however much the bhikkhu has conviction, morality, learning, renunciation, Insight and “ready wit” there is no declining nor progressing in these meritorious dhammas, for that bhikkhu (giving up) Insight and “ready wit” Bhikkhus, I say that not declining thus, not progressing thus, is standing still in meritorious dhammas. I do not say that it is declining or progressing in meritorious dhammas. Bhikkhus, in this manner does standing still in meritorious dhammas, take place, not declining or progressing.

Bhikkhus, in what manner does progressing in meritorious dhammas, take place, not standing still or declining? Bhikkhus, in this Teaching however much the bhikkhu has conviction, morality, learning renunciation (giving up), Insight and “ready wit” for that bhikkhu there is no standing still nor declining in these meritorious dhammas. Bhikkhus, I say that not declining thus, not standing still thus, is progressing in meritorious dhammas. I do not say that it is standing still or declining (in these dhamma). Bhikkhus, in this manner does progressing in dhammas, take place, not standing still or declining in them.

Bhikkhus, in case a bhikkhu is not skilled in the knowing the disposition of other people’s minds, he should conduct himself determining that “I must be skilled in knowing the disposition of my own mind.” Bhikkhus, in what manner is the bhikkhu skilled in knowing the disposition of his own mind? For example, bhikkhus, if a young and fresh man or woman accustomed to adorning himself or herself, were to examine his or her reflected image in a bright clean mirror or bowl of clear water and

were to see therein a stain or speck, he or she should strive to remove that stain or speck. If he or she were not to see any such stain or speck, he or she should rejoice with satisfaction thus: “How fortunate am I. I am in all respects clean.” Similarly, bhikkhus, the bhikkhu should reflect in retrospect thus: “Do I remain covetous oftentimes or do I not; do I remain malevolent oftentimes or do I not; do I remain afflicted oftentimes by sloth and torpor or do I not; do I remain distracted (in mind) oftentimes or do I not; do I remain in sceptical doubt oftentimes or do I not; do I remain wrathful oftentimes or do I not; do I remain soiled in my thought oftentimes or do I not; do I remain fatigued in body oftentimes or do I not; do I remain sluggish oftentimes or am I energetic with effort oftentimes; do I remain agitated oftentimes or do I remain tranquil oftentimes?” Such reflection in retrospect is conducive to meritorious dhammas for the bhikkhu.

Bhikkhus, if the bhikkhu who reflects knows thus: “I remain covetous oftentimes; I remain malevolent oftentimes; I remain afflicted oftentimes by sloth and torpor; I remain distracted (in mind) oftentimes; I remain in sceptical doubt oftentimes; I remain wrathful oftentimes; I remain fatigued in body oftentimes; I remain sluggish oftentimes; I remain (agitated) oftentimes”, bhikkhus, that bhikkhu should dispel these evil demeritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

For example, bhikkhus, one whose clothes are on fire or one whose head is aflame, should strive to extinguish the fire with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Similarly to this, bhikkhus, that bhikkhu should strive to dispel those evil demeritorious dhammas with surpassing will and effort, with exceeding

and unremitting effort, with mindfulness and clear comprehension.

Bhikkhus, if the bhikkhu who reflects knows thus: “I remain uncovetous oftentimes; I remain unmalevolent oftentimes; I remain unafflicted oftentimes by sloth and torpor; I remain undistracted (in mind) oftentimes; I remain beyond sceptical doubt oftentimes; I remain unwrathful oftentimes; I remain unsoiled in my thoughts oftentimes; I remain unfatigued in body oftentimes; I remain energetic with effort oftentimes”, I remain tranquil oftentimes”, if that bhikkhu knows thus, established in these meritorious dhammas, he should strive to go beyond and put an end to the āsavas. (Said the Bhagavā.)

End of the Tṭhiti Sutta,
the third in this Vagga.

4. SAMATHA SUTTA Discourse on Tranquillity

54. Bhikkhus, in case a bhikkhu is not skilled in knowing the disposition of other people’s mind he should conduct himself determining “I must be skilled in knowing the disposition of my own mind.” Thus should you conduct yourselves. Bhikkhus, in what manner is the bhikkhu skilled in knowing disposition of his own mind? For example, bhikkhus, if a young and fresh man or woman accustomed to adorning himself or herself, were to examine his or her reflected image in a bright clean mirror or bowl of clear water and were to see therein a stain or speck, he or she should strive to remove that stain or speck. If he or she were not to see any such stain or speck, he or she should rejoice with satisfaction thus: “How fortunate am I! I am in all respects clean.” Similarly to this,

bhikkhus, the bhikkhu should reflect thus: “Have I in my person achieved the tranquillity (samatha) that calms the mind, or have I not? Have I achieved the higher vipassanā Insight or have I not? Such reflection is fruitful of meritorious dhammas.

Bhikkhus, if the bhikkhu who reflects knows thus: “I have achieved the samatha that calms the mind, but I have not achieved the higher vipassanā Insight”, then, established in the samatha that calms the mind in his self, he should put forth effort to achieve the higher vipassanā Insight. Then, on a later occasion, he achieves in his person both samatha that calms the mind and the higher Vipassanā Insight. bhikkhus, if the bhikkhu who reflects knows thus: “I have achieved the higher Vipassanā Insight, but not the samatha that calms the mind”, then, established in the higher vipassanā Insight, he should put forth effort to achieve samatha that calms the mind in his self. Then, on a later occasion, that bhikkhu achieves both the higher Vipassanā Insight and the samatha that calms the mind in his self. bhikkhus, if the bhikkhu who reflects knows thus: “I have not achieved the samatha that calms the mind in my self, nor have I achieved the higher Vipassanā Insight then, bhikkhus, he should strive to achieve those meritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

For example, bhikkhs, one whose clothes are on fire or one whose head is aflame, should strive to extinguish the fire with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Similarly, to this, bhikkhus, that bhikkhu should strive to achieve those meritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Then, on a later occasion, that bhikkhu achieves both the samatha

that calms the mind in his person and the higher Vipassanā Insight. Bhikkhus, if the bhikkhu who reflects knows thus: “I have achieved samatha that calms the mind in my self and the higher Vipassanā Insight”, then, bhikkhus, that bhikkhu established in those meritorious dhammas, should strive to go beyond and put an end to āsavas.

Bhikkhus, as to the robe, I say that it is to be sought after or not sought after in two ways. Bhikkhus, as to alms-food, also I say that it is to be sought after or not sought after in two ways. Bhikkhus, as to monastery, also I say that it is to be sought after or not sought after in two ways. Bhikkhus, as to market town, also I say that it is to be sought after or not sought after in two ways. Bhikkhus, as to country side, also I say that it is to be sought after or not sought after in two ways. Bhikkhus, as to person, also I say that it is to be sought after or not sought after in two ways.

With reference to what are these words said: “Bhikkhus, I say that the robe is to be sought after in two ways?” Of robes, if it is known thus: “For me who seek after this robe, demeritorious dhammas increase and meritorious dhammas decrease”, such a robe should not be sought after. If it is known thus: “For me who seek after this robe, demeritorious dhammas decrease and meritorious dhammas increase”, such a robe should be sought after. It is with reference to this that these words are said: “Bhikkhus, I say that the robe is to be sought after or not sought after in two ways.”

With reference to what are these words said: “Bhikkhus, I say that the alms-food is to be sought after or not sought after in two ways?” Of alms-food, if it is known thus: “For me who seek after this alms-food, demeritorious dhammas increase and meritorious dhammas decrease”, such alms-food should not be sought after. If it is known thus: “For me who seek after this alms-food, demeritorious dhammas decrease and meritorious dhammas

increase”, such alms-food should be sought after. It is with reference to this that these words are said: “Bhikkhus, I say that the alms-food is to be sought after or not sought after in two ways.”

With reference to what are these words said: “Bhikkhus, I say that the monastery is to be sought after or not sought in two ways?” Of monastery, if it is known thus: “For me who seek after this monastery, demeritorious dhammas increase and meritorious dhammas decrease”, such monastery should not be sought after. If it is known thus: “For me who seek after this monastery, demeritorious dhammas decrease and meritorious dhammas increase”, such monastery should be sought after. It is with reference to this that these words are said: “I say that the monastery is to be sought after or not sought after in two ways.”

With reference to what are these words said: “Bhikkhus, I say that the market-town is to be sought after or not sought in two ways?” Of villages or market-town, if it is known thus: “For me who seek after this market-town, demeritorious dhammas increase and meritorious dhammas decrease”, such market-town should not be sought after. If it is known thus: “For me who seek after this market-town, demeritorious dhammas decrease and meritorious dhammas increase”, such market-town should be sought after. It is with reference to this that these words are said: “Bhikkhus, I say that market-town is to be sought after or not sought after in two ways.”

With reference to what are these words said: “Bhikkhus, I say that the countryside is to be sought after or not sought in two ways?” Of countryside, if it is known thus: “For me who seek after this countryside, demeritorious dhammas increase and meritorious dhammas decrease”, such countryside should not be sought after. If it is known thus: “For me who seek after this countryside, demeritorious dhammas decrease and meritorious dhammas

increase”, such countryside should be sought after. It is with reference to this that these words are said: “I say that the countryside is to be sought after or not sought after in two ways.”

With reference to what are these words said: “Bhikkhus, I say that the people are to be sought after or not sought after in two ways?” Of the people, if it is known thus: “For me who seek after this person, demeritorious dhammas increase and meritorious dhammas decrease”, such person should not be sought after. If it is known thus: “For me who seek after this person, demeritorious dhammas decrease and meritorious dhammas increase”, such person should be sought after. It is with reference to this that these words are said: “I say that people should be sought after or not sought after in two ways.” (Said the Bhagavā.)

End of the Samatha Sutta,
the fourth in this Vagga.

5. PARIHĀNA SUTTA Discourse on Waning

55. Venerable Sāriputta then addressed the bhikkhus as “Friend bhikkhus.” The bhikkhus said “Venerable Sir” in reply. Venerable Sāriputta then said thus: Friends, it is said, “One who has the nature of not waning in the dhamma”. Friends, it is (also) said, “One who has the nature of waning in the dhamma.” By what measure does the Bhagavā declare one to have the nature of waning in the dhamma? By what measure does the Bhagavā declare one to have the nature of not waning in the dhamma?”

Venerable Sir, we have come from afar to Venerable Sāriputta to find out the meaning of that dhamma taught by the Bhagavā. We request of you. Let the meaning of this dhamma manifest in (the mind of) Venerable Sāriputta.

Listening to your words, we will bear them in mind well. (Respectfully requested the bhikkhus.)

If so, friends, listen, bear in mind well. I shall speak. (Said Venerable Sāriputta) “Very well, Venerable Sir” said the bhikkhus in reply. Venerable Sāriputta then said: Friends, by what measure does the Bhagavā declare one to have the nature of waning in the dhamma? Friends, the bhikkhu in this Teaching does not listen to the dhamma that he has not heard of. For that bhikkhu, the dhammas that he has listened to are forgotten. The dhammas that he has not encountered before do not manifest in that bhikkhu’s mind. Neither does he know what he has not known yet. Friends, by this measure does the Bhagavā declare one to have the nature of waning in the dhamma. Friends, by what measure does the Bhagavā declare one to have the nature of not waning in the dhamma? Friends, the bhikkhu in this Teaching listens to the dhamma that he has not heard of before. For that bhikkhu, the dhammas that he has listened to are not forgotten. The dhammas that he has not encountered before manifest in that bhikkhu’s mind. He knows what he has not known before. Friends, by this measure does the Bhagavā declare one to have the nature of not waning in the dhamma.

Friends, in case the bhikkhu is not skilled in knowing the disposition of other people’s minds, he should conduct himself determining “I must be skilled in knowing the disposition of my own mind.” Friends, in what manner is the bhikkhu skilled in knowing the disposition of his own mind. For example, friends, if a young and fresh man or woman accustomed to adorning himself or herself, were to examine his or her reflected image in a bright clean mirror or bowl of clear water and were to see therein a stain or speck, he or she should strive to remove that stain or speck. If he or she were not to see any such stain or speck, he or she should rejoice with satisfaction thus:

“How fortunate am I! I am in all respects clean.” Similarly to this, friends, if the bhikkhu reflects thus: “Do I remain uncovetous oftentimes. Is this condition to be seen in me or not? Do I remain unmalevolent oftentimes. Is this condition to be seen in me or not? Do I remain, free from sloth and torpor oftentimes, is this condition to be seen in me or not? Do I remain then distracted (in mind) oftentimes. Is this condition to be seen in me or not? Do I remain beyond sceptical doubt oftentimes. Is this condition to be seen in me or not? Do I remain un-wrathful oftentimes. Is this condition to be seen in me or not? Do I remain unsoiled in my thoughts oftentimes. Is this condition to be seen in me or not? Am I one who has attained joy in my person. Is this condition to be seen in me or not. Am I one who has attained in his person tranquillity (samatha) that calms the mind. Is this condition to be seen in me or not. Am I one who attains higher vipassanā Insight. Is this condition to be seen in me or not?” Such reflection conduces dhammas for the bhikkhu.

Friends, in case the bhikkhu who reflects does not see these meritorious dhammas in him, friends, that bhikkhu should strive to gain these meritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. For example, my friends, one whose clothes are on fire or one whose head is aflame, should strive to extinguish the fire with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Similarly to this, friends, that bhikkhu should strive to gain these meritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

Friends, in case the bhikkhus sees in him some of the meritorious dammas, but does not see in him some (other) of the meritorious dhammas, friends, that bhikkhu

should, with the meritorious dhammas that he sees in him, established in him, strive to gain some (other) meritorious dhammas that he does not see in him, with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. For example, friends, one whose clothes are on fire or one whose head is aflame should strive to extinguish the fire with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension. Similarly to this, friends, that bhikkhu should strive to gain these meritorious dhammas with surpassing will and effort, with exceeding and unremitting effort, with mindfulness and clear comprehension.

Friends, in case the bhikkhu who reflects sees in him all the meritorious dhammas, friends with all the meritorious dhammas that he sees in him, established in him, he should strive to go beyond and put an end to the āsavas. (Said Venerable Sāriputta.)

End of the Parihāna Sutta,
the fifth in this Vagga.

6. PAṬHAMA SAÑÑĀ SUTTA

First Discourse on Perception

56. Bhikkhus, these ten perceptions, if contemplated and contemplated repeatedly, are of great benefit, of great merit, will lead to Nibbāna, and end in Nibbāna. What are the ten? They are: The perception of repulsiveness, the perception of death; the perception of the loathsomeness of food; the perception of weariness with the whole world; the perception of impermanence; the perception of unsatisfactoriness associated with impermanence; the perception of non-subjection to the will associated with unsatisfactoriness; the perception of abandonment; the perception of non-attachment; the perception of cessation.

Bhikkhus, these ten perception, if contemplated, and contemplate repeatedly, are of great benefit, of great merit, will lead to Nibbāna, and end in Nibbāna. (Said the Bhagavā.)

End of the Paṭhama Saññā Sutta,
the sixth in this Vagga.

7. DUTIYA SAÑÑĀ SUTTA **Dutiya Discourse on Perception**

57. Bhikkhus, these ten perceptions, if contemplated and contemplated repeatedly, are of great benefit, of great merit, will lead to Nibbāna, and end in Nibbāna. What are the ten? They are: The perception of impermanence; the perception of non-subjection to the will; the perception of death; the perception of loathsomeness of food; the perception of weariness with the whole world; the perception of impurity of a collection of bones; the perception of impurity of maggots; the impurity of a discoloured corpse; the perception of impurity of a corpse fissured from decay; the perception of impurity of a swollen corpse. Bhikkhus, these ten perceptions, if contemplated, and contemplate repeatedly, are of great benefit of great merit, will lead to Nibbāna, and end in Nibbāna. (Said the Bhagavā.)

End of the Dutiya Saññā Sutta,
the seventh in this Vagga.

8. MŪLAKA SUTTA **Discourse on Roots**

58. Bhikkhus, if wandering ascetics of other views were to ask you thus: Friends, rooted in what are all dhammas, originated by what are all dhammas, arising

from what are all dhammas, conjoined in what are all dhammas, headed by what are all dhammas, ruled over by what are all dhammas, having what as the ultimate are all dhammas, of what essence are all dhammas, leading to what are all dhammas, ending in what are all dhammas?" what answer would you give to these wandering ascetics of other views? (Asked the Bhagavā.)

Ven Sir, for us, the Dhamma is rooted in the Bhagavā, the Bhagavā is our guide, we have the Bhagavā for refuge. We beg of the Bhagavā Let the meaning of the Dhamma words that have been uttered, manifest in the Bhagavā's mind. hearing (about it) from the Bhagavā, the bhikkhus will bear it in mind.

Bhikkhus, if that is so, listen and bear in mind well. I shall speak (Said the Bhagavā). The bhikkhus said, "Very well, Venerable Sir" in reply. The Bhagavā then said the following: Bhikkhus, if you are asked by the wandering ascetics of other views thus: "O bhikkhus, rooted in what are all dhammas, originated by what are all dhammas, arising from what are all dhammas, conjoined in what are all dhammas, headed by what are all dhammas, ruled over by what are all dhammas, having what as ultimate are all dhammas, of what essence are all dhammas, leading to what are all dhammas, ending in what are all dhammas?", answer as follows to the wandering ascetics of other views.

"O Bhikkhus, rooted in desire are all dhammas, because of perceiving are all dhammas originated, arising from contact are all dhammas, conjoined in sensation are all dhammas, headed by concentration are all dhammas, ruled over by mindfulness are all dhammas, having wisdom as the ultimate are all dhammas, having liberation (Arahattaphala Vimutti) as their essence are all dhammas, leading to the deathlessness (Nibbāna) are all dhammas, ending in Nibbāna are all dhammas." Bhikkhus, thus

should you answer when questioned by the wandering ascetics of other views. (Said the Bhagavā.)

End of the Mūlaka Sutta,
the eighth in this Vagga.

9. PABBAJJĀ SUTTA

Discourse to Novices (Sāmaṇeras)

59. Bhikkhus, for this reason should you train yourselves thus in this Teaching: “Our minds will have been developed in conformity with our status as bhikkhus. Evil demeritorious dhammas that arise will not overpower the mind and abide therein. Our minds will have been developed with the perception of impermanence. Our minds will have been developed with the perception of non-self. Our minds will have been developed with the perception of repulsiveness. Our mind will have been developed with the perception of disadvantage. Our minds will have been developed with the perception of evenness and unevenness (of the world of beings). Knowing progress and regress of the world, our minds will have been developed with the perception of the same. Knowing the arising and passing away of the world, our minds will have been developed with the perception of the same. Our minds will have been developed with the perception of abandonment. Our minds will have been developed with the perception of non-attachment. Our minds will have been developed with the perception of cessation. “Bhikkhus, thus should you train yourselves.

Bhikkhus, when the mind of the bhikkhu has been developed in conformity with his status as bhikkhu, when evil demeritorious dhammas will not overpower the mind and abide therein, when the mind has been developed with the perception of impermanence, when the mind has been developed with the perception of non-self, when the

mind will have been developed with the perception of repulsiveness, when the mind has been developed with the perception of disadvantage, when the mind knowing the perception of evenness and unevenness (of the world of beings), has been developed with the perception of the same, when the mind, knowing the progress and regress of the world, has been developed with the perception of the same, when the mind, knowing the arising and passing away of the world, has been developed with the perception of the same, when the mind has been developed with the perception of abandonment, when the mind has been developed with the perception of non-attachment, when the mind has been developed with the perception of cessation, that bhikkhu may (for certain) expect either Arahatta-Fruition in this very life, or, if he has any remnant of clinging Anāgāmi-Fruition. (Said the Bhagavā.)

End of the Pabbajjā Sutta,
the ninth in this Vagga.

10. GIRIMĀNANDA SUTTA

Discourse Concerning Girimānanda

60. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvatti. At that time Revered Girimānanda was sick, gravely ill, and in agony. Venerable Ānanda then approached the Bhagavā, made his obeisance, and, seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, Revered Girimānanda is sick, gravely ill, and in agony. Venerable Sir, I beg of you. May the Bhagavā, out of compassion, go and see Revered Girimānanda.

Ānanda, if you discourse to Revered Girimānanda on the ten perceptions and if he listens to your discourse, there is reason for bhikkhu Girimānanda’s illness to cease at once. What are the ten? They are the perceptions of

Impermanence, of Non-self, of Repulsiveness, of Danger, of Abandonment, of Non-attachment, of Cessation, of Weariness with the whole world, of Detachment from all Compounded Dhammas, and of Concentration on In-breathing and Out-breathing.

Ānanda, what is the perception of Impermanence? Ānanda, the bhikkhu in this Teaching, after retiring to the forest or to the foot of a tree or to a place of quiet, contemplates thus: “Corporeality is non-self, sensations are not self, perceptions are not self, volitional activities are not self, consciousness is not self.” Thus, the bhikkhu abides in contemplation of the impermanence of the five aggregates (khandhā’s) of clinging. Ānanda, this dhamma is said to be the perception of Impermanence. (Anicca saññā.) (1)

Ānanda, what is the perception of Non-self? Ānanda, the bhikkhu in this Teaching, after retiring to the forest, or to the foot of a tree or to a place of quiet, contemplates thus: “The eye is not self, visible objects are not self, the ear is not self, sounds are not self, the nose is not self, odours are not self, the tongue is not self, tastes are not self, the body is not self, tangible objects are not self, the mind is not self, mind-objects are not self. Thus, the bhikkhu abides in contemplation of the six internal sense-bases and of the six external sense-objects. This, Ānanda, is said to be the perception of Non-self.(or Egolessness)(2)

Ānanda, what is the perception of Repulsiveness? Ānanda, the bhikkhu in this Teaching contemplates this body, upward from the soles of the feet, downwards from the top of the head, enclosed by skin, full of manifold impurities thus: “These are in this body hair of the head, hair of the body, nails, skin, teeth, flesh, nerves, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, colon, small intestines, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, serum, spittle, mucus, synovial fluid, urine.” Thus, the bhikkhu abides in contemplation of the

repulsiveness of the body. This, Ānanda, is said to be the perception of repulsiveness. (3)

Ānanda, what is the perception of Disadvantage fault? Ānanda, the bhikkhu in this Teaching, after retiring to the forest or to the foot of a tree or to a place of quiet, contemplates thus: “This body has many ills, many disadvantages. Thus, in this body arise diverse diseases, such as: Disease of eye-sight and disease of hearing, of nose, tongue, trunk, head, ear, mouth, teeth; lips, cough, asthma, catarrh, fever, sickness, stomach-ache, swooning, dysentery, griping, diarrhoea, leprosy, abscess, eczema, tuberculoses, epilepsy; ring-worm, itch, scab, tetter, scabies; jaundice, diabetes, piles, boils, fistula; diseases arising from bile, from phlegm, from wind, from the union of bodily (bile, phlegm and wind) from changes of the seasons, from unevenness of the postures, from the acts of others, from the ripening of one’s kamma; also cold and heat, hunger, thirst, evacuation. Thus the bhikkhu abides in contemplation of the disadvantages in this body. This, Ānanda, is said to be the perception of Disadvantage. (4)

Ānanda, what is the perception of Abandonment? Ānanda, the bhikkhu in this Teaching does not accept any sensual thought that arises, but abandons, dispels, makes an end of it, and prevents it from recurring. He does not accept any thought of malevolence that arises, but abandons, dispels, makes an end of it, and prevents it from recurring. He does not accept any thought of cruelty (to others), but abandons, dispels, makes an end of it, and prevents it from recurring. He does not accept any evil demeritorious dhammas that arise, every time they arise, but abandons, dispels, makes an end of them, and prevents them from recurring. This, Ānanda, is said to be the perception of Abandonment. (5)

Ānanda, what is the perception of Non-attachment? Ānanda, the bhikkhu in this Teaching, after retiring to the forest or to the foot of a tree or to a place of quiet,

contemplates thus: “Nibbāna where the Conditioned have ceased, where the substrata of existence have been abandoned, where craving has ended and attachment has been cut off, is calm and lofty. This, Ānanda, is said to be the perception of Non-attachment. (6)

Ānanda, what is the perception of Cessation? Ānanda, the bhikkhu in this Teaching, after retiring to the forest or to the foot of a tree or to a place of quiet, contemplates thus: “That Nibbāna is calm and lofty, (transcendent) that Nibbāna where the Conditioned have ceased, where the substrata of existence have been abandoned, where craving has ended and attachment has been cut off. This, Ānanda, is said to be the perception of Cessation. (7)

Ānanda, what is the perception of Weariness with the whole world? Ānanda, the bhikkhu in this Teaching abides abandoning and not clinging to things sensual and mental fixations concerning the world which mislead the mind to form views. This, Ānanda, is said to be the perception of weariness with the whole world. (8)

Ānanda, what is the perception of Impermanence in the Conditioned Dhammas? Ānanda, the bhikkhu in this Teaching is weary of all volitional activities, is ashamed of, and disgust with them. This, Ānanda, is said to be the perception of Impermanence in all the Conditioned Things. (9)

Ānanda, what is Concentration on In-breathing and Out-breathing? Ānanda, the bhikkhu in this Teaching, after retiring to the forest or to the foot of a tree or to a place of quiet, sits down cross-legged, holding the body erect and setting mindfulness. He breathes in mindfully and breathes out mindfully. As he draws in a long breath, he knows: “I draw in a long breath.” As he breathes out a long breath, he knows: “I breathe out a long breath.” As he draws in a short breath, he knows: “I breathe in short breath” As he breathes out short breath, he knows: “I breathe-out a short breath.” He practises thus: “I shall breath-in, feeling the breath go through the whole body. I shall breathe-out, feeling the breath go through the whole body.” He practises thus: “Calming down the aggregate of

physical phenomena (body), I shall breathe-in. Calming down the aggregate of physical phenomena, I shall breathe-out.” He practises thus: “Feeling the thrill of joy. I shall breathe in and out.” He practises thus: “Feeling the sense of bliss, I shall breathe-in and out.” He practises thus: “Aware of all mental factors, I shall breathe-in and out.” Calming down the mental factors, I shall breathe-in and out. He practises thus: “Feeling the mind, I shall breathe-in and out.” He practises thus: “Gladdening my mind, I shall breathe-in and out ...p... Composing my mind ...p... Detaching my mind ...p... Contemplating impermanence ...p... Non-attachment ...p... Cessation ...p... He practises thus: Contemplating Abandonment, I shall breathe-in and out.” This, Ānanda, is said to be Concentration on In-breathing and Out-breathing. (10)

Ānanda, if you discourse to Revered Girimānanda on these ten perceptions and if he listens to your discourse, there is reason for Revered Girimānanda’s illness to cease at once. (Said the Bhagavā.)

Venerable Ānanda then, learning these ten perceptions from the Bhagavā and approaching Revered Girimānanda, discoursed to the latter on the ten perceptions. With Revered Girimānanda listening to these ten perceptions, his illness ceased at once. Revered Girimānanda (thus) recovered from his illness and had his illness entirely dispelled.

End of the Girimānanda Sutta,
the tenth in this Vagga.
End of Sacitta Vagga, the first.

Namo tassa bhagavato arahato sammāsambuddhassa

vii. ii . YAMAKA VAGGA

1. Avijjā Sutta
2. Taṇhā Sutta
3. Niṭṭhiṅgata Sutta
4. Aveccappasanna Sutta
5. Paṭhama Sukha Sutta
6. Dutiya Sukha Sutta
7. Paṭhama Naḷakapāna Sutta
8. Dutiya Naḷakapāna Sutta
9. Paṭhama Kathāvatthu Sutta
10. Dutiya Kathāvatthu Sutta

vii. ii. YAMAKA VAGGA

1. AVIJJĀ SUTTA

Discourse on Ignorance

61. “Bhikkhus, there was no ignorance (avijjā) before this (such and such) time. It came into being only after that time.” Thus is the beginning of ignorance not apparent. Bhikkhus though (the beginning of) ignorance is thus not apparent, it should be said: “In fact, the cause of ignorance is apparent.” Bhikkhus, I say that ignorance has its cause, I do not say that it has no cause, What is the cause of ignorance? Its cause should be said to be the five hindrances. Bhikkhus, I say that the five hindrances have their cause, I do not say that they have no cause. What is the cause of the five hindrances? Its cause should be said to be the three evil ways of conduct. Bhikkhus, I say that the three evil ways of conduct have their cause, I do not say they have no cause. What is the cause of the three evil ways of conduct. Their cause should be said to be non-restraint of the sense-faculties, Bhikkhus, I say that non-restraint of sense-faculties has its cause I do not say that it has no cause. What is the cause of non-restraint of the sense-faculties? Its cause should be said to be lack of mindfulness and clear comprehension. Bhikkhus, I say that lack of mindfulness and clear comprehension have their cause, I do not say that they have no cause. What is the cause of mindfulness and clear comprehension? Its cause should be said to be improper attention. Bhikkhus, I say that improper attention has its cause, I do not say that it has no cause. What is the cause of improper attention? Its cause should be said to be lack of conviction. Bhikkhus, I say that lack of conviction has its cause, I do not say that it has no cause. What is the cause of lack of conviction? Its cause should be said to be not listening to the dhamma of the virtuous one. Bhikkhus, I say that not listening to the dhamma of the virtuous has its cause,

I do not say that it has no cause. What is the cause of not listening to the dhamma of the virtuous one? Its cause should be said to be not associating with the virtuous one.

Bhikkhus, if thus associating with the virtuous one is fulfilled, not listening to the dhamma of the virtuous one is fulfilled. If not listening to the dhamma of the virtuous one is fulfilled, lack of conviction is fulfilled. If lack of conviction is fulfilled, improper attention is fulfilled. If improper attention is fulfilled, lack of mindfulness and clear comprehension is fulfilled. If lack of mindfulness and clear comprehension is fulfilled, lack of restraint of the sense-faculties is fulfilled. If lack of restraint of the sense-faculties is fulfilled, the three evil ways of conduct are fulfilled. If the three evil ways of conduct are fulfilled, the five hindrances are fulfilled. If the five hindrances are fulfilled, ignorance is fulfilled. Thus the cause of ignorance arises by stages.

For example, bhikkhus, if there is a heavy downpour of rain on the peak of a mountain, the rain-water runs off to lower levels and fills up the mountain-clefts and rifts and gullies which when filled, fill up the little pools which in turn fill up the big pools which again fill up the small rivers which in turn fill up the large rivers, and the large rivers in turn fill up the sea, the mighty ocean. Thus arises the cause of the mighty ocean which becomes full by successive stages. Similarly to this, bhikkhus, if not associating with the virtuous one is fulfilled, not listening to the dhamma of the virtuous one is fulfilled. If not listening to the dhamma of the virtuous one is fulfilled, lack of conviction is fulfilled. If lack of conviction is fulfilled, improper attention is fulfilled. If improper attention is fulfilled, lack of mindfulness and clear comprehension is fulfilled. If lack of mindfulness and clear comprehension is fulfilled, lack of restraint of the sense-faculties is fulfilled. If lack of restraint of the sense-faculties is fulfilled, the three evil ways of conduct are fulfilled, if

the three evil ways of conduct are fulfilled, the five hindrances are fulfilled. If the five hindrances are fulfilled, ignorance is fulfilled. Thus does the cause of ignorance arise by stages.

Bhikkhus, I say that emancipation through knowledge has its cause, I do not say that it has no cause. What is the cause of emancipation through knowledge? Its cause should be said to be the seven factors of enlightenment. Bhikkhus, I say that the seven factors of enlightenment have their cause, I do not say that they have no cause. What is the cause of the seven factors of enlightenment? Their cause should be said to be the four foundations of steadfast mindfulness. Bhikkhus, I say that the four foundations of steadfast mindfulness have their cause, I do not say that they have no cause. What is the cause of the four foundations of steadfast mindfulness? Their cause should be said to be the three right ways of conduct. bhikkhus, I say that the three right ways of conduct have their cause, I do not say that they have no cause. What is the cause of the three right ways of conduct? Their cause should be said to be restraint of the sense-faculties. Bhikkhus, I say that restraint of the sense-faculties has its cause, I do not say that it has no cause. What is the cause of restraint of the sense-faculties? Its cause should be said to be mindfulness and clear comprehension. Bhikkhus, I say that mindfulness and clear comprehension have their cause, I do not say that they have no cause. What is the cause of mindfulness and clear comprehension? Their cause should be said to be proper attention. Bhikkhus, I say that proper attention has its cause, I do not say that it has no cause. What is the cause of proper attention? It should be said to be conviction. Bhikkhus, I say that conviction has its cause, I do not say that it has no cause. What is the cause of conviction? Its cause should be said to be listening to the dhamma of the virtuous one. Bhikkhus, I say that listening to the dhamma of the

virtuous one has its cause. I do not say that it has no cause. What is the cause of listening to the dhamma of the virtuous one? Its cause should be said to be associating with the virtuous one.

Bhikkhus, if associating with virtuous one is fulfilled, listening to the dhamma of the virtuous one is fulfilled. If listening to the dhamma of the virtuous one is fulfilled, conviction is fulfilled. If conviction is fulfilled, proper attention is fulfilled. If proper attention is fulfilled, mindfulness and clear comprehension are fulfilled. If mindfulness and clear comprehension are fulfilled, restraint of the sense-faculties is fulfilled. If restraint of the sense-faculties is fulfilled, the three right ways of conduct are fulfilled. If the three right ways of conduct are fulfilled, the four foundations of steadfast mindfulness are fulfilled. If the four foundations of steadfast mindfulness are fulfilled, the seven factors of enlightenment are fulfilled. If the seven factors of enlightenment are fulfilled, emancipation by knowledge is fulfilled. Thus does emancipation by knowledge arise, thus is emancipation by knowledge fulfilled, by stages.

For example, bhikkhus, if there is a heavy downpour of rain on the peak of a mountain, the rain-water runs off to the lower levels and fills up the mountain-clefts and rifts and gullies when filled, fill up the little pools which in turn fill up the big pools which again fill up the small rivers which in turn fill up the large rivers, and the large rivers in turn fill up the sea, the mighty ocean. Thus arises the cause of the mighty ocean which becomes full by successive stages. Similarly to this, bhikkhus, if associating with the virtuous one is fulfilled, listening to the dhamma of the virtuous one is fulfilled. If listening to the dhamma of the virtuous one is fulfilled, conviction is fulfilled. If conviction is fulfilled, proper attention is fulfilled. If proper attention is fulfilled, mindfulness and clear comprehension are fulfilled. If mindfulness and clear

comprehension are fulfilled, restraint of the sense-faculties is fulfilled. If restraint of the sense-faculties is fulfilled, the three right ways of conduct are fulfilled. If the three right ways of conduct are fulfilled, the four foundations of steadfast mindfulness are fulfilled. If the four foundations of steadfast mindfulness are fulfilled, the seven factors of enlightenment are fulfilled. If the seven factors of enlightenment are fulfilled, emancipation by knowledge is fulfilled. Thus arises the cause of emancipation by knowledge, and is also thus fulfilled. (Said the Bhagavā.)

End of the Avijjā Sutta,
the first in this Vagga.

2. TANHĀ SUTTA Discourse on Craving

62. “Bhikkhus, there was no craving for existence (rebirth) thus before this (such and such time). It came into being only after that time is the beginning of craving for existence not apparent. Though (the beginning of) craving for existence is thus not apparent, it should be said: “In fact, the cause of craving for existence is apparent.” Bhikkhus, I say that craving for existence has its cause, I do not say that it has no cause. What is the cause of craving for existence? Its cause should be said to be Ignorance. Bhikkhus, I say that Ignorance also has its cause, I do not say that it has no cause. What is the cause of Ignorance? Its cause should be said to be the five hindrances. Bhikkhus, I say that the five hindrances also have their cause, I do not say that they have no cause. What is the cause of the five hindrances? Their cause should be said to be the three evil ways of conduct. Bhikkhus, I say that the three evil ways of conduct also have their cause, I do not say that they have no cause. What is the cause of the three evil ways of conduct?

Their cause should be said to be non-restraint of the sense-faculties. Bhikkhus, I say that non-restraint of the sense-faculties also has its cause, I do not say that it has no cause. What is the cause of non-restraint of the sense-faculties? Its cause should be said to be lack of mindfulness and clear comprehension. Bhikkhus, I say that lack of mindfulness and clear comprehension also have their cause, I do not say that they have no cause. What is the cause of lack of mindfulness and clear comprehension? Their cause should be said to be improper attention. Bhikkhus, I say that improper attention also has its cause, I do not say that it has no cause. What is the cause of improper attention? Its cause should be said to be lack of conviction. Bhikkhus, I say that lack of conviction also has its cause, I do not say that it has no cause. What is the cause of lack of conviction? Its cause should be said to be not listening to the dhamma of the virtuous one. Bhikkhus, I say that not listening to the dhamma of the virtuous one also has its cause, I do not say that it has no cause. What is the cause of not listening to the dhamma of the virtuous one? Its cause should be said to be not associating with the virtuous one.

Bhikkhus, if not associating with the virtuous one is fulfilled, not listening to the dhamma of the virtuous one is fulfilled. If not listening to the dhamma of the virtuous one is fulfilled, lack of conviction is fulfilled. If lack of conviction is fulfilled, improper attention is fulfilled. If improper attention is fulfilled, lack of mindfulness and clear comprehension is fulfilled. If lack of mindfulness and clear comprehension is fulfilled, non-restraint of the sense-faculties is fulfilled. If non-restraint of the sense-faculties is fulfilled, the three evil ways of conduct are fulfilled. If the three evil ways of conduct are fulfilled, the five hindrances are fulfilled. If the five hindrances are fulfilled, ignorance is fulfilled. If ignorance is fulfilled,

craving for existence is fulfilled. Thus arises the cause of craving for existence, and is also thus fulfilled.

For example, bhikkhus, if there is a heavy downpour of rain on the peak of a mountain, the rain-water runs off to lower levels and fills up the mountain clefts and rifts and gullies which when filled, fill up the little pools which in turn fill up the big pools which again fill up the small rivers which in turn fill up the large rivers, and the large rivers in turn fill up the sea, the mighty ocean. Thus arises the cause of the mighty ocean which becomes full by successive stages. Similarly to this, bhikkhus, if not associating with the virtuous one is fulfilled, not listening to the dhamma of the virtuous one is fulfilled. If not listening to the dhamma of the virtuous one is fulfilled, lack of conviction is fulfilled. If lack of conviction is fulfilled, improper attention is fulfilled. If improper is fulfilled, lack of mindfulness and clear comprehension are fulfilled. If lack of mindfulness and clear comprehension are fulfilled, non-restraint of the sense-faculties is fulfilled. If non-restraint of the sense-faculties is fulfilled, the three evil ways of conduct are fulfilled. If the three evil ways of conduct are fulfilled, the five hindrances are fulfilled. If the five hindrances are fulfilled, ignorance is fulfilled. Thus does arise the cause of craving for existence, and is fulfilled by successive stages.

Bhikkhus, I say that emancipation through knowledge also has its cause, I do not say that it has no cause. What is the cause of emancipation through knowledge? Its cause should be said to be the seven factors of enlightenment. Bhikkhus, I say that the seven factors of enlightenment also have their cause, I do not say that they have no cause. What is the cause of the seven factors of enlightenment? Its cause should be said to be the four foundations of steadfast mindfulness. Bhikkhus, I say that the four foundations of steadfast mindfulness also have their cause. I do not say that they have no

cause. What is the cause of the four foundations of steadfast mindfulness? Their cause should be said to be the three right ways of conduct. Bhikkhus, I say that the three right ways of conduct also have their cause. I do not say that they have no cause. What is the cause of the three right ways of conduct? Their cause should be said to be restraint of the sense-faculties. Bhikkhus, I say that restraint of the sense-faculties also has its cause, I do not say that it has no cause. What is the cause of restraint of the sense-faculties? Its cause should be said to be mindfulness and clear comprehension. Bhikkhus, I say that mindfulness and clear comprehension also have their cause, I do not say that they have no cause. What is the cause of mindfulness and clear comprehension? Their cause should be said to be proper attention. Bhikkhus, I say that proper attention also has its cause, I do not say that it has no cause. What is the cause of proper attention? Its cause should be said to be conviction. Bhikkhus, I say that conviction also has its cause, I do not say that it has no cause. What is the cause of conviction? Its cause should be said to be listening to the dhamma of the virtuous one. Bhikkhus, I say that listening to the dhamma of the virtuous one also has its cause, I do not say that it has no cause. What is the cause of listening to the dhamma of the virtuous one? Its cause should be said to be associating with the virtuous one.

Thus, bhikkhus, if associating with the virtuous ones is fulfilled, listening to the dhamma of the virtuous ones is fulfilled. If listening to the dhamma of the virtuous ones is fulfilled, conviction is fulfilled. If conviction is fulfilled, proper attention is fulfilled. If proper attention is fulfilled, mindfulness and clear comprehension are fulfilled. If mindfulness and clear comprehension are fulfilled, restraint of the sense-faculties is fulfilled. If restraint of the sense-faculties is fulfilled, the three right ways of conduct are fulfilled. If the three right ways of

conduct are fulfilled, the four foundations of steadfast mindfulness are fulfilled. If the four foundations of steadfast mindfulness are fulfilled, the seven factors of enlightenment are fulfilled. If the seven factors of enlightenment are fulfilled, emancipation through knowledge is fulfilled. Thus does arise the cause of emancipation through knowledge which is fulfilled by successive stages.

For example, bhikkhus, if there is a heavy downpour of rain on the peak of a mountain, that rain-water runs off to the lower levels ...p... Thus arises the cause of the mighty ocean which is fulfilled by successive stages. Similarly to this, bhikkhu, if associating with the virtuous one is fulfilled, listening to the dhamma of the virtuous one is fulfilled ...p... Thus does arise the cause of emancipation through knowledge which is fulfilled by successive stages. (Said the Bhagavā.)

End of the Taṇhā Sutta,
the second in this Vagga.

3. NIṬṬHIṄGATA SUTTA

Discourse on Freedom from Sceptical Doubt

63. Bhikkhus, all those who are free from sceptical doubt about me (the Tathāgata) are possessed of the vision of Magga-ñāṇa. Of those who are possessed of the vision of Magga-ñāṇa, five achieve their goal (Nibbāna) here in this sensuous realm. Five others achieve their goal on leaving here. Which five achieve their goal (Nibbāna) here in the sensuous realm? They are: The stream-winner who has but seven more births at most (Sattakkhattuparama Sotāpanna) the stream-winner who “goes from clan to clan in Saṃsāra (Kolaṃkola Sotāpanna)” (who is reborn in good families), a stream-winner who has only one more rebirth (Ekabīji Sotāpanna), a once-returner (Sakadāgāmi), and one who attains Arahatsip in the

present life. These are the five who achieve the goal (Nibbāna) in this sensuous realm.

Who are the five who achieve their goal (Nibbāna) after leaving this sensuous realm? They are: A non-returner who uprises in one of the five Suddhāvāsa Brahma realms and achieves his goal (Nibbāna) before expiry of half of the life-span of the Brahma realm in which he has arisen (Antarāparinibbāyī); a non-returner who arises in one of the five Suddhāvāsa Brahma-realms and achieves his goal (Nibbāna) after he has lived beyond half of his life-span in the Brahma-realm in which he has arisen (Upahaccaparinibbāyī); a non-returner who, without much effort, attains Arahatsip (Asaṅkhāraparinibbāyī); a non-returner who, with much effort, attains Arahatsip (Sasaṅkharaparinibbāyī); a non-returner who first arises in one of the four lower Suddhāvāsa brahma-realms, passes away from that realm into the upper Suddhāvāsa Brahma-realms in succession, then reaches the Akaniṭṭha Brahma-realm from where he achieves his goal (Nibbāna) (Uddhamsota Akanṭṭhagāmi). These are the five others who achieve their goal (Nibbāna) after leaving the sensuous realm. Bhikkhus, those who are free from sceptical doubt about me (the Tathāgata) are possessed of the vision of Magga-ñāṇa. Of them, five achieve their goal (Nibbāna) in this sensuous realm. Five others achieve their goal (Nibbāna) after leaving the sensuous realm. (Said the Bhagavā.)

End of the Niṭṭhīgata Sutta,
The third in this Vagga.

4. AVECCAPPASANNA SUTTA Discourse on Perfect Conviction

64. Bhikkhus, all those who have conviction in me (the Tathāgata) attain to the stream of the Noble Path. Of them, five attain their goal (Nibbāna) in this sensuous

realm. The other five achieve their goal (Nibbāna) after leaving this sensuous realm. What are the (first) five? They are: the Stream-winner who has but seven more rebirths at most; the Stream-winner who goes from clan to clan in Saṃsāra (who is reborn in good families); the Stream-winner who has only one more birth, a Once-returner (Sakadāgāmi); and one who attains his goal (Nibbāna) in the present life.

What are the other five who attain their goal (Nibbāna) after leaving the sensuous realm? they are: A Non-returner who arises in one of the five Suddhāvāsa Brahma-realms and attains his goal (Nibbāna) before expiry of half of the life-span in the Brahma-realm in which he has arisen; a Non-returner who arises in one of the five Suddhāvāsa Brahma-realms and who attains his goal (Nibbāna) after he has lived beyond half of his life-span in the Brahma-realm in which he has arisen; a Non-returner who, without much effort, attain an Arahatsip; a Non-returner who, with much effort, attains Arahatsip; a Non-returner who first arises in one of the four lower Suddhāvāsa Brahma-realms, passes away from that realm into the upper Suddhāvāsa Brahma-realms in succession, then reaches the Akaniṭṭha Brahma-realm from where he attains to his goal (Nibbāna). These are the other five who attain their goal (Nibbāna) after leaving the sensuous realm. bhikkhus, all those who have conviction in me (the Tathāgata) attain to the Stream of the Noble Path. Of those who thus attain to the Stream of the Noble Path, five attain their goal (Nibbāna) in this sensuous realm. The other five attain their goal (Nibbāna) after leaving this sensuous realm.

End of the Aveccappasanna Sutta,
the fourth in this Vagga.

5. PAṬHAMA SUKHA SUTTA First Discourse on Happiness

65. Once the Venerable Sāriputta was staying in the hamlet of Nālaka in Magadha. On that occasion the wandering ascetic Sāmaṇḍhakāni approached Ven Sāriputta, exchanged greetings and had memorable conversation with the Venerable Sāriputta, after which he sat in a suitable place and respectfully asked Venerable Sāriputta: Friend Sāriputta, what is happiness and what is unhappiness? Friend, to be reborn is unhappiness. Not to be reborn is happiness. Friend, if there is rebirth, one may for certain expect to have unhappiness (arising from) cold, heat, hunger, thirst, defecation, urination, being burnt, being clubbed and speared, being wounded by weapons, coming and gathering of relatives and friends and inconvenience arising therefrom. Friend, if there is no rebirth, one may for certain expect to have happiness arising from not being cold, not being hot, not being hungry, not being thirsty, not having to defecate, not having to urinate, not being burnt, not being hurt by club or spear or weapons, and from relatives and friends not coming and gathering with inconvenience arising there from. (Said Venerable Sāriputta.)

End of the Paṭhama Sukha Sutta,
the first in this Vagga.

6. DUTIYA SUKHA SUTTA Second Discourse on Happiness

66. Once the Venerable Sāriputta was staying in the hamlet of Nālaka in Magadha. On that occasion the wandering ascetic Sāmaṇḍhakāni approached Venerable Sāriputta, exchanged greetings and had a memorable conversation with the Venerable Sāriputta, after which, he

sat in a suitable place and, respectfully asked Venerable Sāriputta: Friend Sāriputta, in this Teaching of doctrine and discipline (Dhamma and Vinaya), what is happiness and what is unhappiness? Friend, in this Teaching of doctrine and discipline, not being delighted (being dissatisfied or discontented) is unhappiness. Being delight (being satisfied or contented) is happiness. Friend, if one is not being delighted, one may for certain expect to have unhappiness that bestows neither ease nor pleasure, whether one is walking, standing, sitting, lying down, or approaching a village, forest, foot of a tree, a place of quite, an open place, or an assembly of bhikkhus. Friend, if one is being delighted, one may for certain expect happiness that bestows ease and pleasure, whether one is walking, standing, sitting, lying down, or approaching a village, forest, foot of a tree, a place of quite, an open place or an assembly of bhikkhus. (Said Venerable Sāriputta.)

End of the Dutiya Sukha Sutta,
the sixth in this Vagga.

7. PATHAMA NAḶAKAPĀNA SUTTA

First Discourse Delivered at Naḷakapāna

67. Once, while the Bhagavā was journeying to Kosala country in the company of several bhikkhus, he reached Naḷakapāna the market town of the Kosalans. The Bhagavā then took up residence at parrot-tree (butea monosperma) grove in the market town of Naḷakapāna. On that occasion, on sabbath day, the Bhagavā was seated surrounded by several bhikkhus. The Bhagavā then for much of the night, instructed, stirred, inspired and gladdened the bhikkhus with a talk about the Dhamma. Looking round at the assembly of bhikkhus who were perfectly silent, the Bhagavā called the Venerable Sāriputta, saying: Sāriputta, the assembly of bhikkhus is free from sloth and

torpor. Sāriputta, let some dhamma-talk occur to you for the (benefit of the) bhikkhus. My back is tired. I will stretch it (i.e. lie down). “Very well, Venerable Sir, replied Venerable Sāriputta. The Bhagavā then laid out his great robe after folding it fourfold, then resting on his right elbow, and placing one foot on the other, slightly off the edge, went to sleep, intending to rise with mindfulness and clear comprehension.

Venerable Sāriputta then called the bhikkhus as “Friend bhikkhus.” The bhikkhus responded by saying “Yes, Venerable Sir..” Venerable Sāriputta then said this: Friends, those who have no conviction in meritorious dhammas, who have no shame to do evil, fear to do evil in regard to meritorious dhammas, who make no effort and who have no wisdom in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect a decline in meritorious dhammas, not an increase in the same.

Friends, Just as the moon, in the waning half of the month, come night, come day, wanes in appearance, in roundness, in radiance, in circumference diameter, similarly to this, friends those who have no conviction in meritorious dhammas, who have no shame to do evil, no fear to do evil in regard to meritorious dhammas, who make no effort and who have no wisdom in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect a decline in meritorious dhammas, not an increase in the same.

Friends, the wording ‘A man who has no conviction,’ means decline. Friends, the wording, ‘A man who has no shame to do evil’, means decline. Friends, the wording, ‘A man who has no fear to do evil’, means decline. Friends, the wording, ‘A man who is indolent’, means decline. Friends, the wording, ‘A man who has no wisdom’, means decline. Friends, the wording, ‘A man who is wrathful’, means decline. Friends, the wording. ‘A man

who harbours enmity', means decline. Friends, the wording, 'A man who has evil desire', means decline. Friends, the wording, 'A man who has evil friends', means decline. Friends, the wording, 'A man who has wrong views', means decline.

Friends, those who have conviction in meritorious dhammas, who have shame to do evil, fear to do evil in regard to meritorious dhammas, who make effort and who have wisdom in regard meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhamma, not a decline in them. Friends, just as the moon, in the waxing half of the month, come night, come day, increases in appearance, in roundness, in radiance, in the circumference and diameter. Similarly to this, friends, those who have conviction, who have shame to do evil, fear to do evil in regard to meritorious dhammas, who make effort and who have wisdom in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not a decline in them.

Friends, the wording, 'A man who has conviction,' means non-decline. Friends, the wording, 'A man who has shame to do evil', means non-decline. Friends, the wording, 'A man who has fear to do evil' means non-decline. Friends, the wording, 'A man who has energetic effort.' means non-decline. Friends, the wording, 'A man who has wisdom', means non-decline. Friends, the wording, 'A man who is not wrathful,' means non-decline. Friends, the wording, 'A man who does not harbour enmity', means non-decline. Friends, the wording, 'A man who has few wants', means non-decline. Friends, the wording, 'A man who has good friends,' means non-decline. Friends, the wording, 'A man who has Right View,' means non-decline. (Said Venerable Sāriputta.)

The Bhagavā then rose early (from his sleep) and said to Venerable Sāriputta. Sāriputta, well done, well done! Sāriputta, those who have no conviction in meritorious dhammas, who have shame to do evil, who have no fear to do evil, in regard to meritorious dhammas, who make no effort and who have no wisdom, in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect a decline in meritorious dhammas, not an increase in them.

Sāriputta, just as the moon, in the waning half of the moon, come night, come day, wanes in appearance, in roundness, in radiance, in circumference and diameter; similarly to this, Sāriputta, those who have no conviction in meritorious dhammas...p... who have no wisdom in regard to meritorious dhammas, whoever they may be, come night, come day ...p... may not, for certain expect an increase. Sāriputta, the wording, 'A man who has no conviction, means decline. A man who has no shame to do evil, no fear to do evil, who is indolent, who has no wisdom, who is wrathful, who harbours enmity, who has evil desire, who has evil friends, who has wrong views', means decline. Sāriputta, those who have conviction in meritorious dhammas, who have shame to do evil, fear to do evil, who make effort, who have wisdom in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not decline in them. Sāriputta, just as the moon, during the waxing half of the month, come night, come day, increases in appearance, in roundness, in radiance, in circumference and diameter; similarly to this, Sāriputta, those who have conviction in meritorious dhammas, who have shame to do evil, fear to do evil, who make effort and who have wisdom in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not decline in them.

Sāriputta, the wording 'A man who has conviction', means non-decline. 'A man who has shame to do evil, fear to do evil, energetic effort, wisdom, who is not wrathful, who harbours no enmity, who has few wants, who has good friends, who has Right View', means non-decline. (Said the Bhagavā.)

End of the Paṭhama Naḷakapāna Sutta,
the seventh in this Vagga.

8. DUTIYA NAḶAKAPĀNA SUTTA

Second Discourse Delivered at Naḷakapāna

68. Once the Bhagavā was staying at the Parrot tree (*Butea monosperma*) grove in the market-town of Naḷakapāna. On that occasion, on a sabbath day, the Bhagavā was seated surrounded by several bhikkhus. The Bhagavā then, for much of the night, instructed, stirred, inspired and gladdened the bhikkhus with a talk about the Dhamma. Looking round at the assembly of bhikkhus who were perfectly silent, the Bhagavā said to Venerable Sāriputta: Sāriputta, the assembly of bhikkhus is free from sloth and torpor. Sāriputta, let some dhamma-talk occur to you for the bhikkhus. My back is tired. I will stretch it (i.e. Lie down). 'Very well, Venerable Sir', replied Venerable Sāriputta to the Bhagavā who then laid out his great robe after folding it fourfold, then resting on his right elbow, and placing one foot on the other, slightly off the edge, went to sleep, intending to rise with mindfulness and clear comprehension.

Venerable Sāriputta then called the bhikkhus as 'Friend bhikkhus'. The bhikkhus responded by saying: 'Yes, Venerable Sir'. Venerable Sāriputta then said: Friend, those who have no conviction in meritorious dhammas, who have no shame to do evil, no fear to do evil, who make no effort, who have no wisdom, who do not listen, who do not bear the dhamma in mind, who do not

investigate the meaning of the dhamma, who do not practise the dhamma in conformity with it, who do not have mindfulness in regard to meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect the meritorious dhammas to decline, not to increase. Friends, just as the moon, in the waning half of the month, come night, come day, declines in appearance, in roundness, in radiance, in the circumference and diameter, similarly to this, friends, those who have no conviction in meritorious dhammas, who have no shame to do evil, no fear to do evil, who make no effort and who have no wisdom in regard to meritorious dhammas, who do not listen to the dhamma, who do not bear the dhamma in mind, who do not investigate the meaning, who do not practise the dhamma in conformity with it, whoever they may be, come night, come day, may, for certain, expect a decline in meritorious dhammas, not an increase in them.

Friends, those who have conviction in meritorious dhammas, who have shame to do evil, fear to do evil, who make effort, who have wisdom, who listen to the meritorious dhammas, who bear the dhamma in mind, who investigate their meaning and who practise the dhamma in conformity with it, who have mindfulness concerning meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not a decline in them.

Friends, just as the moon, in the waxing half of the month, come night, come day, increase in appearance, in roundness, in radiance, in the circumference and diameter, similarly to this, those who have conviction in meritorious dhammas ...p... Who have mindfulness concerning meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not a decline in them.

The Bhagavā then rose early (from his sleep) and said to Venerable Sāriputta: Sāriputta, well done, well done! Those who have no conviction in meritorious dhammas, who have no shame to do evil, no fear to do evil, who make no effort and who have no wisdom, who do not listen to the dhamma and who do not bear the dhamma in mind, who do not investigate its meaning, who do not practise the dhamma in conformity with it, and who have no mindfulness concerning meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect a decline in meritorious dhammas, not an increase in them. Sāriputta, just as the moon, in the waning half of the month, declines in appearance, in roundness, in radiance, in the circumference and diameter, similarly to this, Sāriputta, those who have no conviction in meritorious dhammas ...p... Who have no mindfulness concerning meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect a decline in meritorious dhammas, not an increase in them.

Sāriputta, those who have conviction in meritorious dhammas, who have shame to do evil, fear to do evil, who make effort and who have wisdom, who listen to the dhamma and who bear it in mind, who investigate the meaning of the dhamma, who practise the dhamma in conformity with it, who have mindfulness concerning meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not a decline in them. Sāriputta, just as the moon, in the waxing half of the month, come night, come day, increase in appearance, in roundness, in radiance, in the circumference and diameter, similarly to this, Sāriputta, those who have conviction in meritorious dhammas. ...p... Who have mindfulness concerning meritorious dhammas, whoever they may be, come night, come day, may, for certain, expect an increase in meritorious dhammas, not a decline in them. (Said the Bhagavā.)

End of the *Dutiya Naḷakapāna Sutta*,
the eighth in this *Vaggā*.

9. PAṬHAMA KATHĀVATTHU

First Discourse on Talks

69. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvatti. On that occasion many bhikkhus, having had their alms-meal, leaving (the place) where they had gone on alms-round, and gathering and sitting together at the assembly hall, were engaged in much talk contrary to Path and its Fruition (Magga-Phala). What talk was it that they were engaged in? It was talk concerning kings, thieves and great ministers; talk about armies, dangers and battles, talk concerning food, drink, dress, beds, flowers, perfumes; talk about relatives, vehicles, villages, market-towns, cities and districts; talk about women, heros; talk about streets and gossip at the well; talk about the deceased, rambling talk; talk about the world; talk about oceans; talk about progression and retrogression.

The Bhagavā then rose from his solitary everything rest, approached the assembly hall, and seated at the prepared place, said to the bhikkhus: “Bhikkhus, with what talk are you now engaged in as you gathered here? What was your unfinished conversation that was interrupted (as I came in)? Venerable Sir, having had our alms-meal, leaving (the place) where we had gone on alms-round, and gathering and sitting together at the assembly hall, we were engaged in much talk contrary to Path and its Fruition. These talks are about kings, thieves ...p.... Talk about progression and retrogression. (Respectfully answered the bhikkhus.)

Bhikkhus, talk about kings, thieves and great ministers; talk about armies, dangers and battles; talk concerning food, drink, dress, beds, flowers, perfumes; talk about relatives, vehicles, villages, market-towns, cities and districts; talk about women, heros; talk about streets and gossip at the well; talk about the deceased, rambling talk; talk about the world; talk about oceans; talk about progression and

retrogression all such talk contrary to Path and its Fruition is not fitting for you who have, with conviction, left home for the homeless life.

Bhikkhus, talk conducive to progress and welfare are of these ten kinds. What are the ten? They are: Talk about wanting little, about contentment, seclusion, solitude, energetic effort, about morality, concentration and wisdom, talk about liberation (Arahatta-fruition) and reviewing knowledge of liberation. Bhikkhus, these are the ten kinds of talk conducive to progress and welfare. Bhikkhus, if you should engage again and again in these ten kinds of talk conducive to progress and welfare, you would outshine in brilliance even the brilliance of the sun and moon, mighty, powerful and majestic as they are. What more can be said about (your) outshining the brilliance of the wandering ascetics of views other than those in this Teaching?. (Said the Bhagavā.)

End of the Paṭhama Kathāvatthu Sutta,
the Ninth in this Vagga.

10. DUTIYA KATHĀVATTHU SUTTA Second Discourse on Talks

70. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvatti. On that occasion many bhikkhus, having had their alms-meal, leaving (the place) where they had gone on alms-round, and gathering and sitting together at the assembly hall, were engaged in much talk contrary to Path and its Fruition (Magga-Phala). What talk was it that they were engaged in? It was talk concerning kings, thieves, great ministers ...p... Talk about progression and retrogression.

Bhikkhus, these are the ten praiseworthy factors. What are the ten? Bhikkhus, the bhikkhu in this Teaching himself wants little and teaches the virtue of wanting

little to his companions in the practice. The fact that the bhikkhu wants little himself and teaches the virtue of wanting little to his companions in the practice, is praiseworthy. The bhikkhu himself is easily contented and teaches the virtue of being easily contented to his companions in the practice. The fact that the bhikkhu himself is easily contented and teaches the virtue of being easily contented to his companions in the practice, is praiseworthy. The bhikkhu likes seclusion himself and teaches the virtue of seclusion to his companions in the practice. The fact that the bhikkhu himself likes seclusion and who teaches the virtue of seclusion to his companions in the practice, is praiseworthy. The bhikkhu likes solitude himself and teaches the virtues of solitude to his companions in the practice. The fact that the bhikkhu likes solitude himself and teaches the virtue of solitude to his companions in the practice, is practiseworthy. The bhikkhu himself has energetic effort and teaches the virtue of energetic effort to his companions in the practice. The fact that the bhikkhu has energetic effort himself and teaches the virtue of energetic effort to his companions in the practice, is praiseworthy. The bhikkhu himself has morality and teaches the virtue of morality to his companions in the practice. The fact that the bhikkhu himself has morality and teaches the virtue of morality to his companions in the practice, is praiseworthy. The bhikkhu himself is endowed with concentration and teaches the virtue of concentration to his companions in the practice. The fact that the bhikkhu himself is endowed with concentration and who teaches the virtue of concentration to his companions in the practice, is praiseworthy. The bhikkhu himself is endowed with wisdom and teaches the virtue of wisdom to his companions in the practice. The fact that the bhikkhu himself is endowed with wisdom and teaches the virtue of wisdom to his companions in the is praiseworthy. The bhikkhu himself has attained emancipation

(Arahattaphala) and teaches the virtue of emancipation to his companions in the practice. The fact that the bhikkhu himself has attained emancipation and teaches the virtue of emancipation to his companions in the practice, is praiseworthy. The bhikkhu himself is endowed with reviewing knowledge of emancipation and teaches the virtue of reviewing knowledge of emancipation to his companions in the practice. The fact that the bhikkhu himself is endowed with reviewing knowledge of emancipation and teaches the virtue of reviewing knowledge of emancipation to his companions in the practice is praiseworthy.

Bhikkhus, these are the ten praiseworthy factors.
(Said the Bhagavā.)

End of the Dutiya Kathāvatthu,
the tenth in this Vagga.

End of Yamaka Vagga, the Second Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

viii. iii. ĀKAṄKHA VAGGA

1. ĀKaṅkha Sutta
2. Kaṅṭaka Sutta
3. Iṭṭhadhamma Sutta
4. Vaḍḍhi Sutta
5. Migasālā Sutta
6. Tayodhamma Sutta
7. Kāka Sutta
8. Nigaṅṭha Sutta
9. Āghātavatthu Sutta
10. Āghātaṭṭhivāyā Sutta

viii. iii. ĀKAṄKHA VAGGA

1. ĀKAṄKHA SUTTA

Discourse on Wishes

71. Once the Bhagavā was staying at the Jetavana monastery of Añāthapainḍika near Sāvatti. On that occasion, the Bhagavā called the bhikkhus as “Bhikkhus.” The bhikkhus responded by saying, “Venerable Sir.” The Bhagavā spoke thus:

Bhikkhus, abide in possession of morality. Observing restraint according to the fundamental Principles of Pātimokkha, (the disciplinary rules) and adhere to right behaviour and lawful resort (in the quest for alms-food), see danger, even in the slightest faults and fully observes the precepts (of discipline).

Bhikkhus, if the bhikkhu wishes to be one who has the affection of his companions in the practice, who warms their hearts and earns their respect and praise, he should be one who fulfils the moral virtues, who strives to calm his mind, who does not neglect meditation, who is endowed with vipassanā-insight, and who promotes resorting to quiet monasteries.

Bhikkhus, if the bhikkhu wishes to be one who receives robes, alms-food, dwelling place and medicines and medicinal requisites for use in sickness, he should be one who fulfils the moral virtues, who strives to calm his mind, who does not neglect meditation, who is endowed with vipassanā-insight, and who promotes resorting to quiet monasteries.

Bhikkhus, if the bhikkhu wishes thus: “I avail myself of robe, alms-food, dwelling place and medicines and medicinal requisites for use in sickness, provided by such and such persons may the acts of merit of these persons confer great benefit on them”, he should be one who fulfils the moral virtues ...p... who promotes resorting to quiet monasteries.

Bhikkhus, if the bhikkhu wishes thus: 'My deceased relatives who are now hungry miserable beings remember me with thoughts of esteem. May their acts of merit in remembering me with thoughts of esteem confer great benefit on them', he should be one who fulfils the moral virtues ...p... Who promotes resorting to quiet monasteries.

Bhikkhus, if the bhikkhu wishes to be one who is easily contented with whatever he receives by way of robes, alms-food, dwelling place and medicines and medicinal requisites for use in sickness, he should be one who fulfils the moral virtues ...p... who promotes restoring to quiet monasteries.

Bhikkhus, if the bhikkhu wishes to be one who can forbear cold, heat, hunger, thirst, the bite of gnats, flies and mosquitoes, exposure to wind and heat, words evilly spoken and evilly arisen painful bodily feelings, grievous, sharp, racking distracting and discomfoting, unplesant that are sufficient to cause death, he should be one who fulfils the moral virtues ...p... who promotes resorting to quiet monasteries.

Bhikkhus, if the bhikkhu wishes thus: 'May I be one who can overcome (dominate) non delight and delight. Let not non-delight and delight overcame (dominate) me. I desire to abide repeatedly overcoming non-delight and delight, that may arise, he should be one who fulfils the moral virtues ...p... who promotes restoring to quiet monasteries.

Bhikkhus, if the bhikkhu wishes thus: 'May I be one who can overcome fear and dread. Let not fear and dread overcome me. I desire to abide repeatedly overcoming fear and dread that may arise', he should be one who fulfils the moral virtues ...p... who promotes restoring to quiet monasteries.

Bhikkhus, if the bhikkhu wishes thus: 'May I be one who attain, at will, without irksomeness and toilsomeness,

the four fine-material jhāna which stem from a noble, purified mind and which enable easeful living in the present life, he should be one who fulfils the moral virtues ...p... who promotes restoring to quiet monasteries.

Bhikkhus, if the bhikkhu wishes thus: 'May I be one who abides in realization with Insight in this very life of emancipation of the mind (Arahatta-magga) and emancipation by Insight (Arahatta-phala) that are free from, through extinction of, āsavas, he should be one who fulfils the moral virtues who strives to calm the mind, who does not neglect meditation, who is possessed of vipassanā insight, and who promotes resorting to quiet monasteries.

Bhikkhus, abide in possession of morality. Observing restraint according to the Fundamental Principles of Pātimokkha, adheres to right behaviour and lawful resort (in quest of alms-food), see danger ever in the slightest faults and fully observe the precepts (of Discipline). It is with reference to what has been mentioned that these words are said. (Said the Bhagavā.)

End of the Ākaṅkha Sutta,
the first in this Vagga.

2. KAṆṬAKA SUTTA

Discourse on Thorns

72. Once the Bhagavā was staying at the big pinnacled monastery in the Mahāvana forest near Vesālī together with his disciples, very distinguished theras Venerable Cāla, Venerable Upacāla, Venerable Kukkuṭa, Venerable Kaḷimbha, Venerable Nikaṭa and Venerable Kaṭissaha and other very distinguished bhikkhus. On that occasion, many very distinguished Licchavī princes arrived in very splendid carriages, causing a great din and uproar, to do reverence to the Bhagavā. It then occurred to the Venerable bhikkhus thus: 'Many very distinguished Licchavī

princes have arrived in their very splendid carriages, causing a great din and uproar, to do reverence to the Bhagavā. The Bhagavā has taught that “to jhānic dhammas noise is like thorn (in the flesh).” It would be well for us to repair to the sal grove of Gosiṅga and there, with little noise and free from crowds, abide in ease. The venerable bhikkhus then repaired to Gosiṅga sal grove and there, with little noise and free from crowds, abided in ease.

The Bhagavā then asked the bhikkhus: “Where is Cāla, where is Upacāla, Kukkuṭa, Kaḷimbha, Nikaṭa and Kaṭissaha? Bhikkhus, where are these thera disciples? “The bhikkhus respectfully replied to the Bhagavā thus: “Venerable Sir, it occurred to these venerable ones thus: ‘Many very distinguished Licchavaī princes have arrived in their very splendid carriages, causing a great din and uproar, to do reverence to the Bhagavā. The Bhagavā has taught that, “to jhānic dhammas noise is like a thorn in the flesh. It would be well for us to repair to the sal grove of Gosiṅga and there, with little noise and free from crowds, abide in ease.” The venerable ones then repaired to Gosiṅga sal grove and there, with little noise and free from crowds, are abiding in ease.”

Bhikkhus, well said, well said! Those who would answer should answer in the same way as these great disciples. Bhikkhus, it is right. I say that to jhānic dhammas noise is like a thorn in the flesh. Bhikkhus, thorns are of these ten kinds. What are the ten? They are: Delighting in company is a thorn for one who delights in seclusion. Contemplating the sign of pleasant is a thorn for one who contemplates the sign of unpleasant. Watching a show is a thorn for one guarding his sense-faculties. Consorting with a woman is a thorn for the practice of Brahma cariya (Noble practice) Noise is a thorn for the first jhāna (mental absorption). ‘Initial application of mind and sustained application of mind are thorns for the

second jhāna. Joy is a thorn for the third jhāna. Out-breath and in-breath are thorn for the fourth jhāna. Perception and sensation are thorns for the attainment of cessation (of perception and sensation). Attachment is a thorn, anger is a thorn, bewilderment is a thorn.

Bhikkhus, abide without thorns. Bhikkhus, abide free from thorns. Bhikkhus, abide without thorns, free from thorns. Bhikkhus, those who have no thorns are Arahats. Bhikkhus, those who are free from thorns are Arahats. Bhikkhus, those who are without thorns and free from thorns are Arahats. (Said the Bhagavā.)

End of the Kaṅṭaka Sutta,
the second in this Vagga.

3. ITṬHADHAMMA SUTTA

Discourse on Objects Affording Pleasure

73. Bhikkhus, these ten dhammas that are desirable, dear, and that warm the heart, are difficult to win in the world. What are the ten? They are: Wealth that is desirable, dear, and that warms the heart, is difficult to win in the world. Beauty that is desirable, dear, and that warms the heart, is difficult to win in the world. Good health that is desirable, dear and that warms the heart, is difficult to win in the world. Morality that is desirable, dear, and that warms the heart, is difficult to win in the world. Brahmachariya that is desirable, dear, and that warms the heart, is difficult to win in the world. (Good) friends that are desirable, dear and that warm the heart, are difficult to win in the world. Much learning that is desirable, dear, and that warms the heart, is difficult to win in the world. Wisdom that is desirable, dear, and that warms the heart, is difficult to win in the world. The dhamma that is desirable, dear, and that warms the heart, is difficult to win in the world. The deva-realms that are desirable, dear, and that warm the heart, are difficult to win in the world.

Bhikkhus, in this world these are the ten obstacles to winning the ten dhammas that are desirable, dear, that warm the heart and that are difficult to win. Indolence and lack of energetic effort are obstacles to wealth. Lack of adornment and beautification are obstacle to beauty. Improper way of living is an obstacle to (good) health. Having bad friends is an obstacle to morality. Non-restraint of the sense-faculties is an obstacle to Brahmachariya. Deceit is an obstacle to friendship. Non-recitation (what one has learnt) is an obstacle to learning. Not wishing to listen and not asking questions are obstacle to wisdom. Non-investigation and non-reflection are obstacles to the dhammas. Wrong way of conduct is an obstacle to the deva-realms. Bhikkhus, in this world these are the ten kinds of obstacle to winning the ten dhammas that are desirable, dear, that warm the heart, and that are difficult to win.

Bhikkhus, in this world these are the ten dhammas that are desirable, dear, that warm the heart and that are difficult to win. Energetic effort and non-indolence are factors that help promote to wealth. Adornment and beautification are factors that help promote to beauty. Proper way of living is a factor that helps to good health. Having good friends is a factor that helps promote morality, (good) health. Restraint of the sense-facuties is a factor that helps promote Brāhmachariya. Morality is a factor that helps promote friendship. Reciting (what one has learnt) is a factor that helps promote learning. Listening to and asking questions are help to wisdom. Investigation and reflection are factors that help promote the dhammas. Right way of conduct is a factor that help promote help factors that help promote the deva-realms. Bhikkhus, in this world these are the ten factors that help the ten dhammas that are desirable, that warm the heart, and that are difficult to win.

End of the *Iṭṭhadhamma Sutta*,
the third in this *Vagga*.

4. VADḌHI SUTTA Discourse on Growth

74. Bhikkhus, the noble disciple who grows with the ten kinds of growth, does so with the Ariyan growth. He takes hold of essence and profit, for himself. What are the ten? He grows in property of cultivated land, in wealth and crops, in children and wife, in slaves and workmen, in four-footed animals; he grows in Conviction, morality, in learning, in generous giving and wisdom. Bhikkhus, the noble disciple who grows with these ten kinds of growth, does so with the Ariyan growth. He takes hold of essence and profit for himself.

Whoever in this world grows in wealth and grains, in children and wife and in four-footed animals, has riches in fame and following. He is respectful by fame and worship, as a man of means, from relatives and friends and kings.

Whoever in this world grows alike in conviction and in morality, in wisdom, and in generosity and learning (grow in both the mundane and supramundane). Such a virtuous man as this with discerning knowledge grows in this life in both the worldly mundane and supramandane ways.

End of the Vadḍhi Sutta,
the fourth in this Vagga.

5. MIGASĀLĀ SUTTA Discourse Given to Migasālā

75. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvatti. On that Occasion, one morning, Venerable Ānanda rerobed himself, took his alms-bowl and great robe, repaired to the house of the female devotee Migasālā and sat at a prepared seat. The

female devotee Migasālā then approached Venerable Ānanda, made her obeisance, and seated at a suitable place, respectfully asked:

Venerable Ānanda, how should this teaching of the Bhagavā be understood? In this Teaching, one who has the noble practice of chastity and another who does not have it, have ‘the same destination’ in their next existence. Venerable Sir, my father whose name was Purāṇa, practised noble practice. He refrained from sexual intercourse that is the vulgar practice of the village (common)-folk. On his death, my father attained to “Sakadāgāmi-fruit and was reborn in the Tusitā deva-realm.” So says the Bhagavā. Venerable Sir, my grandfather whose name was Isidatta was not a practicer of noble practice, taken his pleasure with his wife. On his death, my grandfather also attained to “Sakadāgāmi-fruit and was reborn in the Tusitā deva-realm.” So says the Bhagavā. Venerable Ānanda, how should this Teaching of the Bhagavā be understood? In this Teaching one who has the noble practice of chastity and another who does not have it, have the same destination in their next existence. (Respectfully asked the female devotee Migasālā). Sister, the Bhagavā has indeed taught thus. (Said Venerable Ānanda.)

The Venerable Ānanda then, after collecting alms at the house of female devotee Migasālā, rose from his seat and left. After having his alms-meal, Venerable Ānanda departed from the alms-collection village, approached the Bhagavā, made his obeisance, and seated at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, this morning I re-robed myself, took my alms-bowl and great robe, repaired to the house of female devotee Migasālā, and was seated at a prepared place when female devotee Migasālā approached me, made her obeisance and, seated at a suitable place, respectfully said to me: “Venerable Ānanda, how should this Teaching of the Bhagavā be understood? In this

Teaching, (it was taught) that one with the noble practice of abstaining from sexual intercourse and another without the noble practice of abstaining from sexual intercourse, attain to the same destination in their next existence. Venerable Sir, my father named Purāṇa practised the noble practice kept far away from sexual intercourse and abstained from sexual intercourse that is the practice of the common people. The Bhagavā said that on his death, my father attained to Sakadāgāmi-fruit and was reborn in the Tusitā deva-realm. Venerable Sir, my grandfather named Isidatta, finding satisfaction with his wife, did not practise the noble practice (of abstaining from sexual intercourse). The Bhagavā said that on his death, my grandfather attained to Sakadāgāmi-fruit and was reborn in the Tusita deva-realm. Venerable Ānanda, in what manner should this dhamma taught by the Bhagavā, be understood? In that dhamma (it was taught that) both the one who had the noble practice of abstaining from sexual intercourse and another who did not have the noble practice of abstaining from sexual intercourse, had the same destination in their next existence. (Respectfully said Migasālā). Venerable Sir, on the female devotee Migasālā saying so, I said to her, “Sister, the Bhagavā did teach like this.” (Respectfully reported Venerable Ānanda.)

Ānandā, what kind of a woman is this female devotee Migasālā-- she who is foolish and ignorant and who has only the wit of a woman? And what kinds of person are the Supreme Buddhas with Indriyaparopariya ñāṇa which enables them to know the maturity or otherwise of men's sense-faculties, and which has no circumscribing limits.

Ānanda, these ten kinds of person are to be found in the world. What are the ten? Ānanda, someone in this world has no morality. He does not know, as it really is emancipation of the mind, (Cetovimutti) and emancipation by Insight Arahattaphala (Paññāvimutti) where his lack of

virtue is extinguished without remainder. He has neglected to listen, he has done nothing by way of learning. He does not know (what should be known) with penetrative Insight. He does not win even temporary liberation. That person, on the death and dissolution of his body, tends to descend, not to ascend; he goes on to descend, not to ascend (to exalted position). (1)

Ānanda, someone (in this world) has no morality. He knows, as it really is emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti) where his lack of morality is extinguished without remainder. That person has not neglected to listen, has done what he should by way of learning. He knows (what should be known) with penetrative Insight. He also wins temporary liberation. That person, on death and dissolution of his body, tends to ascend (to exalted position) not to descend. He goes on to ascend (to exalted position) not to descend. (2)

Ānanda, those who compare these two persons and say, “This person has these dhammas, and the other person has the same dhammas. Nevertheless, of these two persons, why should one be inferior and the other superior (in their status). Ānanda, by such comparison, those who make it can only be unprosperous and sorrowful for long.

Ānanda, of these two persons, one has no morality, (but) knows, as it really is emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his lack of morality is extinguished without remainder. That person has not neglected to listen, has done what he should by way of learning. He knows (what should be known) with penetrative Insight. He also wins temporary liberation. Ānanda, this person is more likeable than the other one and is nobler (than the other one). Why is this so? Ānanda (because) this person is borne away by the stream of his Vipassanā Insight to the realm of the

Ariyas (the noble ones). Who, other than the Tathāgata, can be aware of this? Ānanda, for that reason, Ānanda, do not be comparers of, persons; make no comparison of persons. Ānanda, a comparer of persons is only digging up and destroying himself. Ānanda, only I, or someone like me, could make comparison of persons.

Ānanda, someone in this world has morality. (Nevertheless), he does not know as it really is emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his morality is extinguished without remainder. That person has neglected to listen, he has done nothing by way of learning. He does not know (what should be known) with penetrative Insight. He does not win even temporary liberation. That person, on death and dissolution of his body, tends to descend, not to ascend (to exalted position). He goes on to descend, not to ascend. (3)

Ānanda, someone in this world has morality. He knows, as it really is emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his morality is extinguished without remainder. That person has not neglected to listen, has done what he should by way of learning. He knows (what should be known) with penetrative Insight. He also wins temporary liberation. That person, on death and dissolution of his body tends to ascend (to exalted position), not to descend. He goes on to ascend (to exalted position), not to descend. (4)

Ānanda, those who compare these two persons ...p...
Ānanda, (only) I, or someone like me, could make comparison of persons.

Ānanda, someone in this world has keen attachment. He does not know as it really is emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his attachment is extinguished without remainder. That person has neglected to listen, has done nothing by way of learning. He does not know (what should be known)

with penetrative Insight. He does not win even temporary Liberation. That person, on death and dissolution of his body, tends to descend. He goes onto descend, not to ascend. (5)

Ānanda, someone in this world has keen attachment. He knows, as it really is if emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his attachment is extinguished without remainder. He has not neglected to listen, has done what he should by way of learning. He knows (what should be known) with penetrative Insight. He also wins temporary liberation. That person, on death and dissolution of his body, tends to ascend (to exalted position) not to descend. He goes on to ascend (to exalted position), not to descend. (6)

Ānanda, those who compare these two persons ...p... Only I, or someone like me, could make comparison of persons.

Ānanda, someone in this world is wrathful. He does not know, as it really is, emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his wrathfulness is extinguished without remainder. That person has neglected to listen, has done nothing by way of learning. He does not know (what should be known) with penetrative Insight. He does not win even temporary liberation. That person, on death and dissolution of his body, tends to descend, not to ascend. He goes on to descend, not to ascend. (7)

Ānanda, someone in this world is wrathful. He knows, as it really is, emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his wrathfulness is extinguished without remainder. He has not neglected to listen, has done what he should by way of learning. he knows (what should be known) with penetrative Insight. He also wins temporary liberation. That person, on death and dissolution of his body, tends to ascend (to exalted position) ~~not to descend~~. He goes on to ascend (to exalted position), not to descend. (8)

Ānanda, those who compare these two persons. ...p... Ānanda, only I, or someone like me, could make comparison of persons.

Ānanda, someone in this world is distracted (in mind). He does not know, as it really is, emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his distraction (of mind) is extinguished without remainder. He has neglected to listen, has done nothing by way of learning. He does not know (what should be known) with penetrative Insight. He does not win even temporary liberation. That person, on death and dissolution of his body, tends to descend, not to ascend. (9)

Ānanda, someone in this world is distracted (in mind). He knows, as it really is, emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his distraction (of mind) is extinguished without remainder. He has not neglected to listen, has done what he should by way of learning. He knows (what should be known) with penetrative Insight. He also wins temporary liberation. That person, on death and dissolution of his body, tends to ascend (to exalted position), not to descend. He goes on to ascend (to exalted position), not to descend. (10)

Ānanda, those who compare these two persons and say, "This person has these dhammas and the other person has the same dhammas. Nevertheless, of these two persons, why should one be inferior and the other superior (in their status)? Ānanda, those who make such comparison can only be unprosperous and sorrowful for long. Ānanda, of these two persons, one is distracted (in mind), but knows, as it really is emancipation of the mind (Cetovimutti) and emancipation by Insight (Paññāvimutti), where his distraction (of mind) is extinguished without remainder. That person has not neglected to listen, has done what he should by way of learning. He knows (what should be known)

with penetrative Insight. He also wins temporary liberation. Ānanda, this person is more likeable than the other one and is nobler than the latter. Why is this so? Only this person is borne away by the stream of his Vipassanā Insight to the realm of the Āriyas (the Noble Ones). Who, other than the Tathāgata, can be aware of this? Ānanda, for that reason, do not be comparers of persons; make no comparison of persons. One who does so is said to be digging up (destroy himself). Ānanda, only I, or someone like me, could make comparison of persons.

Ānanda, what kind of a person is this female devotee Migasālā--she who is foolish and ignorant and who has only the wit of a woman? And what kinds of persons are the Supreme Buddhas with Indriyaparopariyā ñāna, which enables them to know the maturity or otherwise of men's sense-faculties, and which has no circumscribing limits? Ānanda, these ten kinds of persons do exist in the world.

Ānanda, were Isidatta possessed of morality possessed by Purāṇa, the latter would not know the reach of Isidatta's knowledge. Ānanda, were Purāṇa possessed of the Insight possessed by Isidatta, the latter would not know the reach of Purāṇa's knowledge. Ānanda, thus each of these two persons is deficient in the other's attribute. (Said the Bhagavā.)

End of the Migasālā Sutta,
the fifth in this Vagga.

6. TAYODHAMMA SUTTA

Discourse on the Three Dhammas

76. Bhikkhus, were not these three dhammas manifest in the world, the Tathāgata, who is worthy of special veneration, truly comprehends all dhammas by his own intellect and Insight, would not have appeared in the

world; the Suttanta-piṭaka, the Abhidhamma-piṭaka and the Vinaya-piṭaka taught by the Tathāgata would not have seen the light of day in the world. What are the three? They are birth, old age and death. Bhikkhus, were not these three dhammas manifest in the world, the Tathāgata, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and Insight, would not have appeared in the world; the Suttanta-piṭaka, the Abhidhammā-piṭaka and the Vinaya-piṭaka taught by the Tathāgata would not have seen the light of day in the world. It is because these three dhammas are manifest in the world, that the Tathāgata appeared in the world; it is because these three dhammas are manifest in the world, that the Suttanta-piṭaka, the Abhidhammā-piṭaka and the Vinaya-piṭaka have seen the light of day in the world.

Bhikkhus, without giving up these three dhammas, it would not be possible to remove birth, old age and death. What are the three? They are: greed, anger, and bewilderment. Bhikkhus, without giving up these three dhammas, it would not be possible to remove birth, old age and death. (1)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove greed, anger and bewilderment. What are the three? They are: Delusion of self, sceptical doubt and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. Bhikkhus, without giving up these three dhammas, it would not be possible to remove greed, anger and bewilderment. (2)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove delusion of self, sceptical doubt, and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. What are the three? They are: Wrong perception, following the wrong path, and sluggishness of the mind. Bhikkhus,

without giving up these three dhammas, it would not be possible to remove delusion of self, sceptical doubt, and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents.(3)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove wrong perception, following the wrong path, and sluggishness of the mind. What are the three? They are: unmindfulness, lack of clear comprehension, and distraction of the mind. Bhikkhus, without giving up these three dhammas, it would not be possible to remove wrong perception, following the wrong path, and sluggishness of the mind. (4)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove unmindfulness, lack of clear comprehension, and distraction of the mind. What are the three? They are: unwillingness to see the Noble Ones, unwillingness to hear the dhamma of the Noble Ones, and having a censorious mind. Bhikkhus, without giving up these three dhammas, it would not be possible to remove unmindfulness, lack of clear comprehension, and distraction of the mind. (5)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove unwillingness to see the Noble Ones, unwillingness to hear the dhamma of the Noble Ones, and having a censorious mind. What are the three? They are: Distraction, lack of restraint, and lack of morality. Bhikkhus, without giving up these three dhammas, it would not be possible to remove unwillingness to see the Noble Ones, unwillingness the dhamma of the Noble Ones, and having a censorious mind. (6)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove distraction, lack of restraint, and lack of morality. What are the three? They are: Lack of conviction (faith). "not being easily spoken to (i.e. turning a deaf ear to), and indolence. Bhikkhus, without giving up these three dhammas, it would not be

possible to remove distraction, lack of restraint, and lack of morality. (7)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove lack of conviction (faith), “not being easily spoken to (i.e. turning a deaf ear to), and indolence. What are the three? They are: Lack of respect, not being amenable to admonition, and having evil friends. Bhikkhus, without these three dhammas, it would not be possible to remove lack of conviction (faith) “not being easily spoken to (i.e. turning a deaf ear to)” and indolence. (8)

Bhikkhus, without giving up these three dhammas, it would not be possible to remove lack of respect, not being amenable to admonition, and having evil friends. What are the three? They are: Lack of moral shame. Lack of moral dread, and unmindfulness. Bhikkhus, without giving up these three dhammas, it would not be possible to remove lack of respect, not being amenable to admonition, and having evil friends. (9)

Bhikkhus, one who has no moral shame, no moral dread is one who is unmindfulness. Being unmindfulness, it would not be possible for him to remove lack of respect, not being amenable to admonition and having evil friends. Having evil friends, it would not be possible for him to remove lack of conviction (faith) “not being easily spoken to (i.e. turning a deaf ear to)”, and indolence. Being indolent, it would not be possible for him to remove distraction, lack of restraint, and lack of morality. Lacking in morality it would not be possible for him to remove unwillingness to see the Noble Ones, unwillingness to hear the dhamma of the Noble Ones, and having a censorious mind. Having a censorious mind, it would not be possible for him to remove unmindfulness, lack of clear comprehension, and distraction of the mind. Having distraction of the mind, it would not be possible for him to remove wrong perception, following the wrong path,

and sluggishness of the mind. Having sluggishness of the mind, it would not be possible for him to remove delusion of self sceptical doubt and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. Having sceptical doubt, it would not be possible for him to remove greed, anger and bewilderment. Without giving up greed, anger and bewilderment, it would not be possible for that person to remove rebirth, old age and death. (10)

Bhikkhus, if these three dhammas are given up, it would be possible to remove rebirth, old age, and death. What are the three? They are: Greed, anger, and bewilderment. Bhikkhus, if these three dhammas are given up, it would be possible to remove rebirth, old age, and death. (1)

Bhikkhus, if these three dhammas are given up, it would be possible to remove greed, anger and bewilderment. What are the three? They are: Delusion of self, sceptical doubt, and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. Bhikkhus, if these three dhammas are given up, it would be possible to remove greed, anger, and bewilderment. (2)

Bhikkhus, if these three dhammas are given up, it would be possible to remove delusion of self, sceptical doubt and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. What are the three? They are: wrong perception, following the wrong path, and sluggishness of the mind. Bhikkhus, if these three dhammas are given up, it would be possible to remove delusion of self, sceptical doubt and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. (3)

Bhikkhus, if these three dhammas are given up, it would be possible to remove wrong perception, following the wrong path, and sluggishness of the mind. What are the three? They are: Unmindfulness, lack of clear comprehension, and distraction of the mind. Bhikkhus, if

these three dhammas are given up, it would be possible to remove wrong perception, following the wrong path, and sluggishness of the mind. (4)

Bhikkhus, if these three dhammas are given up, it would be possible to remove unmindfulness, lack of clear comprehension, and distraction of the mind. What are the Three? They are: Unwillingness to see the Noble Ones, unwillingness to hear the dhamma, of the Noble Ones, and having a censorious mind. Bhikkhus, if these three dhammas are given up, it would be possible to remove unmindfulness, lack of clear comprehension, and distraction of the mind.(5)

Bhikkhus, if these three dhammas are given up, it would be possible to remove unwillingness to see the Noble Ones, unwillingness to hear the dhamma of the Noble Ones, and having a censorious mind. What are the three? They are: Distraction, lack of restraint, and lack of morality. Bhikkhus, if these three dhammas are given up, it would be possible to remove unwillingness to see the Noble Ones, unwillingness to hear the dhamma of the Noble Ones, and having a censorious mind.(6)

Bhikkhus, if these three dhammas are given up, it would be possible to remove distraction, lack of restraint, and lack of morality. What are the three? They are: lack of Conviction (faith), “not being easily spoken to (i.e. turning a deaf ear to)”, and indolence. Bhikkhus, if these three dhammas are given up, it would be possible to remove distraction, lack of restraint, and lack of morality.(7)

Bhikkhus, if these three dhammas are given up, it would be possible to remove lack of Conviction (faith) “not being easily spoken to” i.e., turning a deaf ear to, and indolence. What are the three? They are: Lack of respect, not being amenable to admonition, and having evil friends. Bhikkhus, if these three dhammas are given up, it would be possible to remove lack of Conviction (faith), “not being easily spoken to” (i.e., turning a deaf ear to), and indolence.(8)

Bhikkhus, if these three dhammas are given up, it would be possible to remove lack of respect, not being amenable to admonition, and having evil friends. What are the Three? They are: Lack of moral shame, lack of moral dread and, negligence. Bhikkhus, if these three dhammas are given up, it would be possible to remove lack of respect, not being amenable to admonition, and having evil friends.(9)

Bhikkhus, one who has moral shame, moral dread, is one who is not negligent. Not being negligent, it would be possible for him to remove lack of respect, not being amenable to admonition and having evil friends. Having good friends, it would be possible for him to remove lack of Conviction (faith), (i.e turning a deaf ear to..) “not being easily spoken to” and indolence. Having energetic effort, it would be possible for him to remove distraction, lack of restraint, and lack of morality. Having morality, it would be possible for him to remove unwillingness to see the Noble Ones, unwillingness to hear the dhamma of the Noble Ones and having a censorious mind. Not having a censorious mind, it would be possible for him to remove unmindfulness, lack of clear comprehension, and distraction of the mind. Not having distraction of the mind, it would not be possible for him to remove wrong perception, following the wrong path, and sluggishness of the mind. Not having sluggishness of the mind, it would be possible for him to remove delusion of self, sceptical doubt and mistaken belief in the efficacy of rites and rituals outside the Path of Eight Constituents. Not having wrong perception, it would be possible for him to remove greed, anger and bewilderment. If that person gives up greed, anger and bewilderment, it would be possible for him to remove rebirth, old age and death. (Said the Bhagavā.)

End of the Tayodhamma Sutta,
the sixth in this Vagga.

7. KĀKA SUTTA**Discourse Concerning the Crow**

77. Bhikkhus, the crow is possessed of ten dhammas of the unvirtuous. What are the ten? They are: (The crow) is destructive (of good qualities) forward (daring), greedy, gluttonous, cruel, pitiless, weak (clumsy), given to cawing, muddle-headed, not given to hoarding (of possessions). Bhikkhus, the crow is possessed of these ten dhammas of the unvirtuous. Similarly to this, bhikkhus, the bad bhikkhu is possessed of the ten dhammas of the unvirtuous. What are the ten? (The bad bhikkhu) is destructive (of good qualities) daring, greedy, gluttonous, cruel, pitiless, weak (clumsy), given to grumbling, muddle-headed and not given to hoarding (of possessions). Bhikkhus, the bad bhikkhu is possessed of these ten dhammas of the unvirtuous. (Said the Bhagavā.)

End of the Kāka Sutta,
the seventh in this Vagga.

8. NIGAṆṬHA SUTTA**Discourse Concerning the Nigaṇṭha Ascetic**

78. Bhikkhus, the Nigaṇṭha ascetic are possessed of the ten dhammas of the unvirtuous. What are the ten? Bhikkhus, the Nigaṇṭha ascetics have no conviction (faith), no morality, no moral shame, no moral dread; they resort to the unvirtuous; they praise themselves, disparage others; they tackle things wrongly in accordance with their views; they are inveterate in their views and find it difficult to renounce them; they are deceitful, evil in their desires, and have evil friends. Bhikkhus, the Nigaṇṭha ascetics are possessed of these ten dhammas of the unvirtuous. (Said the Bhagavā.)

End of the Nigaṇṭha Sutta,
the eighth in this Vagga.

9. ĀGHĀTAVATTHU SUTTA**Discourse Concerning the Harboursing Enmity**

79. Bhikkhus, there are these ten causes of harboursing enmity. What are the ten? Enmity is harboured with the thought that “He has harmed me”, with the thought that “He is harming me”, and with the thought that “He will harm me.” It is also harboured with the thought that “He has harmed one who is dear and precious to me ...p...“He is harming”...p...”He will harm one who is dear and precious to me.” It is also harboured with the thought that “He has done good to one who is not dear and precious to me.”..p... “ Is doing good ...p... that “Will do good.” One is also groundlessly angered. These are the ten causes of harboursing enmity. (Said the Bhagavā).

End of the Āghātavatthu Sutta,
the ninth in this Vagga.

10. ĀGHĀTAPAṬIVINAYA SUTTA**Discourse Concerning the Ways of
Dispelling Enmity**

80. Bhikkhus, there are these the ten ways of dispelling enmity. What are the ten? Enmity is dispelling with the thought, “He has harmed me”, but how can it be helped? (By the thought) “He is harming me”, but how can it be helped?” (By the thought). “He will harm me.” but how can it be helped.” (By the thought) “He has harmed one who is dear and precious to me, but how can it be helped?” (By the thought). “He is harming one who is dear and precious to me, but how can it be helped?” (And by the thought). “He will harm one who is dear and precious to me, but how can it be helped?” (By the thought). “He has done good to one who is not dear and precious to me, but how can it be helped?” (By the thought).”He is doing good to one who is not dear and

precious to me, but how can it be helped?” (And by the thought) “He will do good to one who is not dear and precious to me, but how can it be helped?.” One is not angered groundlessly. Bhikkhus, these are ten ways of dispelling enmity. (Said the Bhagavā.)

End of the Āghātaṭṭivīnaya Sutta,
the tenth in this Vagga.

End of Ākaṅkha Vagga, the third.

Namo tassa bhagavato arahato sammāsambuddhassa

ix. iv. THERA VAGGA

1. Vāhana Sutta
2. Ānanda Sutta
3. Puṇṇiya Sutta
4. Byākaraṇa Sutta
5. Katthī Sutta
6. Adhimāna Sutta
7. Nappiya Sutta
8. Akkosaka Sutta
9. Kokālika Sutta
10. Khīṇāsavabala Sutta

ix. iv. THERA VAGGA

1. VĀHANA SUTTA

Discourse to Vāhana

81. Once the Bhagavā was staying on the banks of Caggara Tank near Campā. On that occasion the Venerable Vāhana approached the Bhagavā, made his obeisance and, seated at a suitable place respectfully asked the Bhagavā: “Venerable Sir, freed from which dhammas, detached from which dhammas, and released from which dhammas, does the Tathāgata abide, with a mind made unhindered by the defilements?”

Vāhana, freed from the ten dhammas, detached from the ten dhammas and released from the ten dhammas, the Tathāgata abides with a mind unhindered by the defilements. What are the ten? Vāhana, freed from corporeality, detached from corporeality and released from corporeality, the Tathāgata abides with a mind unhindered by the defilements. Vāhana, from sensations ...p... Vāhana, from perceptions ... Vāhana, from volitional activities ... Vāhana, from consciousness... Vāhana, from rebirth ... Vāhana, from old age ... Vāhana, from death ... Vāhana, from suffering ... Vāhana, from defilements, detached from defilements and released from defilements, the Tathāgata abides, with a mind unhindered by defilements. Just as, Vāhana, an Uppala lotus, a Padhuma lotus or a Pundarika lotus, (blue or red or white) born in water, grown up in water, on reaching the surface, rests on the water, unwetted thereby, even so, Vāhana, the Tathāgata, freed, detached and released from these ten dhammas, abides with a mind unhindered by defilements. (Said the Bhagavā.)

End of the Vāhana Sutta,
the first in this Vagga.

2. ĀNANDA SUTTA**Discourse to Ānanda**

82. Venerable Ānanda then approached the Bhagavā, made his obeisance and seated himself at a suitable place. To Ānanda, thus seated, the Bhagavā said: In fact Ānanda, if that bhikkhu is one without conviction (faith) there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (Teaching and discipline) (1).

In fact Ānanda, if that bhikkhu is one without morality, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (2).

In fact Ānanda, if that bhikkhu is one with little learning, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (3).

In fact Ānanda, if that bhikkhu is one who is not amenable to admonition, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (4).

In fact Ānanda, if that bhikkhu is one with evil friends, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (5).

In fact Ānanda, if that bhikkhu is one who is indolent, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (6).

In fact Ānanda, if that bhikkhu is one who is muddle headed, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (7).

In fact Ānanda, if that bhikkhu is one who is apt to be discontented, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (8).

In fact Ānanda, if that bhikkhu is one with evil

desire, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (9).

In fact Ānanda, if that bhikkhu is one with wrong views, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (10).

In fact Ānanda, if that bhikkhu is one with conviction, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (1).

In fact Ānanda, if that bhikkhu is one with morality, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (2).

In fact Ānanda, if that bhikkhu is one with much learning, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (3)

In fact Ānanda, if that bhikkhu is one who is amenable to admonition, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (4).

In fact Ānanda, if that bhikkhu is one with good friends, there is no reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (5).

In fact Ānanda, if that bhikkhu is one with energetic effort, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (6).

In fact Ānanda, if that bhikkhu is one who is clear headed, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (7).

In fact Ānanda, if that bhikkhu is one who is easily contented, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (8).

In fact Ānanda, if that bhikkhu is one with little want, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (9).

In fact Ānanda, if that bhikkhu is one with Right

View, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (10).

In fact Ānanda, if that bhikkhu is possessed of these ten dhammas, there is reason for him to grow, prosper and mature in this Teaching of dhamma-vinaya. (Said the Bhagavā.)

End of the Ānanda Sutta,
the second in this Vagga.

3. PUNṆIYA SUTTA

Discourse to Puṇṇiya

83. Venerable Puṇṇiya then approached the Bhagavā, made his obeisance and seated at a suitable place, respectfully asked the Bhagavā: Venerable Sir, at times the Teaching of the Tathāgata is clear, at other times not. What is the cause, the reason for this?

Puṇṇiya, the bhikkhu has conviction, but does not approach the Tathāgata. With only that, the Teaching of the Tathāgata is not yet clear. Puṇṇiya, when the bhikkhu has conviction and when he does approach the Tathāgata, the Teaching of the Tathāgata then becomes clear.

Puṇṇiya, the bhikkhu has conviction and does approach the Tathāgata, but is not a frequenter (of the Tathāgata) ...p... is a frequenter, but is not a questioner. Is a questioner, but does not listen attentively to the dhamma. Does listen attentively to the dhamma, but does not bear it in mind. Does bear the dhamma in mind, but does not reflect on its meaning. Reflects on the meaning of the dhamma, but not comprehend the meaning and the teaching (pāḷi text), does not practise (the teaching) in conformity with the dhamma. Comprehends the meaning and the teaching (pāḷi text), practises the teaching in

conformity with the dhamma, but is not one whose speech is good, well articulated, clear, blameless, easily comprehensible words and urbane (elegant). Is one whose speech is good, well articulated, clear, blameless, easily comprehensible and urbane (elegant), but is not one who can show properly with words of the dhamma, to his companions in the Noble Practice, who causes them to practise the dhamma and who inspires and gladdens them (in the practice of the dhamma). With only that the Teaching of the Tathāgata is not yet clear.

Puṇṇiya, when the bhikkhu has conviction, when he approaches the Tathāgata as a frequenter and questioner, when he listens attentively to the Dhamma and bears it in mind, when he reflects on the meaning of the dhamma that he bears in mind, when he, comprehending the meaning and the teaching (pāḷi text), practises in conformity with the Dhamma, when he is one whose good speech, good articulation is urbane in his speech and easily comprehensible, when he can show properly with words of Dhamma, to his companions in the Noble Practice, when he causes them to practice the Dhamma, inspiring and gladdening them (in the) practice of the Dhamma, then the teaching of the Tathāgata becomes clear.

Puṇṇiya, when these ten dhammas are fulfilled, the teaching of the Tathāgata becomes clear indeed. (Said the Bhagavā.)

End of the Puṇṇiya Sutta,
the third in this Vagga.

4. BYĀKARAṆA SUTTA**Discourse on Exposition of Persons with various
Temperments**

84. Venerable Moggallāna then called the bhikkhus thus: “Friends,” The bhikkhus responded saying “Friend.” Venerable Moggallāna then said:

Friends, the bhikkhu in this Teaching declared his attainment of Arahatta-Fruition thus: “Rebirth is ended. The Noble Practice of Purity has been fulfilled. What needs to be done is done, for the attainment of Magga Insight.” That bhikkhu is examined, investigated and questioned, either by the Tathāgata or by the Tathāgata’s disciple, who is possessed of jhāna and skilled in attainment, skilled in (knowing) other people’s minds, skilled in (knowing) the habit of other people’s minds. When so examined, investigated and questioned, he is found to be discredited, futile, disadvantaged and brought to ruin. The Tathāgata or the Tathāgata’s disciple who is possessed of jhāna and skilled in attainment, skilled in (knowing) other people’s minds, skilled in (knowing) the habit of other people’s minds, ponders with discrimination thus: How is it that this venerable has declared thus: “Rebirth is ended. The Noble Practice of Purity has been accomplished. What needs to be done is done for the attainment of Magga Insight.”

The Tathāgata or the Tathāgata’s disciple comes to know the habit of that bhikkhu’s mind, with discrimination thus:

This Venerable is wrathful and generally abides with mind dominated by wrath. Being dominated by wrath, is decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable harbours enmity and generally abides with mind dominated by enmity. Being dominated by enmity, is decline in this Teaching

of Dhamma-Vinaya taught by the Tathāgata. This Venerable is apt to be a detractor of other people's virtues and generally abides with mind dominated by detraction of other people's virtues. Being dominated by detraction of other people's virtues, is decline in this Teaching of dhamma-vinaya taught by the Tathāgata. This Venerable is apt to be envious and generally abides with mind dominated by envy. Being dominated by envy, is decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is apt to be malicious and generally abides with mind dominated by malice. Being dominated by malice is decline in this Teaching of dhamma-vinaya taught by the Tathāgata. This Venerable is niggardly and generally abides with mind dominated by niggardliness. Being dominated by niggardliness is decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is crafty and generally abides with mind dominated by craftiness. Being dominated by craftiness, is decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is apt to be deceitful and generally abides with mind dominated by deceitfulness. Being dominated by deceitfulness is decline in this Teaching of dhamma-vinaya taught by the Tathāgata. This Venerable has evil desire and generally abides with mind dominated by evil desire. Being dominated by evil desire is decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable has yet more to be done (to reach perfection), and ends midway after a few trifling achievements in special insight. Such midway decline is retrogression in this Teaching of Dhamma-Vinaya taught by the Tathāgata.

In fact, friend, without giving up these ten dhammas, there is no reason for that bhikkhu to grow, prosper and mature in this Teaching of Dhamma-Vinaya. In fact, friend, if that bhikkhu gives up these ten dhammas, there

is reason for him to grow, prosper and mature in this Teaching of Dhamma-Vinaya.

End of the Byākaraṇa Sutta,
the fourth in this Vagga.

5. KATTHĪ SUTTA

Discourse on Boasting

85. Once the Venerable Mahā Cunda was staying in Sahajāti town in Cetī. On that occasion, Venerable Mahā Cunda called the bhikkhus as “Friends.” The bhikkhus responded by saying: “Friend.” Venerable Mahā Cunda then said: Friends, a bhikkhu in this Teaching used to boast in vanity about his achievements in jhāna, Path and its Fruition thus: I have entered into the first jhāna, as well as risen from it. I have entered into the second jhāna, as well as risen from it. I have entered into the third jhāna, as well as risen from it. I have entered into the fourth jhāna, as well as risen from it. I have entered into the jhāna of the sphere of infinite space (ākāsānañcāyatana), as well as risen from it. I have entered into the jhāna of the sphere of infinite consciousness (viññānañcāyatana), as well as risen from it. I have entered into the jhāna of the sphere of nothingness (ākiñcaññāyatana), as well as risen from it. I have entered into the jhāna of sphere of neither perception nor non-perception (nevasaññānāsaññāyatana), as well as risen from it. I have entered into attainment of cessation where perception and sensation have ceased, as well as risen from it.

That bhikkhu is examined, investigated and questioned either by the Tathāgata or by the Tathāgata’s disciple, who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people’s minds,

skilled in (knowing) the habit of other people's minds. When so examined, that bhikkhu is found to be useless, discredited, futile, disadvantaged and brought to ruin. The Tathāgata or the Tathāgata's disciple who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people's minds, skilled in (knowing) the habit of other people's minds ponders with discrimination thus: "How is it that this Venerable boasts in vanity about his achievements in jhāna, Path and its Fruition, saying "I have entered into the first jhāna, as well as risen from it ...p... I have entered into attainment of cessation where perception and sensation have ceased, as well as risen from it."

The Tathāgata or the Tathāgata's disciple, who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people's minds, skilled in (knowing) the habit of other people's minds comes to know with discrimination thus: This Venerable has for many a day and night, acted with his morality either broken or punctured, spotted or streaked. His deeds, his habits, are not consistent with morality.. This Venerable is without morality. Being without morality is a decline in this Teaching of Dhamma-vinaya, taught by the Tathāgata. This Venerable is without conviction. Being without conviction is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable has little learning and conducts himself improperly. Having little learning and conducting himself improperly is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is not amenable to admonition. Not being amenable to admonition is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable has evil friends. Having evil friends is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is indolent. Being indolent is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata.

This Venerable is muddle-headed. Being muddle-headed is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is deceitful. Being deceitful is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is not forbearing. Being not forbearing is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable lacks wisdom. Lacking in wisdom is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata.

For example, my friends, a friend should say to his friend: "When you are in need of money, you will ask me for money and I will give it to you." The latter friend, when need arises, says to the former friend: "I need money friend. Give me money." The other replies: "Then dig here, friend." He digs there but finds no money and says to the other: "You told me a lie. You gave me empty words in saying 'dig here'." The other replies: "No, I told you no lie. I gave you no empty words, so dig here." He does so, but finds no money, and again reproaches his friend about falsehood. Again, the friend denies its saying: "I told you no lie. I gave you no empty words, but I was out of my mind, I was demented." Similarly to this, friends, the bhikkhu used to boast in vanity about his achievements in jhāna, Path and its Fruition thus: "I have entered into the first jhāna, as well as risen from it. I have entered into the second jhāna, as well as risen from it. I have entered into the third jhāna, as well as risen from it. I have entered into the fourth jhāna, as well as risen from it. I have entered into the jhāna of the sphere of infinity of space (*ākāsānañcāyatana*), as well as risen from it. I have entered into the jhāna of infinite consciousness (*viññānañcāyatana*), as well as risen from it. I have entered into the jhāna of nothingness (*ākīñcaññāyatana*), as well as risen from it. I have entered into the jhāna of the sphere of neither perception nor non-perception (*nevasa-*

ññānāsaññāyatana), as well as risen from it. I have entered into attainment of cessation, where perception and sensation have ceased, as well as risen from it.” That bhikkhu is examined, investigated and questioned either by the Tathāgata or the Tathāgata’s disciple, who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people’s minds, skilled in (knowing) the habit of other people’s minds. When so examined the bhikkhu is found to be useless, discredited, futile, disadvantaged and brought to ruin.

The Tathāgata or the Tathāgata’s disciple who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people’s minds, skilled in (knowing) the habits of other people’s minds, ponders with discrimination, thus: “How is it that this Venerable used to boast in vanity about his achievements in jhāna, Path and its Fruition saying ‘I have entered into the first jhāna, as well as risen from it ...p... I have entered into attainment of cessation where perception and sensation have ceased, as well as risen from it’. The Tathāgata or the Tathāgata’s disciple comes to know with discrimination thus: This Venerable has for many a day and night, acted with his morality either broken or punctured, spotted or streaked. His deeds, his habits are not consistent with morality. This Venerable is without morality. Being without morality is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is without conviction. Being without conviction is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable has little general knowledge and conducts himself improperly. Having little learning and conducting himself improperly is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is not amenable to admonition. Being not amenable to admonition is a decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable has evil

friends. Having evil friends is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This venerable is indolent. Being indolent is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is muddle-headed. Being muddle-headed is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is deceitful. Being deceitful is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is not forbearing. Being not forbearing is a decline in this Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable lacks wisdom. Lacking in wisdom is a decline in this Teaching of dhamma-Vinaya taught by the Tathāgata. In fact friends, without giving up these ten dhammas, there is no reason for that bhikkhu to grow, prosper and matured in this Teaching of Dhamma-Vinaya. In fact friends, if that bhikkhu gives up these ten dhammas, there is reason for him to grow, prosper and matured in this Teaching of Dhamma-Vinaya. (Said the Venerable Mahā Cunda.)

End of the Katthī Sutta.
the fifth in this Vagga.

6. ADHIMĀNA SUTTA

Discourse on Over-conceit

86. Once the Venerable Mahā Kassapa was staying at the Veḷuvana monastery, near Rajagaha, where the black squirrels were fed. On that occasion the Venerable Mahā Kassapa called the bhikkhus as “Friends.” The bhikkhus responded by saying “Friend.” Venerable Mahā Kassapa then said: Friends, the bhikkhu in this Teaching declares (his attainment of) Arahatta fruition by saying ‘I know that rebirth is no more, fulfilled is the Noble

Practice of Purity, done is all there is to be done to realize Magga, there is nothing more to do for such realization'. That bhikkhu is examined, investigated and questioned either by the Tathāgata or the Tathāgata's disciple, who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people's minds, skilled in (knowing) the habit of other people's minds. When so questioned, that bhikkhu is found to be useless, discredited, futile, disadvantaged and brought to ruin.

The Tathāgata or the Tathāgata's disciple who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people's minds, skilled in (knowing) the habit of other people's minds, ponders with discrimination thus: "How is it that this Venerable has declared (his attainment of) Arahatta Fruition by saying 'I know that rebirth is no more, fulfilled is the Noble Practice of Purity, done is all there is to be done to realize Magga, there is nothing more to do for such realization'. The Tathāgata or the Tathāgata's disciple who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people's minds, skilled in (knowing) the habit of other people's minds, knows thus with discrimination: This Venerable is conceited, thinking that he has attained the Jhāna Path, and (Magga and Phala) its fruition; regarding his own conceit as truth he thinks that he has won what he has not won; he thinks that he has done what he has not done; he thinks that he has attained what he has not attained. From over-conceit he declares (his attainment of) Arahatta-Fruition thus: 'I know that rebirth is no more, fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization'.

The Tathāgata or the Tathāgata's disciple who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people's minds, skilled in (knowing) the habit of other people's minds, ponders thus with dis-

crimination: “Depending on what is this Venerable conceited about his attainment of jhāna, the Path and Fruition. Regarding his own conceit as truth he thinks he has won what he has not won; he thinks that he has done what he has not done; he thinks that he has attained what he has not attained. From over-conceit he declares his attainment (of Arahatta Fruition) thus; ‘I know that rebirth is no more, fulfilled is the Noble Practice of Purity, done is all there is to be done to realize Magga, there is nothing more to do for such realization’. The Tathāgata or the Tathāgata’s disciple knows thus with discrimination thus: This Venerable has heard a great deal (of the Teaching), retains and accumulates the teachings he has heard, these teachings are excellent at the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, setting out the Noble Practice of Purity, which is absolutely pure. He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. That is why that Venerable is conceited; regarding his own conceit as truth he thinks that he has won what he has not won; he thinks that he has done what he has not done; he thinks that he has attained what he has not attained. From over-conceit he declares (his attainment of) Arahatta Fruition thus: ‘I know that rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization’.

The Tathāgata or the Tathāgata’s disciple who is possessed of jhāna and is skilled in attainment, skilled in (knowing) other people’s minds, skilled in (knowing) the habit of other people’s minds, knows with discrimination thus: This Venerable is covetous and generally abides with mind dominated by covetousness. Being dominated by covetousness is decline in the Teaching of Dhamma-

Vinaya taught by the Tathāgata. This Venerable is wrathful and generally abides with mind dominated by wrathfulness. Being wrathful is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is one who has sloth and torpor and generally abides with mind dominated by sloth and torpor. Being dominated by sloth and torpor is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable is distracted (in mind) and generally abides with mind dominated by distraction. Being dominated by distraction is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable lacks conviction (faith) and generally abides with mind dominated by lack of conviction (faith). Lacking in conviction is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable delights in doing things, loves doing things and strives after delight in doing things. Delight in doing things is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable delights in talking, loves talking and strives after delight in talking. Delight in talking is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable delights in sleeping, loves sleeping and strives after delight in sleeping. Delight in sleeping is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable delights in company, loves company and strives after delight in company. Delight in company is decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. This Venerable, although he has more to do, comes to halt midway in his progress, after registering trifling achievements in jhāna, Path and (Magga and Phala) its Fruition. Coming to a halt midway in progress is distinctly known to be decline in the Teaching of Dhamma-Vinaya taught by the Tathāgata. In fact, friends, without that bhikkhu giving up these ten dhammas, there is no reason for him to grow, prosper and mature in this

Teaching of Dhamma-Vinaya. In fact, friends, if that bhikkhu gives up these ten dhammas, there is reason for him to grow, prosper and mature in this Teaching of Dhamma-Vinaya. (Said Venerable Mahā Kassapa.)

End of the Adhimāna Sutta,
the sixth in this Vagga.

7. NAPPIYA SUTTA

Discourse on Non-affection

87. On that occasion, concerning the deceased bhikkhu, the Bhagavā called the bhikkhus saying “Bhikkhus.” The bhikkhus responded to the Bhagavā by saying, “Venerable Sir.” The Bhagavā then said: The bhikkhu in this Teaching is disputatious, speaks not in favour of calming disputes. Bhikkhus, in so far as he is of such a nature, this state of things does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is not one who is fond of the training and does not speak in favour of undergoing the training. Bhikkhus, not being fond of the training and not speaking in favour of undergoing the training does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is one who has evil desire and does not speak in favour of dispelling evil desire. Bhikkhus, having evil desire and not speaking in favour of dispelling evil desire does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for the bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is one who is wrathful and does not speak in favour of dispelling wrathfulness.

Bhikkhus, being wrathful and not speaking in favour of dispelling wrathfulness does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for the bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is given to detracting other people's virtues and does not speak in favour of dispelling detraction of other people's virtues. Bhikkhus, detraction of other people's virtues and not speaking in favour of dispelling detraction of other people's virtues does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is crafty and does not speak in favour of dispelling craftiness. Bhikkhus, being crafty and not speaking in favour of dispelling craftiness does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is deceitful and does not speak in favour of dispelling deceitfulness. Bhikkhus, being deceitful and not speaking in favour of dispelling deceitfulness does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is not one who bears the dhammas in mind and does not speak in favour of bearing the dhammas in mind. Bhikkhus, not bearing the dhammas in mind and not speaking in favour of bearing the dhammas in mind does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is not one accustomed to abide in solitude and does not speak in favour of abiding in solitude. Bhikkhus, not abiding in solitude and not speaking in favour of abiding in solitude does not

conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again bhikkhus, the bhikkhu is not accustomed to according friendly welcome to his companions in the Noble Practice and does not speak in favour of according friendly welcome to his companions in the Noble Practice. Bhikkhus, not according friendly welcome to his companions in the Noble Practice and not speaking in favour of according friendly welcome to his companions in the Noble Practice does not conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Bhikkhus, in such a bhikkhu, however much this longing arises, 'O that my companions in the Noble Practice would respect, honour, esteem and show veneration to me'; yet, his companions in the Noble Practice neither respect, honour, esteem nor show veneration to him. Why is this so? Because his discerning companions in the Noble Practice observe that these evil, demeritorious dhammas have not yet been dispelled from him.

Just as if, in a wild, unbroken colt, however much this longing should arise, 'O that men would set me in the place of a trained thoroughbred, feed me with a thoroughbred's food and groom me with the grooming of a thoroughbred'; yet, men put him not in the place of a thoroughbred, feed him not with a thoroughbred's food, and groom him not with the grooming of a thoroughbred. Why is this so? Because discerning men observe that these crafty, roguish, crooked and bent ways of his are not abandoned. Similarly to this, bhikkhus, however much this longing may arise in such a bhikkhu, 'O that my companions in the Noble Practice would respect, honour, esteem and show veneration to me'; yet, his companions in the Noble Practice do none of these things. Why is this so? Because, bhikkhus, his discerning

companions in the Noble Practice observe that those evil, demeritorious dhammas have not yet been dispelled from him.

Bhikkhus, the bhikkhu in this Teaching is not disputatious, and speaks in favour of calming disputes. Bhikkhus, not being disputatious and speaking in favour of calming disputes conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu is fond of the training and speaks in favour of undergoing the training. Bhikkhus, being fond of the training and speaking in favour of undergoing the training conduce to affection, to respect, to cultivation, to conformity (with rules of conduct for bhikkhus) and to oneness.

Again, bhikkhus, the bhikkhu has little desire and speaks in favour of dispelling evil desire. Bhikkhus, having little desire and speaking in favour of dispelling evil desire conduces to ...p... oneness.

Again, bhikkhus, the bhikkhu is not apt to be wrathful and speaks in favour of dispelling wrathfulness. Bhikkhus, not being wrathful and speaking in favour of dispelling wrathfulness conduce to ...p... oneness.

Again, bhikkhus, the bhikkhu is not given to detracting other people's virtues and speaks in favour of dispelling detraction other people's virtues. Bhikkhus, not detracting other people's virtues and speaking in favour of dispelling detraction other people's virtues conduce to ...p...oneness.

Again, bhikkhus, the bhikkhu is not crafty and speaks in favour of dispelling craftiness. Bhikkhus, not being crafty and speaking in favour of dispelling craftiness conduce to ...p... oneness.

Again, bhikkhus, the bhikkhu is not deceitful and speaks in favour of dispelling deceitfulness. Bhikkhus not

being deceitful and speaking in favour of dispelling deceitfulness conduce to ...p... oneness.

Again, bhikkhus, the bhikkhu is apt to bear the dhammas in mind and speaks in favour of bearing the dhammas in mind. Bhikkhus, bearing the dhammas in mind and speaking in favour of bearing the dhammas in mind conduce to ...p... oneness.

Again, bhikkhus, the bhikkhu is apt to abide in solitude and speaks in favour of abiding in solitude. Bhikkhus abiding in solitude and speaking in favour of abiding in solitude conduce to ...p... oneness.

Again, bhikkhus, the bhikkhu is apt to accord friendly welcome to his companions in the Noble Practice and speaks in favour of according friendly welcome to his companions in the Noble Practice. According friendly welcome to his companions in the Noble Practice and speaking in favour of according friendly welcome to his companions in the Noble Practice conduce to ...p... oneness.

Bhikkhus, in such a bhikkhu, although no such longing arises as, 'O that my companions in the Noble Practice would respect, honour, esteem and show veneration to me'! yet, his companions in the Noble Practice do respect, honour, esteem and show veneration to him. Why is this so? Because, bhikkhus, his discerning companions in the Noble Practice observe that those evil demeritorious dhammas have been dispelled from him.

Just as if, bhikkhus, such longing as this does not arise in a thoroughbred steed of good blood, 'O that men would put me in the place of a thoroughbred, feed me with a thoroughbred's food and groom me with a thoroughbred's grooming', yet, men do put me in the place of a thoroughbred, feed me with a thoroughbred's food and groom me with a thoroughbred's grooming. Why is this so? Because discerning men observe that in

him those crafty, roguish, crooked and bent ways are abandoned. Similarly to this, bhikkhus, in such a bhikkhu, although no such longing arises as, 'O that my companions in the Noble Practice would respect, honour, esteem and show veneration to me'; yet his companions in the Noble Practice do respect, honour, esteem and show veneration to him. Why is this so? Because bhikkhus, his discerning companions in the Noble Practice observe that those evil, demeritorious dhammas have been dispelled from him. (Said the Bhagavā.)

End of the Nappiya Sutta,
the seventh in this Vagga.

8. AKKOSAKA SUTTA

Discourse on the Abuser

88. Bhikkhus, if any bhikkhu abuses and reviles his companions in the Noble Practice, and accuses the Ariyas (of Pārājika offences), there is cause and occasion for him to land himself in any one of these ten disasters. What are the ten? He fails to attain the quality that he has not attained, and regresses from the quality that he has attained; that bhikkhu's so called of virtuous dhamma claimed by him is not made clear, or he is over conceited about virtuous dhamma claimed by him, he undertakes the noble Practice without delight; or he commits some foul offence; or he falls into some serious sickness difficult to treat; or he becomes insane or; he meets his death with mind confused; or after death and dissolution of his body, he is reborn in miserable existences (apāya), wretched destinations (duggati), states of ruin (vinipāta) and realms of continuous suffering (niraya). Bhikkhus for the bhikkhu who abuses and reviles his companions in the Noble Practice, who accuses the Ariyas, there is reason and occasion for him to land himself in any one of these ten disasters.

End of the Akkosaka Sutta,
the eighth in this Vagga.

9. KOKĀLIKA SUTTA**Discourse Given to Kokālika**

89. The bhikkhu kokālika then approached the Bhagavā, made his obeisance, and seated at a suitable place, respectfully said to the Bhagavā: Venerable Sir, Sāriputta and Moggallāna have evil desires and are prey to evil desires. Kokālika, do not say so. Kokālika, do not say so. Kokālika, let your mind be calm and clear about Sāriputta and Moggallāna. Sāriputta and Moggallāna cherish morality. (Said the Bhagavā.) For a second time the bhikkhu Kokālika respectfully said to the Bhagavā: Venerable Sir, the Bhagavā is one in whom I have trust and confidence. Nevertheless, Sāriputta and Moggallāna have evil desires, and are prey to evil desires.

Kokālika, do not say so. Kokālika, do not say so. Let your mind be calm and clear about Sāriputta and Moggallāna. Sāriputta and Moggallāna cherish morality. (Said the Bhagavā.) For a third time the bhikkhu Kokālika respectfully said to the Bhagavā: Venerable Sir, the Bhagavā is one in whom I have trust and confidence. Nevertheless, Sāriputta and Moggallāna have evil desires and are prey to evil desires. Kokālika, do not say so. Kokālika, do not say so. Let your mind be calm and clear about Sāriputta and Moggallāna. Sāriputta and Moggallāna cherish morality. (Said the Bhagavā.)

Bhikkhu Kokālika then rose from his seat, made his obeisance to the Bhagavā and departed. Soon after his departure, the whole body of the bhikkhu Kokālika erupted with pustules of the size of mustard seed. From being the size of mustard seed they grew to the size of lentils; then, from being the size of lentils they grew to the size of chick peas; then, from being the size of chick peas, they grew to the size of kola-nut; then, from being the size of kola-nut, they grew to the size of a jujube; then,

from being the size of a jujube, they grew to the size of a gooseberry; then, from being the size of a gooseberry, they grew to the size of a persimmon; then, from being the size of a persimmon, they grew to the size of an unripe bael fruit; then, from being the size of an unripe bael fruit, they grew to the size of a bael fruit. Having grown to the size of a bael fruit, the pustules burst, discharging pus and blood. That Kokālika lay on plaintain leaves, just like a poisoned fish. Thereupon another Brahmā named Turū, approached the bhikkhu Kokālika, and standing in the sky, said to him “Kokālika, let your mind be calm and clear about Sāriputta and Moggallana. Sāriputta and Moggallāna cherish morality.”

Friend, who may you be? (asked bhikkhu Kokālika). I am Brahmā named Turū, (replied the Brahmā). Friend, were you not pronounced a non-returner (anāgāmi) by the Bhagavā, then, why have you come to the human world? See how you have erred in this matter (by coming to the human world, though a non-returner).

Thereupon Turū the Brahmā addressed these verses to bhikkhu Kokālika:

To a man that is born, harsh words resembling an axe grow in his mouth. The fool, whenever he speaks bad words, cuts himself with those words. That person praises the blame-worthy and blames the praiseworthy.

He is one who collects evil by his speech. Happiness does not derive from that evil. A gambler loses himself together with his wealth in gambling; His loss is but negligible compared to the loss of one who bears an ill-will against the Arahats. This offence is much greater.

One who maligns the Noble Ones, for his evil thought and evil speech, reaches Nirabbuda one Nirabbuda contains one with sixty three zero digits in number, where suffering is intense

and continuous, and stays there for 100,036 years and five Abbudas, one Abbuta contains one with fifty six zero digits in number. This is called Paduma Niraya.

The bhikkhu Kokālika died of that disease later. The deceased Kokālika fell into Paduma Niraya for maligning Sāriputta and Moggallana. Sahampati Brahmā, after the early part of the night was over (midnight), with his delightful appearance illuminating the whole Jetavana monastery with his radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, the bhikkhu Kokālika has passed away and has fallen into Paduma Niraya for having maligned Sāriputta and Moggallana.” After saying so and making obeisance to the Bhagavā, Sahampati Brahmā vanished from that place.

The Bhagavā then, when the night had passed, said to the bhikkhus: Bhikkhus, when the early part of the night (midnight) was over, Sahampati Brahmā, with his delightful appearance, illuminating the whole of Jetavana monastery with his radiance, approached me, made his obeisance and, standing at a suitable place, respectfully said to me thus: “Venerable Sir, the bhikkhu Kokālika has passed away and has fallen into Paduma Niraya for having maligned Sāriputta and Moggallāna.” After addressing me thus and making his obeisance to me Sahampati Brahmā vanished from that place.

On the Bhagavā saying so, a bhikkhu respectfully said to the Bhagavā; “Venerable Sir, how long is the duration of life in Paduma Niraya?” Bhikkhu, the duration of life in Paduma Niraya is long. It is not easy to describe the duration of life in Paduma Niraya, as so many years, so many hundreds of years, so many thousands of years, or so many hundreds of thousands of years. (Said the Bhagavā). “Venerable Sir, can an example be given(of this duration of life)?” (respectfully asked the

bhikkhus).

Yes, it can be given, bhikkhu. For example, bhikkhu, take a Kosalan cart of sesame of a capacity of twenty khārīs. A man takes out a single seed of sesame from that cartload every hundred years. Sooner would that kosalan cartload of twenty khārīs of sesame seed be used up and finished by this method than the period of life in Abbuda Niraya. Bhikkhus, the duration of life in twenty Abbuda Nirayas makes the duration of life in Nirabbuda Niraya. Bhikkhus, twenty durations of life in Nirabbuda Niraya make one duration of life in Ababa Niraya. Bhikkhu, twenty durations of life in Ababa Niraya make one duration of life in Aṭhaha Niraya. Bhikkhu, twenty durations of life in Ahaha Niraya make one duration of life in Aṭaṭa Niraya. Bhikkhu, twenty durations of life in Ahaha Niraya make one duration of life in Kumuda Niraya. Bhikkhu, twenty durations of life in kumuda Niraya make one duration of life in one Sogandhika Niraya. Twenty durations of life in Sogandhika Niraya make one duration of life in Uppalaka Niraya. Twenty durations of life in Uppalaka Niraya make one duration of life in Puṇḍharika Niraya. Twenty durations of life in Puṇḍharika Niraya make one duration of life in Paduma Niraya. Bhikkhu, the bhikkhu Kokālika fell into Paduma Niraya for having maligned Sāriputta and Moggallāna. (Said the Bhagavā.)

The exalted Bhagavā said these words. After the Sugata had said these words the Teacher (of men and devas) (Tathāgata) said these words:

To a man that is born, harsh words resembling a sword grow in his mouth. The fool, whenever he speaks bad words, cuts himself with those words. Someone praises one that person praises the blameworthy and blames the praiseworthy. He is one who collects evil by his speech. Happiness does not derive from that evil.

A gambler loses himself together with his wealth in gambling; his loss is but negligible compared to the loss of one who bears an ill will against the Arahats. This offence is much greater.

One who maligns the Noble Ones, for his evil thoughts and evil speech, reaches Nirabbuda Niraya, where suffering is intense and continuous, and stays there for 100,036 years and five Abbudas.

End of the Kokālika Sutta,
the ninth in this Vagga.

10. KHINĀSAVABALA SUTTA

Discourse on the Powers of Eradications of the Āsavas

90. Venerable Sāriputta then approached the Bhagavā, made his obeisance and seated himself at a suitable place. To Venerable Sāriputta thus seated at a suitable place, the Bhagavā asked; Sāriputta, what are the powers of the bhikkhu who has eradicated the āsavas? Possessed of those powers does a bhikkhu admit the eradication of the āsavas in him saying, 'In me the āsavas are eradicated'.

"Tenfold Venerable Sir, are the powers of the bhikkhu who has eradicated the āsavas, possessed of those powers he admits 'eradicated in me are the āsavas'. Venerable Sir, these are the ten kinds of powers of the bhikkhu for whom the āsavas are eradicated. Possessed of those powers does a bhikkhu admit the eradication of the āsavas saying 'In me the āsavas are eradicated'."

What are the ten? Venerable Sir, the bhikkhu in

this Teaching in whom the āsavas are eradicated, has seen truly and well, with vipassanā insight, all conditioned phenomena as impermanent. Venerable Sir, such seeing truly and well all conditioned phenomena with vipassana insight by the bhikkhu in whom the āsavas are eradicated is a power of that bhikkhu. In reliance on this power, does the bhikkhu , in whom the āsavas are eradicated, admit that 'In me the āsavas are eradicated'. (1)

Again Venerable Sir, the bhikkhu in whom the āsavas are eradicated, has seen truly and well and with vipassana insight, sense pleasures as live coals. Venerable Sir, such seeing truly and well with vipassana insight, sense pleasures as live coals by the bhikkhu in whom the āsavas are eradicated is a power of that bhikkhu. In reliance on this power does the bhikkhu in whom the āsavas are eradicated admit that 'In me the āsavas are eradicated'. (2)

“Again Venerable Sir, the mind of the bhikkhu in whom the āsavas are eradicated is inclined towards seclusion, is bent towards seclusion, slopes towards seclusion. Delighting (in Nibbāna) which is liberation (from sense pleasures), it is entirely free from the dhammas that are the base of the āsavas. Venerable Sir, the fact that the mind of the bhikkhu in whom the āsavas are eradicated is inclined towards seclusion, is bent towards seclusion, slopes towards seclusion, and that, delighting (in Nibbāna), which is liberation (from sense pleasures), it is entirely free from the dhammas that are the base of the āsavas, is a power of that bhikkhu. In reliance on this power, the bhikkhu in whom the āsavas are eradicated admit that 'In me the āsavas are eradicated'.”(3)

Again Venerable Sir, the bhikkhu in whom the āsavas are eradicated, has developed well the four foundations of Steadfast Mindfulness. Venerable Sir, the fact

that the bhikkhu in whom the āsavas are eradicated has developed well the four foundations of Steadfast mindfulness is a power of that bhikkhu. In reliance on this power does the bhikkhu in whom the āsavas are eradicated, admit that, 'In me the āsavas are eradicated'. (4)

Again Venerable Sir, the bhikkhu in whom the āsavas are eradicated, has developed the four right exertions, has developed (them) well ...p.... has developed the four bases of psychic power, has developed (them) well ...p... has developed the five sense faculties, has developed (them) well . (He) has developed the five powers, has developed (them) well; (He) has developed the seven factors of enlightenment, has developed (them) well. He has developed the Path of Eight constituents, has developed (them) well. Venerable Sir, the fact that the bhikkhu in whom the āsavas are eradicated, has developed the Path of eight Constituents has developed (them) well, is a power of that bhikkhu. In reliance on that power, the bhikkhu in whom the āsavas are eradicated, admits, 'In me the āsavas are eradicated'. (5-10)

Venerable Sir, these are the powers of the bhikkhu in whom the āsavas are eradicated. Thus does the bhikkhu who is possessed of these powers, admit, 'in me the āsavas are eradicated'. (Said the Venerable Sāriputta.)

End of the Khīṇāsavabala Sutta,
the tenth in this Vagga.
End of Thera Vagga, the Fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

x.v. UPĀḶI VAGGA

1. Kamabhogī Sutta
2. Bhaya Sutta
3. Kimdiṭṭhika Sutta
4. Vajjiyamāhita Sutta
5. Uttiya Sutta
6. Kokanuda Sutta
7. Āhuneyya Sutta
8. Thera Sutta
9. UpāḶi Sutta
10. Abhabba Sutta

x.v. UPĀḲI VAGGA
1. KĀMABHOĒI SUTTA

Discourse on Enjoyers of Sense Pleasures

91. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvattī. On that occasion Anāthapiṇḍika approached the Bhagavā, made his obeisance, seated himself at a suitable place. To the householder who was seated, the Bhagavā said, "Householder there are ten kinds of persons to be found in the world, who enjoy sense pleasures. What are the ten? Someone in this world who enjoys sense pleasures seeks his wealth unlawfully and arbitrarily. After seeking his wealth thus unlawfully and arbitrarily, he does not make himself happy and comforted. Neither does he share (his wealth) with others, nor does he do meritorious deeds. (1)

Householder, someone in this world who enjoys sense pleasures seeks his wealth unlawfully and arbitrarily. After seeking his wealth thus unlawfully and arbitrarily, he makes himself happy and comforted, but he does not share (his wealth) with others, nor does he do meritorious deeds. (2)

Householder, someone in this world who enjoys sense pleasures, seeks his wealth unlawfully and arbitrarily. After seeking his wealth unlawfully and arbitrarily, he makes himself happy and comforted and shares (his wealth) with others and does meritorious deeds. (3)

Householder, someone in this world who enjoys sense pleasures seeks his wealth both lawfully and unlawfully, both arbitrarily and not arbitrarily. After seeking his wealth lawfully, unlawfully, arbitrarily and not arbitrarily, he does not make himself happy and comforted, and does not share (his wealth) with others and does not do meritorious deeds. (4).

Householder, someone in this world who enjoys sense pleasures seeks his wealth both lawfully and unlawfully, both arbitrarily and not arbitrarily. After seeking his wealth both lawfully and unlawfully, both arbitrarily and not arbitrarily, he makes himself happy and comforted, but does not share (his wealth) with others and does not do meritorious deeds. (5).

Householder, someone in this world who enjoys sense pleasures seeks his wealth both lawfully and unlawfully, both arbitrarily and not arbitrarily. After seeking his wealth both lawfully and unlawfully, both arbitrarily and not arbitrarily, he makes himself happy and comforted, and shares (his wealth) with others and does meritorious deeds. (6).

Householder, someone in this world who enjoys sense pleasures seeks his wealth lawfully and not arbitrarily. After seeking his wealth lawfully and not arbitrarily, he does not make himself and comforted and does not share (his wealth) with others and does not do meritorious deeds. (7).

Householder, someone in this world who enjoys sense pleasures seeks his wealth lawfully and not arbitrarily. After seeking his wealth lawfully and not arbitrarily, he makes himself happy and comforted, but does not share (his wealth) with others and does not do demeritorious deeds. (8).

Householder, someone in this world who enjoys sense pleasures seeks his wealth lawfully and not arbitrarily. After seeking his wealth lawfully and not arbitrarily he makes himself happy and comforted, and shares (his wealth) with others and does meritorious deeds. But, being dominated by attachment and longing for his wealth, he uses it heedless of his danger and being blind to his own liberation(from cycle of rebirth). (9).

Householder, someone in this world who enjoys sense pleasures seeks his wealth lawfully and not arbitrarily. After seeking his wealth lawfully and not arbitrarily, he makes himself happy and comforted and shares (his wealth) with others and does meritorious deeds. Not being dominated by attachment to and longing for his wealth, he uses it, heedful of the danger and not being blind to his own liberation (from cycle of rebirth). (10).

Householder, of these ten kinds of persons who enjoy sense pleasures, one seeks his wealth unlawfully and arbitrarily. After seeking his wealth unlawfully and arbitrarily, he does not make himself and comforted, does not share (his wealth) with others and does not do meritorious deeds. Householder, this person who enjoys sense pleasures should be censured on three grounds; firstly on the ground that he seeks his wealth unlawfully and arbitrarily; secondly on the ground that he does not make himself happy and comforted and thirdly on the ground that he does not share (his wealth) with others and does not do meritorious deeds. Householder, this person who enjoys sense pleasures should be censured on these three grounds. (1).

Householder, of these ten kinds of persons who enjoy sense pleasures, one seeks his wealth unlawfully and arbitrarily, and after seeking his wealth unlawfully and arbitrarily, makes himself happy and comforted, but does not share (his wealth) with others and does not do meritorious deeds. Householder, this person who enjoys sense pleasures should be censured on two grounds and praised on one ground. He should be censured on the ground that he seeks his wealth unlawfully and arbitrarily. He should be praised on the ground that he makes himself happy and comforted. He should be censured on the ground that he does not share (his wealth) with others and does not do meritorious deeds.

Householder, this person who enjoys sense pleasures should be censured on two grounds and praised on one ground. (2)

Householder, of these two kinds of persons who enjoys sense pleasures, one seeks his wealth unlawfully and arbitrarily and after seeking his wealth unlawfully and arbitrarily, makes himself happy and comforted and shares (his wealth) with others and does meritorious deeds. Householder, this person who enjoys sense pleasures should be censured on one ground and praised on two grounds. He should be censured on the one ground, that he seeks his wealth unlawfully and arbitrarily. He should be praised, firstly, on the ground that he makes himself happy and comforted and secondly on the ground that he shares (his wealth) with others and does meritorious deeds. Householder, this person who enjoys sense pleasures should thus be censured on one ground and praised on two grounds. (3)

Householder, of the ten kinds of persons who enjoy sense pleasures, one seeks his wealth lawfully and unlawfully, arbitrarily and not arbitrarily. After seeking his wealth lawfully and unlawfully, arbitrarily and not arbitrarily, he does not make himself and comforted, does not share (his wealth) with others and does not do meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on one ground and censured on three grounds. He should be praised on the one ground that he seeks wealth lawfully and not arbitrarily. He should be censured firstly on the one ground that he seeks his wealth unlawfully and arbitrarily; secondly on the ground that he does not make himself happy and comforted; and thirdly on the ground that he does not share (his wealth) with others and does not do meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on one ground and censured on three grounds. (4).

Householder, of these ten kinds of persons who enjoy sense pleasures, one seeks his wealth both lawfully and unlawfully, arbitrarily and not arbitrarily. After seeking his wealth thus, he makes himself happy and comforted, but does not share (his wealth) with others, and does not do meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on two grounds and censured on two grounds. He should be praised firstly for seeking his wealth lawfully and not arbitrarily and should be censured firstly for seeking his wealth unlawfully and arbitrarily. He should be praised secondly for making himself happy and comforted and censured secondly for not sharing(his wealth) with others and for not making meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on two grounds and censured on two grounds. (5).

Householder, of these two kinds of persons who enjoy sense pleasures, one seeks his wealth lawfully and unlawfully, arbitrarily and not arbitrarily. After seeking his wealth thus, he makes himself happy and comforted, shares (his wealth) with others and does meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on three grounds and censured on one ground. He should be praised firstly for seeking his wealth lawfully and not arbitrarily, but he should be censured for seeking his wealth unlawfully and arbitrarily. He should be praised secondly, for making himself happy and comforted; thirdly for sharing (his wealth) with others and doing meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on three grounds and censured on one ground. (6)

Householder, of the ten kinds of persons who enjoy sense pleasures, one seeks his wealth lawfully and not arbitrarily. After seeking his wealth thus, he does not make himself happy and comforted; he does not share (his wealth) with others and does not do meritorious

deeds. Householder, this person who enjoys sense pleasures should be praised on one ground and censured on two grounds. He should be praised for seeking his wealth lawfully and not arbitrarily. He should be censured, first, for not making himself happy and comforted; secondly, for not sharing (his wealth) with others and for not doing meritorious deeds. Householder, this person who enjoys sense pleasures should be praised on one ground and censured on two grounds. (7).

Householder, of the two kinds of persons who enjoy sense pleasures, one seeks his wealth lawfully and not arbitrarily. After seeking his wealth thus, he makes himself happy and comforted, but does not share (his wealth) with others and does not do meritorious deeds. This person who enjoys sense pleasures should be praised on two grounds and censured on one ground. He should be praised first, for seeking his wealth lawfully and not arbitrarily; secondly for making himself happy and comforted. But he should be censured for not sharing (his wealth) with others and for not doing meritorious deeds. Householder, the person who enjoys sense pleasures should be praised on two grounds and censured on one ground. (8)

Householder, of the two kinds of persons who enjoy sense pleasures, one seeks his wealth lawfully and not arbitrarily. After seeking his wealth thus, he makes himself happy and comforted, and shares (his wealth) with others, and does meritorious deeds. But being dominated by attachment to and longing for his wealth, he uses it, heedless of danger and is blind to his own liberation (from cycle of rebirths). Householder, this person who enjoys sense pleasures should be praised on three grounds and censured on one ground. He should be praised first for seeking his wealth lawfully and not arbitrarily; secondly for making himself happy and comforted; and thirdly for sharing (his wealth) with others

and doing meritorious deeds. He should be censured for being dominated by attachment and longing for his wealth, using it heedless of danger, and blind to his own liberation (from cycle of rebirths). Householder, this person who enjoys sense pleasures should be praised on three grounds and censured on one ground.(9).

Householder, of ten kinds of persons who enjoy sense pleasures, one seeks his wealth lawfully and not arbitrarily. After seeking his wealth thus, he makes himself happy and comforted, he shares (his wealth) with others and does meritorious deeds. Not being dominated by attachment and longing for his wealth, he uses it heedful of danger and not blind to his own liberation (from cycle of rebirths). Householder, this person who enjoys sense pleasures should be praised on four grounds. He should be praised, first for seeking his wealth lawfully and not arbitrarily; secondly for making himself happy and comforted; thirdly for sharing (his wealth) with others and does meritorious deeds; and fourthly for not being dominated by attachment for longing for his wealth, using it heedful of danger and not being blind to his own liberation (from cycle of rebirths). (10).

Householder, these ten kinds of persons who enjoy sense pleasures do exist in the world. Householder, of these ten kinds of persons who enjoy sense pleasures, one who seeks his wealth lawfully and not arbitrarily, who makes himself happy and comforted, shares his wealth with others and does meritorious deeds and who not being dominated by attachment to and longing for his wealth, uses it heedful of danger and not being blind to his own liberation (from cycle of rebirths), is superior, praiseworthy, surpassing and distinguished. Householder, just as from a cow comes milk, from milk cream, from cream butter, from butter ghee, from ghee the skimmings of ghee, and those skimmings of ghee which is reckoned

the best-even so, of these ten kinds of persons who enjoy sense pleasures, one who seeks his wealth lawfully and not arbitrarily and who, after seeking his wealth thus, makes himself happy and comforted, shares (his wealth) with others and does meritorious deeds and who, not being dominated by attachment, and longing for his wealth, uses it, heedful of danger and not being blind to his own liberation (from cycle of rebirth) is superior, praiseworthy, surpassing and distinguished.

End of the Kāmabhogī Sutta,
the first in this Vagga.

2. BHAYA SUTTA

Discourse on Perils

92. The householder Anāthapiṇḍika then approached the Bhagavā, made his obeisance and took his seat at a suitable place. To the householder Anāthapiṇḍika thus seated at a suitable place, the Bhagavā said; “householder, when, for the ariya disciple, the five perils had ceased and when the four factors of Sotāpatti (stream-winnerness) had been fulfilled, when that ariya disciple could well discern the Ariya Path with insight and comprehend with penetration, then that Ariya disciple could, if he so desired, say of himself thus - “I have ended descent into niraya, into animal existence, into existence as a hungry ghost (peta), in short, falling ruinously into an abode of woe. I have become a Sotāpanna (a streamwinner) and have no chance of ruinous rebirth. This is certain and I have only the higher stages of the Ariya Path for refuge.”

What are the five? Householder, one who is apt to take another’s life develops for that reason, peril in this life and also peril in the hereafter. He experiences

mental suffering and mental distress. One who abstains from taking another's life does not develop peril in this life and also peril in the hereafter. He does not experience mental suffering and mental distress. For the one who abstains from taking another's life, that peril has ceased.

Householder, one who takes what is not given ...p... one who commits sexual misconduct ... who speaks what is not true ... who takes intoxicating drinks that are the cause of heedlessness, does for these reasons develop peril in this life and also peril in the hereafter. He experiences mental suffering and mental distress. One who abstains from taking intoxicating drinks that are the cause of heedlessness, does not develop peril in this life and also peril in the hereafter, does not experience mental suffering and mental distress. For one who abstains from taking intoxicating drinks that are the cause of heedlessness, that peril have ceased. (for him). These five kinds of peril have ceased.

In what manner are the four factors of Sotāpatti fulfilled? Householder, the Ariya disciple is possessed of unwavering confidence in the Enlightened One thus: That Bhagavā is worthy of special veneration ...p... is also called Buddha because he knows and teaches the Four Ariya Truths. He is also called Bhagavā because he is the Most exalted. Thus the Ariya disciple is possessed of conviction in the Bhagavā.”

“The dhamma taught by the Bhagavā is well expounded (Svakkhāta). Its truths are personally appreciable (Saṅdiṭṭhika). It is not delayed in its results (Akālika). It can stand investigation (Ehipassika) (lit., come and see). It is worthy of being perpetually borne in mind (Opaneyika). Its truths can be realized and experienced by the Ariyas individually (Paccattam Veditabbo Viññūhi).” Thus the Ariya disciple is possessed of conviction in the Dhamma.”

“The Saṃgha disciple of the Bhagavā is of good conduct, of straight conduct, of correct conduct, of becoming conduct. Four in pairs and eight in individuals, the Saṃgha disciples of the Bhagavā are worthy of receiving offerings brought even from afar (Āhuneyya), they are worthy of receiving offerings specially set aside for guests (Pāhuneyya), and are worthy of receiving offerings donated for well being in the next existence (Dakkhineyya). They are worthy of receiving obeisance with joined palms raised to the forehead (Anjalīkaraniya) and are the incomparable fertile fields for all to sow the seeds of merit.” Thus the Ariya disciple is possessed of conviction in the Saṃgha.

(The Ariya disciple) is possessed of morality that is pleasing to the Ariyas, that is unbroken, intact, unblemished and unstained, which leads to liberation from slavery to craving, which is praised by the wise, which is untarnished and that is conducive to concentration of the mind. Thus the Ariya disciple is possessed of the Four Factors of Sotāpatti.

How does the Ariya disciple see and know with insight the Ariya Path? Householder, the Ariya disciple in this Teaching reflects well thus: “If there is this cause, this effect comes into being. Because of the arising of this cause, this effect arises. If there is not this cause, this effect does not come into being. Because of the cessation of this cause, this effect ceases. That is to say, because of the arising of ignorance (avijjā), volitional activities (saṅkhāra) arise. Because of the arising of saṅkhāra, consciousness (viññāṇa) arises. Because of viññāṇa, mind and body (nāma-rūpa). Because of nāma-rūpa, the six sense bases (āyatana). Because of Āyatana, contact (phassa). Because of phassa, sensation (vedanā). Because of vedanā, craving (taṇhā). Because of taṇhā, clinging (upādāna). Because of upādāna, rebirth (kamma bhava). Because of kamma bhava, jāti. Because of jāti, old age

and death, grief, lamentation, physical pain and mental distress arise. Thus the arising of the whole entire mass of suffering (dukkha). With the cessation of ignorance through Arahatta Magga, volitional activities cease ...p... thus is the cessation of the entire mass of dukkha evident. This is the Ariya disciple's discerning and penetrative comprehension of the Ariya Path by Insight.

Householder, when for the Ariya disciple the five perils had ceased and when the four factors of Sotāpatti (stream winners) had been fulfilled, when that Ariya disciple could well discern the Ariya Path with Insight and comprehend it with penetration, then the Ariya disciple could, if he so desired, say of himself thus: "I have ended descent into niraya, into animal existence, into existence as a hungry ghost; in short, falling ruinously into an abode of woe. I have become a Sotāpanna (stream-winner) and have no chance of ruinous rebirth. This is certain and I have only the higher stages of the Path for refuge."

End of the Bhaya Sutta,
the second in this Vagga.

3. KIMDITṬHIKA SUTTA

Discourse on the Views of Wandering Ascetics

93. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvathī. On that occasion, Anāthapiṇḍika, when it was noon, left sāvathī to visit the Bhagavā. It then occurred to Anāthapiṇḍika thus: 'It is not the time to see the Bhagavā. The Bhagavā is having his rest in solitude. It is not the time either to see the meditating bhikkhus. These bhikkhus are also in solitary retirement. It would be well for me to repair to the monastic abode of wandering ascetics holding views other than those of this teaching'. The householder then

approached the abode of those wandering ascetics who were assembled together and sitting engaged in talking loudly about matters contrary to the Path and its Fruition, making a great noise and din. They saw the householder Anāthapiṇḍika coming in the distance. On seeing the householder coming they counselled one another thus: “Friends, make little noise, make no noise. The disciple of the Samaṇa Gotama, Anāthapiṇḍika is coming to our abode. Anāthapiṇḍika is one of the white robed lay disciples of Samaṇa Gotama in Sāvatti. Those revered ones like little noise and have been taught to make little noise and are accustomed to speak in favour of making little noise. May be if he sees our company making little noise, he may think it worthwhile to draw near.” (Thus did they counsel one another). Thereafter, Anāthapiṇḍika approached the wandering ascetics, exchanged greetings and engaged in polite conversation with them and seated himself at a suitable place. The wandering ascetics then asked Anāthapiṇḍika, who was seated thus: “What are the views of Samaṇa Gotama, please let us know.” Householder replied “Friends, I do not know all the views of the Bhagavā.” “Householder, if you say you do not know all the views of Samaṇa Gotama, then let us know what the views of the bhikkhus are.” (asked the wandering ascetics). “Friends, neither do I know all the views of the bhikkhus.” “Householder, if you say that you do not know all the views of Samaṇa Gotama and those of the bhikkhus, please let us know what your own views are.” (asked the wandering ascetics).

“Friends, it is not difficult for us to answer what views we have, Only I would like to urge you to describe your views first, after which we will have no difficulty in explaining our views.” (said Anāthapiṇḍika.) Thereupon one of the wandering ascetics said to Anāthapiṇḍika “The world is eternal. Only this view is right. Any other

view is foolish and useless. Householder this is my view. Any other view is foolish and useless. Householder, this is my view.” Another wandering ascetic said; “The world is finite ...p... the world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being exists after death and does not exist after death. The being exists after death or does not exist after death. Only this view is right. Any other view is foolish and useless. Householder this is my view.” (said the wandering ascetic.)

On this being said Anāthapiṇḍika said this to the wandering ascetics, ‘Friends, the view of the revered ones that ‘the world is eternal. Only this view is right. Any other view is foolish and useless. Householder this is my view’ is either due to his unwise consideration or to what somebody else has said. A view like this has come into being, is put together, thought out, or has arisen in dependence on something. Whatever has come into being is put together, thought out, has arisen in dependence on something - these are impermanent. What is impermanent, is unsatisfactory(dukkha). The revered one clings to what is unsatisfactory. The revered one resorts to what is unsatisfactory.’

“Friends, the view of the revered one that ‘the world is not eternal. Only this view is true. Any other view is useless. Householder this is my view’ is either due to his unwise consideration or to what somebody else has said. A view like this has come into being, is put together, thought out, or has arisen in dependence on something. Whatever has come into being is put together, thought out, has arisen on dependence on something-these are impermanent. What is impermanent, that is unsatisfactory (dukkha). The revered one clings to what is unsatisfactory. The revered one resorts to what is unsatisfactory.

Friends, the view of the Revered One that “The world is finite ...p... the world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being exists after death and does not exist after death. The being neither exists after death nor does not exist after death. Only this view is right. Any other view is useless. Householder, this is my view.” Is either due to his unwise consideration or to what somebody else has said. A view like this has come into being, is put together, thought out, has arisen in dependence on something. Whatever has come into being is put together, thought out, has arisen in dependence on something - these are impermanent. What is impermanent is unsatisfactory (dukkha). The revered one clings to what is unsatisfactory. The revered one resorts to what is unsatisfactory.”

On this being said, the wandering ascetics said to householder Anāthapiṇḍika: “Householder, all of us have stated our views. Householder will you please say what your view is.” “Friends, whatever has come into being is put together, thought out, has arisen in dependence on something-these are impermanent. What is impermanent is unsatisfactory. What is unsatisfactory is not mine, it is not I, it is not Self (atta). Friends, this is my view. (Said Anāthapiṇḍika.)

“Householder, all dhammas (in the three realms) have come into being, are put together, thought out, have arisen in dependence upon something -these are impermanent. What is impermanent is unsatisfactory. Householder, to what do you cling. To what do you resort. (Said the wandering ascetics.)

“Friends, all dhammas(in the three realms) have come into being are put together, thought out, have arisen in dependence upon something - these are impermanent. What is impermanent is unsatisfactory. What is

unsatisfactory is not mine, it is not I, it is not Self (atta). Thus do I see truly and well with good Insight. Beyond that too, I know truly what liberation is.”

When this was said, the wandering ascetics fell silent, disconcerted, with bent heads and face downward. They were disheartened and sat, not knowing what to say. Anāthapiṇḍika, seeing the wandering ascetics silent, disconcerted, with bent heads and face downward, disheartened and not knowing what to say rose from his seat and went to see the Bhagavā, made his obeisance, sat at a suitable place and related the whole of his conversation with the wandering ascetics.

“Householder, well done! well done! Thus righteously are foolish people from time to time to be refuted and rebuked by you.” (Said the Bhagavā). The Bhagavā then instructed, inspired and gladdened Anāthapiṇḍika with words of dhamma. And Anāthapiṇḍika, thus instructed, inspired and gladdened with words of dhamma rose from his seat, made his obeisance to the Bhagavā and departed.

Soon after the departure of Anāthapiṇḍika, the Bhagavā said to the bhikkhus: “Bhikkhus, in this Teaching of dhamma-vinaya (Teaching and Discipline), even a bhikkhu of a hundred years standing, would refute and rebuke the wandering ascetics of alien views, righteously in the manner of Anāthapiṇḍika.”

End of the Kimḍiṭṭhika Sutta,
the third in this Vagga.

4. VAJJIYAMĀHITA SUTTA

Discourse to Vajjiyamāhita

94. Once the Bhagavā was staying on the banks of Gaggarā pond near Campā. On that occasion householder

Vajjiyamāhita, when the noon had passed, left Campā to visit (pay his respects) to the Bhagavā. It then occurred thus to the householder: “It is not the time yet to visit the Bhagavā. The Bhagavā is resting in solitude. It is not time either to visit the meditating bhikkhus. These bhikkhus are also in solitude retirement. It would be well for me to go to the abode of the wandering ascetics, whose views are alien to the Teaching.

The householder Vajjiyamāhita then approached the abode of the wandering ascetics who were gathered together and sitting engaged in talking loudly about matters irrelevant to the Path and the Fruition, making a great noise and din. They saw the householder Vajjiyamāhita coming in the distance. On seeing the householder coming, they counselled one another thus: “Friends, make little noise, make no noise. The disciple of Samaṇa Gotama the householder Vajjiyamāhita is coming to our abode. This householder Vajjiyamāhita is one of the white robed (lay) disciple of Samaṇa Gotama of Campā. Those revered ones like little noise and have been taught to make little noise and are accustomed to speak in favour of making little noise. May be if he sees our company making little noise, he may think it worthwhile to draw near’. (thus did they counsel one another). After that the wandering ascetics remained silent. Thereafter the householder Vajjiyamāhita approached the wandering ascetics, exchanged greetings and engaged in polite conversation with them and seated himself at a suitable place. The wandering ascetics then asked the householder Vajjiyamāhita who was seated thus: “Householder, is it true that Samaṇa Gotama deprecates all ascetic practices, that he in fact ridicules and upbraids all those who engage in ascetic practices and who live the hard life?” “No indeed, friends. The Bhagavā does not deprecate all ascetic practices, nor does he ridicule and upbraid every ascetic who lives the hard life. Friends, the Bhagavā by

blaming those who are blameworthy and praising those who are praiseworthy, exercises discrimination. In this matter the Bhagavā does not make one sided statements.” (Said the householder.)

At these words, one of the wandering ascetics said to the householder Vajjiyamāhita, “Householder, wait awhile. You have uttered praises of Samaṇa Gotama, who deserves to be admonished, who defines nothing (rightly).” “Friends, in this matter too, I shall speak to you with reason. Friends, the Bhagavā does indeed define things (rightly) thus: ‘These things are meritorious; these things are demeritorious’. Defining things thus as meritorious and demeritorious, the Bhagavā is one who can define things (rightly). The Bhagavā is not one who deserves to be admonished, but one who can define things (rightly).” (Said the householder).

When this was said, the wandering ascetics fell silent, disconcerted, with bent heads and face downwards. They were disheartened and sat, not knowing what to say. The householder Vajjiyamāhita seeing the wandering ascetics silent, disconcerted, with bent heads and face downwards, disheartened and sitting, not knowing what to say, rose from his seat, approached the Bhagavā, made his obeisance, seated at a suitable place, respectfully related in full to the Bhagavā, the conversation he had with the wandering ascetics.

“Householder, well done! well done! Thus righteously are foolish people from time to time be refuted and rebuked by you. Householder, I do not say that all ascetic practices should be followed. Neither do I say that all ascetic practices should not be followed. Householder, I do not say that every undertaking should be taken up, every effort in training should be made. Neither do I say that every undertaking should not be taken up, every effort in training should not be made. Householder,

I do not say that every renunciation should be made. Neither do I say that every renunciation should not be made. Householder, I do not say that every bearing in mind should be made. Neither do I say that every bearing in mind should not be made.

Householder, it is so. If in one practising certain ascetic practices, demeritorious dhammas increase and meritorious dhammas decrease, I say that such ascetic practices should not be taken up. Householder, if in one practising certain ascetic practices, demeritorious dhammas decrease and meritorious dhammas increase, I say that such ascetic practices should be taken up.

Householder, if in one taking up certain undertakings, demeritorious dhammas increase and meritorious dhammas decrease, I say that such undertakings should not be taken up. Householder, if in one taking up certain undertakings demeritorious dhammas decrease and meritorious dhammas increase, I say that such undertakings should be taken up.

Householder, if in one making effort in training, demeritorious dhammas increase and meritorious dhammas decrease, I say that such effort in training should not be made. Householder, if in one making effort in training, demeritorious dhammas decrease and meritorious dhammas increase, I say that such effort in training should be made.

Householder, if in one making a certain renunciation, demeritorious dhammas increase and meritorious dhammas decrease, I say that such renunciation should not be made. Householder, if in one making a certain renunciation demeritorious dhammas decrease and meritorious dhammas increase, I say that such renunciation should be made.

Householder, if in one making a certain bearing in mind, demeritorious dhammas increase and meritorious

dhammas decrease, I say that such bearing in mind should not be made. Householder, if in one making a certain bearing in mind, demeritorious dhammas decrease and meritorious dhammas increase, I say that such bearing in mind should be made.” (Said the Bhagavā.)

The householder Vajjiyamāhita having been instructed, inspired and gladdened with words of dhamma, rose from his seat, made his obeisance to the Bhagavā and departed. The Bhagavā then soon after the departure of the householder Vajjiyamāhita, said to the bhikkhus: “Bhikkhus, in this Teaching of Dhamma-Vinaya (Teaching and Discipline), even a bhikkhu in whom the defilements have been attenuated for long, would refute and rebuke the wandering ascetics holding alien views, righteously in the manner of the householder Vajjiyamāhita.”

End of the Vajjiyamāhita Sutta,
the fourth in this Vagga.

5. UTTIYA SUTTA

Discourse to Uttiya

95. The wandering ascetic Uttiya then approached the Bhagavā, exchanged greetings, had a courteous and memorable conversation with the Bhagavā and seated at a suitable place, respectfully asked the Bhagavā: “Has Revered Gotama declared ‘the world is eternal. Only this view is true. Any other view is useless’?” Uttiya I have not declared: “The world is eternal. Only this view is true. Any other view is useless’. Revered Gotama, if that is so, has the Revered Gotama declared: “The world is not eternal. Only this view is true. Any other view is useless’. “Uttiya I have not declared: “The world is not eternal. Only this view is true. Any other view is useless.” “Revered Gotama has the Revered Gotama

declared thus: The world is finite ...p... the world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being both exists after death and does not exist after death. The being neither exists after death nor not exist after death. Only this view is true. Any other view is useless?" (asked the wandering ascetic Uttiya). Uttiya, I have not declared: 'The being neither exists after death nor not exists after death.'" (Said the Bhagavā).

"When asked if Revered Gotama has declared: 'The world is eternal. Only this view is true. Any other view is useless,' the Revered One has answered: Uttiya I have not declared 'The world is eternal. Only this view is true. Any other view is useless'. When asked if Revered Gotama has declared: 'The world is not eternal. Only this view is true. Any other view is useless,' the Revered One has answered Uttiya I have not declared: 'The world is not eternal. Only this view is true. Any other view is useless'. When asked if Revered Gotama has declared: 'The world is finite ...p... The world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being both exists after death and does not exist after death. The being neither exists after death nor not exist after death. Only this view is true. Any other view is useless', the Revered One has answered: Uttiya, I have not declared: 'The being neither exists after death nor not exists after death'. If so, what does the Revered declare?"

Uttiya, knowing with insight, I teach the dhamma to the disciples for the purification of beings, for the overcoming of grief and lamentation, for the extinction of physical pain and mental distress and the Path thereto and the realization of Nibbāna. (Said the Bhagavā).

“Revered Gotama, does the dhamma that the Revered One, knowing with insight, has taught his disciples for the purification of beings, for the overcoming of grief and lamentation, for the extinction of physical pain and mental distress and the Path thereto and the realization of Nibbāna, conduce to the liberation of the whole world, of half the world, or a third of the world?” (asked the wandering ascetic Uttiya). When questioned thus, the Bhagavā remained silent.

It then occurred to the Venerable Ānanda thus: ‘Let not the wandering ascetic Uttiya get the vile and false belief that, because he had asked an all surpassing question, the Bhagavā had been confounded, unable to reply and had not dared to reply. Such a misapprehension would make for his disadvantage and suffering for many a day and many a night.’

The Venerable Ānanda then said to the wandering ascetic Uttiya: “Friend Uttiya, let me give you this example. In this world some discerning men know the intended meaning of a simile. For example, friend Uttiya, suppose a border town of some ruler, with strong foundations, strong walls and towers, but a single gate, and over that gate is set a warden, shrewd and watchful, who keeps out strangers and admits only known people. As he patrols all round that town in due order, he might not notice a crevice in the wall or a hole big enough for a cat to go through; now he would not know that so many creatures enter or so many creatures leave this town. But, he would truly know this, that all big creatures enter and leave this town by this gate. Similarly to this, friend Uttiya, it would not worry the Bhagavā that “By this dhamma all beings are liberated, or half of them are liberated, or one third of them are liberated. As a matter of fact, what he will be concerted with is this, that whosoever have been liberated are being liberated or will

be liberated from this world, will have been so liberated, are being so liberated, or will be so liberated through the abandonment of the five hindrances, those defilements of the mind which cause the weakening of insight—all of these with thoughts well established in the four foundations of steadfast mindfulness, by developing in the very truth of the seven factors of enlightenment. Friend Uttiya, you have put a question to the Bhagavā that you have put up before from a different point of view. That is why the Bhagavā did not answer your question.”

End of the Uttiya Sutta,
the fifth in this Vagga.

6. KOKANUDA SUTTA

Discourse to Kokanuda

96. Once the Venerable Ānanda was staying at the Tapodārāma monastery near Rājagaha. One morning at dawn Venerable Ānanda rising early repaired to the Tapodā river for a bath. After having had his bath he came up and stood clad in one robe drying his limbs. The wandering ascetic Kokanuda had also, at dawn gone to the Tapodā river to bathe. Seeing Venerable Ānanda coming in the distance, he asked: “Friend, who may you be?” “Friend, I am a bhikkhu.” (Replied Venerable Ānanda.) “One of what bhikkhus?” (Asked the wandering ascetic Kokanuda). I am one of the bhikkhus of the Sakyan clan. (Replied Venerable Ānanda). If the Revered One would permit we would like to put a question to the Revered One. (Said the wandering ascetic Kokanuda.) “Friend, put your question. When we hear we shall know.” (Replied Venerable Ānanda.)

Friend, do you hold the view that “The world is eternal. Only this view is true. Any other view is useless?”

I do not hold the view that “The world is eternal. Only this view is true. Any other view is foolish” “Friend, do you hold this view: “The world is not eternal. Only this view is true. Any other view is useless.” “I do not hold the view; ‘The world is not eternal. Only this view is true. Any other view is useless’.” “Friend, do you hold the view that ‘The world is finite ...p... the world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being both exists after death and does not exist after death. The being neither exists after death nor not exist after death. Only this view is true. Any other view is useless’.” “Friend, I do not hold the view that ‘the being neither exists after death nor not exist after death. Only this view is true. Any other view is useless.’” “If that is so, does not the Revered One know, does not the Revered One see?” (Asked the wandering ascetic Kokanuda.) “Friend, it is not that I do not know, not that I do not see. I do know and I do see.”

“When asked if the Revered One holds the view that ‘the world is eternal. Only this view is true. Any other view is useless’” the Revered One answered, “I do not hold the view that ‘The world is eternal. Only this view is true. Any other view is useless.’” When asked if the Revered One holds this view that ‘The world is not eternal. Only this view is true. Any other view is useless.’” The Revered One answered “I do not hold the view that: “The world is not eternal. Only this view is true. Any other view is useless’ ” When asked if the Revered One holds the view that ‘the world is finite ...p... the world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being exists after death and does not exist after death. The being neither exists after death nor not exist after death. Only this view is true. Any other view is useless’” the Revered One re-

plied: “Friend, I do not hold the view that: ‘the being neither exists after death nor not exist after death. Only this view is true. Any other view is useless.’”

When asked: If so, does not the Revered One know, does not the Revered One see?, The Revered One replied: “It is not that I do not know, not that I do not see, I do know and I do see. Friend, in what manner is the meaning of your words to be understood?” (Asked the wandering ascetic Kokanuda.)

“The words ‘Friend, the world is eternal. Only this view is true. Any other view is useless’ are false view. The words ‘Friend, the world is not eternal. Only this view is true. Any other view is useless’ are false view. The words ‘Friend, the world is finite ...p... the world is infinite. The life is the body. The life is one, the body is another. The being exists after death. The being does not exist after death. The being both exists after death and does not exist after death. The being neither exists after death nor not exist after death. Only this view is true. Any other view is useless’ are false view. Friend, every view that there is, every origin of the view that there is, every place, where the view is established, every overwhelming view, every cause of arising of the view, every way of relinquishing of the view--all these I know, all these I see. Knowing that view and seeing that view, why should I say ‘I do not know, I do not see’. Friend, I do know, I do see” (Said Venerable Ānanda.)

“Friend, what may be the Revered One’s name? How is the Revered One known to your companions in the Noble Practice?” (Asked the wandering ascetic Kokanuda.) Friend, my name is Ānanda. My companions in the Noble Practice know me only as Ānanda.” Friends, though we have been conversing with the great master, we did not know him as the Venerable Ānanda. Yes, if only we had known the Revered One as the Venerable

Ānanda, we would not have said thus much. May the Venerable Ānanda pardon me.”

End of the Kokanuda Sutta,
the sixth in this Vagga.

7. ĀHUNEYYA SUTTA

Discourse on Persons Worthy of Receiving Offerings Brought Even from Afar

97. Bhikkhus, the bhikkhu who is possessed of the ten qualities is worthy of receiving offerings brought even from afar; is worthy of receiving offerings specially set aside for guests; is worthy of receiving offerings donated for well being in the next existence; is worthy of receiving obeisance with joined palms raised to the forehead; and is the incomparable fertile field for all to sow the seeds of merit. What are the ten? Bhikkhus, the bhikkhu in this Teaching has moral virtues; abides observing the morality consisting in restraint according to the fundamental principles of bhikkhus; adheres to right behaviour and lawful resort (in the quest for alms-food); sees danger even in the slightest faults; fully observes the Precepts (of Discipline).

He has much learning, bears it in mind, accumulates it; has listened much to the dhammas that are excellent in the beginning, excellent in the middle and excellent in the end, complete in meaning and phrasing, setting out the Noble Practice of purity, which is absolutely pure. He has heard a great deal of such teachings, and commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. He has good friends, good companions and is inclined towards good companions. He has right view and is endowed with right view.

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

With the hearing power which is extremely clear, surpassing the hearing power of men, he hears both kinds of sounds of devas and men, whether far or near.

He discriminately knows with his own mind the minds of other beings or individuals. He knows the lustful mind as such, and he knows the angry mind as such ...p... and he knows the mind devoid of anger as such ...p... he knows the bewildered mind as such, and he knows the mind devoid of bewilderment as such; he knows the constricted mind as such, and he knows the distorted mind as such; he knows the exalted mind (to be met with beyond the domain of sensual pleasures) as such, and he knows the unexalted mind (of the domain of sensual pleasures) as such; he knows the inferior mind (of the three mundane planes) as such, and he knows the superior mind (of the spramundane plane) as such; he knows the concentrated mind as such, and he knows the unconcentrated mind as such; he knows the mind liberated (from defilements) as such, and he knows the unliberated mind as such.

He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundreds, many thousands, many

hundreds of thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. my life span was such. I died in that existence. Then I was born in this existence'. In this way he recollects many and varied past existences, together with their characteristics and related facts (such as names and clans)." With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. Friends, these beings are possessed of evil committed bodily, verbally and mentally. They malign the Ariyas, hold wrong views and perform actions according to these views. After death and dissolution of their bodies, they reappear in wretched destination (*duggatim*) in miserable existences (*apāya*) states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). Friends, these beings are possessed of good deeds of body, speech and mind. They do not malign the Ariyas. They have right views of and perform according to their right views. Those beings, on the death and dissolution of their bodies will reappear in good destination, the happy world of the devas. Thus with the divine power of sight, surpassing the sight of men, he sees beings in the process of passing away and arising, inferior and superior beings, beautiful or ugly beings, beings with good or bad destination and he knows how beings arise according to their own kamma. He knows beings arising according to their own kamma actions.

He knows the practice whereby one, because of extinction of the *āsavas*, remain realizing by himself

through Magga Insight, attaining to in this very life, the emancipation of the mind (cetovimutti) and the emancipation by Insight (paññāvimutti), which are free from āsavas. Bhikkhus, the bhikkhu who is possessed of these ten dhammas is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests; is worthy of receiving offerings donated for well being in the next existence; is worthy of receiving obeisance with joined palms raised to the forehead; and is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā.)

End of the Āhuneyya Sutta,
the seventh in this Vagga.

8. THERA SUTTA

Discourse on the Elder Bhikkhu

98. Bhikkhus, the elder bhikkhu (thera) who is possessed of the ten dhammas abides with happiness wherever he may be. What are the ten? He is an elder bhikkhu (thera). He has seen many a night pass, has left home for the homeless life long ago. He has morality ...p... he practises observing the precepts. He has much learning ...p... he knows with penetrative wisdom. He can recite by heart at length both the Pātimokkha (disciplinary rules for the bhikkhus and bhikkhunīs). He analyses them well, penetratingly comprehends them, divided sutta by sutta complete in meaning and phrasing. He is skilled in taking the root causes of Vinaya disputes, and settling them. He cherishes the dhamma, is pleasant to converse with. He rejoices exceedingly in higher dhamma and higher Discipline (Vinaya). He is contented with whatever he receives by way of robe, alms-food, monastery and medicines and medicinal requisites for use in sickness. He has respectable looks in

his exit from and entry into the monastery. He is well composed when sitting (in a house) in the village. He attains at will the four jhānas (mental absorptions) that are the cause of easeful living in the present life and that arise in dependance on the supreme (clearest) mind. He attains them (these jhānas) without irksomeness, without toilsomeness. He abides knowing the practice whereby one, because of extinction of āsavas, remain realizing by himself through Magga Insight, attaining to in this very life, the emancipation of mind (cetovimutti) and the emancipation by insight (paññāvimutti), which are free from āsavas. Bhikkhus, the elder bhikkhu who is possessed of these ten dhammas abides with happiness wherever he may be. (Said the Bhagavā.)

End of the Thera Sutta,
the eighth in this Vagga.

9. UPĀḶI SUTTA

Discourse to Upāḷi

99. Venerable Upāḷi then approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I have a wish to resort to a forest monastery on the outskirts of a forest.” “Upāḷi, it is hard to live in a forest hermitage on the outskirts of a forest. It is hard to live away from company. It is difficult to delight in solitude. The forest strains the mind of a bhikkhu who has not attained concentration of the mind (samādhi).”

“Upāḷi, the person who says: “I am going to resort to a forest monastery on the outskirts of a forest may for certain expect either to sink or to float. For example Upāḷi, there is a large pond to which comes a bull elephant of seven or seven and a half cubits in height. It occurs to this bull elephant thus: I might as well go into

the pond and amuse myself with washing my ears and back, then bathe myself and drink from the pond before I come up and go where I please. That bull elephant then went into the pond, amused himself with washing his ears and back, then bathed himself and drank from the pond before he came up to go where he pleased. Why was he (the bull elephant) able to do so? Upāḷi, it was because the big body found a footing in deep water.

Afterwards, a rabbit or a cat came to the pond. It occurred to that creature thus: ‘What am I and what is the bull elephant? It would be well if I go into the pond and amuse myself, washing my ears and back, then bathe myself and drink from the pond before I come up and go where I please. That creature thoughtlessly and hastily went into the pond. It could certainly be expected he will sink or float. Why was that so? Upāḷi, it was because a small body could not find a footing in deep water. Similarly to this, Upāḷi, the person who without attainment of samādhi says: “I am going to resort to a forest monastery on the outskirts of a forest” may for certain expect to sink or to float.

For example, Upāḷi, a young baby on its back, toys with its own excrement and urine. Upāḷi what do you think of this? Is not this baby’s toying thus, full and complete? (Asked the Bhagavā.)” “Venerable Sir, it is. (Replied Venerable Upāḷi.)”

Upāḷi, after that baby has grown, attained maturity of the sense faculties, he plays with children’s playthings as a toy plough, tip cat, somersaults, windmills, leaf annikins, toy carts, and toy bows. Upāḷi, what do you think of it? Is not this child’s play more delightful and finer than his former play?” (Asked the Bhagavā.) Venerable Sir, it is.”

“Upāḷi, when that child had grown (further), has attained maturity of the sense faculties, and being complete with and possessed of the five sensual pleasures,

enjoyed the desirable, delightful, delectable, lovable, kāma associated kāma attached visible objects cognizable by the eye consciousness, sounds cognizable by the ear consciousness, smells cognizable by the nose consciousness, tastes cognizable by the tongue consciousness, and touch cognizable by the body consciousness that are desirable, delightful, delectable, lovable, kama associated, kāma attached. Upāli, what do you think of this? Is it not such enjoyment more delightful and finer than the former enjoyments? (Asked the Bhagavā.)” “Venerable Sir, it is.”

“Upāli, the Tathāgata has appeared (in this world), the Tathāgata who in this teaching is worthy of special veneration, who comprehends truly all the dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three lokas, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One knowing and teaching the four Ariya Truths, and who is the Most Exalted. That Tathāgata personally realizing (the truth) with insight, teaches the deva world with its devas, Māras and Brahmās, and the human world with its Samaṇas and brāhmaṇas, rulers and the people. That Tathāgata teaches the dhamma that is excellent at the beginning, excellent in the middle and excellent at the end, and points out the ariya discipline that is complete in meaning and phrasing, setting out the Noble Practice of Purity, which is absolutely pure. That dhamma is listened to by the householder or his son or a member of some other casts. Listening to that dhamma, that person gains confidence in the Tathāgata. Possessed of that confidence, he reflects thus: ‘Confined is the life of a householder; it is a path laden with dust (of kilesās). A Samaṇa’s life is like an open plain. Not easy it is for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Better it

is that I cut off my hair and beard, don the bark dyed robe, renounce hearth and home, and become a Samaṇa, leading the homeless life’.

Then, he gives up his wealth, great or small, leaving his relatives, be they few or be they many, shaves off his hair and beard, dons the bark dyed robes, renounces hearth and home and becomes a Samaṇa leading the homeless life. That person, on this becoming a Samaṇa, practises self-restraint in accordance with the fundamental precepts (pātimokkhasamvarasīla), abandons all thoughts of killing, lives and abstains from destruction of lives; he has put down the stick and he has put down the weapon; he has sense of shame to do evil and he has compassion; he dwells with solitude for the welfare of all living beings; he abandons all thoughts of what is not given, and abstains from taking what is not given, wishing to receive only what is given.

He abandons all thoughts of frivolous talk, and abstains from frivolous talk, he speaks only at the appropriate time and speaks only what is true; he speaks only what is beneficial, he speaks only what is relevant to the Dhamma, he speaks only what is relevant to the Discipline; when opportunity arises he speaks discriminately and with reason, what is beneficial and noteworthy. That bhikkhu abstains from destroying all seeds and vegetation; he takes only one meal a day, not taking food at night and fasting after mid-day; he abstains from dancing, singing, music and watching (entertainments), he abstains from wearing flowers, using perfumes and anointing with unguents; he abstains from the use of high and luxurious beds and seats; he abstains from accepting gold and silver; he abstains from accepting uncooked cereals; he abstains from accepting uncooked meals; he abstains from accepting women and maidens; he abstains from accepting male and female slaves; he abstains from accepting goats and sheep; he abstains from accepting

chickens and pigs; he abstains from accepting elephants, cattle, horses and mares; he abstains from accepting cultivated or uncultivated land; he abstains from acting as messenger or courier; he abstains from buying and selling; he abstains from using false weights and measures and counterfeits; he abstains from such dishonest practices as bribery, cheating and fraud; he abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

That bhikkhu remains contented with robes just sufficient to protect his body, and with food just sufficient to sustain him; that bhikkhu carries with him all his requisites wherever he goes. Just as a bird that has wings to fly, flies with the weight of his wings as his burden, so also this bhikkhu is content with his robes that protects his body, and his food that sustains him; he carries with him all his requisites wherever he goes.

That bhikkhu who is endowed with these noble precepts of morality enjoys within himself a well being, free from defilements. When he sees a visible object with the eye, does not take in its appearance (such as male or female), nor its characteristics (such as movement or behaviour). If the faculty of sight were left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from that (negligence) would overpower him as he fails to control his senses; so he sets himself to the task of guarding his faculty of sight, keeps watch on it, and gains control over it. Whenever he hears a sound with the ear ... whenever he smells with the nose ... whenever he tastes a flavour with the tongue ... whenever he makes contact with the body ... whenever he recognizes a mind object with the mind, he does not take in its appearance (such as male or female) nor its characteristics (such as movement or behaviour). If the faculty of mind were left unguarded, such depraved

states of mind as covetousness and dissatisfaction stemming from that (negligence) would overpower him as he fails to control his senses; so he sets himself to the task of guarding his faculty of mind, keeps watch on it and gains control over it. That bhikkhu, endowed with the noble control over the sense faculties, enjoys within himself happiness unalloyed (with defilements of the mind).

That bhikkhu moves forward or backward with complete awareness; he looks straight forward or sideways with complete awareness; he bends his stretched arm or stretches his bent arm with complete awareness, he carries his great robe, alms bowl and other robes with complete awareness; he eats, drinks, chews or savours (food and beverages) with complete awareness; he defaecates or urinates with complete awareness; he walks, stands, sits, falls asleep, wakes up, speaks and keeps silence with complete awareness. Being endowed with this noble group of moral precepts, this noble contentedness, this noble control over the sense faculties, this noble mindfulness and clear comprehension, he resorts only to such secluded places as forests, or to a foot of a tree, or to a hillside, or to a gully, or to a mountain cave, or to a cemetery, or to a thicket, or to an open plain, or to a heap of straw.

Taking himself thus to a wood, foot of a tree or a place of quiet, that bhikkhu sits cross-legged and with body erect, fixing his attention in front of him. He dissociates himself from coveting the world (i.e. the five aggregates which are the objects of clinging) and abides thereby cleansing himself of covetousness altogether. He dissociates himself from ill-will and abides with his mind free from ill-will, and develops goodwill towards all living beings, thereby cleansing himself from sloth and torpor, with clear perception, mindfulness and clear comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and

worry, and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He disassociates himself from doubt and abides with his mind free from doubt and does not waver (his faith in meritorious dhammas), thereby cleansing himself of doubt altogether.

Having got rid of these five *nīvaraṇas* (hindrances) that cause defilement of the mind and the weakening of wisdom and having become detached from sense pleasures and demeritorious factors, that bhikkhu enters upon and abides in the first *jhāna* which has *vitakka* (initial application of the mind) and *vicāra* (sustained application of the mind) and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from the *nīvaraṇas* (hindrances). Upāḷi, what do you think of this? Is not such abiding more delightful and finer than the former abidings?" (Asked the Bhagavā.) "Venerable Sir, it is." "Upāḷi, my disciples coming to discern this dhamma in themselves, resort to a forest monastery on the outskirts of a forest. With that much only, my disciples do not yet attain their intended goal (of Arahatta-fruit). Again Upāḷi, owing to extinction of initial and sustained application of the mind ...p... attains to and abides in the second *jhāna*. Upāḷi, what do you think of this? Is not such abiding more delightful and finer than the former abidings?" (Asked the Bhagavā.) "Venerable Sir, it is." "Upāḷi, my disciples discerning well this dhamma in themselves, resort to a forest monastery on the outskirts of a forest. With that much only, my disciples do not yet attain their intended goal (of Arahatta-fruit).

Again Upāḷi owing to freedom from attachment to delightful satisfaction ...p... the bhikkhu attains to and abides in the third *jhāna*. Upāḷi, what do you think of this? Is not such abiding more delightful and finer than the former abidings? (Asked the Bhagavā.)" "Venerable Sir, it is." "Upāḷi, my disciples discerning this dhamma

well in themselves, resort to a forest monastery on the outskirts of a forest. With that much only my disciples do not yet attain their intended goal (of Arahatta-fruitation).

Again Upāḷi, the bhikkhu owing to abandonment of bliss ...p... attains to and abides in the fourth jhāna ...p... again Upāḷi, the bhikkhu owing to transcendence of all perceptions of corporeality, owing to extinction of the perception of impingement, by paying no attention to the diversity of perceptions, attains to and abides in the jhāna of the sphere of infinite space. Upāḷi, what do you think of this? Is not this abiding more delightful and finer than the former abidings?" (Asked the Bhagavā.) "Venerable Sir, it is." "Upāḷi, my disciples discerning this dhamma well in themselves, resort to a forest monastery on the outskirts of a forest. With that much only my disciples do not yet attain their intended goal (of Arahatta-fruitation).

Again Upāḷi, the bhikkhu totally transcending the jhāna of the sphere of infinite space attains to and abides in the jhāna of infinite consciousness ...p... totally transcending the jhāna of infinite consciousness attains to and abides in the jhāna of nothingness ...p... totally transcending the jhāna of nothingness attains to and abides in the jhāna of neither perception nor non-perception. Upāḷi what do you think of this? Is not this abiding more delightful and finer than the former abidings? (Asked the Bhagavā.) "Venerable Sir, it is." "Upāḷi, my disciples discerning this dhamma well in themselves, resort to a forest monastery on the outskirts of a forest. With that much only my disciples do not yet attain their intended goal (of Arahatta-fruitation).

Again Upāḷi, the bhikkhu totally transcending the jhāna of neither perception nor non-perception attains to and abides in the attainment of cessation where perception and sensation have ceased. For that person, having seen with insight wisdom, the āsavas are exhausted.

Upāḷi, what do you think of this? Is not such abiding more delightful and finer than the former abidings?" (Asked the Bhagavā.) "Venerable Sir, it is." "Upāḷi, my disciples discerning this dhamma well in themselves, resort to a forest monastery on the outskirts of a forest. They duly attain their intended goal (of Arahatta-fruit), and abide therein. Upāḷi, I exhort you. Do remain in the Saṃgha (order of bhikkhus). Happiness will be your lot, by remaining in the Saṃgha. (Said the Bhagavā.)

End of the Upāḷi Sutta,
the tenth in this Vagga.

10. ABHABBA SUTTA

Discourse on Being Unworthy to Realize Arahatta-fruit

100. Bhikkhus, without abandoning these ten dhammas, one cannot realize Arahatta-fruit. What are the ten? They are: Attachment, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, jealousy, niggardliness and conceit. Bhikkhus, without abandoning these ten dhammas one cannot realize Arahatta-fruit. Bhikkhus, if these ten dhammas are abandoned, one can realize Arahatta-fruit. What are the ten? They are attachment, hatred, bewilderment, anger, enmity, ingratitude, improper rivalry, jealousy, niggardliness and conceit. Bhikkhus, by abandoning these ten dhammas one can realize Arahatta-fruit. (Said the Bhagavā.)

End of the Abhabba Sutta,
the tenth in this Vagga.

End of Upāḷi Vagga, the Tenth.

End of the Second Fifty Suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

III. TATIYA PAṆṆĀSAKA

Third Fifty Discourses

xi. i. SAMANĀSANAÑÑĀ VAGGA

- 1. Samaṇasaññā Sutta**
- 2. Bojjhaṅga Sutta**
- 3. Micchatta Sutta**
- 4. Bīja Sutta**
- 5. Vijjā Sutta**
- 6. Nijjara Sutta**
- 7. Dhovana Sutta**
- 8. Tikicchaka Sutta**
- 9. Vamana Sutta**
- 10. Niddha-maṇīya Sutta**
- 11. Paṭhama Asekha Sutta**
- 12. Dutiya Asekha Sutta**

xi. i. SAMAÑASAÑÑĀ VAGGA

1. SAMAÑASAÑÑĀ SUTTA

Discourse on the Perception of a Samaṇa

101. Bhikkhus, these three perceptions, if cultivated and cultivated repeatedly, conduce to fulfilment of seven kinds of dhammas. What are the three? They are: I have become different in appearance. My living is dependant on others. I must now change my behaviour from that of a layman to that of a bhikkhu. Bhikkhus, those three perceptions, if cultivated and cultivated repeatedly, conduce to fulfilment of seven dhammas. What are the seven? He is persistent in the practice of morality, ever observing the precepts. He is more or less free from covetousness. He has no suffering. He is more or less free from conceit. He cherishes the training. As regards the necessities of life (bhikkhu requisites) he reflects 'this is my object (in making use of them)'. He abides with keen and vigorous effort. Bhikkhus, these three perceptions, if cultivated and cultivated repeatedly, conduce to these seven dhammas. (Said the Bhagavā.)

End of the Samaṇasaññā Sutta,

the first in this Vagga.

2. BOJJHAṄGA SUTTA

Discourse on Factors of Enlightenment

102. Bhikkhus, these seven factors of enlightenment, if cultivated and cultivated repeatedly, conduce to

fulfilment of the three kinds of knowledge (Te-Vijjā). What are the seven? They are: Mindfulness, Investigative Knowledge of the Dhamma, Effort, Delightful Satisfaction, Serenity, Concentration and Equanimity. Bhikkhus, these seven factors of enlightenment, if cultivated and cultivated repeatedly, conduce to fulfilment of the three kinds of knowledge. What are the three? Bhikkhus, the bhikkhu in this Teaching can recollect the many past existences of his thus: one, two, three existences ...p... along with their characteristics and related facts, such as name and lineage. With the divine power of sight which is extremely clear, surpassing the sight of men ...p... knows the beings coming into existences in accordance with their kamma. Owing to extinction of the āsavas ...p... abides realizing (Arahatta-Fruition). Bhikkhus, these seven factors of enlightenment, if cultivated and cultivated repeatedly, conduce to fulfilment of the three kinds of knowledge. (Said the Bhagavā.)

End of the Bojjhanga Sutta,
the second in this Vagga.

3. MICCHATTA SUTTA

Discourse on Wrongfulness

103. Bhikkhus, on account of wrongfulness, there is failure, not fulfilment. Bhikkhus, in what manner is there failure, not fulfilment, on account of wrongfulness? Bhikkhus, for one with wrong view, there can be wrong thinking. For one with wrong thinking, there can be wrong speech. For one with wrong speech, there can be wrong action (conduct). For one with wrong action (conduct), there can be wrong livelihood. For one with wrong livelihood, there can be wrong effort. For one with wrong effort, there can be wrong mindfulness. For one with wrong mindfulness, there can be wrong concentration. For

one with wrong concentration, there can be wrong knowledge. For one with wrong knowledge, there can be wrong liberation. Bhikkhus, in this manner there is failure, not fulfilment, on account of wrongfulness.

Bhikkhus, on account of rightness, there is effectualness, not failure. Bhikkhus, in what manner is there effectualness not failure, on account of rightness? For one with right view, there can be right thinking. For one with right thinking, there can be right speech. For one with right speech, there can be right action (conduct). For one with right action, there can be right livelihood. For one with right livelihood, there can be right effort. For one with right effort, there can be right mindfulness. For one with right mindfulness, there can be right concentration. For one with right concentration, there can be right liberation. Bhikkhus, in this manner there is effectualness, not failure, on account of rightness. (Said the Bhagavā.)

End of the Micchatta Sutta,
the third in this Vagga.

4. BĪJA SUTTA

Discourse on Seed

104. Bhikkhus, for a man with wrong view, wrong thinking, wrong speech, wrong action (conduct), wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, and wrong liberation, whatever act of body is brought to completion and fulfilment, whatever act of speech, of mind, whatever intention, aspiration, resolve, whatever volition there may be all those states conduce to what is undesirable, not delightful, not endearing, not profitable, to what is painful, what

is the cause of that? Bhikkhus, it is because the view of that man is bad, is evil.

For example, bhikkhus, a neem seed or bitter gourd is planted in moist soil. Whatever essence it derives from earth or water, all that conduces to its bitterness, to its acidity, to its unpleasant taste. What is the cause of that? Bhikkhus, it is because the seed is bad. Similarly, bhikkhus, for the man with wrong view, wrong thinking, wrong speech, wrong action (conduct), wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong liberation, whatever act of body is brought to completion and fulfilment, whatever act of speech, of mind, whatever intention, aspiration, resolve, whatever mental formations there may be all those states conduce to what is undesirable, not delightful, not endearing, not profitable and to what is painful. What is the cause of that? Bhikkhus, it is because the view of that man is bad and evil.

Bhikkhus, for a man with right view, right thinking, right speech, right action (conduct), right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation, whatever act of body is brought to completion and fulfilment, whatever act of speech, of mind, whatever intention, aspiration, resolve, whatever mental formations there may be all these states conduce to what is desirable, delightful, endearing, profitable and to what is pleasant. What is the cause of that? Bhikkhus, it is because the view of that person is good.

For example, bhikkhus, a seed of sugar cane or paddy or grape is planted in moist soil. Whatever essence it derives from earth or water, all that conduces to its sweetness, its pleasantness and its delicious flavour. Whatever is the cause of that? Bhikkhus, it is because that seed is good. Similarly bhikkhus, for the man with right view ...p... with right liberation, whatever act of body is

brought to completion and fulfilment, whatever act of speech, of mind, whatever intention, aspiration, resolve, whatever mental formations there may be all those states conduce to what is desirable, delightful, endearing, profitable and to what is pleasant. What is the cause? Bhikkhus, it is because that person's view is good. (Said the Bhagavā.)

End of the Bīja Sutta,
the fourth in this Vagga.

5. VIJĀ SUTTA

Discourse on Knowledge

105. Bhikkhus, ignorance (*avijjā*) is the forerunner of demeritorious dhammas. Lack of shame to do evil and fear to do evil are only followers. Bhikkhus, for the person established in ignorance and lacking in knowledge, wrong view can arise. For one with wrong view, wrong thinking can arise. For one with wrong thinking, wrong speech can arise. For one with wrong speech, wrong action (conduct) can arise. For one with wrong action, wrong livelihood can arise. For one with wrong livelihood, wrong effort can arise. For one with wrong effort, wrong mindfulness can arise. For one with wrong mindfulness, wrong concentration can arise. For one with wrong concentration, wrong knowledge can arise. For one with wrong knowledge, wrong liberation can arise.

Bhikkhus, knowledge (*vijjā*) is the forerunner of meritorious dhammas. Shame to do evil and fear to do evil are only followers. Bhikkhus, for the person established in knowledge and having knowledge, right view can arise. For one with right view, right thinking can arise. For one with right thinking, right speech can arise. For one with right speech, right action can arise. For one

with right action, right livelihood can arise. For one with right livelihood, right effort can arise. For one with right effort, right mindfulness can arise. For one with right mindfulness, right concentration can arise. For one with right concentration, right knowledge can arise. For one with right knowledge, right liberation can arise. (Said the Bhagavā.)

End of the Vija Sutta,
the fifth in this Vagga.

6. NIJJARA SUTTA

Discourse on Wearing Out Causes

106. Bhikkhus, these are the ten causes of wearing out (attrition). What are the ten? Bhikkhus, for the person with right view, wrong view is worn out. Many evil demeritorious dhammas that arise because of wrong view are worn out for that person. Many meritorious dhammas that arise because of right view develop and reach completion.

Bhikkhus, for the person with right thinking, wrong thinking is worn out. For that person, many evil demeritorious dhammas that arise through wrong thinking, are worn out. Because of right view, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right speech, wrong speech is worn out. For that person, many evil demeritorious dhammas that arise because of wrong speech are worn out. Because of right speech, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right action, wrong action is worn out. For that person, many evil demeritorious dhammas that arise because of wrong action are worn out. Because of right action many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right livelihood, wrong livelihood is worn out. For that person many evil demeritorious dhammas that arise because of wrong livelihood are worn out. Because of right livelihood many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right effort, wrong effort is worn out. For that person, many evil demeritorious dhammas that arise because of wrong effort, are worn out. Because of right effort, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right mindfulness, wrong mindfulness is worn out. For that person, many evil demeritorious dhammas that arise because of wrong mindfulness are worn out. Because of right mindfulness, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right concentration, wrong concentration is worn out. For that person, many evil demeritorious dhammas that arise because of wrong concentration are worn out. Because of right concentration, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right knowledge, wrong knowledge is worn out. For that person, many evil demeritorious dhammas that arise because of wrong knowledge are worn out. Because of right knowledge, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right liberation, wrong liberation is worn out. For that person, many evil demeritorious dhammas that arise because of wrong liberation are worn out. Because of right liberation, many meritorious dhammas develop and reach completion. Bhikkhus, these are the ten causes of wearing out. (Said the Bhagavā.)

End of the Nijjara Sutta,
the sixth in this Vagga.

7. DHOVANA SUTTA**Discourse on Washing**

107. Bhikkhus, in the southern countryside there is a ritual practice known as ceremonial washing of bones (of dead relatives). On the occasion of that ritual practice, there are food and beverages, food soft and hard, food for licking and drinks, dancing, singing and music. Bhikkhus, there is this ritual washing of bones. I do not say that there is not this ritual washing of bones. But that ritual washing of bones is inferior, a custom of the village folks, something that is done by worldlings, not by the noble ones, is unprofitable, not conducive to weariness, detachment, cessation, tranquillity, insight knowledge, true knowledge, liberation from craving, and to Nibbāna.

Bhikkhus, I shall discourse to you on the ritual washing of the Ariyas. That ritual washing is in fact conducive to weariness, detachment, cessation, tranquillity, insight knowledge, true knowledge, liberation from craving, and to Nibbāna. By dint of this ritual washing, beings liable to be reborn are freed from rebirth; beings liable to old age are freed from old age; beings liable to death are freed from death; beings liable to grief and lamentation, pain, distress and despair are freed therefrom. Listen to that discourse and bear it in mind well. I shall speak. (Said the Bhagavā). “Very well Venerable Sir” answered the bhikkhus in response to the Bhagavā. The Bhagavā then said:

Bhikkhus, of what kind is the ritual washing of the Ariyas? This ritual washing is in fact conducive to weariness, detachment, cessation, tranquillity, insight knowledge, true knowledge, liberation from craving and to Nibbāna. By dint of this ritual washing, beings liable to be reborn are freed from rebirth; beings liable to old age are freed from old age; beings liable to death are freed

from death; beings liable to grief and lamentation, pain, distress and despair are freed therefrom.

Bhikkhus, the person with right view has wrong view washed away. Many evil demeritorious dhammas that arise because of wrong view are washed away. Because of right view. Many meritorious dhammas develop and reach completion.

Bhikkhus, the person with right thinking has wrong thinking washed away ...p... Bhikkhus, the person with right speech has wrong speech washed away. Bhikkhus, the person with right action has wrong action washed away. Bhikkhus, the person with right livelihood has wrong livelihood washed away. Bhikkhus, the person with right effort has wrong effort washed away. Bhikkhus, the person with right mindfulness has wrong mindfulness washed away. Bhikkhus, the person with right concentration has wrong concentration washed away. Bhikkhus, the person with right knowledge has wrong knowledge washed away ...p... Bhikkhus, the person with right liberation has wrong liberation washed away. For that person many evil demeritorious dhammas that arise because of wrong liberation are washed away. Because of right liberation many meritorious dhammas develop and reach completion.

Bhikkhus, the ritual washing of the Ariyas is in fact conducive to weariness, detachment, cessation, tranquillity, insight knowledge, true knowledge, liberation from craving, and to Nibbāna. By dint of this ritual washing, beings liable to be reborn are freed from rebirth; beings liable to old age are freed from old age; beings liable to death are freed from death; beings liable to grief and lamentation and despair are freed therefrom. (Said the Bhagavā.)

End of the Dhovana Sutta,
the seventh in this Vagga.

8. TIKICCHAKA SUTTA**Discourse on the Physician**

108. Bhikkhus, physicians administer purgative for curing sickness arising from bile, for curing sickness arising from phlegm, for curing sickness arising from wind. Bhikkhus, there is this purgative. I do not say that there is no such purgative. Bhikkhus, this purgative is sometimes curative, sometimes not.

Bhikkhus, I shall discourse on the superior(lit.,noble) purgative that cures sickness. This purgative is indeed curative, does not fail to cure. By dint of this purgative beings liable to be reborn are freed from rebirth; beings liable to old age are freed from old age; beings liable to death are freed from death; beings liable to grief, lamentation, pain, distress and despair are freed therefrom. Listen to these dhammas and bear them in mind well. (Said the Bhagavā). “Very well Venerable Sir” said the bhikkhus in response to the Bhagavā. The Bhagavā then delivered this discourse.

Bhikkhus, of what kind is this superior purgative that cures sickness? This purgative is curative, does not fail to cure. By dint of this purgative beings liable to be reborn are freed from rebirth: beings liable to old age are freed from old age; beings liable to death are freed from death; beings liable to grief, lamentation, pain, distress and despair are freed therefrom.

Bhikkhus, for the person with right view, wrong view has been removed. For that person, many evil demeritorious dhammas that arise because of wrong view have been removed. Because of right view, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right thinking, wrong thinking has been removed. ...p... Bhikkhus, for the person with right speech, wrong speech has been removed.

Bhikkhus, for the person with right action, wrong action has been removed. Bhikkhus, for the person with right livelihood, wrong livelihood has been removed. Bhikkhus, for the person with right effort, wrong effort has been removed. Bhikkhus, for the person with right mindfulness, wrong mindfulness has been removed. Bhikkhus, for the person with right concentration, wrong concentration has been removed. Bhikkhus, for the person with right knowledge, wrong knowledge has been removed....p... Bhikkhus, for the person with right liberation, wrong liberation has been removed. For that person, many evil demeritorious dhammas that arise because of wrong liberation have been removed. Because of right liberation, many meritorious dhammas develop and reach completion.

Bhikkhus, this is the superior purgative that cures the sickness. This purgative is indeed curative, does not fail to cure. By dint of this purgative, beings liable to be reborn are freed from rebirth ...p... are freed from grief, lamentation, pain, distress and despair. (Said the Bhagavā.)

End of the Tikicchaka Sutta,
the eighth in this Vagga.

9. VAMANA SUTTA

Discourse on Emetics

109. Bhikkhus, physicians administer an emetic for curing sickness arising from bile, for curing sickness arising from phlegm, for curing sickness arising from wind. Bhikkhus, there is this emetic. I do not say that there is no such emetic. Bhikkhus, that emetic is sometimes curative, sometimes not.

Bhikkhus, I shall discourse on the superior (lit., noble) emetic that causes vomiting and that is superior.

That emetic is indeed curative, does not fail to cure. By dint of this emetic, beings liable to be reborn are freed from rebirth; beings liable to old age are freed from old age; beings liable to death are freed from death; beings liable to grief and lamentation, pain, distress and despair are freed therefrom. Listen to that dhamma ...p...

Bhikkhus, of what kind is this superior emetic? This emetic is indeed curative and does not fail to cure. By dint of this emetic, beings liable to be reborn are freed from rebirth ...p... beings liable to grief and lamentation, pain, distress and despair are freed therefrom.

Bhikkhus, for the being with right view, wrong view has been vomitted. For that person many evil demeritorious dhammas that arise because of wrong view have been vomitted. Because of right view, many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right thinking, wrong thinking has been vomitted ...p... Bhikkhus, for the person with right speech, wrong speech has been vomitted. Bhikkhus, for the person with right action, wrong action has been vomitted. Bhikkhus, for the person with right livelihood, wrong livelihood has been vomitted. Bhikkhus, for the person with right effort, wrong effort has been vomitted. Bhikkhus, for the person with right mindfulness, wrong mindfulness has been vomitted. Bhikkhus, for the person with right concentration, wrong concentration has been vomitted. Bhikkhus, for the person with right knowledge, wrong knowledge has been vomitted ...p...

Bhikkhus, for the person with right liberation, wrong liberation has been vomitted. For that person many evil demeritorious dhammas that arise because of wrong liberation have been vomitted. Because of right liberation, many meritorious dhammas develop and reach completion.

Bhikkhus, this is the superior emetic. This emetic is indeed curative, does not fail to cure. By dint of this emetic, beings liable to be reborn are freed from rebirth ...p... are freed from grief, lamentation, pain, distress and despair. (Said the Bhagavā.)

End of the Vamana Sutta,
the ninth in this Vagga.

10. NIDDHAMANIYA SUTTA

Discourse on Expulsion

110. Bhikkhus, the dhammas that should be expelled are these ten. What are the ten? For the persons with right view, wrong view has been expelled. For that person, many evil demeritorious dhammas that arise because of wrong view have been expelled. Because of right view many meritorious dhammas develop and reach completion.

Bhikkhus, for the person with right thinking, wrong thinking has been expelled ...p... Bhikkhus, for the person with right speech, wrong speech has been expelled. Bhikkhus, for the person with right action, wrong action has been expelled. Bhikkhus, for the person with right livelihood, wrong livelihood has been expelled. Bhikkhus, for the person with right effort, wrong effort has been expelled. Bhikkhus, for the person with right mindfulness, wrong mindfulness has been expelled. Bhikkhus, for the person with right concentration, wrong concentration has been expelled. Bhikkhus, for the person with right knowledge, wrong knowledge has been expelled.

Bhikkhus, for the person with right liberation, wrong liberation has been expelled. For that person, many evil demeritorious dhammas that arise because of wrong liberation, have been expelled. Because of right liberation,

many meritorious dhammas develop and reach completion. Bhikkhus, these are the ten dhammas that should be expelled. (Said the Bhagavā.)

End of the Niddhamaniya Sutta,
the tenth in this Vagga.

11. PAṬHAMA ASEKHA SUTTA

The First Discourse on the Arahāt

111. A bhikkhu then approached the Bhagavā, made his obeisance, and having seated himself at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, it is said, ‘asekha, asekha’. Venerable sir, in what manner is one an asekha (Arahāt)?” Bhikkhu, the bhikkhu in this Teaching is possessed of Right View, an attribute of Arahats, He is possessed of Right Thinking, an attribute of Arahats. He is possessed of Right Speech, an attribute of Arahats. He is possessed of Right Action, an attribute of Arahats. He is possessed of Right Livelihood, an attribute of Arahats. He is possessed of Right Effort, an attribute of Arahats. He is possessed of Right Mindfulness, an attribute of Arahats. He is possessed of Right Concentration, an attribute of Arahats. He is possessed of Right Knowledge, an attribute of Arahats. He is possessed of Right Liberation, an attribute of Arahats. Bhikkhus, in this manner is the bhikkhu an Arahāt. (Said the Bhagavā.)

End of the Paṭhama Asekha Sutta,
the eleventh in this Vagga.

12. DUTIYA ASEKHA SUTTA

Second Discourse on the Arahāt

112. Bhikkhus, these ten dhammas are the attributes of Arahats. What are the ten? They are: Right View, an attribute of Arahats; Right Thinking, an attribute of Arahats; Right Speech, an attribute of Arahats; Right Action, an attribute of Arahats; Right Livelihood, an attribute of Arahats; Right Effort, an attribute of Arahats; Right Mindfulness, an attribute of Arahats; Right Concentration, an attribute of Arahats; Right Knowledge, an attribute of Arahats; Right Liberation, an attribute of Arahats. Bhikkhus, these ten dhammas are the attributes of Arahats. (Said the Bhagavā.)

End of the Dutiya Asekha Sutta,

the twelfth in this Vagga.

End of Samaṇasaññā Vagga, the First.

Namo tassa bhagavato arahato sammāsambuddhassa

xii. ii. PACCOROHANĪ VAGGA

1. Paṭhama Adhamma Sutta
2. Dutiya Adhamma Sutta
3. Tatiya Adhamma Sutta
4. Ajita Sutta
5. Saṅgārava Sutta
6. Orimatīra Sutta
7. Paṭhama Paccorohaṇī Sutta
8. Dutiya Paccorohaṇī Sutta
9. Pubhaṅgama Sutta
10. Asavakkhaya Sutta

xii. ii. PACCOROHANĪ VAGGA

1. PAṬHAMA ADHAMMA SUTTA

First Discourse on Non-dhamma

113. Bhikkhus, what is not dhamma, what is not profitable, should be known. What is dhamma, what is profitable should be known. Knowing what is not dhamma, what is not profitable, and knowing what is dhamma, what is profitable, one should practise in accord with the dhamma and with what is profitable. Bhikkhus, what is it that is not dhamma and that is not profitable? They are: Wrong View, Wrong Thinking, Wrong Speech, Wrong Action, Wrong Livelihood, Wrong Effort, Wrong Mindfulness, Wrong Concentration, Wrong Knowledge, and Wrong Liberation. Bhikkhus, these are what is not dhamma, what is not profitable.

Bhikkhus, what is it that is dhamma, that is profitable? They are: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right Knowledge and, Right Liberation. Bhikkhus, these are dhamma, what is profitable. It is with reference to this that the words: "Knowing what is not dhamma and what is not profitable, and knowing what is dhamma and what is profitable, one should practise in accord with the dhamma and with what is profitable", are uttered.(Said the Bhagavā.)

End of the Paṭhama Adhamma Sutta,
the first in this Vagga.

2. DUTIYA ADHAMMA SUTTA

Second Discourse on Non-dhamma

114. Bhikkhus, what is not dhamma and what is dhamma should be known. What is not profitable and

what is profitable should be known. Knowing what is not dhamma, what is dhamma and knowing what is not profitable, what is profitable, one should practise in accord with the dhamma and with what is profitable. Bhikkhus, what is it that is not dhamma, what is it that is dhamma? What is it that is not profitable, what is it that is profitable? Bhikkhus, Wrong View is not dhamma, Right View is dhamma. Because of Wrong View, many evil demeritorious dhammas arise. This is what is not profitable. Because of Right View, many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Thinking is not dhamma, Right Thinking is dhamma. Because of Wrong Thinking many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Thinking many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Speech is not dhamma, Right Speech is dhamma. Because of Wrong Speech many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Speech, any meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Action is not dhamma, Right Action is dhamma. Because of Wrong Action many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Action many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, wrong livelihood is not dhamma, Right Livelihood is dhamma. Because of Wrong Livelihood many evil demeritorious dhammas arise. This is what is not profitable. Because Right Livelihood many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Effort is not dhamma, Right Effort is dhamma. Because of Wrong Effort many evil

demeritorious dhammas arise. This is what is not profitable. Because of Right Effort many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Mindfulness is not dhamma, Right Mindfulness is dhamma. Because of Wrong Mindfulness many evil demeritorious dhammas arise. That is not profitable. Because of Right Mindfulness many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Concentration is not dhamma, Right Concentration is dhamma. Because of Wrong Concentration many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Concentration many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Knowledge is not dhamma, Right Knowledge is dhamma. Because of Wrong Knowledge many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Knowledge many meritorious dhammas develop and reach completion. This is what is profitable.

Bhikkhus, Wrong Liberation is not dhamma, Right Liberation is dhamma. Because of Wrong Liberation many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Liberation many meritorious dhammas develop and reach completion. This is what is profitable.

It is with reference to this that the words, “Bhikkhus, what is not dhamma and what is dhamma should be known. What is not profitable and what is profitable should be known. Knowing what is not dhamma and what is dhamma, and knowing what is not profitable and what is profitable, one should practise in accord with the dhamma and with what is profitable” are uttered. (Said the Bhagavā.)

End of the Dutiya Adhamma Sutta,
the second in this Vagga.

3. TATIYA ADHAMMA SUTTA**Third Discourse on Non-dhamma**

115. Bhikkhus, what is not dhamma and what is dhamma should be known. What is not profitable and what is profitable should be known. Knowing what is not dhamma and what is dhamma, knowing what is not profitable and what is profitable, one should practise in accord with the dhamma and with what is profitable. Thus has the Bhagavā said these words. Saying these words, the Sugata who is accustomed to excellent words, rose and went inside the monastery.

Not long after the Bhagavā had left, it occurred thus to the bhikkhus: “Friends, the Bhagavā, indicating briefly thus, ‘Bhikkhus, what is not dhamma and what is dhamma should be known. What is not profitable and what is profitable should be known. Knowing what is not dhamma and what is dhamma, and knowing what is not profitable and what is profitable, one should practise in accord with the dhamma and with what is profitable’, rose from his seat and went inside the monastery without explaining the meaning at length. Who may be able to explain the meaning at length of what the Bhagavā has briefly indicated without explaining the meaning at length?”

It next occurred to the bhikkhus thus: “The Venerable Ānanda is praised both by the Bhagavā and by our discerning companions in the Noble Practice. Venerable Ānanda can (doubtlessly) exclaim the meaning at length of what the Bhagavā has briefly indicated without explaining the meaning at length. It would be well for us to approach Venerable Ānanda and ask him for the meaning, and bear in mind what was answered by the Venerable Ānanda. After that the bhikkhus approached the Venerable Ānanda, exchanged glad and memorable greetings with him, and then, seated at a suitable place, respectfully said to Venerable Ānanda thus: Venerable

Ānanda, the Bhagavā briefly indicating (to us) thus; ‘what is not dhamma ...p... should practise in accord with what is profitable’, rose from his seat and went inside the monastery without explaining at length the meaning of what he had indicated briefly. Friend, not long after the Bhagavā had left, it occurred to us thus: “Friends, the Bhagavā indicating briefly thus: ‘What is not dhamma ...p... should practise in accord with what is profitable’, rose from his seat and went inside the monastery without explaining at length the meaning of what he had briefly indicated. Who may be able to explain the meaning at length of what the Bhagavā has briefly indicated without explaining the meaning at length. Friend, it (next) occurred to us thus: ‘The Venerable Ānanda is praised both by the Bhagavā and by our discerning companions in the Noble Practice. Venerable Ānanda can (doubtlessly) explain the meaning at length of what the Bhagavā has briefly indicated without explaining the meaning at length. It would be well for us to approach the Venerable Ānanda and ask him for the meaning and bear in mind what was answered by the Venerable Ānanda’. Venerable Ānanda, please explain the meaning.” (Asked the bhikkhus.)

“Friends, suppose a man desiring heartwood, seeking heartwood, going round in his search for heartwood, should neglect the root, the trunk of a great upstanding tree containing heartwood, and imagine that he should look for heartwood in the branches and leaves. This is what has happened to you the Revered Ones. For, though you were face to face with the Teacher, you passed him by and think that I am the one to be asked about this matter. Friends, the Bhagavā knows what should be known and sees what should be seen. The Bhagavā is like the people’s eye and the people’s intellect. He has become the Dhamma and is the noblest (of beings). He is the proclaimer and the expounder, the dispenser of

welfare and is 'the giver' of the Deathless (Nibbāna), the master of the dhamma, the Tathāgata (he who has won through to the truth) like the Tathāgatas of old. You should therefore approach the Bhagavā and ask for the meaning and bear it in mind in accord with the Bhagavā's answer. Now is the time to ask and bear the answer with you." (Said Venerable Ānanda.)

"Venerable Ānanda, the Bhagavā does know what should be known, sees what should be seen. He is like the people's eye and intellect. He has become the Dhamma and is the noblest of beings. He is the proclaimer and the expounder, the dispenser of welfare and 'the giver' of the Deathless (Nibbāna), the master of the dhamma. He is a Tathāgata, like the Tathāgatas of old. We should approach the Bhagavā and ask for that meaning and bear it in mind in accord with the Bhagavā's answer. It is the time to ask and to bear the answer in mind. Nevertheless you are praised both by the Bhagavā and by the discerning companions in the Noble Practice. The Venerable Ānanda can explain the meaning at length of what the Bhagavā has indicated briefly. If it is not burdensome, will venerable Ānanda kindly explain. (Respectfully requested the bhikkhus). If so, friends, listen and bear in mind well. I shall speak. (said Venerable Ānanda). "Very well Venerable Sir," said the bhikkhus in response to Venerable Ānanda. Venerable Ānanda then said:

Friends, the Bhagavā saying and indicating briefly "Bhikkhus, what is not dhamma and what is dhamma should be known. What is not profitable and what is profitable should be known. Knowing what is not dhamma and what is dhamma and knowing what is not profitable and what is profitable, one should practise in accord with the dhamma and with what is profitable" rose from his seat and went inside the monastery, without explaining the meaning at length of what he has indicated briefly. Friends, what is it that is not dhamma and what is it that

is dhamma? What is it that is not profitable and what is it that is profitable?

Friends, Wrong View is not dhamma, Right View is dhamma. Because of Wrong View many evil demeritorious dhammas arise. This is what is not profitable. Because of Right View many meritorious dhammas develop and reach completion. This is what is profitable.

Friends, Wrong Thinking is not dhamma, Right Thinking is dhamma. Friends Wrong Speech is not dhamma, Right Speech is dhamma. Friends Wrong Action is not dhamma, Right Action is dhamma. Friends, Wrong Livelihood is not dhamma, Right Livelihood is dhamma. Friends, Wrong Effort is not dhamma, Right Effort is dhamma. Friends, Wrong Mindfulness is not dhamma, Right Mindfulness is dhamma. Friends, Wrong Concentration is not dhamma, Right Concentration is dhamma. Friends, Wrong Knowledge is not dhamma, Right Knowledge is dhamma. Friends Wrong Liberation is not dhamma, Right Liberation is dhamma. Because of Wrong Liberation many evil demeritorious dhammas arise. This is what is not profitable. Because of Right Liberation, many meritorious dhammas develop and reach completion. This is what is profitable.

Friends, the Bhagavā saying and indicating briefly, 'What is not dhamma and what is dhamma should be known ...p... should be practised in accord with what is profitable' rose from his seat and went inside the monastery without explaining at length the meaning of what he has indicated briefly. I know the meaning at length of what the Bhagavā has indicated briefly without explaining the meaning at length. Friends, in case you so desire, approach the Bhagavā and ask for that meaning. Bear that meaning in mind as answered by the Bhagavā. (Said Venerable Ānanda.)

Saying "Very well Venerable Sir", those bhikkhus were delighted with and rejoiced at the Venerable Ānanda's

discourse, rose from their seats, approached the Bhagavā, made their obeisance and seated at suitable places, respectfully said to the Bhagavā: Venerable Sir, the Bhagavā has, saying and indicating briefly thus: 'Bhikkhus, what is not dhamma and what is dhamma should be known ...p... should practise in accord with what is profitable', rose from his seat and went inside the monastery without explaining at length what he has indicated briefly. Venerable Sir, it occurred to me not long after the Bhagavā had left: "Friends, the Bhagavā saying and indicating briefly thus: 'What is not dhamma and what is dhamma should be known ...p... should practise in accord with what is profitable', rose from his seat and went inside the monastery without explaining the meaning at length of what he has briefly indicated. Who may be able to explain the meaning at length of what the Bhagavā has indicated briefly without explaining the meaning at length? Venerable Sir, it occurred to us then: the Venerable Ānanda is praised both by the Bhagavā and by the discerning companions in the Noble Practice. Venerable Ānanda can (doubtlessly) explain the meaning at length of what the Bhagavā has briefly indicated without explaining the meaning at length. It would be well for us to approach Venerable Ānanda and ask for that meaning and bear it in mind. Venerable Sir, after that we approached the Venerable Ānanda and requested him. Venerable Sir, Venerable Ānanda has explained to us well the meaning with circumstantial details, with this phrasing and grammar. (respectfully said the bhikkhus.)

Well done, bhikkhus, well done. Bhikkhus, Ānanda is wise, has great wisdom. Bhikkhus, if you had approached me and asked for this meaning, I would have answered in the same manner as Ānanda has answered. The meaning of these words is this (as explained by Ānanda). You bear that meaning thus. (Said the Bhagavā.)

End of the Tatiya Adhamma Sutta,
the third in this Vagga.

4. AJITA SUTTA**Discourse to Ajita**

116. The wandering ascetic Ajita then approached the Bhagavā and after exchanging glad and memorable greetings with the Bhagavā, seated at a suitable place, respectfully asked the latter: O Gotama, we have a fellow in the Brahmā life named Paṇḍita, who is reckoned a sage. He has thought out as many as five hundred mental states. Those with other views were reproved with those five hundred mental states and knew that they were so reproved.

Thereupon the Bhagavā said to the bhikkhus, “Bhikkhus, bear in mind the grounds for being called a sage.” Venerable Sir, may the Bhagavā deliver that discourse. Bhagavā, it is time for the Bhagavā to deliver that discourse. It is time for the Bhagavā to deliver the discourse. It is time for the Sugata, accustomed as he is to excellent speech, to deliver that discourse. Hearing this discourse from the Bhagavā, the bhikkhus will bear it in mind with them. (respectfully said the bhikkhus). bhikkhus, if that is so, listen and bear in mind well. I am going to speak. (Said the Bhagavā). The bhikkhus respectfully responded to the Bhagavā by saying “Very well, Venerable Sir.” The Bhagavā proceeded to discourse thus:

Bhikkhus, someone in this world counters and crushes a view that is non-dhamma, with a similar view. He attracts a non-dhamma audience with a view that is non-dhamma, making the audience to shout loudly “A sage indeed; a sage indeed.”

Bhikkhus, someone in this world counters and crushes a view that is dhamma, with a view that is non-dhamma. He attracts a non-dhamma audience with a view that is non-dhamma, making uproarious and noisy shouting: “A sage indeed; a sage indeed.”

Bhikkhus, someone in this world counters and crushes either a view that is dhamma or a view that is non-dhamma with a view that is non-dhamma. He attracts a non-dhamma audience with a view that is non-dhamma, making it uproarious and noisy shouting: “A sage indeed; a sage indeed.”

Bhikkhus, what is non-dhamma and what is dhamma should be known. Bhikkhus, what is not profitable and what is profitable should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not profitable and what is profitable, one should practise in accord with the dhamma and with what is profitable. Bhikkhus, what is it that is non-dhamma, what is it that is dhamma? What is it that is not profitable, what is it that is profitable? Bhikkhus, Wrong View is non-dhamma, Right View is dhamma. Because of Wrong View many evil demeritorious dhammas arise. This is what is not profitable. Because of Right View many meritorious dhammas arise. This is what is profitable.

Bhikkhus, Wrong Thinking is non-dhamma, Right Thinking is dhamma. Bhikkhus, Wrong Speech is non-dhamma, Right speech is dhamma. Bhikkhus, Wrong Action is non-dhamma, Right Action is dhamma. Bhikkhus, wrong Livelihood is non-dhamma, Right Livelihood is dhamma. Bhikkhus, Wrong Effort is non-dhamma, Right Effort is dhamma. Bhikkhus Wrong Mindfulness is non-dhamma, Right Mindfulness is dhamma, Bhikkhus, Wrong Concentration is non-dhamma, Right Concentration is dhamma. Bhikkhus, Wrong Knowledge is non-dhamma, Right Knowledge is dhamma. Bhikkhus Wrong Liberation is non-dhamma, Right Liberation is dhamma. Because of Wrong Liberation many evil demeritorious dhammas arise. Because Right Liberation many meritorious dhammas develop and reach completion. This is what is profitable.

It is with reference to this that the words: “Bhikkhus, what is non-dhamma and what is dhamma should be

known. What is not profitable and what is profitable should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not profitable and what is profitable, one should practise in accord with what is dhamma and with what is profitable”, are uttered. (Said the Bhagavā.)

End of the Ajita Sutta,
the fourth in this Vagga.

5. SAṄGĀRAVA SUTTA

Discourse to Saṅgārava

117. The brāhmin Saṅgārava then approached the Bhagavā. After exchanging glad and memorable greetings to the Bhagavā, seated himself at a suitable place and respectfully asked the Bhagavā thus: “O Gotama, what is this shore, what is the other shore?”

Brāhmin, Wrong View is this shore and Right View is the other shore. Wrong Thinking is this shore and Right Thinking is the other shore. Wrong Speech is this shore and Right Speech is the other shore. Wrong Action is this shore and Right Action is the other shore. Wrong Livelihood is this shore and Right Livelihood is the other shore. Wrong Effort is this shore and Right Effort is the other shore. Wrong Mindfulness is this shore and Right Mindfulness is the other shore. Wrong Concentration is this shore and Right Concentration is the other shore. Wrong Knowledge is this shore and Right Knowledge is the other shore. Wrong Liberation is this shore and Right Liberation is the other shore. Brāhmin herein is this shore, therein is the other shore. (Said the Bhagavā.)

Among people, certain people get to the other shore (Nibbāna). Those people are very few numerically. Apart from those who get to

the other shore, all the other beings run to and fro repeatedly on this shore (illusion of self). Certain people practise in accord with the dhamma that is well taught. Only those people will cross over the domain of the King of Death that is difficult to cross, and reach the other shore (Nibbāna). The wise give up the black (demeritorious) dhamma and develop the white (meritorious) dhamma. It is difficult to delight in that cessation, contemplating attainment of detachment (Nibbāna) from attachment (Saṃsāra). Abandoning sensual pleasure, it is desirable to greatly delight without anxiety in cessation. The wise cleanses himself of defilement of the mind. The minds of certain people have developed well the factors of enlightenment (bojjhanga). Certain persons, having no clinging, delight in (Nibbāna) where there is no clinging. The Arahats in whom the āsavas are extinct and who are powerful, have entirely extinguished in themselves what is worldly.

End of the Saṅgārava Sutta,
the fifth in this Vagga.

6. ORIMA TĪRA SUTTA

Discourse on This Shore

118. Bhikkhus, I shall discourse on this shore and the other shore. Listen to the discourse and bear it in mind well. I shall speak. (Said the Bhagavā). “Very well Venerable Sir”, replied the bhikkhus in response to the Bhagavā. The Bhagavā then proceeded to say: Bhikkhus, which is this shore and which is the other shore? Wrong View is this shore and Right View is the other shore

...p... Wrong Liberation is this shore and Right Liberation is the other shore. Bhikkhus, herein is this shore. Therein is the other shore. (Said the Bhagavā.)

Among people, certain people get to the other shore (Nibbāna).

Those people are very few. Apart from the people who get to the other shore, all the other beings run to and fro repeatedly on this shore (illusion of self). Certain people practise in accord with the dhamma that is well taught. Only those people will cross the domain of the King of Death, that is difficult to cross, and reach the other shore (Nibbāna).

The wise give up the black (demeritorious) dhamma and develop the white (meritorious) dhamma. It is difficult to delight in that cessation, contemplating attainment of detachment (Nibbāna) from attachment (Saṃsāra). Abandoning sensual pleasure it is desirable to greatly delight without anxiety, in cessation. The wise cleanses himself of defilement of the mind.

The minds of certain people have developed well the factors of Enlightenment (bojjhaṅga). Certain persons having no clinging, delight in (Nibbāna), where there is no clinging. The Arahats in whom the āsavas are extinct and who are powerful, have entirely extinguished in themselves what is worldly.

End of the Orima Tīra Sutta,
the sixth in this Vagga.

7. PAṬHAMA PACCORHAṆĪ SUTTA**First Discourse on Expulsion**

119. The brāhmin Jāṇussoṇi then, on that sabbath day, washed his head and bathed, put on a fresh pair of linen clothes of Greek origin, and holding a handful of wet kusa grass, was standing at a suitable place near the Bhagavā. The Bhagavā on seeing the brāhmin standing thus, asked: Brāhmin, why are you, on this sabbath day, having washed your head and bathed, putting on a fresh pair of clothes of Greek origin and holding a handful of wet kusa grass, standing at a suitable place? Brāhmin, what ceremony is it today for the brāhmin caste? “O Gotama, today is the ceremony of expulsion of demeritoriousness for the brāhmin caste.” (respectfully answered the brāhmin Jāṇussoṇi.)

Brāhmin, in what manner does expulsion of demeritoriousness take place? (asked the Bhagavā.) O Gotama, in this world the brāhmins on this sabbath day, having washed their heads and bathed, having put on a pair of new clothes, having plastered the ground with cow dung and having strewn the ground with wet kusa grass, sleep between a heap of sand and a fire hut. Those brāhmins getting up thrice during the night, worship the fire with clasped palms saying, “We expel the demeritoriousness to the revered one (fire). We expel the demeritoriousness to the revered one (fire).” Then they feed the fire with oil butter and fresh butter. When the night had passed they feed the brāhmins with choice food, hard and soft. In this manner do the brāhmins expel demeritoriousness.

Brāhmin, expulsion of demeritoriousness by the brāhmins is of one kind. Expulsion of demeritoriousness by the Ariyas according to their code of discipline is of another kind (Said the Bhagavā.) O Gotama, of what kind is the expulsion of demeritoriousness by the Ariyas according to their code of discipline? (respectfully asked

the brāhmin Jānussoni). I beg of you, may the Revered Gotama discourse to me on the manner of expulsion of demeritoriousness by the ariyas, according to their code of discipline. (respectfully asked the brāhmin Jānussoni). If that is so, brāhmin, listen and bear in mind well. I shall speak. (Said the Bhagavā). “Very well Revered One” respectfully replied the brāhmin Jānussoni to the Bhagavā. The Bhagavā then said:

Brāhmin, the Ariya disciple in this world reflects that the result of Wrong View is evil both in this life and in the life after. Reflecting thus, the Ariya disciple gives up Wrong View, expels Wrong View.

He reflects that the result of Wrong Thinking is evil both in this life and the life after. Reflecting thus, that person gives up Wrong Thinking, expels Wrong Thinking.

He reflects that the result of Wrong Speech is evil both in this life and in the life after. Reflecting thus, that person gives up Wrong Speech, expels Wrong Speech.

He reflects that the result of Wrong Action is evil both in this life and in the life after. Reflecting thus, that person gives up Wrong Action, expels Wrong Action.

He reflects that the result of Wrong Livelihood is evil both in this life and in the life after. Reflecting thus, that person gives up Wrong Livelihood, expels Wrong Livelihood.

He reflects that the result of Wrong Effort is evil both in this life and in the life after. Reflecting thus, that person gives up Wrong Effort, expels Wrong Effort.

He reflects that the result of Wrong Mindfulness is evil both in this life and in the life after. Reflecting thus, that person gives up Wrong Mindfulness, expels Wrong Mindfulness.

He reflect that the result of wrong concentration is evil both in this life and in the life after. Reflecting

thus, that person gives up wrong Concentration, expels Wrong Concentration.

He reflects that the result of Wrong Liberation is evil both in this life and in the life after. Reflecting thus, that person gives up Wrong Liberation, expels Wrong Liberation.

Brāhmin, in this manner arises the expulsion of demeritoriousness by the Ariyas in accordance with their code of discipline. (Said the Bhagavā). O Gotama the expulsion of demeritoriousness of the brāhmins is of one kind. The expulsion of demeritoriousness by the Ariyas according to their code of discipline is of another kind. O Gotama, the expulsion of demeritoriousness by the brahmins does not measure up to one sixteenth of the expulsion of demeritoriousness by the Ariyas in accordance with their code of discipline. O Gotama, it is excellent ...p... O Gotama, may I as from today and for the rest of my life be recognized as a devotee who seeks refuge (in the Bhagavā). (respectfully requested the brāhmin Jāṇussoṇi).

End of the Paṭhama Paccorohaṇī Sutta,
the seventh in this Vagga.

8. DUTIYA PACCOROHAṆĪ SUTTA

Second Discourse on Expulsion

120. Bhikkhus, I am going to discourse to you on expulsion that is noble. Listen to the discourse. Bhikkhus, what is expulsion that is noble? Bhikkhus, the Ariya disciple in this Teaching reflects thus: “The result of Wrong View is evil both in this life and in the life after.” Reflecting thus that person gives up Wrong View, expels Wrong View. “The result of Wrong Thinking is evil. The result of Wrong Speech, of Wrong Action, of

Wrong Livelihood, of Wrong Effort, of Wrong Mindfulness, of Wrong Concentration, of Wrong Knowledge, of Wrong Liberation is evil. Reflecting thus that person gives up Wrong Liberation, expels Wrong Liberation. Bhikkhus, this should be said to be expulsion that is noble”(Said the Bhagavā.)

End of the Dutiya Paccorohaṇī Sutta,
the eighth in this Vagga.

9. PUBHAṄGAMA SUTTA

Discourse on the Harbinger

121. Bhikkhus, dawn is the harbinger of the sun that is about to rise, it is the harbinger of sunrise. Bhikkhus, in the same way, Right View is the harbinger of meritorious dhammas. Bhikkhus, for the person with Right View, Right Thinking can arise. For the person with Right Thinking, Right Speech can arise. For the person with Right Speech, Right action can arise. For the person with Right Action, Right Livelihood can arise. For the person with Right Livelihood, Right Effort can arise. For the person with Right Effort, Right Mindfulness can arise. For the person with Right Mindfulness, Right Concentration can arise. For the person with Right Concentration, Right Knowledge can arise. For the person with Right Knowledge, Right Liberation can arise. (Said the Bhagavā.)

End of the Pubhaṅgama Sutta,
the ninth in this Vagga.

10. ASAVAKKHAYA SUTTA

Discourse on Extinction of Āsavas

122. Bhikkhus, these ten dhammas, if developed and developed repeatedly, conduce to the extinction of

āsavas. What are the ten? They are: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right Knowledge, Right Liberation. Bhikkhus, these ten dhammas if developed and developed repeatedly conduce to the extinction of the āsavas. (Said the Bhagavā.)

End of the Āsavakkhaya Sutta,
the tenth in this Vagga.

End of Paccorohaṇi Vagga, the Second Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

xiii. iii. PARISUDDHA VAGGA

- 1. Paṭhama Sutta**
- 2. Dutiya Sutta**
- 3. Tatiya Sutta**
- 4. Catuttha Sutta**
- 5. Pañcama Sutta**
- 6. Chaṭṭha Sutta**
- 7. Sattama Sutta**
- 8. Aṭṭhama Sutta**
- 9. Navama Sutta**
- 10. Dasama Sutta**
- 11. Ekādasama Sutta**

xiii. iii. PARISUDDHA VAGGA

1. PAṬHAMA SUTTA

The First Discourse

123. Bhikkhus, these ten dhammas that are entirely clean, that are entirely pure, do not occur other than in this Buddha's Teaching. What are the ten? They are Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right Knowledge, Right Liberation. Bhikkhus, these ten dhammas that are entirely clean, that are entirely pure, do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Paṭhama Sutta,
the first in this Vagga.

2. DUTIYA SUTTA

The Second Discourse

124. Bhikkhus, these ten dhammas that have not yet arisen, do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, these ten dhammas that have not yet arisen, do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Dutiya Sutta,
the second in this Vagga.

3. TATIYA SUTTA**The Third Discourse**

125. Bhikkhus, these ten dhammas, of great benefit, of great merit, do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, these ten dhammas of great benefit, of great merit, do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Tatiya Sutta,
the third in this Vagga.

4. CATUTTHA SUTTA**The Fourth Discourse**

126. Bhikkhus, these ten dhammas have their end in the extinction of attachment (loba), of hatred (dosa), of bewilderment (moha). They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, these ten dhammas have their end in the extinction of attachment, of hatred, of bewilderment. They do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Catuttha Sutta,
the fourth in this Vagga.

5. PAÑCAMA SUTTA**The Fifth Discourse**

127. Bhikkhus, these ten dhammas conduce to weariness, detachment, cessation, extinction, insight knowledge, penetrative knowledge, and to realization of Nibbāna. They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right

Liberation. Bhikkhus, these ten dhammas conduce to weariness, detachment, cessation, insight knowledge, penetrative knowledge, and to realization of Nibbāna. They do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Pañcama Sutta,
the fifth in this Vagga.

6. CHAṬṬHA SUTTA

The Sixth Discourse

128. Bhikkhus, if these ten dhammas are developed and developed repeatedly, dhammas that have not yet arisen arise. They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, if these ten dhammas are developed and developed repeatedly, dhammas that have not yet arisen, arise. They do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of Chaṭṭha Sutta,
the sixth in this Vagga.

7. SATTAMA SUTTA

The Seventh Discourse

129. Bhikkhus, these ten dhammas which are developed and developed repeatedly have great benefit, great merit. They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, these ten dhammas which are developed repeatedly have great benefit, great merit. They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right

Liberation. Bhikkhus, these ten dhammas which are developed repeatedly have great benefit, great merit. They do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Sattama Sutta,
the seventh in this Vagga.

8. AṬṬHAMA SUTTA

The Eighth Discourse

130. Bhikkhus, these ten dhammas if developed and developed repeatedly, have their end in the extinction of attachment, of hatred and of bewilderment. They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, these ten dhammas if developed and developed repeatedly have their end in extinction of attachment, of hatred, of bewilderment. They do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Aṭṭhama Sutta,
the eighth in this Vagga.

9. NAVAMA SUTTA

The Ninth Discourse

131. Bhikkhus, these ten dhammas that are developed and developed repeatedly, do conduce to weariness, detachment, cessation, extinction, insight knowledge, penetrative knowledge and to realization of Nibbāna. They do not arise other than in the Buddha's Teaching. What are the ten? They are: Right View ...p... Right Liberation. Bhikkhus, these ten dhammas which are developed

and developed repeatedly, do conduce to weariness, detachment, cessation, extinction, insight knowledge, penetrative knowledge and to the realization of Nibbāna. They do not arise other than in the Buddha's Teaching. (Said the Bhagavā.)

End of the Navama Sutta,
the ninth in this Vagga.

10. DASAMA SUTTA

The Tenth Discourse

132. Bhikkhus, these are the ten dhammas of a wrong character. What are the ten? They are: Wrong View, Wrong Thinking, Wrong Speech, Wrong Action, Wrong Livelihood, Wrong effort, wrong Mindfulness, Wrong Concentration, Wrong Knowledge, Wrong Liberation. Bhikkhus, these are the ten dhammas of a wrong character. (Said the Bhagavā.)

End of the Dasama Sutta,
the tenth in this Vagga.

11. EKĀDASAMA SUTTA

The Eleventh Discourse

133. Bhikkhus, these are the ten dhammas of a right character. What are the ten? They are: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right Knowledge, Right Liberation. Bhikkhus, these are the ten dhammas of a right character. (Said the Bhagavā.)

End of the Ekādasama Sutta,
the eleventh in this Vagga.
End of Parisuddha Vagga, the Third.

Namo tassa bhagavato arahato sammāsambuddhassa

xiv. iv. SĀDHU VAGGA

1. Sādhū Sutta
2. Ariya Dhamma Sutta
3. Akusala Sutta
4. Attha Sutta
5. Dhamma Sutta
6. Sāsava Sutta
7. Sāvajja Sutta
8. Tapanīya Sutta
9. Ācayagāmi Sutta
10. Dukkudraya Sutta
11. Dukkhavipāka Sutta

xiv. iv. SĀDHU VAGGA

1. SĀDHU SUTTA

Discourse on Good Dhamma

134. Bhikkhus, I am going to discourse to you on the dhamma that is good, as well as on the dhamma that is not good. Listen and bear in mind well. I shall speak. (Said the Bhagavā). “Very well Venerable Sir” said the bhikkhus in response to the Bhagavā. The Bhagavā then said: ‘Bhikkhus, what is the dhamma that is not good? It is Wrong View, Wrong Thinking, Wrong Speech, Wrong Action, Wrong Livelihood, Wrong Effort, Wrong Mindfulness, Wrong Concentration, Wrong Knowledge, Wrong Liberation. Bhikkhus, these are the dhamma that is not good. Bhikkhus, what is good dhamma? It is Right View, Right Thinking, Right Speech, Right Action, Right livelihood, Right effort, Right Mindfulness, Right Concentration, Right Knowledge, Right Liberation. Bhikkhus, these are the good dhammas.’ (Said the Bhagavā.)

End of Sādhū Sutta,
the first in this Vagga.

2. ARIYA DHAMMA SUTTA

Discourse on Ariya Dhamma

135. Bhikkhus, I am going to discourse to you on the dhamma that is noble and on the dhamma that is not noble. Listen ...p... Bhikkhus, what is the dhamma that is not noble? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that is not noble. Bhikkhus, what is the dhamma that is noble? It is: Right View ...p... Right Liberation. Bhikkhus these are said to be right dhamma. (Said the Bhagavā.)

End of the Ariya Dhamma Sutta,
the second in this Vagga.

3. AKUSALA SUTTA**Discourse on Demeritorious Dhamma**

136. Bhikkhus, I am going to discourse to you on demeritoriousness and on meritoriousness. Listen ...p... Bhikkhus, what is demeritoriousness? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are demeritoriousness. Bhikkhus, what is meritoriousness? It is: Right View ...p... Right Liberation. Bhikkhus, these are meritoriousness. (Said the Bhagavā.)

End of the Akusala Sutta,
the third in this Vagga.

4. ATTHA SUTTA**Discourse on What is Beneficial**

137. Bhikkhus, I am going to discourse to you, on what is beneficial and on what is not beneficial. Listen ...p... Bhikkhus, what is it that is not beneficial? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are what is not beneficial. Bhikkhus, what is it that is beneficial? It is: Right View ...p... Right Liberation. Bhikkhus, these are what is beneficial. (Said the Bhagavā.)

End of the Attha Sutta,
The Fourth Discourse.

5. DHAMMA SUTTA**Discourse on Dhamma**

138. Bhikkhus, I am going to discourse to you on what is dhamma and on what is not dhamma. Listen ...p... Bhikkhus, what is it that is not dhamma? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are what is not dhamma. Bhikkhus, what is dhamma? It is:

Right View ...p... Right Liberation. Bhikkhus, these are dhammas. (Said the Bhagavā.)

End of the Dhamma Sutta,
the fifth in this Vagga.

6. SĀSAVA SUTTA

Discourse on Being with Āsavas

139. Bhikkhus, I am going to discourse to you on what is the sense objects of āsava and on what is not the sense objects of āsava. Listen ...p... bhikkhus, what is the sense objects of āsava? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are said to be the sense objects of āsava. Bhikkhus, what is not the sense objects of āsava? It is: Right View ...p... Right Liberation. Bhikkhus, these are not the sense objects of āsava. (Said the Bhagavā.)

End of the Sāsava Sutta,
the sixth in this Vagga.

7. SĀVAJJA SUTTA

Discourse on Being Blameworthy

140. Bhikkhus, I am going to discourse to you on the dhamma that is blameworthy and on the dhamma that is not blameworthy. Listen ...p... Bhikkhus, what is the dhamma that is blameworthy? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhammas that are blameworthy. Bhikkhus, what is the dhamma that is not blameworthy? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhammas that are not blameworthy. (Said the Bhagavā.)

End of the Sāvajja Sutta,
the seventh in this Vagga.

8. TAPANĪYA SUTTA**Discourse on Causing Remorse**

141. Bhikkhus, I am going to discourse to you on the dhamma that causes remorse and on the dhamma that does not cause remorse. Listen ...p... Bhikkhus, what is the dhamma that causes remorse? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that causes remorse. Bhikkhus, what is the dhamma that does not cause remorse? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhammas that do not cause remorse. (Said the Bhagavā.)

End of the Tapanīya Sutta,
the eighth in this Vagga.

9. ĀCAYAGĀMI SUTTA**Discourse on Piling Up (of Rebirth)**

142. Bhikkhus, I am going to discourse to you on the dhamma that leads to piling up (of rebirth) and on the dhamma that leads to Nibbāna. Listen ...p... Bhikkhus, what is the dhamma that leads to piling up (of rebirth). It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that leads to piling up (of rebirth). Bhikkhus, what is the dhamma that leads to Nibbāna? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma that leads to Nibbāna. (Said the Bhagavā.)

End of the Ācayagāmi Sutta,
the ninth in this Vagga.

10. DUKKHUDRAYA SUTTA**Discourse on Cause of Suffering**

143. Bhikkhus, I am going to discourse to you on the dhamma that causes suffering and on the dhamma that causes happiness. Listen ...p... Bhikkhus, what is the dhamma that causes suffering? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that causes suffering. Bhikkhus, what is the dhamma that causes happiness? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma that causes happiness. (Said the Bhagavā.)

End of the Dukkudraya Sutta,
the tenth in this Vagga.

11. DUKKHAVIPĀKA SUTTA**Discourse on Result of Suffering**

144. Bhikkhus, I am going to discourse to you on the dhamma that results in suffering and on the dhamma that results in happiness. Listen ...p... Bhikkhus, what is the dhamma that results in suffering? It is: Wrong View ...p... Wrong Liberation. Bhikkhus these are the dhamma that result in suffering. Bhikkhus, what is the dhamma that results in happiness? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma that results in happiness. (Said the Bhagavā.)

End of the Dukkavipāka Sutta,

The Eleventh in this Vagga.

End of Sādhū Vagga, the Fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

xv v. ARIYA VAGGA

1. Ariya Magga Sutta
2. Kaṇha Magga Sutta
3. Sadḍhama Sutta
4. Sappurisa-dhamma Sutta
5. Uppādettabba Sutta
6. Āsevitabba Sutta
7. Bhāvetabba Sutta
8. Bahulīkātabba Sutta
9. Anussaritabba Sutta
10. Sacchikātabba Sutta

xv. v. ARIYA VAGGA

1. ARIYA MAGGA SUTTA

Discourse on the Ariya Path

145. Bhikkhus, I am going to discourse to you on the Path that is noble and on the Path that is not noble. Listen ...p... bhikkhus, what is the Path that is not noble? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the Path that is not noble. Bhikkhus, what is the Path that is noble? It is: Right View ...p... Right Liberation. Bhikkhus, these are the Path that is noble. (Said the Bhagavā.)

End of the Ariya Magga Sutta,

The First in this Vagga.

2. KAṆHAMAGGA SUTTA

Discourse on the Black Path

146. Bhikkhus, I am going to discourse to you on the Path that is black and on the Path that is white. Listen ...p... Bhikkhus, what is the Path that is black? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the black Path. Bhikkhus, what is the Path that is white? It is: Right View ...p... Right Liberation. Bhikkhus, these are the white Path. (Said the Bhagavā.)

End of the Kaṇhamagga Sutta,

the second in this Vagga.

3. SADDHAMA SUTTA

Discourse on Dhamma that is Virtuous

147. Bhikkhus, I am going to discourse to you on the dhamma that is virtuous and on the dhamma that is

not virtuous. Listen ...p... Bhikkhus, what is the dhamma that is not virtuous? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that is not virtuous. Bhikkhus, what is the dhamma that is virtuous? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma that is virtuous. (Said the Bhagavā.)

End of the Saddhamma Sutta,
the third in this Vagga.

4. SAPPURISADHAMMA SUTTA

Discourse on the Dhamma of the Virtuous

148. Bhikkhus, I am going to discourse to you on the dhamma of the virtuous and on the dhamma of the non-virtuous. Listen to that discourse ...p... Bhikkhus, what is the dhamma of the non-virtuous? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma of the non-virtuous. Bhikkhus, what is the dhamma of the virtuous? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma of the virtuous. (Said the Bhagavā.)

End of the Sappurisa-dhamma Sutta,
the fourth in this Vagga.

5. UPPĀDETABBA SUTTA

Discourse on What Should be Brought About

149. Bhikkhus, I am going to discourse to you on the dhamma that should be brought about and on the dhamma that should not be brought about. Listen ...p... Bhikkhus, what is the dhamma that should not be brought about? It is: Wrong View ...p... Wrong Liberation.

Bhikkhus, these are the dhamma that should not be brought about. Bhikkhus, what is the dhamma that should be brought about? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma that should be brought about. (Said the Bhagavā.)

End of the Uppādatappa Sutta,
the fifth in this Vagga.

6. ĀSEVITABBA SUTTA

Discourse on What Should Be Sought After

150. Bhikkhus, I am going to discourse to you on the dhamma that should be sought after and on the dhamma that should not be sought after. Listen ...p... Bhikkhus, what is the dhamma that should not be sought after? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that should not be sought after. Bhikkhus, what is the dhamma that should be sought after? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhamma that should be sought after. (Said the Bhagavā.)

End of the Āsevitappa Sutta,
the sixth in this Vagga.

7. BHĀVETABBA SUTTA

Discourse on What Should be Developed

151. Bhikkhus, I am going to discourse to you on the dhamma that should be developed and on the dhamma that should not be developed. Listen ...p... Bhikkhus, what is the dhamma that should not be developed? It is:

Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that should not be developed. Bhikkhus, what is the dhamma that should be developed? It is: Right View ...p... Right Liberation. Bhikkhus these are the dhamma that should be developed. (Said the Bhagavā.)

End of the Bhāvetabba Sutta,
the seventh in this Vagga.

8. BAHULĪKĀTABBA SUTTA

Discourse on What Should Be Repeatedly Developed

152. Bhikkhus, I am going to discourse to you on the dhamma that should be repeatedly developed and on the dhamma that should not be repeatedly developed. Listen ...p... Bhikkhus, what is the dhamma that should not be repeatedly developed? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that should not be repeatedly developed. Bhikkhus, what is the dhamma that should be repeatedly developed? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhammas that should be repeatedly developed. (Said the Bhagavā.)

End of the Bahulīkātabba Sutta,
the eighth in this Vagga.

9. ANUSSARITABBA SUTTA

Discourse on What Should Be Remembered

153. Bhikkhus, I am going to discourse to you on the dhamma that should be remembered and on the

dhamma that should not be remembered. Listen ...p... Bhikkhus, what is the dhamma that should not be remembered? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that should not be remembered. Bhikkhus, what is the dhamma that should be remembered? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhammas that should be remembered. (Said the Bhagavā.)

End of the Anussaritabba Sutta,
the ninth in this Vagga.

10. SACCHIKĀTABBA SUTTA

Discourse on What Should be Realized

154. Bhikkhus, I am going to discourse to you on the dhamma that should be realized and on the dhamma that should not be realized. Listen ...p... Bhikkhus, what is the dhamma that should not be realized? It is: Wrong View ...p... Wrong Liberation. Bhikkhus, these are the dhamma that should not be realized. Bhikkhus, what is the dhamma that should be realized? It is: Right View ...p... Right Liberation. Bhikkhus, these are the dhammas that should be realized. (Said the Bhagavā.)

End of the Sacchikātabba Sutta,
the tenth in this Vagga.

End of Ariya Vagga, the Fifth.

End of the Third Fifty Discourses.

Namo tassa bhagavato arahato sammāsambuddhassa

IV. FOURTH FIFTY DISCOURSES

xvi. i. PUGGALA VAGGA

1. SEVITABBA SUTTA

Discourse on Whom Should be Sought After

2-12. BHAJITABBĀDI SUTTA

Discourse on Whom Should be Served

IV. FOURTH FIFTY DISCOURSES**xvi. i. PUGGALA VAGGA****1. SEVITABBA SUTTA****Discourse on Whom Should be Sought After**

155. Bhikkhus, the person who is possessed of the ten dhammas should not be sought after. What are the ten? They are: one with Wrong View, one with Wrong Thinking, one with Wrong Speech, one with Wrong Action, one with Wrong livelihood, one with Wrong Effort, one with Wrong Mindfulness, one with Wrong Concentration, one with Wrong Knowledge and one with Wrong Liberation. Bhikkhus, the person who is possessed of these ten dhammas should not be sought after. Bhikkhus, the person who is possessed of the ten dhammas should be sought after. What are the ten? They are: one with Right View, one with Right Thinking, one with Right Speech, one with Right Action, one with Right Livelihood, one with Right Effort, one with Right mindfulness, one with Right Concentration, one with Right Knowledge and one with Right Liberation. Bhikkhus, the person who is possessed of these ten dhammas should be sought after. (Said the Bhagavā.)

End of Sevitabba Sutta,

the first in this Vagga.

2-12. BHAJITABBĀDI SUTTA**Discourse on Whom Should be Served**

156-166. Bhikkhus, the person who is possessed of the ten dhammas should not be served ...p... should be served ...p... should not be approached. Should be approached ...p... should not be honoured. Should be honoured ...p...

should not be praised. Should be praised ...p... should not be respected. Should be respected ...p... should not be shown deference to. Should be shown deference to ...p... is not pleasing. Is pleasing ...p... is not purified. Is purified ...p... cannot overwhelm pride. Can overwhelm pride ...p... does not grow in insight. Grows in insight ...p... grows much in demerit. Grows much in merit ...p... What are the ten? They are: one with Right View, one with Right Thinking, one with Right Speech, one with Right Action, one with right Livelihood, one with Right Effort, one with Right Mindfulness, one with Right Concentration, one with Right Knowledge and one with Right Liberation. Bhikkhus, the person who is possessed of these ten dhammas grows much in merit. (Said the Bhagavā.)

End of the Bhajitabbādi Sutta,

the twelfth in this Vagga.

End of Puggala Vagga, the First.

Namo tassa bhagavato arahato sammāsambuddhassa

xvii. ii. JĀṄUSSOṆI VAGGA

1. Brāhmaṇa Paccorohaṇī Sutta
2. Ariyapaccorohaṇī Sutta
3. Saṅgārava Sutta
4. Orima Sutta
5. Paṭhama Adhama Sutta
6. Dutiya Adhamma Sutta
7. Tatiya Adhamma Sutta
8. Kamanidana Sutta
9. Parikamma Sutta
10. Cunda Sutta
11. Jānussoṇi Sutta

xvii. ii. JĀṄUSSONĪ VAGGA

1. BRĀHMAṆA PACCORHAṆĪ SUTTA

Discourse on Expulsion of Demeritoriousness
by the Brāhmins

167. The brāhmin Jāṇussoni then, on that sabbath day, having washed his head and bathed, having put on a fresh pair of clothes of Greek origin, and holding a handful of wet kusa grass, stood at a suitable place near the Bhagavā. The Bhagavā on seeing the brāhmin Jāṇussoni standing at a suitable place near him, asked him thus: Brāhmin, why are you standing at a suitable place, having on a sabbath day washed your head, having put on a pair of fresh clothes of Greek origin, and holding a handful of wet kusa grass? Brāhmin, what ceremony is this today for the brāhmins? O Gotama, for the brāhmins, today is the ceremony of expulsion of demeritoriousness. (respectfully answered the brāhmin Jāṇussoni.)

Brāhmin, in what manner does this expulsion of demeritoriousness for the brāhmin caste take place? (Asked the Bhagavā). “O Gotama, the brāhmins in this world, on that sabbath day, having washed their heads and bathed, having put on a fresh pair of clothes of Greek origin, having plastered the ground with wet cowdung, spreading the wet kusa grass on the ground, sleep between a sand heap and the fire hut. Those brāhmins then get up thrice during the night and worshipped the fire saying ‘We expel demeritoriousness to the revered one, we expel demeritoriousness to the revered one’. Then they feed the fire with oblation of oil of butter and fresh butter. When the night has passed, they feed the brāhmins with choice food, both hard and soft. O Gotama, in this manner does the expulsion of demeritoriousness by the brāhmins take place.” (respectfully said the brāhmin Jāṇussoni.)

Brāhmin, the expulsion of demeritoriousness by the brāhmins is of one kind. The expulsion of demeritoriousness by the Noble Ones(Ariyas) under their Disciplinary Code is of another kind. (Said the Bhagavā.) “O Gotama, in what manner does the expulsion of demeritoriousness by the Ariyas under their Disciplinary Code take place? I beg of you. May the Revered Gotama describe for me the manner of expulsion of demeritoriousness by the Ariyas under their Disciplinary Code.” (respectfully requested the brāhmin Jāṇussoṇi.) Brāhmin, if so, listen and bear in mind well, I shall speak. (Said the Bhagavā.) “Very well,O Gotama” said the brāhmin Jāṇussoṇi in response to the Bhagavā. The Bhagavā then went on to say:

Brāhmin, the Ariya disciple in this world reflects that ‘The consequence of taking other’s life is evil, both in this life and in the life hereafter’. Reflecting thus, he gives up taking of other’s life and expels (the thought of) the taking of other’s life.

He reflects that ‘The consequence of taking other’s property (without being given) is evil, both in this life and in the life hereafter.’ Reflecting thus, that person gives up taking of other’s property (without being given) and expels (the thought of) taking of other’s property (without being given).

He reflects that ‘The consequence of sexual misconduct is evil, both in this life and in the life hereafter’. Reflecting thus that person gives up sexual misconduct and expels(the thought of) sexual misconduct.

He reflects that ‘The consequence of speaking what is not true is evil, both in this life and in the life hereafter’. Reflecting thus, that parson gives up speaking what is not true and expels speaking what is not true.

He reflects that ‘The consequence of slanderous speech is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up slanderous speech and expels slanderous speech.

He reflects that ‘The consequence of harsh speech is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up harsh speech and expels harsh speech.

He reflects that ‘The consequence of frivolous speech is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up frivolous speech and expels frivolous speech.

He reflects that ‘The consequence of covetousness is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up covetousness and expels covetousness.

He reflects that ‘The consequence of ill will is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up ill will and expels ill will.

He reflects that ‘The consequence of wrong view is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up wrong view and expels wrong view. Brāhmin, in this manner does the expulsion of demeritoriousness by the Ariyas under their Disciplinary Code take place. (Said the Bhagavā.) O Gotama, the expulsion of demeritoriousness by the brāhmins is of one kind. The expulsion of demeritoriousness by the Ariyas under their Disciplinary Code is of another kind. O Gotama, the expulsion of demeritoriousness by the brāhmins does not even measure up to one-sixteenth of the expulsion of demeritoriousness by the Ariyas under their Disciplinary Code. O Gotama, it is indeed excellent ...p... as from today and for the rest of my life, may the Revered Gotama recognize me as a devotee who takes refuge in him. (respectfully requested the brāhmin Jāṇussoṇi.)

End of the Brāhmaṇa Paccorohaṇī Sutta,
the first in this Vagga.

2. ARIYAPACCOROHANĪ SUTTA**Discourse on Expulsion of Demeritoriousness****by the Ariyas**

168. Bhikkhus, I am going to discourse to you on the noble (Ariya) expulsion (of demeritoriousness). Listen to that discourse and bear it in mind well. I shall speak. (Said the Bhagavā.) “Very well, Venerable Sir,” responded the bhikkhus to the Bhagavā, who then went on to say: Bhikkhus, what is the noble expulsion? Bhikkhus, the Ariya disciple in this world reflects that ‘The consequence of taking other’s life is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up the taking of other’s life and expels (the thought of) taking other’s life. He reflects that ‘The consequence of taking other’s property (without being given) is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up taking of other’s property (without being given) and expels (the thought of) taking of other’s property. The consequence of sexual misconduct is evil ...p... Expels (the thought of) sexual misconduct. The consequence of speaking what is not true is evil ...p... Expels speaking what is not true. The consequence of slanderous speech is evil ...p... Expels slanderous speech. The consequence of harsh speech is evil ...p... Expels harsh speech. The consequence of frivolous speech is evil ...p... Expels frivolous speech. The consequence of covetousness is evil ...p... Expels covetousness. The consequence of ill will is evil ...p... Expels ill will. The consequence of wrong view is evil, both in this life and in the life hereafter’. Reflecting thus, that person gives up wrong view and expels wrong view. Bhikkhus, this is said to be noble. (Said the Bhagavā.)

End of the Ariyapaccorohaṇī Sutta,
the second in this Vagga.

3. SAṄGĀRAVA SUTTA

Discourse to Saṅgārava

169. The brāhmin Saṅgārava then approached the Bhagavā and after exchanging glad and memorable greetings with the Bhagavā, and seated at a suitable place, respectfully asked the Bhagavā: O Gotama, what is this shore and what is the other shore?

Brāhmin, taking of other's life is this shore; abstaining from taking other's life is the other shore. Taking what is not given is this shore; abstaining from taking what is not given is the other shore. Sexual misconduct is this shore; abstaining from sexual misconduct is the other shore. Speaking what is not true is this shore; abstaining from speaking what is not true is the other shore. Slandorous speech is this shore; abstaining from slanderous speech is the other shore. Harsh speech is this shore; abstaining from harsh speech is the other shore. Frivolous speech is this shore; abstaining from frivolous speech is the other shore. Covetousness is this shore; abstaining from covetousness is the other shore. Ill will is this shore; abstaining from ill will is the other shore. Wrong view is this shore; Right View is the other shore. Brāhmin, herein is this shore; therein is the other shore. (Said the Bhagavā.)

Among people, certain of them cross to the other shore (Nibbāna). Such people are very few. All beings other than those who cross to the other shore, run to and fro on this shore (illusion of self).

Certain people practise in accord with the dhamma that is well taught. Only such people cross the domain of the King of Death, which is so difficult to cross and reach the other shore (Nibbāna).

The wise gives up the black (demeritorious) dhamma and develop the white (meritorious) dhamma. It is difficult to delight in cessation, contemplating attainment of (Nibbāna), freedom from attachment (i.e. Saṃsāra). Giving up sensuousness, it is desirable to delight much, without anxiety, in that cessation. The wise cleanses himself of defilement of the mind.

The minds of certain people have practised the factors of enlightenment well. These people, free from clinging, delight in Nibbāna where no clinging is. The powerful Arahats, in whom the Āsavas are extinct, have entirely extinguished what is worldly in himself.

End of the Saṅgārava Sutta,

The Third in this Vagga.

4. ORIMA SUTTA

Discourse on this Shore

170. Bhikkhus, I am going to discourse on this shore and on the other shore. Listen ...p... bhikkhus, what is this shore? What is the other shore? Bhikkhus, taking other's life is this shore; abstaining from taking other's life is the other shore. Taking what is not given is this shore; abstaining from taking what is not given is the other shore. Sexual misconduct is this shore; abstaining from sexual misconduct is the other shore. Speaking what is not true is this shore; abstaining from speaking what is not true is the other shore. Slanderous speech is this shore; abstaining from slanderous speech is the other shore. Harsh speech is this shore; abstaining from harsh speech is the other shore. Frivolous speech is this shore; abstaining from frivolous speech is the other shore. Covetousness is this shore; abstaining from covetousness

is the other shore. Ill will is this shore; abstaining from ill will is the other shore. Wrong view is this shore; right view is the other shore. Bhikkhus, herein is this shore; therein is the other shore. (Said the Bhagavā.)

Of people, certain of them cross to the other shore (Nibbāna). Such people are very few. All beings other than those who cross to the other shore, run to and fro on this shore (illusion of self).

Certain people practise in accord with the dhamma that is well taught. Only such people cross the domain of the King of Death, which is so different to cross, and reach the other shore.

The wise give up the black demeritorious dhamma and develop the white meritorious dhamma. It is difficult to delight in cessation, contemplating, attainment of detachment (i.e.) Nibbāna from attachment (i.e. Saṃsāra). Giving up sensuousness, it is desirable to delight much, without anxiety, in that cessation. The wise cleanses himself of defilement of the mind.

The minds of certain people have practised the factors of enlightenment well. Those people, free from clinging delight in Nibbāna, where no clinging is. The powerful Arahats, in whom the āsavas are extinct, have entirely extinguished what is worldly in himself.

End of the Orima Sutta,
the fourth in this Vagga.

5. PAṬHAMA ADHAMMA SUTTA**First Discourse on Non-dhamma**

171. Bhikkhus, what is non dhamma and what is not beneficial, should be known. What is dhamma and what is beneficial, should be known. Knowing what is non dhamma and what is not beneficial and knowing what is dhamma and what is beneficial, (one) should practise in accord with what is dhamma and what is beneficial. Bhikkhus, what is non-dhamma and what is not beneficial? It is taking other's life, taking what is not given, sexual misconduct, speaking what is not true, slanderous speech, harsh speech, frivolous speech, covetousness, ill will and wrong view, are what is non-dhamma and what is not beneficial. Bhikkhus, these should be said to be what is non-dhamma and what is not beneficial.

Bhikkhus, what is it that is dhamma and what is beneficial? Abstaining from taking other's life, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from speaking what is not true, abstaining from slanderous speech, abstaining from harsh speech, abstaining from frivolous speech, abstaining from covetousness, abstaining from ill will, and right view, are what is dhamma and what is beneficial and should be said so. It is with reference to this that the words, "knowing what is non-dhamma and what is not beneficial and knowing what is dhamma and what is beneficial, (one) should practise in accord with what is dhamma and what is beneficial" are uttered. (Said the Bhagavā.)

End of the Paṭhama Adhamma Sutta,

the fifth in this Vagga.

6. DUTIYA ADHAMMA SUTTA**Second Discourse on Non-dhammas**

172. Bhikkhus, what is non-dhamma and what is dhamma should be known. What is not beneficial and what is beneficial should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not beneficial and what is beneficial, one should practise in accord with what is dhamma and what is beneficial. The Bhagavā said those words. The well-arrived Bhagavā (Sugata) said those words and rising from his seat went inside the monastery.

Soon after the Bhagavā had left, it occurred to the bhikkhus thus: “Friends, the Bhagavā saying and indicating briefly ‘Bhikkhus, what is non-dhamma and what is dhamma should be known. What is beneficial and what is not beneficial should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not beneficial and what is beneficial, one should practise in accord with what is dhamma and what is beneficial’, rose from his seat and went inside the monastery, without explaining at length the meaning of what he has indicated briefly. Who would be able to explain the meaning at length of what the Bhagavā has indicated briefly”

It next occurred to the bhikkhus thus: “The Venerable Mahā Kaccāna is praised both by the Bhagavā and by our discerning companions in the Noble Practice. He must be able to explain the meaning at length of what the Bhagavā has indicated briefly. It would be well for us to approach the Venerable Mahā Kaccāna request to know from him the meaning and to bear the meaning as explained by him.”

The bhikkhus then approached the Venerable Mahā Kaccāna and after exchanging glad and memorable greetings with him and, seated at a suitable place, respectfully said to the Venerable Mahā Kaccāna “Friend, Kaccāna the

Bhagavā saying and indicating briefly thus: ‘Bhikkhus, what is non-dhamma and what is dhamma should be known. What is not beneficial and what is beneficial should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not beneficial and what is beneficial, (one) should practise in accord with what is dhamma and what is beneficial’, rose from his seat and went inside the monastery. Friend, not long after the Bhagavā had left, it occurred to us thus: “Friends, the Bhagavā saying and indicating briefly thus, ‘what is non-dhamma ...p... should practise in accord with what is beneficial’, rose from his seat and went inside the monastery without explaining the meaning at length of what he has indicated briefly. Who would be able to explain the meaning at length of what the Bhagavā has indicated briefly. Friend, it next occurred to us thus: The Venerable Mahā Kaccāna must be able to explain the meaning at length of what the Bhagavā has indicated briefly. It would be well for us to approach the Venerable Mahā Kaccāna and respectfully ask for the meaning and bear the meaning with us as explained by him. May the Venerable Mahā Kaccāna (kindly) explain the meaning.” (respectfully requested the bhikkhus).

Friends, a man who looks for heartwood, searches for heartwood, goes about in search of heartwood, passes by the root and trunk of a great upstanding tree of heartwood and think that he must search for heart-wood in the branches and leaves. This is exactly what has been the case with you, friends. For though you had the Bhagavā face to face, you passed by him, thinking that I am the one to be asked in this matter. Friend Kaccāna, the Bhagavā does know what should be known, and does see what should be seen. He is like the people’s eye and the people’s intellect. He is the dhamma himself and is the noblest of all. He is the proclaimer and expounder of the dhamma, dispenser of weal and bestower of the

Deathless (Nibbāna), and master of the dhamma. He is well arrived after the manner of the ancient Buddhas. You should (really) approach the Bhagavā and ask for the meaning. You should bear (the meaning) as explained by the Bhagavā. It is time for asking (the Bhagavā for the meaning) and for bearing in mind the meaning as explained by the Bhagavā.

But the Venerable Mahā Kaccāna is praised by the Bhagavā as well as by our discerning companions in the Noble Practice. The Venerable Mahā Kaccāna can indeed explain at length the meaning of what the Bhagavā has indicated briefly without explaining the meaning at length. If it is no trouble, may the Venerable Mahā Kaccāna (kindly) explain. “Friends, if so, listen and bear in mind well. I shall speak. (Said the Venerable Mahā Kaccāna). “Very well, Venerable Sir” replied the bhikkhus to the Venerable Mahā Kaccāna. The Venerable Mahā Kaccāna then said: Friends, the Bhagavā briefly indicated that: ‘Bhikkhus, what is non-dhamma should be known ...p... should practise in accord with what is profitable’, rose from his seat and went inside the monastery without explaining the meaning at length of what he has indicated briefly. Friends, what is non-dhamma and what is dhamma? What is not beneficial and what is beneficial? Friends, taking other’s life is non-dhamma. Abstaining from taking other’s life is dhamma. Because of taking other’s life, many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from taking other’s life, many meritorious dhammas develop fully and reach completion. This is what is beneficial.

“Friends, taking what is not given is non-dhamma. Abstaining from taking what is not given is dhamma. Because of taking what is not given, many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from taking what is not given, many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, sexual misconduct is what is non-dhamma. Abstaining from sexual misconduct is dhamma. Because of sexual misconduct many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from sexual misconduct many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, speaking what is not true is non-dhamma. Abstaining from speaking what is not true is dhamma. Because of speaking what is not true, many evil, demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from speaking what is not true, many meritorious dhammas develop and reach completion. This is what is beneficial.”

“Friends, slanderous speech is non-dhamma. Abstaining from slanderous speech is dhamma. Because of slanderous speech many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from slanderous speech, many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, harsh speech is non-dhamma. Abstaining from harsh speech is dhamma. Because of harsh speech, many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from harsh speech many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, frivolous speech is non-dhamma. Abstaining from frivolous speech is dhamma. Because of frivolous speech, many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from frivolous speech, many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, covetousness is non-dhamma. Non-covetousness is dhamma. Because of covetousness, many evil demeritorious dhammas arise. This is what is not benefi-

cial. Because of non-covetousness many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, ill will is non-dhamma. Absence of ill will is dhamma. Because of ill will many evil demeritorious dhammas arise. This is what is not beneficial. Because of absence of ill will many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, wrong view is non-dhamma. Right view is dhamma. Because of wrong view many evil demeritorious dhammas arise. That is what is not beneficial. Because of right view many meritorious dhammas develop fully and reach completion. This is what is beneficial.”

“Friends, the Bhagavā briefly indicating thus: ‘Bhikkhus, what is non-dhamma should be known ...p... should practise in accord with what is beneficial’, rose from his seat and went inside the monastery without explaining the meaning at length of what he has indicated briefly. Friends, I know thus the meaning at length of what the Bhagavā has indicated briefly without explaining the meaning at length. Friends, if you so desire, approach the Bhagavā and respectfully ask for the meaning and bear it in mind as explained by the Bhagavā.”

Saying “Very well, Venerable Sir”, and rejoicing at the discourse of the Venerable Mahā Kaccāna, the bhikkhus rose from their seats, approached the Bhagavā, made their obeisance and seated at a suitable place, respectfully said to the Bhagavā: Venerable Sir, the Bhagavā briefly indicating thus: ‘Bhikkhus, what is non-dhamma should be known ...p... should practise in accord with what is beneficial’, rose from his seat and went inside the monastery without explaining at length the meaning of what he has indicated briefly. Venerable Sir, not long after the Bhagavā had left, it occurred to us thus; Friends, the Bhagavā briefly indicating to us that what is non-dhamma should be known and what is dhamma

should be known ...p... should practise in accord with what is beneficial, rose from his seat and went inside the monastery. Who would be able to explain the meaning at length of what the Bhagavā has indicated briefly without explaining the meaning at length? It occurred next to us: The Venerable Mahā Kaccāna is praised both by the Bhagavā and by our discerning companions in the Noble Practise. He should be able to explain the meaning at length of what the Bhagavā has briefly indicated. It would be well for us to approach the Venerable Mahā Kaccāna and respectfully ask to know the meaning and bear the meaning in mind as explained by him. Venerable Sir, we then approached the Venerable Mahā Kaccāna and asked to know that meaning. Venerable Sir, the Venerable Mahā Kaccāna explained the meaning well with reference to letter, word and grammar.

Well done, bhikkhus, well done bhikkhus. Mahā Kaccāna is learned, greatly learned. Bhikkhus, if you had approached me and asked for the meaning, I would have answered in the same way as Mahā Kaccāna has answered. This indeed is the meaning of these words and bear it in mind thus. (Said the Bhagavā.)

End of the Dutiya Adhamma Sutta,
the sixth in this Vagga.

7. TATIYA ADHAMMA SUTTA

Third Discourse on Non-dhamma

173. Bhikkhus, what is non-dhamma and what is dhamma should be known. What is not beneficial and what is beneficial should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not beneficial and what is beneficial, one should practise in accord with what is dhamma and with what is benefi-

cial. Bhikkhus, what is it that is non-dhamma, what is it that is dhamma? What is it that is not beneficial, what is it that is beneficial? Bhikkhus, the taking of other's life is non-dhamma, abstaining from taking other's life is dhamma. Because of the taking of other's life, many evil demeritorious dhammas arise. This is what is not beneficial. Because of abstaining from taking other's life, many meritorious dhammas develop and reach completion. This is what is beneficial. Bhikkhus, the taking of what is not given is non-dhamma, abstaining from taking what is not given is dhamma. Bhikkhus, sexual misconduct is non-dhamma, abstaining from sexual misconduct is dhamma. Bhikkhus, speaking what is not true is non-dhamma, abstaining from speaking what is not true is dhamma. Bhikkhus, slanderous speech is non-dhamma, abstaining from slanderous speech is dhamma. Bhikkhus, harsh speech is non-dhamma, abstaining from harsh speech is dhamma. Bhikkhus, frivolous speech is non-dhamma, abstaining from frivolous speech is dhamma. Bhikkhus, covetousness is non-dhamma, non-covetousness is dhamma. Bhikkhus, ill will is non-dhamma, absence of ill will is dhamma. Bhikkhus, wrong view is non-dhamma, right view is dhamma. Because of wrong view many evil demeritorious dhammas arise. Because of right view many meritorious dhammas develop fully. This is what is beneficial.

Bhikkhus, it is with reference to this that the words, "Bhikkhus, what is non-dhamma and what is dhamma should be known. What is not beneficial and what is beneficial should be known. Knowing what is non-dhamma and what is dhamma and knowing what is not beneficial and what is beneficial one should practise in accord with what is dhamma and with what is beneficial" are spoken. (Said the Bhagavā.)

End of the Tatiya Adhamma Sutta,
the seventh in this Vagga.

8. KAMMANIDĀNA SUTTA**Discourse on the Cause of Kamma**

174. Bhikkhus, I teach that the taking of other's life is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that the taking of other's property is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that sexual misconduct is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that speaking what is not true is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that slanderous speech is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that harsh speech is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that frivolous speech is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that covetousness is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that ill will is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, I teach that wrong view is based on the three causative factors of greed, hatred and bewilderment.

Bhikkhus, thus is greed the cause of kamma (act, deed). Thus is hatred the cause of kamma. Thus is bewilderment the cause of kamma. With the cessation of greed, the cause of kamma ceases. With the cessation of hatred the cause of kamma ceases. With the cessation of bewilderment, the cause of kamma ceases. (Said the Bhagavā.)

End of the Kammanidāna Sutta,
the eighth in this Vagga.

9. PARIKKAMMANA SUTTA

Discourse on the Avoidance of Kamma

175. Bhikkhus, this dhamma may be avoided. It is not unavoidable. Bhikkhus, how is this dhamma avoidable, how is it not unavoidable? Bhikkhus, the taking of other's life may be avoided by abstaining from it. Bhikkhus, the taking of what is not given may be avoided by abstaining from it. Bhikkhus, sexual misconduct may be avoided by abstaining from it. Bhikkhus, speaking what is not true may be avoided by abstaining from it. Bhikkhus, slanderous speech may be avoided by abstaining from it. Bhikkhus, harsh speech may be avoided by abstaining from it. Bhikkhus, frivolous speech may be avoided by abstaining from it. Bhikkhus, covetousness may be avoided by abstaining from it. Bhikkhus, ill will may be avoided by abstaining from it (by not entertaining it). Bhikkhus, wrong view may be avoided by right view. Bhikkhus, thus may this dhamma be avoided; it is not unavoidable. (Said the Bhagavā.)

End of the Parikkamana Sutta,
the ninth in this Vagga.

10. CUNDA SUTTA

Discourse to Cunda

176. Thus have I heard. Once the Bhagavā was staying in the mango grove of Cunda, son of a silversmith of Pāvā city. On that occasion, Cunda approached the Bhagavā, made obeisance and seated himself at a suitable place. Cunda having been thus seated, the Bhagavā asked: "Cunda, whose purification rite do you like?" Venerable Sir, the brāhmins of the west carrying water

pots, wearing lily garlands, and worshipping fire, and descending into water, enjoy these purification rites, which I like. (respectfully said Cunda.)

Cunda, in what manner do these brāhmins of the west perform these purification rites? (Asked the Bhagavā.) These brāhmins instruct their followers thus: ‘Come now, good fellows, get up early from bed and touch the ground. In case you do not touch the ground, touch wet cowdung. In case you do not touch wet cow dung, touch green grass. If you do not do that, worship fire; if not that worship, the sun with clasped hands. If you do not worship the sun thus, descend into water for the third time in the evening.’ Venerable Sir, thus do the brāhmins of the west who carry water pots, wear lily garlands, worship fire and descend into the water, perform their purification rites. I like their purification rites. (respectfully answered Cunda, the silversmith’s son.)

Cunda, the purification rites of the brāhmins of the west who carry water pots, wear lily garlands, worship fire and descend into water are of one kind. The purification rites on the Ariyas under the Disciplinary Code are of another kind. (Said the Bhagavā.) Venerable Sir, of what kind is the purification rite of the Ariyas under the Disciplinary Code? I beg of you, may the Revered One tell me about the purification rite of the Ariyas under the Disciplinary Code. (respectfully requested Cunda.) Cunda, if that is so, listen and bear in mind well. I shall speak. (Said the Bhagavā.) “Very well, Venerable Sir” said Cunda, the silversmith’s son, in response to the Bhagavā, who then proceeded to say:

Cunda, there are three kinds of impurity of body, four kinds of impurity of speech, and three kinds of impurity of mind. Cunda, how do the three kinds of impurity of body arise? Cunda, someone in this world is apt to take other’s life, is cruel, has bloodstained hands,

is bent on taking of life, and has no compassion for other beings.

He is apt to take what is not given, is apt to take with thievish intent on other's wealth and possession, either in the village or countryside.

He is apt to commit sexual misconduct by having sexual relations with women under the care of father or mother, or of both mother and father, or of elder or younger brother, or of elder or younger sister, or of relatives or clan, or with women who are lawfully guarded or who are married or are protected by threat of punishment, or who are crowned with the flower garland (in betrothal). Cunda, thus arise three kinds of impurity of body.

Cunda, how do the four kinds of impurity of speech arise? Cunda, someone in this world is apt to speak what is not true. When asked to testify before an assembly, audience, relatives, an association, rulers, regarding the request, "Good fellows, come on, tell what you know", he says he knows what he does not, says he does not know what he does, says he sees what he does not, says he does not see what he does, either in his own interest or in someone else's interest, for the sake of material consideration or bribe. Thus does he speak knowingly what is not true.

He is inclined to slanderous speech. He is inclined to carry tales from this person to that person or from that person to this person, thus creating disharmony between people. By his speech, he divides people who are united. He encourages division between people who are united and delights in discord; exulting in and passionately fond of discord, he utters speech that makes for discord. He is harsh in his speech. He is inclined to utter speech that is blameworthy, harsh and that embitters other's ear, that is derogatory to others, that breeds anger and is disturbing.

He has frivolous speech, speaks at inappropriate times, speaks what is not true and what conduces to disadvantage (non-benefit), to non-dhamma, speaks what is not admonitory. He is inclined to utter, at inappropriate times, speech that is meaningless, unrestrained, that is not associated with benefit and is not memorable. Cunda, thus arise the four kinds of impurity of speech.

Cunda, how do the three kinds of impurity of mind arise? Cunda, someone in this world is full of covetousness and is inclined to covet other's wealth and possessions. He has ill will directed towards destroying, killing, harming, capturing and annihilating beings.

He has wrong view such as 'there is no merit in dispensing charity, no merit in making offerings, no merit in providing hospitality, no consequence in doing good or bad deeds. This world does not exist, neither does the world beyond. There is no consequence in doing good or bad deeds to one's mother, no consequence in doing good or bad deeds to one's father. There are no beings who are reborn after death. There are no Samaṇas and brāhmāṇas who have appeared well in this world, who practise rightly, who by their insight have realised the existence of this world and of the world beyond and who can teach accordingly. Cunda, thus do arise the three kinds of impurity of mind.

Cunda, these are the ten courses of demeritorious actions (kamma-patha). Cunda, one who is possessed of these ten courses of demeritorious kamma may get up early from bed, he may or may not touch the ground, but he remains impure. Though he may or may not touch the wet cowdung, he remains impure.

Though he may or may not touch the green grass, he remains impure.

Though he may or may not worship the fire, he remains impure.

Though he may or may not worship the sun with clasped hands, he remains impure.

Though he may or may not descend into the water for a third time in the evening, he remains impure.

Why is this so? Cunda, these ten courses of demeritorious actions are indeed impure and conduce to impure deed. Cunda, because of the possession of these ten courses of action, realms of continuous suffering (niraya), animal existence, the lot of the ever hungry beings and all other unhappy realms, come into existence.

Cunda, three kinds of purity of body arise. Four kinds of purity of speech arise. Three kinds of purity of mind arise. Cunda, how do the three kinds of purity of body arise? Cunda, someone in this world gives up the taking of other's life and abstains from the taking of other's life. He has dropped the club and the sword. He has shame to do evil. He is inclined to be compassionate and abides desirous of the welfare of all beings.

He gives up the taking of what is not given and abstains from the taking of what is not given. He is not given to taking either in village or countryside, the wealth or possession of other that is not given.

He gives up sexual misconduct or abstains from sexual misconduct. He is not inclined to have sexual relations with women who are in the care of mother or father, or of both mother and father, of elder or younger brother, of elder or younger sister, of relatives or clan and with women who are lawfully guarded or who are married or are protected by threat of punishment, or who are crowned with the flower garland (in betrothal). Cunda, thus do the three kinds of purity of body arise.

Cunda, how do the four kinds of purity of speech arise? Cunda, someone in this world gives up speaking what is not true and abstains from speaking what is not

true. When asked to testify before an assembly, an audience, relatives, an association, or rulers, by being told, "O man tell what you know", says he does not know what he does not, says he knows what he does, says he does not see what he does not, and says he sees what he does. He does not thus speak what is not true for his own reason or someone else's reason, for the sake of material consideration or bribe.

He gives up slanderous speech and abstains from slanderous speech. He is not inclined to carry tales from this person to that person or from that person to this person, thus creating disharmony between people. By his speech, he unites people who are divided. He encourages people who are united. He delights in harmony; exulting in and passionately fond of harmony, he utters speech that makes for harmony.

He gives up harsh speech and abstains from harsh speech. He is inclined to utter speech that is blameless, that pleases the ear, that is affectionate, that warms the heart, that is urbane, agreeable to many people, delightful to many people. He gives up frivolous speech and abstains from frivolous speech. He speaks only when appropriate. He speaks only what is true and what is beneficial and what is associated with the dhamma and with admonition. When appropriate, he speaks with reason and meaning, with restraint, and what is memorable. Cunda, thus do arise the four kinds of purity of speech.

Cunda, how do the three kinds of purity of mind arise? Cunda, someone in this world is not given to covetousness and does not covet other's wealth and possessions.

He has a benevolent mind thus: "May these beings be free from danger, anxiety and suffering. May they be able to bear cheerfully the burden of their lives".
 He has right view thus: "Dispensing charity has

merit, making offerings has merit, providing hospitality has merit. There are kammic consequences to good and bad deeds. There is this world and the world beyond. There are consequences to doing good or bad deeds to one's mother, and consequences to doing good or bad deeds to one's father. There are beings who are reborn after death. There are Samaṇas and brāhmāṇas who have appeared together in this world, who practise rightly, who by their insight have realised the existences of this world and of the world beyond, and who can teach accordingly. Cunda, thus do arise the three kinds of purity of mind.

Cunda, these are the ten courses of meritorious actions (kammaṭṭhā). Cunda, one who is possessed of these ten courses of meritorious actions remain pure whether after getting up from bed early, he touches the ground or not, whether he touches the wet cowdung or not, he remains pure. Whether he touches the green grass or not, whether he worships the fire or not, he remains pure. Whether he worships the sun with clasped hands or not, he remains pure. Whether he in the evening descends into the water for a third time or not, he remains pure. Why is this so? Cunda, these ten courses of meritorious kamma are indeed pure and conduce to purity. Cunda, because of the possession of these ten courses of meritorious actions, the deva realm, the human realm, and other happy realms come into existence.

On the Bhagavā saying so, Cunda, the silversmith's son respectfully said to the Bhagavā: "Venerable Sir, it is indeed excellent ...p... may the Venerable Sir, as from today and for the rest of my life, recognise me as a devotee who takes refuge in the Bhagavā."

End of the Cunda Sutta,
 the tenth in this Vagga.

11. JĀNUSSOṆI SUTTA**Discourse to Jāṇussoṇi**

177. The brāhmin Jāṇussoṇi then approached the Bhagavā after exchanging glad and memorable greetings with the Bhagavā and, seated at a suitable place, respectfully said to the Bhagavā: “O Gotama, we brāhmins make offerings intending: ‘May these offerings reach our deceased relatives and may our deceased relatives enjoy these offerings’. We prepare these offerings intended for our dead relatives. O Gotama, how is it? Do these offerings reach our dead relatives and can our dead relatives enjoy these offerings? Brāhmin, these offerings reach where they should and do not reach where they should not. (Said the Bhagavā.) Venerable Gotama, what is the place where these offerings should reach and what is the place where they should not reach? (Respectfully asked Jāṇussoṇi.)

Brāhmin, someone in this world takes other’s life, takes what is not given, indulges in sexual misconduct, speaks what is not true, has slanderous speech, has harsh speech, has frivolous speech, is covetous, has mind characterized by ill will, has wrong view. That person, on his death and dissolution of his body, descends into niraya, has to subsist on food proper to denizens of niraya. On that food he dwell in niraya. Brāhmin, this is not the place which the offerings can reach, neither can they reach the persons grounded in niraya.

Brāhmin, someone in this world takes other’s life ...p... has wrong view. That person, on the death and dissolution of his body, is reborn as an animal. That person has to subsist on food proper to animals and dwelling in the world of animals on that kind of food. This is also not a place which the offerings can reach nor can they reach the person dwelling in the world of animal.

Brāhmin, someone in this world abstains from taking other's life, abstains from taking what is not given, abstains from sexual misconduct, abstains from speaking what is not true, abstains from slanderous speech, abstains from harsh speech, abstains from frivolous speech, is not covetous, has mind not characterized by ill will, has right view. That person on his death and dissolution of his body, is reborn in the human world. He has to subsist on food proper to humans and dwell in the human world on that kind of food. Brāhmin, this is also not a place which the offerings can reach, neither do the offerings reach that person dwelling in the human world.

Brāhmin, someone in this world abstains from taking other's life ...p... has right view. That person, on his death and dissolution of his body, is reborn in the happy world of devas. He live on food proper to devas and dwell in the happy world of devas. Brahmin, this is also not a place which the offerings can reach neither do the offerings reach that person dwell in the deva world.

Brāhmin, someone in this world takes other's life. ...p... has wrong view. On his death and dissolution of his body, he is reborn as an ever-hungry beings (peta). That person has to subsist on food proper to ever-hungry beings and lives on that food in the realm of ever-hungry beings. Or, that person has to subsist on offerings made for him by his friends and companions or by his relatives. Brāhmin, this is the place which the offerings can reach, and the offerings reach the person dwelling in the realm of the ever-hungry beings. (Said the Bhagavā.)

“O Gotama, if one's deceased relatives do not reach that realm, who enjoy's the offerings?” (Asked Jāṇussoṇi.) The offerings are then enjoyed by other relatives who reach that realm. (Answered the Bhagavā.) “O Gotama, if neither one's relatives nor the relatives of other people do not reach that realm, who then enjoys these offerings?” (respectfully asked Jāṇussoṇi.) Brāhmin, after such

a long time, there is no reason, no chance, for a realm to be empty of deceased relatives. In fact, brāhmin, the person who makes the offerings will not go without merit. (Said the Bhagavā.) “Does the Venerable Gotama declare that, although the deceased is reborn in a realm where he should not be, merit accrues for the offerings made?” (Respectfully asked Jāṇussoṇi.)

Brāhmin, although the deceased is reborn where he should not be, I nevertheless declare that merit accrues for the offerings made. Brāhmin, someone in this world, takes life, takes what is not given, indulges in sexual misconduct, speaks what is not true, has slanderous speech, has harsh speech, has frivolous speech, is covetous, has mind characterised by ill will, has wrong view. That person makes offerings to a samaṇa, or brāhmaṇa, of food and drink, cloth and vehicle, flowers, scents and unguents, bed, lodging and light. That person, on his death and dissolution of his body, is reborn among elephants. That person, in his existence as an elephant, receives food and drink, flowers and various adornments. Brāhmin, that person, because he took life, took what was not given, indulged in sexual misconduct, spoke what was not true, had slanderous speech, harsh speech and frivolous speech, was covetous, and had mind characterised by ill will, and had wrong view, was reborn among elephants on his death and dissolution of his body. But, because he made offerings to samaṇas or brahmāṇas of food and drinks, cloth and vehicles, flowers, scents and unguents, bed, lodging and light, he receives in his existence as an elephant, food and drink, flowers and various adornments.

Brāhmin, someone in this world is given to taking life ...p... has wrong view. That person makes offerings to samaṇas or brahmāṇas of food and drink, cloth and vehicles, flowers, scents and unguents, bed, lodging and light. That person on his death and dissolution of his

body, is reborn among horses ...p... is reborn among cattle ...p... is reborn among dogs. That person in his existence as a dog, receives food and drink, flowers and various adornments. Brāhmin, that person in this world, because of his taking life ...p... because of his wrong view on his death and dissolution of his body, is reborn among dogs. That person, because he makes offerings to samaṇas brāhmāṇas of food and drink, cloth and vehicles, flowers, scents, unguents, bed, lodging, light, receives in this existence as a dog, food and drink, flowers and various adornments.

Brāhmin, someone in this world abstains from taking life ...p... has right view. That person makes offerings to samaṇas or brāhmaṇas of food and drink, cloth and vehicles, flowers, scents, unguents, bed, lodging and light. That person, on his death and dissolution of his body, is reborn among humans. That person in his existence as a human receives the five sense pleasures. Brāhmin, that person, because of his abstaining from taking life ...p... because of his right view is reborn among humans. That person in this world, because of his abstaining from taking life ... p ... Because of his right view, is reborn among humans on his death and dissolution of his body. That person, because he made offerings to samaṇas or brāhmaṇas, of food and drink, cloth and vehicle, flowers, scents, unguents, bed, lodging and light, receives the five sense pleasures in his existence as a human.

Brāhmin, someone in this world, abstains from taking life ...p... has right view. That person makes offerings to Samaṇas or brāhmaṇas of food and drinks, cloth and vehicles, flowers, scents, unguents, bed, lodging and light. That person, on his death and dissolution of his body, is reborn among the devas and receives the five sense pleasures in his existence as a deva. Brāhmin, because that person in this world abstains from taking life ...p... because he has right view, is reborn among

the devas on his death and dissolution of his body. That person because he made offerings to samaṇas or brāhmaṇas, of food and drink, cloth and vehicles, flowers, scents, unguents, bed, lodging and light, receives the five sense pleasures in his existence as a deva. Brāhmin, in fact the one who makes the offerings does not go without merit. (Said the Bhagavā.) “O Gotama, it is indeed wonderful! What has not happened before has happened! O Gotama, because the one who makes offerings does not go without merit, it is most fitting that offerings should be made. It is fitting that the preparation of rice intended for the deceased should be made. “(Respectfully said the brāhmin Jāṇussoṇi.)

Brāhmin, this is indeed the case. Brāhmin, the one who makes the offering does not indeed go without merit. (Said the Bhagavā.) “O Gotama, it is indeed delightful! O Gotama, it is indeed delightful!” ...p... May the Revered Gotama, as from today and for the rest of my life recognize me as a devotee who takes refuge in the Bhagavā.” (Respectfully said the brāhmin Jāṇussoṇi.)

End of the Jāṇussoṇi Sutta,
the eleventh in this Vagga.

End of Jāṇussoṇi Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

xviii. iii. SĀDHU VAGGĀ

1. Sādhū Sutta
2. Ariyadhamma Sutta
3. Kusala Sutta
4. Attha Sutta
5. Dhamma Sutta
6. Āsava Sutta
7. Vajja Sutta
8. Tapanīya Sutta
9. Asayagāmi Sutta
10. Dukkhadraya Sutta
11. Vipāka Sutta

xviii.(iii). SĀDHU VAGGA

1. SĀDHU SUTTA

Discourse on Virtuous Dhamma

178. Bhikkhus, I shall discourse to you on the dhamma that is virtuous as well as on the dhamma that is not virtuous. Listen to that discourse and bear it in mind well. I shall speak. (Said the Bhagavā.) “Very well Venerable Sir” said the bhikkhus in response to the Bhagavā. The Bhagavā then said: Bhikkhus, which is the dhamma that is not virtuous? It is: Taking life, taking what is not given, sexual misconduct, speaking what is not true, slanderous speech, harsh speech, frivolous speech, covetousness, malevolence and wrong view. Bhikkhus, I say that these are the dhammas that are not virtuous. Bhikkhus, which are the dhammas that are virtuous? It is: Abstaining from taking life, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from speaking what is not true, abstaining from slanderous speech, abstaining from harsh speech, abstaining from frivolous speech, non-covetousness, non-malevolence, and right view. Bhikkhus, I say that these are the dhammas that are virtuous. (Said the Bhagavā.)

End of the Sādhū Sutta,
the first in this Vagga.

2. ARIYADHAMMA SUTTA

Discourse on Dhamma of the Ariyas

179. Bhikkhus, I am going to discourse to you on the dhamma of the Ariyas, as well as on the dhamma of those who are not Ariyas. Listen to that discourse ...p... bhikkhus, which is the dhamma of those who are not Ariyas? Taking other’s life ...p... wrong view. Bhikkhus, these are the dhamma of those who are not Ariyas.

Bhikkhus, which is the dhamma of the Ariyas? Abstaining from taking other's life ...p... right view. Bhikkhus, I say that these are the dhammas of the Ariyas. (Said the Bhagavā.)

End of the Ariyadhamma Sutta,
the second in this Vagga.

3. KUSALA SUTTA

Discourse on Meritoriousness

180. Bhikkhus, I am going to discourse to you on meritoriousness as well as on demeritoriousness. Listen to that discourse ...p... Bhikkhus, what is demeritoriousness? It is: Taking of other's life ...p... wrong view. Bhikkhus, I say that these are demeritoriousness. Bhikkhus, what is meritoriousness? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, I say that these are meritoriousness. (Said the Bhagavā.)

End of the Kusala Sutta,
the third in this Vagga.

4. ATTHA SUTTA

Discourse on Merit

181. Bhikkhus, I am going to discourse to you on merit and demerit. Listen to that discourse ...p... Bhikkhus, what is demerit? It is: Taking other's life ...p... wrong view. Bhikkhus, I say that these are demerit. Bhikkhus, what is merit? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, I say that these are merit. (Said the Bhagavā.)

End of the Attha Sutta,
the fourth in this Vagga.

5. DHAMMA SUTTA

Discourse on Dhamma

182. Bhikkhus, I am going to discourse to you on what is dhamma and on what is not dhamma. Listen to that discourse ...p... Bhikkhus, what is not dhamma? It is: Taking other's life ...p... wrong view. Bhikkhus, I say that these are what is not dhamma. Bhikkhus, what is that which is dhamma? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, I say that these are what is dhamma. (Said the Bhagavā.)

End of the Dhamma Sutta,
the fifth in this Vagga.

6. ĀSAVA SUTTA

Discourse on Moral Intoxicants

183. Bhikkhus, I am going to discourse to you on the dhamma that is the object of attention of the āsavas, as well as on the dhamma that is not the object of attention of the āsavas. Listen to that discourse ...p... Bhikkhus, which is the dhamma that is the object of attention of the āsavas? It is: Taking other's life ...p... wrong view. Bhikkhus, I say that these are the dhammas that are the object of attention of the āsavas. Bhikkhus, which is the dhamma that is not the object of attention of the āsavas? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, I say that these are the dhammas that are not the object of attention of the āsavas. (Said the Bhagavā.)

End of the Āsava Sutta,
the sixth in this Vagga.

7. VAJJA SUTTA**Discourse on Being Blameworthy**

184. Bhikkhus, I am going to discourse to you on the dhamma that is blameworthy and on the dhamma that is not blameworthy. Listen to that discourse ...p... Bhikkhus, which is the dhamma that is blameworthy? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that is blameworthy. Bhikkhus, which is the dhamma that is not blameworthy? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that is not blameworthy. (Said the Bhagavā.)

End of the Vajja Sutta,
the seventh in this Vagga.

8. TAPANĪYA SUTTA**Discourse on Cause of Remorse**

185. Bhikkhus, I am going to discourse to you on the dhamma that causes remorse and on the dhamma that does not cause remorse. Listen to that discourse ...p... Bhikkhus, which is the dhamma that causes remorse? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that causes remorse. Bhikkhus, which is the dhamma that does not cause remorse? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that does not cause remorse. (Said the Bhagavā.)

End of the Tapanīya Sutta,
the eighth in this Vagga.

9. ASAYAGĀMI SUTTA**Discourse on Piling Up (of Rebirth)**

186. Bhikkhus, I am going to discourse to you on the dhamma that leads to piling up (of rebirth) and on the dhamma that leads to Nibbāna. Listen to that discourse ...p... Bhikkhus, which is the dhamma that leads to piling up (of rebirth)? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that leads to piling up (of rebirth). Bhikkhus, which is the dhamma that leads to Nibbāna? It is: abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that leads to Nibbāna. (Said the Bhagavā.)

End of the Asayagāmi Sutta,
the ninth in this Vagga.

10. DUKKHUDRAYA SUTTA**Discourse on Cause of Suffering**

187. Bhikkhus, I am going to discourse to you on the dhamma that causes suffering and on the dhamma that conduces to happiness. Listen to that discourse ...p... Bhikkhus, which is the dhamma that causes suffering? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that cause suffering. Bhikkhus, which is the dhamma that conduces to happiness? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that conduces to happiness. (Said the Bhagavā.)

End of the Dukkudraya Sutta,
the tenth in this Vagga.

11. VIPĀKA SUTTA**Discourse on Resultants**

188. Bhikkhus, I am going to discourse to you on the dhamma that results in suffering and on the dhamma that results in happiness. Listen to that discourse ...p... Bhikkhus, which is the dhamma that results in suffering? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that result in suffering. Bhikkhus, which is the dhamma that results in happiness? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that result in happiness. (Said the Bhagavā.)

End of the Vipāka Sutta,

the eleventh in this Vagga.

The End of Sādhu Vagga, the Third.

Namo tassa bhagavato arahato sammāsambuddhassa

xix. iv. ARIYA MAGGA VAGGA

1. Ariya Magga Sutta
2. Kaṇha magga Sutta
3. Saddhamma Sutta
4. Sappurisa Sutta
5. Uppādetabba dhamma Sutta
6. Āsevitabba dhamma Sutta
7. Bhāvetabba dhamma Sutta
8. Bahulīkātabba Sutta
9. Anussaritabba Sutta
10. Sacchikātabba Sutta

xix. iv. ARIYA MAGGA VAGGA

1. ARIYA MAGGA SUTTA

Discourse on the Ariya Path

189. Bhikkhus, I am going to discourse to you on the dhamma of the Path that is noble and on the dhamma of the Path that is not noble. Listen to that discourse ...p... Bhikkhus, which is the dhamma of the Path that is not noble? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma of the Path that is not noble. Bhikkhus, which is the dhamma of the Path that is noble? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma of the Path that is noble. (Said the Bhagavā.)

End of the Ariyamagga Sutta,
the first in this Vagga.

2. KANĀHA MAGGA SUTTA

Discourse on the Black Path

190. Bhikkhus, I am going to discourse to you on the dhamma of the Path that is black and on the dhamma of the Path that is white. Listen to that discourse ...p... Bhikkhus, which is the dhamma of the Path that is black? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma of the Path that is black. Bhikkhus, which is the dhamma of the Path that is white? It is: Abstaining from the taking other's life ...p... Right view. Bhikkhus, these are called the dhamma of the Path that is white. (Said the Bhagavā.)

End of the Kaṇha Magga Sutta,
the second in this Vagga.

3. SADDHAMMA SUTTA**Discourse on the Dhamma that is Virtuous**

191. Bhikkhus, I am going to discourse to you on the dhamma that is virtuous and on the dhamma that is not virtuous. Listen to that discourse ...p... Bhikkhus, which is the dhamma that is not virtuous? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that is not virtuous. Bhikkhus, which is the dhamma that is virtuous? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that is virtuous. (Said the Bhagavā.)

End of the Saddhamma Sutta,
the third in this Vagga.

4. SAPPURISA SUTTA**Discourse on the Dhamma of the Virtuous**

192. Bhikkhus, I am going to discourse to you on the dhamma of the virtuous and on the dhamma of the non-virtuous. Listen to that discourse ...p... Bhikkhus, which is the dhamma of the non-virtuous? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma of the non-virtuous. Bhikkhus, which is the dhamma of the virtuous? It is: Abstaining from the taking other's life ...p... right view. Bhikkhus, these are called the dhamma of the virtuous. (Said the Bhagavā.)

End of the Sappurisa Sutta,
the fourth in this Vagga.

5. UPPĀDETABBA DHAMMA SUTTA

Discourse on Dhamma that should be Brought about

193. Bhikkhus, I am going to discourse to you on the dhamma that should be brought about and on the dhamma that should not be brought about. Listen to that discourse ...p... Bhikkhus, which is the dhamma should not be brought about? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that should not be brought about. Bhikkhus, which is the dhamma that should be brought about? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be brought about. (Said the Bhagavā.)

End of the Uppādetabba dhamma Sutta,
the fifth in this Vagga.

BYĀPĀDETABBA DHAMMA SUTTA¹

Discourse on Dhamma that should be Engaged in

Bhikkhus, I am going to discourse to you on the dhamma that should be engaged in and on the dhamma that should not be engaged in. Listen to that discourse ...p... Bhikkhus, which is the dhamma that should not be engaged in? It is: Taking other's life ...p... wrong view. Bhikkhus, these are the dhamma that should not be engaged in. Bhikkhus, which is the dhamma that should be engaged in? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be engaged in. (Said the Bhagavā.)

End of the Byāpādetabba dhamma Sutta,
the sixth in this Vagga.

F.N. 1. This Byāpādetabba Dhamma Sutta is not mentioned in Sinhalese, Thai, Khmer (Cambodia) and English Versions.

6. ĀSEVITABBA DHAMMA SUTTA**Discourse on Dhamma that should be Sought after**

194. Bhikkhus, I am going to discourse to you on the dhamma that should be sought after and on the dhamma that should not be sought after. Listen to that discourse ...p... Bhikkhus, which is the dhamma should not be sought after? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that should not be sought after. Bhikkhus, which is the dhamma that should be sought after? It is: Abstaining from the taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be sought after. (Said the Bhagavā.)

End of the Āsevitabba dhamma Sutta,
the sixth in this Vagga.

7. BHĀVETABBA DHAMMA SUTTA**Discourse on Dhamma that should be Developed**

195. Bhikkhus, I am going to discourse to you on the dhamma that should be developed and on the dhamma that should not be developed. Listen to that discourse ...p... Bhikkhus, which is the dhamma should not be developed? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that should not be developed. Bhikkhus, which is the dhamma that should be developed? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be developed. (Said the Bhagavā.)

End of the Bhāvetabba dhamma Sutta,
the seventh in this Vagga.

8. BAHULĪKĀTABBA SUTTA

Discourse on Dhamma that should be Repeatedly Practised

196. Bhikkhus, I am going to discourse to you on the dhamma that should be repeatedly practised and on the dhamma that should not be repeatedly practised. Listen to that discourse ...p... Bhikkhus, which is the dhamma that should not be repeatedly practised? It is: Taking other's life ...p... wrong view. These are called the dhamma that should not be repeatedly practised. Bhikkhus, which is the dhamma that should be repeatedly practised? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be repeatedly practised. (Said the Bhagavā.)

End of the Bahulīkātabba Sutta,
the eighth in this Vagga.

9. ANUSSARITABBA SUTTA

Discourse on Dhamma that should be Remembered

197. Bhikkhus, I am going to discourse to you on the dhamma that should be remembered and on the dhamma that should not be remembered. Listen to that discourse ...p... Bhikkhus, which is the dhamma that should not be remembered? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that should not be remembered. Bhikkhus, which is the dhamma that should be remembered? It is: Abstaining from the taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be remembered. (Said the Bhagavā.)

End of the Anussaritabba Sutta,
the ninth in this Vagga.

10. SACCHIKĀTABBA SUTTA
Discourse on Dhamma that should be
Realized

198. Bhikkhus, I am going to discourse to you on the dhamma that should be realized and on the dhamma that should not be realized. Listen to that discourse ...p... Bhikkhus, which is the dhamma should not be realized? It is: Taking other's life ...p... wrong view. Bhikkhus, these are called the dhamma that should not be realized. Bhikkhus, which is the dhamma that should be realized? It is: Abstaining from taking other's life ...p... right view. Bhikkhus, these are called the dhamma that should be realized. (Said the Bhagavā.)

End of the Sacchikātabba Sutta,
the tenth in this Vagga.

The End of Ariyamagga Vagga, the fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

xx. v. APARAPUGGALA VAGGA

1. Nasevitabbādi Suttas

xx. v. APARAPUGGALA VAGGA

1. NASEVITABBĀDI SUTTAS

Discourse on What should not be Sought After

199. Bhikkhus, the person who is possessed of the ten dhammas should not be sought after. What are the ten? They are: One who takes other's life, takes what is not given, to indulges in sexual misconduct, speaks what is not true, who has slanderous speech, harsh speech, frivolous speech, who is covetous, who has a malevolent mind, and who has wrong view. Bhikkhus, the person who is possessed of these ten dhammas should not be sought after.

Bhikkhus, the person who is possessed of the ten dhammas should be sought after. What are the ten? They are: One who abstains from taking other's life, from taking what is not given, from indulging in sexual misconduct, from speaking what is not true, from slanderous speech, from harsh speech, from frivolous speech, who is non-covetous, who does not have a malevolent mind, and who has right view. Bhikkhus, the person who is possessed of these ten dhammas should be sought after. (1)

200-209. Bhikkhus, the person who is possessed of the ten dhammas should not be served ...p... should be served. Should not be approached, should be approached. should not be honoured, should be honoured. Should not be praised, should be praised. Should not be respected, should be respected. Should not be shown deference to, should be shown deference to. Is not pleasing, is pleasing. Is not purified, is purified. Cannot overwhelm pride, can overwhelm pride. Does not grow in insight, grow in insight ...p.... (2-11)

210. Bhikkhus, the person who is possessed of the ten dhammas grows much in demerit ...p... grows much inmerit. What are the ten? He abstains from taking

other's life, from taking what is not given, from indulging in sexual misconduct, from speaking what is not true, from slanderous speech, from harsh speech, from frivolous speech, from covetousness, and has no ill will, has right view. Bhikkhus, the person who is possessed of these ten dhamma grows much in merit. (Said the Bhagavā.)
(12)

End of the Nasevitabbādi Suttas,

End of the Aparapuggala Vagga, the fifth.

End of the Fourth Fifty Suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

xxi. i. KARAJAKĀYA VAGGA

1. Paṭhama Nirayasagga Sutta
2. Dutiya Niriyaasagga Sutta
3. Mātugāma Sutta
4. Upāsikā Sutta
5. Visārada Sutta
6. Saṁsappanīya Sutta
7. Paṭhama Sañcetanika Sutta
8. Dutiya Sañcetanika Sutta
9. Karajakāya Sutta
10. Adhammacariyā Sutta

xxi. i. KARAJAKĀYA VAGGA

1. PAṬHAMA NIRAYASAGGA SUTTA

The First Discourse on Niraya and the Deva World

211. Bhikkhus, the person who is possessed of the ten dhammas, arises in Niraya in the manner of a burden that is carried and (suddenly) dropped. What are the ten? Bhikkhus, someone in this world takes other's life, is brutal with his bloodstained hands, his mind is bent on striking and slaying, and has no compassion for any beings.

He is given to taking what is not given, to taking, with thievish intent, other's wealth or possession located in village or countryside.

He is given to sexual misconduct, having sexual relations with women who are in the care of mother and father, or of both mother and father, of elder and younger brother, of younger and elder sister, of relatives or clan and with women who are lawfully guarded or who are married or are protected by threat of punishment (to the offender) or who are crowned with the flower garland (in betrothal).

He is given to speaking what is not true. When asked to testify before an assembly, an audience, relatives, an association, or rulers, on being told, "O man, tell what you know", he says he knows what he does not, says he does not know what he does, says he sees what he does not, says he does not see what he does, either for his own reason or someone else's reason, for the sake of material consideration or bribe. Thus does he speak knowingly what is not true.

He is given to slanderous speech. He is apt to carry tales from this person to that person and from that person to this person, thus creating disharmony between people.

By his speech, he divides people who are united. He encourages division between people who are united and encourages people who are divided to be more divided. He delights in discord and exults in discord. Fond of discord, he utters speech that makes for discord.

He has harsh speech. He is given to uttering speech that is blameworthy, harsh and that embitters other's ear, that is derogatory to another, that breeds anger and that is disturbing.

He has frivolous speech, speaks at an unsuitable time, speaks what is not true and what conduces to disadvantage, what conduces to non-dhamma, and speaks what is not admonitory. He utters, at an unsuitable time, speech that is senseless, unrestrained that is not associated with benefit and that is not memorable.

He is covetous of another's wealth and possession. He has a malevolent mind directed towards the death, capture and destruction of other beings, towards their disappearance and annihilation.

He has wrong view such as "There is no merit in dispensing charity, no merit in making offerings, no merit in extending hospitality, no consequence to good or bad deeds. This world does not exist, neither does the world beyond. There is no consequence to doing good or bad deeds to one's mother, no consequence to doing good or bad deeds to one's father. There are no beings who are reborn after death. There are no samaṇas and brāhmaṇas who have appeared in this world, who practise rightly, who by their insight have realized the existence of this world and of the world beyond and who can teach accordingly. Bhikkhus, the person who is possessed of these ten dhammas arises in Niraya in the manner of a burden that has been carried and is dropped there.

Bhikkhus, the person who is possessed of the ten dhammas, arises in the deva world in the manner of a

burden that has been carried and is dropped. What are the ten? Bhikkhus, someone in this world gives up taking other's life and abstains from taking other's life. He has dropped down the stick and the weapon. He has moral shame, is given to compassion, and abides desirous of the welfare of all beings.

He does not take what is not given and abstains from taking what is not given. He does not take, with thievish intent, the wealth and possessions of another located in village or countryside.

He gives up indulging in sexual misconduct and abstains from indulging in sensual misconduct. He does not have sexual relations with women in the care of a mother ...p... Who are crowded with the flower-garland (in betrothal). He gives up speaking what is not true and abstains from speaking what is not true. When asked to testify before an assembly, an audience, relatives, an association, or rulers, on being told, "O man, tell what you know", he says he does not know what he does not, says he knows what he does, says he does not see what he does not says he sees what he does, either for his own sake or someone else's sake, or for the sake of material consideration or bribe, he does not knowingly say what is not true.

He gives up slanderous speech and abstains from slanderous speech. He does not carry tales from this person to that person and from that person to this person, creating disharmony among people. By his speech, he unites people who are divided. He encourages unity among people who are united. He delights and exults in harmony. Fond of harmony, he utters speech that promotes harmony.

He gives up harsh speech and abstains from harsh speech. He is given to uttering speech that is blameless, that pleases another's ear, that delights, warms the heart, is refined, and is liked by many people.

He gives up frivolous speech and abstains from frivolous speech. He speaks only at a suitable times. He speaks what is true, what is associated with benefit and the dhamma and what is admonitory. At a suitable times, he speaks sensibly and with restraint, speaks what is associated with benefit and what is memorable. He is not covetous of others' wealth and possessions. He has a non-malevolent mind, only wishing: "May these beings be free from danger, from anxiety, from suffering, and may they be able to make themselves happy." He has no harmful thoughts and has right view thus: "There is merit in dispensing charity, in making offerings, in extending hospitality. There are kammic consequences of meritorious and demeritorious acts. There exists this world and the world beyond. There are consequences of doing good and bad deeds to one's mother and consequences of doing good & bad deeds to one's father. There are beings who are reborn after death, or spontaneous rebirths. There are samaṇas and brāhmaṇas who have appeared together in this world, who by their insight have realized the existence of this world and of the world beyond and who can teach accordingly. Bhikkhus, the person who is possessed of these ten dhammas arises in the deva-world in the manner of a burden that has been carried and is dropped down there. (Said the Bhagavā.)

End of the Paṭhama Nirayasagga Sutta,
the first in this Vagga.

2. DUTIYA NIRIYASAGGA SUTTA the Second Discourse on Niraya And the Deva World

212. Bhikkhus, the person who is possessed of the ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped down there. What

are the ten? Bhikkhus, someone in this world is given to taking other's life, is brutal with hands bloodstained, with his mind bent on striking and slaying, and has no compassion for any beings. He is given to taking what is not given, to indulging in sensual misconduct, to speaking what is not true, to slanderous speech, to harsh speech, to frivolous speech. He is covetous, has a malevolent mind, and has harmful thought and has wrong view thus: "There is no merit in dispensing charity. ...p... There are no samaṇas and brāhmaṇas in this world who have appeared, who fare rightly, who by insight have realized the existence of this world and of the world beyond and who can teach accordingly." Bhikkhus, the person who is possessed of these ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped down.

Bhikkhus, the person who is possessed of the ten dhammas, arises in the deva-world in the manner of a burden that has been carried and is dropped down. Which ten dhammas? Bhikkhus, someone in this world gives up taking other's life and abstains from taking other's life. He has dropped down the stick and the weapon. He has moral shame, is given to compassion, and abides, desirous of the welfare of all beings. He does not take what is not given and abstains from taking what is not given. He gives up indulging in sexual misconduct and abstains from sexual misconduct. He gives up speaking what is not true and abstains from speaking what is not true. He gives up slanderous speech and abstains from slanderous speech. He gives up harsh speech and abstains from harsh speech. He gives up frivolous speech and abstains from frivolous speech. He is non-covetous and has no harmful thoughts. He has right view thus: "There is merit in dispensing charity ...p... There are samaṇas and brahminas who by their insight have realized the existence of this world and of the world beyond and who can teach

accordingly. Bhikkhus, the person who is possessed of these ten dhammas, arises in the deva-world in the manner of a burden that is carried and dropped down (suddenly). (Said the Bhagavā.)

End of the Second Nirayasagga Sutta,
the second in this Vagga.

3. MĀTUGĀMA SUTTA

Discourse on the Woman

213. Bhikkhus, the woman who is possessed of the ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped down. What are the ten? She is given to taking of other's life ...p... is given to taking what is not given, is given to sexual misconduct, is given to speaking what is not true, is given to slanderous speech, harsh speech, frivolous speech. She is covetous and is ill-willed. He has wrong view. Bhikkhus, the woman who is possessed of these ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped down.

Bhikkhus, the woman who is possessed of the ten dhammas, arises in the deva-world in the manner of a burden that has been carried and is dropped down. What are the ten? She abstains from taking of other's life ...p... Abstains from taking what is not given. Abstains from sensual misconduct. Abstains from speaking what is not true. Abstains from slanderous speech, harsh speech, frivolous speech. She is not covetous and not ill-will. She has right view. Bhikkhus, the woman who is possessed of these ten dhammas, arises in the deva-world in the manner of a burden that has been carried and is dropped down. (Said the Bhagavā.)

End of the Mātugāma Sutta,
the third in this Vagga.

4. UPĀSIKĀ SUTTA**Discourse on Female lay Disciple**

214. Bhikkhus, the female lay disciple who is possessed of the ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped down. What are the ten? She is given to taking other's life ...p... She has wrong view. Bhikkhus, the female lay disciple who is possessed of these ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped down. Bhikkhus, the female lay disciple who is possessed of the ten dhammas, arises in the deva-world in the manner of a burden that has been carried and is dropped down. What are the ten? She abstains from the taking of other's life ...p... She has right view. Bhikkhus, the female lay disciple who is possessed of these ten dhammas, arises in the deva-world in the manner of a burden that has been carried and is dropped down. (Said the Bhagavā.)

End of the Upāsikā Sutta,
the fourth in this Vagga.

5. VISĀRADA SUTTA**Discourse on Confidence**

215. Bhikkhus, the female lay disciple who is possessed of the ten dhammas rules her home with diffidence. What are the ten? (She) is given to taking other's life, is giving to taking what is not given, is given to indulging in sexual misconduct, is given to speaking what is not true. Has slanderous speech, and frivolous speech. Has covetous, has a malevolent mind and wrong view. Bhikkhus, the female lay disciple who is possessed of these ten dhammas, rules her home with diffidence.

Bhikkhus, the female lay disciple who is possessed of the ten dhammas, rules her home with confidence. What are the ten? She abstains from taking other's life, from taking what is not given, from indulging in sexual misconduct, from speaking what is not true, from slanderous speech, from harsh speech, and from frivolous speech. Has not covetous, has no ill-will and has right view. Bhikkhus, the female lay disciple who is possessed of these ten dhammas rules her home with confidence. (Said the Bhagavā.)

End of the Visārada Sutta,
the fifth in this Vagga.

6. SAMSAPPANĪYA SUTTA

Discourse on Creeping Along

216. Bhikkhus, I am going to discourse to you on the dhamma of the cause of creeping along. Listen to that discourse and bear it in mind well. I shall speak. (Said the Bhagavā). "Very well, Venerable Sir", responded the bhikkhus to the Bhagavā. The Bhagavā then said: "Bhikkhus, what is the dhamma of the cause of creeping along? Bhikkhus, beings have only kamma as their possession, as their inheritance, as cause, as relative, as their refuge. A certain act, good or bad is done. (The doer) becomes the inheritor of that kammic action."

Bhikkhus, someone in this world is given to taking other's life, is brutal, has his bloodstained hands, is bent on striking and slaying, has no compassion for any beings. That person creeps along bodily, creeps along verbally and creeps along mentally. That person's bodily deed is crooked, verbal deed is crooked, mental deed is crooked. His destination is crooked, rebirth is crooked. Bhikkhus, for the person whose destination is crooked

whose rebirth is crooked, I say that he will certainly arise in unhappy Niraya or be reborn as an animal that creeps along.

Bhikkhus, what is meant by rebirth as an animal that creeps along. It means rebirth as a snake, a scorpion, a centipede, a mongoose, a cat, a mouse, an owl or any other animal whatsoever that goes stealthily on seeing human beings. Bhikkhus, because there clearly is kamma, the being emerges. A certain kammic act is done. That kammic act causes rebirth. Beings thus reborn encounter such contacts. Bhikkhus, it is thus (in this sense) that I say that beings are the inheritors of their kamma.

Bhikkhus, someone in this world is given to taking what is not given ...p... is given to sexual misconduct, to speaking what is not true, to slanderous speech, to harsh speech, to frivolous speech, is covetous, has a malevolent mind, has wrong view such as "There is no merit in dispensing charity. There are no samaṇas or brāhmaṇas who have realized with insight (existence of this world and of the world beyond) and who can teach accordingly". That person creeps along bodily, creeps along verbally and creeps along mentally. That person's bodily deed is crooked, verbal deed is crooked, mental deed is crooked. His destination is crooked, rebirth is crooked. Bhikkhus, for the person whose destination is crooked, whose rebirth is crooked, I say that he will certainly arise in unhappy Niraya or be reborn as an animal that creeps along.

Bhikkhus, what is meant by rebirth as an animal that creeps along? It means rebirth as a snake, a scorpion, a centipede, a mongoose, a cat, a mouse, an owl or any other animal whatsoever that goes stealthily on seeing human beings. Bhikkhus, because there clearly is kamma, the being emerges. A certain kammic act is done. That kammic act cause rebirth. Beings thus reborn

encounter such contacts. Bhikkhus, it is thus (in this sense) that I say that beings are the inheritors of their kamma. Bhikkhus, beings have kamma as their possession, as their inheritance, as cause, as relative, as their refuge. A certain act, good or bad, is done. The doer becomes the inheritor of that kammic act.

Bhikkhus, someone in this world gives up taking of other's life and abstains from the taking of other's life. He has dropped down the stick and the weapon. He has moral shame. He is given to compassion and abides, desirous of the welfare of beings. That person does not creep along bodily, creep along verbally, or creep along mentally. That person's bodily deed is straight, verbal deed is straight, mental deed is straight. His destination is straight, rebirth is straight. Bhikkhus, for the person whose destination is straight, whose rebirth is straight, I say that he will certainly arise in the happy deva world or will be reborn in whatever families are exalted, such as the families of nobles or brahmins, or as great householders, wealthy, of great resources, of great property, with great store of gold and silver, with great store of possessions, with great store of wealth and grain. Bhikkhus, because there clearly is kamma, the being emerges. Beings thus reborn encounter such contacts. Bhikkhus, it is thus (in this sense) that I say that beings are the inheritors of their kamma.

Bhikkhus, someone in this world gives up taking what is not given and abstains from taking what is not given ...p... abstains from indulging in sexual misconduct. Gives up speaking what is not true and abstains from speaking what is not true. Gives up slanderous speech and abstains from slanderous speech. Gives up harsh speech and abstains from harsh speech. Gives up frivolous speech and abstains from frivolous speech. Has not covetous and does not have a malevolent mind. Has

right view such as “There is merit in dispensing charity ...p... there are samaṇas and brāhmaṇas with insight who have realized the existence of this world and the world beyond and who can teach accordingly. That person does not creep along bodily, creep along verbally and creep along mentally. That person’s bodily deed is straight, his verbal deed is straight, his mental deed is straight. His destination is straight, his rebirth is straight. Bhikkhus, for the person whose destination is straight, whose rebirth is straight, I say he will certainly arise in the happy deva world or will be reborn in whatsoever families are exalted, such as the families of nobles or brahmins, or as great householders, wealthy, of great resources, of great property, with great store of gold and silver, with great store of possessions, with great store of wealth and grain. Bhikkhus, because there clearly is kamma, the being emerges. A certain act, good or bad, is done. That kammic act causes rebirth. Beings thus reborn encounter contacts. Bhikkhus, it is thus (in this manner) that I say that beings are the inheritors of their kamma. Bhikkhus, beings have only kamma as their possession, as their inheritance, as cause, as relative, as their refuge. A certain act good or bad, is done. (The doer) becomes the inheritor of that kammic act. Bhikkhus, this is the dhamma discourse on the cause of creeping along. (Said the Bhagavā.)

End of the Saṃsappanīya Sutta,
the sixth in this Vagga.

7. PAṬHAMA SAÑCETANIKA SUTTA

First Discourse on Intentional Action

217. Bhikkhus, I do not say the wiping out of deeds intended, tried, done and accumulated without experiencing the consequences thereof. Those consequences are experienced

either in this life or in the immediately succeeding (second) life, or in the subsequently succeeding lives. Bhikkhus, I do not say that there is possibility of ending, suffering without experiencing the consequences of deeds intended, tried, done and accumulated.

Bhikkhus, of those kammic acts, the three bodily transgressions prompted by demeritorious effort, cause suffering and have suffering as their consequence. The three mental transgressions prompted by demeritorious efforts cause suffering and have suffering as their consequence.

Bhikkhus, in what manner do the three bodily transgressions, prompted by demeritorious effort, cause suffering and have suffering as their consequences? Bhikkhus, someone in this world is given to taking other's life, is brutal and has bloodstained hands. He is bent on striking and slaying, and has no compassion for any beings. He is given to taking what is not given. He is given to taking with thievish intent, the attractive possessions of another located in village or countryside. He is given to indulging in sexual misconduct, is given to having sexual relations with women in the care of a mother ...p... with women who are crowned with the flower garland (in betrothal). Bhikkhus, in this manner do the three bodily transgressions, prompted by demeritorious effort, cause suffering and have suffering as their consequence.

Bhikkhus, in what manner do the four verbal transgressions, prompted by demeritorious effort cause suffering and have suffering as their consequence? Bhikkhus, someone in this world is given to speaking what is not true. When asked to testify before an assembly, an audience, relatives, an association or rulers, on being told "Come O man tell what you know", he says he knows what he does not, says he does not know what he does, says he sees

what he does not, says he does not see what he does, either for his own sake or someone else's sake, for the sake of material consideration or bribe. Thus does he speak knowingly what is not true. He is given to slanderous speech. He is inclined to carry tales from this person to that person or from that person to this person, thus creating disharmony between people. By his speech he divides people who are united and encourages people, who are divided to be more so. He delights in discord and exalts in discord. Fond of discord, he utters speech that makes for discord. He has harsh speech. He is given to uttering speech that is blameworthy, harsh, and that embitters another's ear, that is derogatory to another, that breeds anger and that is disturbing. He has frivolous speech, speaks at unsuitable times, speaks what is not true and what conduces to disadvantage, what conduces to non-dhamma, and speaks what is admonitory. He is inclined to utter, at unsuitable times, speech that is senseless, unrestrained, that is not associated with benefit and that is not memorable. Bhikkhus, in this manner do the four verbal transgressions prompted by demeritorious effort, cause suffering and have suffering as their consequence.

Bhikkhus, in what manner do the three mental transgressions, prompted by demeritorious effort, cause suffering and have suffering as their consequences? Bhikkhus, someone in this world is covetous, wishing that somebody else's wealth and possessions were his own. He has a malevolent mind directed towards the death, capture and destruction of other beings, towards their disappearance and annihilation. He has wrong view such as "There is no merit in dispensing charity ...p... there are no samaṇas and brāhmaṇas who have realized with insight (the existence of) this world and of the world beyond and who can teach accordingly". Bhikkhus, in this manner do the three mental transgressions, prompted

by demeritorious effort, cause suffering and have suffering as their consequences.

Bhikkhus, because of the three bodily transgressions, prompted by demeritorious effort beings on the dissolution of their bodies after death, arise in Niraya, which is the wretched destinations of evil persons. Bhikkhus, because of the four verbal transgressions, prompted by demeritorious effort, beings on the dissolution of their bodies after death arise in Niraya, which is the wretched destination of evil persons. Bhikkhus, because of these three mental transgressions, prompted by demeritorious effort, beings on the dissolution of their bodies after death, arise in Niraya which is the wretched destination of evil persons.

Bhikkhus, just as a square surfaced dice thrown upwards, alights and settles well on any of its surfaces, similarly to this, bhikkhus, because of the three bodily transgressions , prompted by demeritorious effort, beings on the dissolution of their bodies after death, arise in Niraya which is the wretched destination of evil persons. Because of the four verbal transgressions, prompted by demeritorious effort, beings on the dissolution of their bodies after death, arise in Niraya, which is the wretched destination of evil persons. Because of the three mental transgressions, prompted by demeritorious effort, beings on the dissolution of their bodies after death, arise in Niraya, which is the wretched destination of evil persons.

Bhikkhus, I do not say that one can wipe out deeds intended, tried, done and accumulated without experiencing the consequences thereof. Those consequences are experienced either in this life or in the immediately succeeding (second) life, or in the subsequently succeeding lives. Bhikkhus, I do not say that one can end suffering without experiencing the consequences of deeds intended, tried done and accumulated.

Bhikkhus, of those kammic acts, the fulfilment of the three kinds of bodily actions, prompted by meritorious effort causes happiness and has happiness as their consequences. The fulfilment of the four kinds of verbal actions, prompted by meritorious effort, cause happiness and has happiness as their consequence. Fulfilment of the three kinds of mental actions prompted by meritorious effort, cause happiness and has happiness as their consequences.

Bhikkhus, in what manner does the three kinds of bodily actions promoted by meritorious effort, cause happiness and happiness as their consequences? Bhikkhus, someone in this world abstains from taking other's life. He has dropped down the stick and the weapon. He has moral shame. He has compassion and abides desirous of the welfare of all beings. ...p... he abstains from taking what is not given. He is not given to taking without being given . He is not given to taking without being given and with thievish intent, the attractive possession of another person, located in the village or in the countryside. He gives up sexual misconduct and abstains from sexual misconduct. He does not have sexual relations with women in the care of a mother ...p... women crowned by flower garland (in betrothal). Bhikkhus, in this manner does the fulfilment of the three kinds of bodily actions prompted by meritorious effort, cause happiness and has happiness as their consequences.

Bhikkhus, in what manner does the fulfilment of the four kinds of verbal actions prompted by meritorious effort, cause happiness and has happiness as their consequences? Bhikkhus, someone in this world gives up speaking what is not true and abstains from speaking what is not true. When asked to testify before an assembly, an audience, relatives, an association, or rulers, by being told "Come, good fellow, tell what you know" he says he knows not what he does not, says he knows what he does, says he

sees not what he does not, says he sees what he does. He does not for his own sake or for someone else's sake, for material consideration or bribe, knowingly speak what is not true. He gives up slanderous speech and abstains from slanderous speech. He is not inclined to carry tales from this person to that person and from that person to this person, thus creating disharmony between people. He is inclined to unite people who are divided and encourages people who are united. He delights and exults in harmony and cherishes harmony. He is inclined to utter speech that promotes unity. He gives up harsh speech and abstains from harsh speech. He is given to uttering speech that is blameless, that pleases the ear, that charms, warms the heart, is courteous, is liked and appreciated by many people. He gives up frivolous speech and abstains from frivolous speech. He speaks only at suitable times. He speaks what is true, what is associated with benefit and with the dhamma and what is admonitory. At suitable times, he speaks sensibly and with restraint, speaks what is associated with benefit and what is memorable. Bhikkhus, in this manner does the fulfilment of the four kinds of verbal actions prompted by meritorious effort, cause happiness and have happiness as their consequence.

Bhikkhus, in what manner does the fulfilment of the three kinds of mental actions prompted by meritorious effort cause happiness and have happiness as their consequences. Bhikkhus, someone in this world is not covetous, wishing that somebody's wealth and possession were his own. He has a non-malevolent mind, wishing "May these beings be free from danger, from anxiety, from suffering, and may they be able to bear the burden of their lives happily". He has right undistorted view thus: "There is merit in dispensing charity, in making offerings ...p... there are samaṇas and brāhmaṇas who have with insight realized (the existence of) this world and of the world beyond and have taught accordingly".

Bhikkhus, because of the fulfilment of the three kinds of mental actions prompted by meritorious effort, beings on the dissolution of their bodies after death, arise in good destination of the deva world. Bhikkhus, just as a four square surfaced dice thrown upwards, alights and settles well on any of its surfaces, similarly to this, bhikkhus, because of the fulfilment of the three kinds of bodily actions prompted by meritorious effort, beings on the dissolution of their bodies after death, arise in good destination of the deva world. Because of the fulfilment of the four kinds of verbal actions prompted by meritorious effort, beings on the dissolution of their bodies after death arise in good destination of the deva world. Because of the fulfilment of the three kinds of mental actions prompted by meritorious effort, beings on the dissolution of their bodies after death, arise in good destination of the deva world.

Bhikkhus, I do not say that one can wipe , deeds intended, attempted, done and accumulated without experiencing the consequences thereof. Those consequences are experienced either in this life or in the immediately (second) life or in the subsequently succeeding lives. Bhikkhus, I do not say that one can end suffering without experiencing the consequences of deeds intended, attempted done and accumulated. (Said the Bhagavā.)

End of Paṭhama Sañcetanika Sutta,
the seventh in this Vagga.

8. DUTIYA SAÑCETANIKA SUTTA

Second Discourse on Intentional Actions

218. Bhikkhus, I do not say that one can wipe out deeds intended, attempted, done and accumulated without experiencing the consequences thereof. These consequences

are experienced either in this life or in the immediately succeeding (second) life or in the subsequently succeeding lives. Bhikkhus, I do not say that one can end suffering experiencing the consequences of deeds intended, attempted done and accumulated.

Bhikkhus, of these kammic acts, the three bodily transgressions prompted by demeritorious effort, cause suffering and have suffering as their consequences. The four verbal transgressions prompted by demeritorious effort, cause suffering and have suffering as their consequences. The three mental transgressions prompted by demeritorious effort, cause suffering and have suffering as their consequences.

Bhikkhus, in what manner do the three transgressions prompted by demeritorious effort cause suffering and have suffering as their consequences? ...p... Bhikkhus, in this manner do the three bodily transgressions prompted by demeritorious effort cause suffering and have suffering as their consequences. Bhikkhus, in what manner do the four verbal transgressions promoted by demeritorious effort cause suffering and have suffering as their consequences? ...p... Bhikkhus, in this manner do the four verbal transgressions prompted by demeritorious effort, cause suffering and have suffering as their consequences. Bhikkhus, in what manner do the three mental transgressions prompted by demeritorious effort cause suffering and have suffering as their consequence? ...p... Bhikkhus, in this manner do the three mental transgressions prompted by demeritorious effort cause suffering and have suffering as their consequences.

Bhikkhus, because of the three bodily transgressions prompted by demeritorious effort, beings on the dissolution of their bodies after death, arise in Niraya, which is the wretched destination of evil persons. Because of the four verbal transgression ...p... because of

the three mental transgressions prompted by demeritorious effort, beings on the dissolution of their bodies after death arise in Niraya, which is the wretched destination of evil persons.

Bhikkhus, I do not say one can wipe out deeds intended, attempted, done and accumulated without experiencing the consequences thereof. Their consequences are experienced either in this life or in the immediately succeeding life or in the subsequently succeeding lives. Bhikkhus, I do not say that one can end suffering without experiencing the consequence of deeds intended, attempted, done and accumulated.

Bhikkhus, of those kammic acts the fulfilment of the three kinds of bodily actions prompted by meritorious effort, causes happiness and has happiness as their consequences. The fulfilment of the four kinds of verbal actions prompted by meritorious effort, causes happiness and has happiness as their consequences. The fulfilment of the three kinds of mental actions prompted by meritorious effort causes happiness and has happiness as their consequences.

Bhikkhus, in what manner does the fulfilment of the three kinds of bodily actions prompted by meritorious effort cause happiness and has happiness as their consequence? ...p... Bhikkhus, in this manner does the fulfilment of the three kinds of bodily actions prompted by meritorious effort cause happiness and has happiness as their consequences.

Bhikkhus, in what manner does fulfilment of the four kinds of verbal actions prompted by meritorious effort cause happiness and has happiness as their consequences? ...p... Bhikkhus, in this manner does fulfilment of the four kinds of verbal action prompted by meritorious effort, cause happiness and has happiness as their consequences. Bhikkhus, in what manner does fulfilment

of the three kinds of mental actions prompted by meritorious effort cause happiness and has happiness as their consequences? ...p... Bhikkhus, in this manner does fulfilment of the three kinds of mental action prompted by meritorious effort, cause happiness and has happiness as their consequences.

Bhikkhus, because of fulfilment of the three kinds of bodily action prompted by meritorious effort, beings on the dissolution of their bodies after death, arise in good destination of the deva world. Because of fulfilment of the four kinds of verbal actions ...p... because of fulfilment of the three kinds of mental action prompted by meritorious effort, beings on the dissolution of their bodies after death, arise in good destination of the deva world ...p...

End of the Dutiya Sañcetanika Sutta,
the eighth in this Vagga.

9. KARAJAKĀYA* SUTTA

Discourse on the Body Borne of Impurity

219. Bhikkhus, I do not say that one can wipe out deeds intended, attempted, done and accumulated without experiencing the consequences thereof. These consequences are experienced either in this life or in the next immediately succeeding (second) life, or in the subsequently succeeding lives. Bhikkhus, I do not say that one can wipe out deeds intended, attempted, and suffering without experiencing the consequences of deeds intended, attempted, done and accumulated.

*kārajakāya: The body (which is born of impurity)

Bhikkhus, the noble disciple free from covetousness and ill-will, with clear comprehension and manifest mindfulness, abides suffusing one quarter of the world with mind associated with loving-kindness. Similarly, he abides suffusing the second quarter, the third quarter, the fourth quarter of the world, with mind associated with loving kindness. In the same way, equating all beings above, below, across and in all quarters with himself, he abides suffusing the whole world with a mind possessed with loving-kindness that is widespread, noble and boundless, free from enmity and irksomeness. He comes to know thus: Formerly my mind was confined, it was not made to grow; but now it is boundless, and well developed. Moreover, whatsoever deed belongs to a limited range (*Kāmāvacara Kamma*), it stays not in the kamma of unlimited range (*Mahaggata Kamma*), it does not stand still in that range.

Bhikkhus, what do you think of this? If from his childhood up this young man should make liberation of the mind, which is loving-kindness, to grow, would he be doing any demeritorious deed? (asked the *Bhagavā*). Surely not Venerable Sir. Can any ill come to one who does no demeritorious deed? (asked the *Bhagavā*). Venerable Sir, ill cannot come to one who does no demeritorious deed. How can ill come to one who does no demeritorious deed. (respectfully answered the bhikkhus).

Bhikkhus, liberation of the mind, which is loving kindness should be developed both by woman and man. Bhikkhus, neither woman nor man can take along this body with her or him. Bhikkhus, this being has mind as cause. He comes to know thus: Whatever demeritorious deed has been done by me here with this body sprung from action, all of that must be borne here; then it will not follow me in the hereafter. Bhikkhus, even if the learned bhikkhu in this Teaching cannot gain through

penetrative insight, Arahatta Fruition by liberation of the mind, which is loving kindness thus developed, it will conduce to his attainment of Anāgāmi Fruition.

He abides suffusing the first, second, third and fourth quarters of the world with mind associated with compassion, with sympathetic joy, with equanimity. In the same way equating himself with all beings above, below, across and in all quarters, he abides suffusing the whole world with a mind possessed of equanimity that is widespread, noble, and boundless, free from enmity and irksomeness. He comes to know thus: Formerly my mind was confused, it was not developed, but now it is boundless and well developed. Moreover whatever deed done belongs to a limited range, now it stays not in that range, it does not stand still in that range.

Bhikkhus, what do you think of this? If from his childhood up this young man should bring about liberation of the mind, which is equanimity, would he be doing any demeritorious act? (asked the Bhagavā). Surely not Venerable Sir. "He cannot be doing a demeritorious act (there by)." Can any ill come to one who does no demeritorious deed? (asked the Bhagavā). "It cannot Venerable Sir. Venerable Sir, how can ill come to one who does no demeritorious deed." (respectfully said the bhikkhus.)

Bhikkhus, liberation of the mind, which is equanimity should be developed by both woman and man. Bhikkhus, neither woman nor man can take along this body with her or him.

Bhikkhus, this being has mind as cause. He comes to know thus: Whatever demeritorious deed has been done by me here with this body sprung from action, all of that must be borne here; then it will not follow me in the hereafter. Bhikkhus, even if the learned bhikkhu in this Teaching cannot gain through penetrative insight

Arahatta Fruition, by the liberation of the mind, which is equanimity, it will conduce to his attainment of Anāgāmi Fruition.

End of the Karajakāya Sutta,
the ninth in this Vagga.

10. ADHAMMACARIYĀ SUTTA

Discourse on Non-dhamma Behaviour

220. A brāhmin then approached the Bhagavā after having concluded courteous and memorable greetings with the Bhagavā, and having seated himself at a suitable place respectfully asked the Bhagavā: “O Revered Gotama what is the cause of, the reason for, someone in this world, on the dissolution of his body after death, arising in miserable existences (apāya), wretched destinations (duggatim), states of ruin (vinipata) and realms of continuous suffering (niraya)?”

Brāhmin, the cause of, the reason for, someone in this world on the dissolution of his body after death, arising in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, is conduct that is non-dhamma and wicked. (Said the Bhagavā).

“O Gotama, what is the cause of, the reason for, someone in this world on the dissolution of his body after death arising in good destination, the world of devas?” (Respectfully asked the brāhmin.) Brāhmin, the cause of, the reason for, someone in this world on the dissolution of his body after death arising in good destinations, the world of the devas, is conduct that is dhamma and righteous. (Said the Bhagavā.)

“O Gotama, I do not understand the meaning at length of what has been briefly discoursed upon by

Revered Gotama. I beg of you, may Revered Gotama explain the meaning at length of what has been briefly discoursed upon by Revered Gotama? (Respectfully requested the brāhmin.) In that case brāhmin, listen and bear in mind well. I shall speak. (Said the Bhagavā). “Very well Revered One”, said the brāhmin in response to the Bhagavā who went on to say:

Brāhmin, there are three kinds of bodily conduct that is non-dhamma and that is wicked. There are four kinds of verbal conduct that is non-dhamma and that is wicked. There are three kinds of mental conduct that is non-dhamma and that is wicked. Brāhmin, in what manner is bodily conduct that is non-dhamma and that is wicked of three kinds? ...p... Brāhmin, in this manner is conduct that is non-dhamma and that is wicked of three kinds. Brāhmin, in what manner is verbal conduct that is non-dhamma and that is wicked of four kinds? ...p... Brāhmin, in this manner is verbal conduct that is non-dhamma and that is wicked of four kinds. Brāhmin, in what manner is mental conduct that is non-dhamma and that is wicked of three kinds? ...p... Brāhmin, in this manner is mental conduct that is non-dhamma and that is wicked of three kinds. Brāhmin, because of conduct that is non-dhamma and that is wicked, someone in this world on the dissolution of his body after death, arises in miserable existences, wretched destinations, states of ruin and realms of continuous suffering.

Brāhmin, there are three kinds of bodily conduct that is dhamma and that is righteous. There are four kinds of verbal conduct that is dhamma and that is righteous. There are three kinds of mental conduct that is dhamma and that is righteous. Brāhmin, in what manner is bodily conduct that is dhamma and that is righteous of three kinds? ...p... Brāhmin, in this manner is bodily conduct that is dhamma and that is righteous of three kinds. Brāhmin, in what manner is verbal

conduct that is dhamma and that is righteous of four kinds? ...p... Brāhmin, in this manner is verbal conduct that is dhamma and that is righteous of four kinds. Brāhmin, in what manner is mental conduct that is dhamma and that is righteous of three kinds? ...p... Brāhmin, in this manner is mental conduct that is dhamma and that is righteous of three kinds. Brāhmin, because of conduct that is dhamma and that is righteous, some beings in this world on the dissolution of their bodies after death arise in good destinations, the world of devas. (Said the Bhagavā). “O Gotama, it is indeed very excellent! O Gotama it is indeed very excellent! O Gotama, as from today and for the rest of my life, may I be regarded by Revered Gotama as a lay disciple who takes refuge in him.” (respectfully requested the brāhmin.)

End of the Adhammacariyā Sutta,

the tenth in this Vagga.

The End of Karajakāya Vagga, the First.

Namo tassa bhagavato arahato sammāsambuddhassa

xxii. ii. SĀMAÑÑA VAGGA

- 1. Paṭhama Adhamma Sutta**
- 10 . Asavakkhaya Sutta**

xxiii. YĀGAPEYYĀLA

xxii. ii. SĀMAÑÑA VAGGA

221. Bhikkhus, the person who is possessed of the ten dhammas arises in Niraya in the manner of a burden that has been carried and is dropped. What are the ten? (He is) given to taking other's life, to taking what is not given, to indulging in sexual misconduct, to speaking what is not true, has slanderous speech, harsh speech, frivolous speech, is covetous and ill-willed, and has wrong view. Bhikkhus, the person who is possessed of these ten dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped there.

Bhikkhus, the person who is possessed of the ten dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. What are the ten? (He) abstains from taking of other's life, from taking what is not given, from indulging in sexual misconduct, from speaking what is not true, from slanderous speech, harsh speech, frivolous speech, is not covetous, is not ill-willed, has right view. Bhikkhus, the person who is possessed of these ten dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. (1)

222. Bhikkhus, the person who is possessed of the twenty dhammas, arises in Niraya in the manner of a burden that has been carried and is dropped there. What are the twenty? He himself is given to taking the life of other and makes others take another's life. He himself is given to taking what is not given and makes others take what is not given. He himself indulges in sexual misconduct and encourages others to indulge in sexual misconduct. He himself is given to speaking what is not true and makes others speak what is not true. He himself has slanderous speech and makes others have slanderous speech. He himself has harsh speech and makes others have harsh speech. He himself has frivolous speech and

makes others have frivolous speech. He himself is covetous and makes covetousness in others. He himself is ill-willed and makes others to be ill-willed. He himself has wrong view and makes others have wrong view. Bhikkhus, the person who is possessed of these twenty dhammas arises in Niraya in the manner of a burden that has been carried and is dropped there.

Bhikkhus, the person who is possessed of the twenty dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. What are the twenty? He himself abstains from taking another's life and makes others abstain from taking the life of others. He himself abstains from taking what is not given and makes others abstain from taking what is not given. He himself abstains from indulging in sexual misconduct and makes others abstain from indulging in sexual misconduct. He himself abstains from speaking what is not true and makes others abstain from speaking what is not true. He himself abstains from slanderous speech and makes others abstain from slanderous speech. He himself abstains from harsh speech and makes others abstain from harsh speech. He himself abstains from frivolous speech and makes others abstain from frivolous speech. He himself is not covetous and makes others not to be covetous. He himself is not ill-willed and makes others not to be ill-willed. He himself has right view and makes others have right view. Bhikkhus, the person who is possessed of these twenty dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there.(2).

223. Bhikkhus, the person who is possessed of the thirty dhammas arises in Niraya in the manner of a burden that has been carried and is dropped there. What are the thirty? (He) himself is given to taking other's life, makes others take another's life and approves of the taking life. He himself is given to taking what is not

given, makes others take what is not given and approves of taking what is not given. He himself indulges in sexual misconduct, makes others indulge in sexual misconduct and approves of indulging in sexual misconduct. He himself is given to speaking what is not true, makes others speak what is not true and approves of speaking what is not true. He himself is given to slanderous speech, makes others have slanderous speech and approves of slanderous speech. He himself is given to harsh speech, makes others have harsh speech and approves of harsh speech. He himself is given to frivolous speech, makes others have frivolous speech and approves of frivolous speech. He himself is covetous, makes others to be covetous and approves of being covetous. He himself is ill-willed, makes others to be ill-willed and approves of being ill-willed. He himself has wrong view, makes others have wrong view and approves of having wrong view. Bhikkhus, the person who is possessed of these thirty dhammas arises in Niraya in the manner of a burden that has been carried and is dropped there.

Bhikkhus, the person who is possessed of thirty dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. What are the thirty? He himself abstains from taking other's life, makes others abstain from taking another's life and approves of abstaining from taking of life. He himself abstains from taking what is not given, makes others abstain from taking what is not given and approves of abstaining from taking what is not given. He himself abstains from indulging in sexual misconduct, makes others abstain from indulging in sexual misconduct and approves of abstaining from indulging in sexual misconduct. He himself abstains from speaking what is not true, makes others abstain from speaking what is not true and approves of abstaining from speaking what is not true. He himself abstains from slanderous speech, makes oth-

ers abstain from slanderous speech, and approves of abstaining from slanderous speech. He himself abstains from harsh speech, makes others abstain from harsh speech and approves of abstaining from harsh speech. He himself abstains from frivolous speech, makes others abstain from frivolous speech and approves of abstaining from frivolous speech. He himself is not covetous, makes others not to be covetous and approves of not being covetous. He himself is not ill-willed, makes others not to be ill-willed and approves of not being ill-willed. He himself has right view, makes others have right view and approves of having right view. Bhikkhus, the person who is possessed of these thirty dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. (Said the Bhagavā.) (3).

224. Bhikkhus, the person who is possessed of the forty dhammas arises in Niraya in the manner of a burden that has been carried and is dropped there. What are the forty? He himself is given to taking other's life, makes others take another's life, and approves of taking life and speaks in praise of the taking life. He himself takes what is not given, makes others take what is not given, approves of taking what is not given and speaks in praise of taking what is not given. He himself indulges in sexual misconduct, makes others indulge in sexual misconduct, approves of indulging in sexual misconduct and speaks in praise of indulging in sexual misconduct. He himself is given to speaking what is not true, makes others speak what is not true, approves of speaking what is not true and speaks in praise of speaking what is not true. He himself is given to slanderous speech, makes others have slanderous speech, approves of slanderous speech and speaks in praise of slanderous speech. He himself is given to harsh speech, makes others have harsh speech, approves of having harsh speech and speaks in praise of having harsh speech. He himself is given to

frivolous speech, makes others have frivolous speech, approves of having frivolous speech and speaks in praise of having frivolous speech. He himself is covetous, makes others to be covetous, approves of being covetous and speaks in praise of being covetous. He himself is ill-willed, makes others to be ill-willed, approves of being ill-willed and speaks in praise of being ill-willed. He himself has wrong view, makes others have wrong view, approves of having wrong view and speaks in praise of having wrong view. Bhikkhus, the person who is possessed of these forty dhammas arises in Niraya in the manner of a burden that has been carried and is dropped there.

Bhikkhus, the person who is possessed of the forty dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. What are the forty? He himself abstains from taking other's life, makes others abstain from taking life, approves of abstaining from taking life and speaks in praise of abstaining from taking life. He himself abstains from taking what is not given, makes others abstain from taking what is not given, approves of abstaining from taking what is not given and speaks in praise of abstaining from taking what is not given. He himself abstains from indulging in sexual misconduct, makes others abstain from indulging in sexual misconduct, approves of abstaining from indulging in sexual misconduct and speaks in praise of abstaining from indulging in sexual misconduct. He himself abstains from speaking what is not true, makes others abstain from speaking what is not true, approves of abstaining from speaking what is not true and speaks in praise of abstaining from speaking what is not true. He himself abstains from slanderous speech, makes others abstain from slanderous speech, approves of abstaining from slanderous speech and speaks in praise of abstaining from slanderous speech. He himself ab-

stains from harsh speech, makes others abstain from harsh speech, approves of abstaining from harsh speech and speaks in praise of abstaining from harsh speech. He himself abstains from frivolous speech, makes others abstain from frivolous speech, approves of abstaining from frivolous speech and speaks in praise of abstaining from frivolous speech. He himself is not covetous, makes others not to be covetous, approves of not being covetous and speaks in praise of not being covetous. He himself is not ill-willed, makes others not to be ill willed, approves of not being ill-willed and speaks in praise of not being ill-willed. He himself has right view, makes others have right view, approves of having right view and speaks in praise of having right view. Bhikkhus, the person who is possessed of these forty dhammas arises in the deva world in the manner of a burden that has been carried and is dropped there. (Said the Bhagavā.)(4).

225-228. Bhikkhus, the person who is possessed of the ten dhammas is bringing about his own ruin and destruction ...p... is not bringing about his own ruin and destruction ...p... Bhikkhus, the person who is possessed of twenty dhammas ...p... thirty dhammas ...p... forty dhammas is bringing about his own ruin and destruction ...p... (5-8)

229-232. Bhikkhus, the person in this world who is possessed of the ten dhammas on the dissolution of his body after death arises in miserable existences (apāya), wretched destinations (duggatim), states of ruin (vinipāta) and realms of continuous suffering (niraya) ...p... some-one in this world on the dissolution of his body after death arises in good destinations the happy world of the devas. Bhikkhus, the person who is possessed of twenty dhammas, of thirty dhammas, of forty dhammas on the dissolution of his body after death, arises in miserable existences (apaya), wretched destinations (duggatim), states

of ruin (vinipata) and realms of continuous suffering (niraya) ...p... someone in this world on the dissolution of his body after death arises in good destinations, the happy world of the devas. (9-12).

233-236. Bhikkhus, the person who is possessed of the ten dhammas is known as a fool ...p... is known as a wise man ...p... Bhikkhus, the person who is possessed of twenty dhammas ...p... Bhikkhus ... the thirty dhammas ...p... Bhikkhus the person who is possessed of forty dhammas is known as a fool ...p... is known as a wise person ...p... bhikkhus, the person who is possessed of these forty dhammas is known as a wise person. (Said the Bhagavā.) (13-16).

End of the *Sāmañña Vagga*, the Second.

RAGAPEYYALA

237. Bhikkhus, to comprehend attachment (rāga) with insight, these ten dhammas have to be developed. What are the ten? The perception of foulness, of death, of the repulsiveness in food, of non-delight in all the world, of impermanence (anicca), of unsatisfactoriness (dukkha), of non-self (anatta), of abandoning, of detachment and of cessation. Bhikkhus, to comprehend attachment with insight these ten dhammas should be developed. (Said the Bhagavā.) (1).

238. Bhikkhus, to comprehend attachment (rāga) with insight, the ten dhammas have to be developed. What are the ten? The perception of impermanence, of non-subjection to will, of repulsiveness to food, of non-delight in all the world, of impurity of the skeleton, of a worm eaten corpse, of a discoloured corpse, of a festering corpse, of a fissured corpse and of a bloated corpse. To comprehend attachment, these ten dhammas have to be developed.(2).

239. Bhikkhus, to comprehend attachment (rāga), the ten dhammas have to be developed. What are the ten? Right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation. Bhikkhus, to comprehend attachment with insight, these ten dhammas have to be developed. (Said the Bhagavā.)(3).

240-266. Bhikkhus, to comprehend attachment (rāga) with discrimination ...p... to wholly exhaust it. To abandon it. To extinguish it. To destroy it. To eliminate it. To bring about its cessation. To renounce it. To renounce it repeatedly ...p... These ten dhammas have to be developed. (4-30).

267-746. To comprehend with insight hatred (dosa) ...p... bewilderment (moha), anger (kodha), enmity (upanāha), ingratitude (makha), improper rivalry (palāsa),

jealousy (issā), stinginess (macchariya), deceit (māyā), hypocrisy (sāṭheyya), obduracy (thambha), disparaging others (sārambha), conceit (māna), arrogance (atimāna), vanity (mada), unmindfulness (pamāda) ...p... to comprehend with discrimination, to wholly exhaust, to abandon, to extinguish, to destroy, to eliminate, ...p... to bring about cessation, to renounce, to renounce repeatedly. These ten dhammas have to be developed. (Said the Bhagavā.) (31-510).

End of Rāgapeyyāla,

End of Dasaka Nipāta.

Suttanta Piṭaka
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Namo tassa bhagavato arahato sammāsambuddhassa

i. NISSAYA VAGGA

1. Kimatthiya Sutta
2. Cetanākaraṇīya Sutta
3. Paṭhama Upanisā Sutta
4. Dutiya Upanisā Sutta
5. Tatiya Upanisā Sutta
6. Byasana Sutta
7. Pathamasaññā Sutta
8. Manasikara Sutta
9. Saddha Sutta
10. Moranivāpa Sutta

EKĀDASAKA NIPĀTA

i. NISSAYA VAGGA

1. KIMATTHIYA SUTTA

Discourse on Benefit

1. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika near Sāvattī. On that occasion, the Venerable Ānanda approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully asked the Bhagavā: “Venerable Sir, what is the benefit, what is the advantage, of (right) blameless conduct? Ānanda, the benefit, the advantage of right conduct is freedom from remorse (avippaṭisāra).” (Said the Bhagavā.)

Venerable Sir, what is the benefit, the advantage of freedom from remorse? Ānanda, the benefit, the advantage of freedom from remorse is joy (pāmojja.)

Venerable Sir, what is the benefit of joy? Ānanda, delightful satisfaction (pīti) is the benefit, the advantage of joy.

Venerable Sir, what is the benefit, the advantage of delightful satisfaction? Ānanda, calmness (passaddhi) is the benefit, the advantage of delightful satisfaction.

Venerable Sir, what is the benefit, the advantage of calmness? Ānanda, happiness (sukha) is the benefit, the advantage of calmness.

Venerable Sir, what is the benefit, the advantage of happiness? Ānanda, concentration (samādhi) is the benefit, the advantage of happiness.

Venerable Sir, what is the benefit, the advantage of concentration? Ānanda, the benefit, the advantage of knowing

and seeing things as they really are (yathābhūta-ñāṇadassana) is the benefit, the advantage of concentration.

Venerable Sir, what is the benefit, the advantage of knowing and seeing things as they really are? Ānanda, weariness (with worldly life) (nibbidā) is the benefit, the advantage of knowing and seeing things as they really are.

Venerable Sir, what is the benefit, the advantage of weariness (with worldly life)? Ānanda, non-attachment (virāga) is the benefit, the advantage of weariness (with worldly life).

Venerable Sir, what is the benefit, the advantage of non-attachment? Ānanda, liberation (vimutti) and knowledge of liberation (vimuttiñāṇadassana) are the benefit and advantage of non-attachment. Ānanda, thus blameless conduct has the benefit and advantage of freedom from remorse; freedom from remorse has joy; joy has delightful satisfaction; delightful satisfaction has calmness; calmness has happiness; happiness has concentration; concentration has knowing and seeing things as they really are; knowing and seeing things as they really are has weariness (with worldly life); weariness (with worldly life) has non-attachment; non-attachment has liberation and knowledge of liberation as the benefit, the advantage of non-attachment. Ānanda, thus does (blameless) conduct progressively lead up to Arahatta-Fruition. (Said the Bhagavā.)

End of the Kimatthiya Sutta,
the first in this Vagga.

2. CETANĀKARAṆIYA SUTTA

Discourse Concerning No Need for Volition

2. Bhikkhus, for one who has morality, who is possessed of morality, there is no need for him to wish:

“May I be free from remorse.” Freedom from remorse comes naturally to one who has morality, who is possessed of morality. Bhikkhus, for one who is free from remorse, there is no need for him to wish: “May joy arise in me.” For one who is free from remorse, joy arises naturally. Bhikkhus, for one who is joyous, there is no need for him to wish: “May delightful satisfaction arise in me.” For one who is joyous delightful satisfaction arises naturally. Bhikkhus, for one who has delightful satisfaction, there is no need for him to wish “May my body be calm.” For one who has delightful satisfaction, a calm body is natural. Bhikkhus, for one whose body is calm, there is no need for him to seek experience of happiness. For one whose body is calm, happiness is natural. Bhikkhus, for one who is happy, there is no need for him to seek a concentrated mind. For one who is happy, a concentrated mind is natural. Bhikkhus, for one whose mind is concentrated, there is no need for him to seek to know and see things as they really are. For one whose mind is concentrated, it is natural to know and see things as they really are. Bhikkhus, for one who knows and sees things as they really are, there is no need to seek weariness (with worldly life). Bhikkhus, for one who knows and sees things as they really are, weariness (with worldly life) is natural. Bhikkhus, for one who is weary (of worldly life), there is no need to seek non-attachment. For one with weariness (with worldly life) non-attachment is natural. Bhikkhus, for one who is free from attachment, there is no need to seek liberation and knowledge of liberation. For one who is free from attachment, liberation and knowledge of liberation are natural.

Bhikkhus, thus non attachment has liberation and knowledge of liberation as benefit and advantage. Weariness (with worldly life) has non-attachment as benefit and advantage. Seeing things as they really are has weariness (with worldly life) as benefit and advantage.

Concentration has knowing and seeing things as they really are as benefit and advantage. Happiness has concentration as benefit and advantage. Calmness has happiness as benefit and advantage. Delightful satisfaction has calmness as benefit and advantage. Joy has delightful satisfaction as benefit and advantage. Freedom from remorse has joy as benefit and advantage. Blameless conduct has freedom from remorse as benefit and advantage.

Bhikkhus, for crossing over from this shore of Rounds of Suffering to the other shore of Nibbāna, such dhammas (blameless conduct as morality) make for such dhammas (as freedom from remorse). (Said the Bhagavā.)

End of the Cetanākaraṇīya Sutta,
the second in this Vagga.

3. PAṬHAMĀ UPANISĀ SUTTA

First Discourse on Bases

3. Bhikkhus, for the person who has no morality, who has lost morality, his freedom from remorse lacks basis. For the person who has no freedom from remorse, who has lost freedom from remorse, there is no basis for joy. For the person who has no joy, who has lost joy, there is no basis for delightful satisfaction. For the person who has no calmness, who has lost calmness, there is no basis for happiness. For the person who has no happiness, who has lost happiness, there is no basis for concentration. For the person who has no concentration, who has lost concentration, there is no basis for knowing and seeing things as they really are. For the person who does not know and see things as they really are, who has lost the ability to know and see things as they really are, there is no basis for weariness (with worldly life). For the person with no weariness (with

worldly life), who has lost weariness (with worldly life), there is no basis for non-attachment. For the person without non-attachment, who has lost non-attachment, there is no basis for liberation and knowledge of liberation.

Bhikkhus, for a tree that has lost its branches and leaves, its shoots do not come to maturity, neither does its bark, sapwood and heartwood. Similarly to this, bhikkhus, for the person who has no morality, who has lost morality, there is no basis for freedom from remorse. For the person who has no freedom from remorse, who has lost freedom from remorse, there is no basis for joy ...p... no basis for liberation and knowledge of liberation.

Bhikkhus, for the person who has morality, who is complete with morality there is basis for joy. For the person who has joy, who is complete with joy, there is basis for delightful satisfaction. For the person who has delightful satisfaction, who is complete with delightful satisfaction, there is basis for calmness. For the person who has calmness, who is complete with calmness, there is basis for happiness. For the person who has happiness, who is complete with happiness, there is basis for concentration. For the person who has concentration, who is complete with concentration, there is basis for knowing and seeing things as they really are. For the person who knows and sees things as they really are, who is complete with the ability to know and see things as they really are, there is basis for weariness (with worldly life). For the person who has weariness (with worldly life) and who is complete with weariness (with worldly life), there is basis for non-attachment. For the person who has non-attachment and who is complete with non-attachment, there is basis for liberation and knowledge of liberation.

Bhikkhus, for a tree that is complete with its branches and leaves, its shoots come to maturity; so does its bark,

sapwood and heartwood. Similarly to this, bhikkhus, for the person who has morality, who is complete with morality, there is basis for liberation from remorse. For the person who has freedom from remorse, who is complete with freedom from remorse, there is basis for joy ...p... basis for liberation and knowledge of liberation. (Said the Bhagavā.)

End of the Paṭhama Upanisā Sutta,
the third in this Vagga.

4. DUTIYA UPANISĀ SUTTA

Second Discourse on Bases

4. Venerable Sāriputta then called the bhikkhus as “Friends.” The bhikkhus responded by saying “Friend.” Ven. Sāriputta said thus:

Friends, for the person who has no morality, who has lost morality, there is no basis for freedom from remorse. For the person who has no freedom from remorse, who has lost freedom from remorse, there is no basis for joy. For the person who has no joy, who has lost joy, there is no basis for delightful satisfaction. For the person who has no delightful satisfaction, who has lost delightful satisfaction there is no basis for calmness. For the person who has no calmness, who has lost calmness, there is no basis for happiness. For the person who has no happiness, who has lost happiness, there is no basis for concentration. For the person who has no concentration, who has lost concentration, there is no basis for knowing and seeing things as they really are. For the person who does not know and see things as they really are, who has lost knowing and seeing things as they really are, there is no basis for weariness (with worldly life). For the person who has no weariness (with

worldly life), who has lost weariness (with worldly life), there is no basis for non-attachment. For the person without non-attachment, who has lost non-attachment, there is no basis for liberation and knowledge of liberation.

Friends, for a tree that has lost its branches and leaves, its shoots do not reach maturity; neither does its bark, sapwood and heartwood. Similarly to this, friends, for the person who has no morality, who has lost morality, there is no basis for freedom from remorse. For the person who has no freedom from remorse, who has lost freedom from remorse, there is no basis for joy ...p... no basis for liberation and knowledge of liberation.

Friends, for the person with morality, who is complete with morality, there is basis for freedom from remorse. For the person who has freedom from remorse, who is complete with remorse, there is basis for joy. For the person who has joy, who is complete with joy, there is basis for delightful satisfaction. For the person who has delightful satisfaction, who is complete with delightful satisfaction, there is basis for calmness. For the person who has calmness, who is complete with calmness, there is basis for happiness. For the person who has happiness, who is complete with happiness, there is basis for concentration. For the person who has concentration, who is complete with concentration, there is basis for knowing and seeing things as they really are. For the person who knows and sees things as they really are, who is complete with knowing and seeing things as they really are, there is basis for weariness (with worldly life). For the person who has weariness (with worldly life), who is complete with weariness (with worldly life), there is basis for non-attachment. For the person who has non-attachment, who is complete with non-attachment, there is basis for liberation and knowledge of liberation.

Friends, for a tree that is complete with its branches and leaves, its shoots reach maturity; so does its bark, sapwood and heartwood. Similarly to this, friends, for the person who has morality, who is complete with morality, there is basis for freedom from remorse. For the person who has freedom from remorse, who is complete with freedom from remorse, there is basis for joy ...p... there is basis for liberation and knowledge of liberation. ...p...

End of the Dutiya Upanisā Sutta,
the fourth in this Vagga.

5. TATIYA UPANISĀ SUTTA

Third Discourse on Bases

5. The Venerable Ānanda then said to the bhikkhus. ...p... Friends, for the person who has no morality, who has lost morality, there is no basis for freedom from remorse. For the person who has no freedom from remorse, who has lost freedom from remorse, there is no basis for joy. For the person who has no joy, who has lost joy, there is no basis for delightful satisfaction. For the person who has no delightful satisfaction, who has lost delightful satisfaction, there is no basis for calmness. For the person who has no calmness, who has lost calmness, there is no basis for happiness. For the person who has no happiness, who has lost happiness, there is no basis for concentration. For the person who has no concentration, who has lost concentration, there is no basis for knowing and seeing things as they really are. For the person who does not know and see things as they really are, who has lost knowing and seeing things as they really are, there is no basis for weariness (with worldly life). For the person who has no weariness (with

worldly life), who has lost weariness (with worldly life), there is no basis for non-attachment. For the person without non-attachment, who has lost non-attachment, there is no basis for liberation and knowledge of liberation.

Friends, for a tree that has lost its branches and leaves, its shoots do not reach maturity; neither does its bark, sapwood and heartwood. Similarly to this, friends, for the person who has no morality, who has lost his morality, there is no basis for freedom from remorse. For the person who has no freedom from remorse, who has lost freedom from remorse, there is no basis for joy. ...p... there is no basis for liberation and knowledge of liberation.

Friends, for the person who has morality, who is complete with morality, there is basis for freedom from remorse. For the person who has freedom from remorse, who is complete with freedom from remorse, there is basis for joy. For the person who has joy, there is basis for delightful satisfaction. For the person who has delightful satisfaction, there is basis for calmness. For the person who has calmness, who is complete with calmness, there is basis for happiness. For the person who has happiness, who is complete with happiness, there is basis for concentration. For the person who has concentration, who is complete with concentration, there is basis for knowing and seeing things as they really are. For the person who knows and sees things as they really are, who is complete with knowing and seeing things as they really are, there is basis for weariness (with worldly life). For the person with weariness (with worldly life), who is complete with weariness (with worldly life), there is basis for non-attachment. For the person with non-attachment, who is complete with non-attachment, there is basis for liberation and knowledge of liberation.

Friends, for a tree that is complete with its branches and leaves, its shoots come to maturity; so does its bark, sapwood and heartwood. Similarly to this, friends, for the person who has morality, who is complete with morality, there is basis for freedom from remorse. For the person who has freedom from remorse, who is complete with freedom from remorse, there is basis for joy ...p... there is basis for liberation and knowledge of liberation. (Said the Bhagavā.)

End of the Tatiya Upanisā Sutta,
the fifth in this Vagga.

6. BYASANA SUTTA

Discourse on Disasters

6. Bhikkhus, the bhikkhu who is apt to abuse, revile his fellow companions in the Noble Practice and accuse the Ariyas (for Pārājika offences), is bound to meet with anyone of the eleven disasters. What are the eleven? He fails to attain the unattained (i.e. Dhamma), he falls away from what he has attained. The true dhamma of that bhikkhu will not be pure, or else he will be conceited about true dhamma, or he follows the Noble Practice without delight therein, or he commits some foul offence, or he gives up his bhikkhuhood and reverts to life of a layman, or falls into some severe illness that is difficult to treat, or falls into lunacy and distraction or he meets his end with mind confused, or on the dissolution of his body after death, he arises in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. Bhikkhus, the bhikkhu who is apt to abuse, revile his companions in the Noble Practice and accuse the Ariyas (with Pārājika offences), is bound to meet with any one of these eleven disasters.

Bhikkhus, the bhikkhu who is apt to abuse, revile his fellow companions in the Noble Practice and accuse the Ariyas (with Pārājika offences), is bound to meet with any one of these eleven disasters. What are the eleven? He fails to attain the unattained, he falls away from what he has attained. The true dhamma of that bhikkhu will not be pure, or else he will be conceited about true dhamma, or he follows the Noble Practice without delight therein, or he commits some foul offence, or he gives up his bhikkhuhood and reverts to life of a layman or falls into some severe illness that is difficult to treat, or falls into lunacy and distraction or meets his end with mind confused, or on the dissolution of his body after death he arises in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. Bhikkhus, the bhikkhu who is apt to abuse, revile his fellow companions in the Noble Practice and accuse the Ariyas, is bound to meet with any one of these eleven disasters. (Said the Bhagavā.)

End of the Byasana Sutta,
the sixth in this Vagga.

7. SAÑÑĀ SUTTA

Discourse on Perception

7. The Venerable Ānanda then approached the Bhagavā, made his obeisance, seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, the bhikkhu should not perceive the earth element in the earth object of meditation should not perceive the water element in the water object of meditation, should not perceive the fire element in the fire object of meditation, should not perceive the air element in the air object of meditation, should not perceive the sphere of infinite

space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation by mind. (Nevertheless) he should be one who has perception.”

Ānanda, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive the water element in the water object of meditation, should not perceive the fire element in the fire object of meditation, should not perceive the air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive the world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation of mind. (Nevertheless), he should be one who has perception. (Said the Bhagavā.)

Venerable Sir, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not

perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation by mind. (Nevertheless) he should be one who has perception. (respectfully said Ven. Ānanda.)

Ānanda, the bhikkhu in this Teaching is one who perceives, “Nibbāna where all conditioned phenomena are extinct, where all substrata of existence have been abandoned, where craving is ended, where attachment is no more, is tranquil. Nibbāna is sublime.” Ānanda, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive the fire element in the fire object of meditation, should not perceive the air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation by mind. (Nevertheless) he should be one who has perception. (Said the Bhagavā.)

The Ven, Ānanda then delighting in and rejoicing at the discourse of the Bhagavā rose from his seat, made his obeisance to the Bhagavā, approached Ven. Sāriputta,

engaged with the latter in polite and reminiscent conversation and seated at a suitable place, said to Ven. Sāriputta: Friend Sāriputta, the bhikkhu should not perceive earth element in the earth object of meditation ...p.... should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation by mind. (Nevertheless) he should be one who has perception. Friend Ānanda, the bhikkhu should not perceive earth element in the earth object of meditation ...p... should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation by mind. (Nevertheless) he should be one who has perception. Friend Sāriputta, the bhikkhu should not perceive the earth element in the earth object of meditation ...p... should not perceive the objects of sight, sound, touch, thought, attainment, search and investigation by mind. (Nevertheless) he should be one who has perception. Friend Ānanda, the bhikkhu in this Teaching is one who perceives that “Nibbāna where all conditioned phenomena are extinct, where all substrata of existence have been abandoned, where craving is ended, where attachment is no more, is tranquil. Nibbāna is sublime.” Friend Ānanda, in this manner it is possible for the bhikkhu to have perception, though he has no perception of earth element in the earth object of meditation ..p... no perception of the objects of sight, sound, touch, thoughts, attainment, search and investigation by mind. (Said Ven Sāriputta.)

Marvellous indeed friend! What has not happened (before) has happened. Regarding Nibbāna, the Teacher and the pupil are one in sense and grammar, (perfectly) linked, harmonious and without contradiction. Friend, I have just now approached the Bhagavā and asked the meaning. The Bhagavā answered just like Ven. Sāriputta explained to me, by means of letters, words and grammar.

Marvellous indeed friend! What has not happened (before) has happened. Regarding Nibbāna, the Teacher

and the pupil are one in sense and grammar, (perfectly) linked, harmonious and without contradiction. (Said Ven. Ānanda.)

End of the Saññā Sutta,
the seventh in this Vagga.

8. MANASIKĀRA SUTTA

Discourse on Mental Advertence

8. On one occasion, the Ven. Ānanda approached the Bhagavā, made his obeisance, and, seated at a suitable place, respectfully said to the Bhagavā: “Ven. Sir, the bhikkhu pays no attention to the eye and sight, to the ear and sound, to the nose and smell, to the tongue and taste, to the body and touch, to earth, to water, to fire, to air, to the jhāna of the sphere of infinite space, to the jhāna of the sphere of infinite consciousness, to the jhāna of the sphere of nothingness, to the jhāna of the sphere of neither perception nor non-perception, to this world, to the other world, to the objects of sight, sound, touch, thought, attainment, search and investigation by mind, but the bhikkhu pays attention to the mind. Would it be possible to attain concentration of one who pays attention to the mind?”

“Ānanda, the bhikkhu pays no attention to the eye and sight, to the ear and sound, to the nose and smell, to the tongue and taste, to the body and touch, to earth, to water, to fire, to air, to the jhāna of the sphere of infinite space, to the jhāna of the sphere of infinite consciousness, to the jhāna of the sphere of nothingness, to the jhāna of the sphere of neither perception nor non-perception, to this world, to the other world, to the objects of sight, sound, touch, thought, attainment, search and investigation by mind, but the bhikkhu pays attention to the

mind. (Yes), it would be possible for the bhikkhu to attain concentration of one who pays attention to the mind.” (Said the Bhagavā.)

“Venerable Sir, the bhikkhu pays no attention to the eye and sight, ...p... to the objects of sight, sound, touch, thought, attainment, search and investigation by mind, but the bhikkhu pays attention to the mind. How would it be possible to attain concentration of one who pays attention to the mind?” (Respectfully asked Ven. Ānanda.)

“Ānanda, the bhikkhu in this world is one with awareness that “Nibbāna where all conditioned phenomena are extinct, where all substrata of existence have been abandoned, where craving is ended, where attachment is no more, is tranquil. Nibbāna is (indeed) sublime. Ānanda, in this manner, by paying attention to the mind, it is possible for the bhikkhu to attain concentration of one who pays attention to the mind, though he pays no attention to the eye and sight ...p... to the objects of sight, sound, touch, thought, attainment, search and investigation by mind”. (Said the Bhagavā.)

End of the Manasikāra Sutta,
the eighth in this Vagga.

9. SADDHA SUTTA

Discourse to Venerable Saddha

9. Once the Bhagavā was staying at the brick monastery in Nātika village. On that occasion the Ven. Saddha approached the Bhagavā, made his obeisance, and seated himself at a suitable place. To the Ven. Saddha thus seated, the Bhagavā said: Saddha, do think with the thinking of the thoroughbred, not with the thinking of the unbroken colt. What is the thinking of the unbroken colt? Saddha, the unbroken colt, when tied up by the feeding

trough, thinks, "Fodder! Fodder!" Why is this so? When thus tied up by the feeding trough, it never occurs to him: "I wonder what task the trainer will set me today? What can I do for him in return?" That is why the unbroken colt tied up by the feeding trough thinks "Fodder! Fodder!"

Saddha, similarly to this, the untrained man who has gone to the forest or the foot of a tree or a quiet place, abides with a mind overwhelmed by sense desire, oppressed by sense desire, not knowing what is the way out of the sense desire that has arisen. Keeping sense desire within him, he thinks, thinks back and forth, thinks continuously, thinks obsessively, abides with mind overwhelmed by ill will, by sloth and torpor, by distraction and remorse, with mind overwhelmed by doubt, oppressed by doubt, not knowing the way out of the doubt that has arisen. Keeping doubt within him, he thinks, thinks back and forth, thinks continuously, thinks obsessively. That person thinks dependant on earth, on water, on fire, on air, on the jhāna of the sphere of infinite space, on the jhāna of the sphere of infinite consciousness, on the jhāna of the sphere of nothingness, on the jhāna of the sphere of neither perception nor non-perception, on this world, on the other world, on the objects of sight, sound, touch, thought, attainment, search and investigation by mind. Saddha, in this manner the thinking of the untrained colt takes place.

Saddha, in what manner does the thinking of the thoroughbred take place? The thoroughbred tied up by the feeding trough does not think "Fodder! Fodder!" Why is this so? Saddha, it occurs thus to the thoroughbred tied up by the feeding trough: "What task will the trainer set me today? What can I do for him in return?" The thoroughbred tied up by the feeding trough does not think, "Fodder! Fodder!" The thoroughbred clearly looks upon the application of the whip as one would look upon a debt, imprisonment, loss, and a grave offence.

Similarly to this, Saddha, the thoroughbred man who has gone to the forest, to the foot of a tree, or to a quiet place, abides with mind not obsessed by sense desire, not oppressed by sense desire, knowing truly what is the way out of the sense desire that has arisen. He does not abide with mind overwhelmed by ill will, by sloth and torpor, by distraction and remorse, with mind overwhelmed and oppressed by doubt, and knows truly what is the way out of the doubt that has arisen. He does not think dependant on earth, on water, on fire, on air, on the jhāna of the sphere of infinite space, on the jhāna of the sphere of infinite consciousness, on the jhāna of the sphere of nothingness, on the jhāna of the sphere of neither perception nor non-perception, on this world, on the other world, on the objects of sight, sound, touch, thought, attainment, search and investigation by mind. But he does think with fruition knowledge. Saddha, the thoroughbred man who is apt to think thus is praised from afar by the devas including the deva king, the brahmās and brahmā king saying: We adore the thoroughbred man, we adore the most excellent of men, your thoughts are dependant on a certain dhamma which we cannot comprehend. (Said the Bhagavā.)

Thereupon the Venerable Saddha respectfully said to the Bhagavā: Venerable Sir, how does the thoroughbred man think? That person does not think dependant on earth, on water, on fire, on air, on the jhāna of the sphere of infinite space, on the jhāna of the sphere of infinite consciousness, on the jhāna of the sphere of nothingness, on the jhāna of the sphere of neither perception nor non-perception, on this world, on the other world, on the objects of sight, sound, touch, thought, attainment, search and investigation by mind. But he thinks with fruition knowledge. Venerable Sir, which thoroughbred man, thinking in what manner, is praised from afar by the devas, together with the deva king, the

brahmās, with the brahmā king, saying: “We adore the thoroughbred man, we adore the most excellent of men, we cannot comprehend your thoughts which are dependant on a certain dhamma”?

Saddha, the thoroughbred man in this world is aware of the earth as earth, of water as water, of fire as fire, and of air as air, of the jhāna of the sphere of infinite space as the sphere of infinite space, of the jhāna of the sphere of infinite consciousness as the sphere of infinite consciousness, of the jhāna of the sphere of nothingness as the sphere of nothingness, of the jhāna of the sphere of neither perception nor non-perception as the sphere of neither perception nor non-perception, of this world as this world, of the other world as the other world, of the objects of sight, sound, touch, thought, attainment, search and investigation by mind. Saddha, the thoroughbred man who thinks thus does not think dependant on the earth ...p... dependant on objects of sight, sound, touch, thought, attainment, search and investigation by mind, but he does think with fruition knowledge. Saddha, the thoroughbred man who is apt to think thus, is praised from afar by the devas, together with the deva king, brahmās, and brahmā king who say thus: “We adore the thoroughbred man, we adore the most excellent of men, we cannot comprehend your thoughts which are dependant on a certain dhamma”.

End of the Saddha Sutta,
the ninth in this Vagga.

10. MORANIVĀPA SUTTA

Discourse at Moranivāpa Monastery

10. Once the Bhagavā was staying at the monastic abode of the wandering ascetics near Rājagaha, where the peacocks were fed. On that occasion the Bhagavā

called the bhikkhu as “O bhikkhus.” The bhikkhus responded by saying “Venerable Sir.” The Bhagavā then went on to say: Bhikkhus, the bhikkhu who is possessed of the three dhammas has Nibbāna as his ending, has fully reached release from yokes, has undergone the Noble Practice, has fully reached the goal and is superior to devas and men. What are the three? They are: The aggregate of morality, the aggregate of concentration, the aggregate of insight that belong to the noble ones (Arahats). Bhikkhus, the bhikkhu who is possessed of these three dhammas has Nibbāna as his ending, has fully reached release from bondage, has undergone the Noble Practice, has fully reached the goal, and is superior to devas and men.

Bhikkhus, the bhikkhu who is possessed of three other dhammas has Nibbāna as his ending, has fully reached release from yokes, has undergone the Noble Practice, has fully reached the goal, and is superior to devas and men. What are the other three? They are: The marvel of psychic power, the marvel of mind reading, and the marvel of teaching or exhorting others. Bhikkhus, the bhikkhu who is possessed of these other three dhammas has Nibbāna as his ending, has fully reached release from yokes, has undergone the Noble Practice, has fully reached the goal, and is superior to devas and men.

Bhikkhus, the bhikkhu who is possessed of three other dhammas has Nibbāna as his ending, has fully reached release from yokes, has undergone the Noble Practice, has fully reached the goal, and is superior to devas and men. What are the other three? They are: Right view, right insight (wisdom) and right deliverance (Arahatta Fruition). Bhikkhus, the bhikkhu who is possessed of these three (other) dhammas has Nibbāna as his ending, has fully reached release from yokes, has undergone the Noble Practice, has fully reached the goal and is superior to devas and men.

Bhikkhus, the bhikkhu who is possessed of two dhammas has Nibbāna as his ending, has fully reached release from yokes, has undergone the Noble Practice, has fully reached the goal and is superior to devas and men. What are the two? They are: Supreme Knowledge and Perfect Practice. Bhikkhus, the bhikkhu who is possessed of these two dhammas has Nibbāna as his ending, has fully reached release of yokes, has undergone the Noble Practice, has fully reached the goal and is superior to devas and men. Bhikkhus, the Brahmā (Sanaṅkumāra) uttered-

Among men, some persons examine lineage.

Among them, the ruling class is reckoned superior.

Among devas and men, a certain person is possessed of Supreme Knowledge and Perfect Practice.

That person is superior.

Bhikkhus, the verse uttered by the Brahmā Sanaṅkumāra, is well uttered, not badly uttered. It is associated with benefit, not with disadvantage. I recognise it.

Bhikkhus, I (also) utter-:

Among men some persons examine lineage.

Among them, the ruling class is reckoned superior.

Among devas and men, a certain person is possessed of Supreme Knowledge and Perfect Practice.

That person is superior.

End of the Moranivāpa Sutta,
the tenth in this Vagga.

The End of Nissaya Vagga, the First.

Namo tassa bhagavato arahato sammāsambuddhassa

ii. ANUSSATI VAGGA

- 1. Paṭhama Mahānāma Sutta**
- 2. Dutiya Mahānāma Sutta**
- 3. Nandiya Sutta**
- 4. Subhūti Sutta**
- 5. Metta Sutta**
- 6. Aṭhakanāgara Sutta**
- 7. Gopāla Sutta**
- 8. Paṭhama Samādhi Sutta**
- 9. Dutiya Samādhi Sutta**
- 10. Tatiya Samādhi Sutta**
- 11. Catuttha Samādhi Sutta**

ii. ANUSSATI VAGGA

1. PATHAMA MAHĀNĀMA SUTTA

First Discourse to Mahānāma

11. Once the Bhagavā was staying in the Nigrodhārāma Monastery near Kapilavatthu in the Sakka country. Now on that occasion a number of bhikkhus were busy making robes for the Bhagavā saying: “Three months after the robes have been made, the Bhagavā will go forth on his rounds. The Sakyan ruler Mahānāma came to hear of this. He approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: Venerable Sir, I have heard that the bhikkhus are busy making robes for the Bhagavā and that three months after the robes have been made the Bhagavā will go forth on his rounds. Venerable Sir, for us who have to live in various ways, which way of living should be ours?”

Mahānāma, it is well asked, it is well asked. It is proper for you, sons of good families to approach me and ask, “For us who have to live in various ways, which way of living should be ours?” Mahānāma, for the person with conviction, the noble path and its fruition may be attained, but not for the person without conviction. For the person with keen effort, the noble path and its fruition may be attained, but not for the indolent person. For the person with steadfast mindfulness, the noble path and its fruition may be attained but not for the person who is unmindful. For the person with concentration, the noble path and its fruition may be attained, but not for the person without concentration. For the person with insight, the noble path and its fruition may be attained, but not for the person without insight. Mahānāma, establish in these five dhammas and go on to develop the six kinds of dhamma.

Mahānāma, repeatedly contemplate thus: “Because he is worthy of special veneration, the Tathāgata is called **Araham**. Because he truly comprehends all Dhammas by his own intellect and insight, he is called **Sammāsambuddha**. Because he is possessed of supreme knowledge and perfect practice, he is called **Vijjācaraṇasampanna**. Because he speaks only what is beneficial and true, he is called **Sugata**. Because he knows the three lokas, he is called **Lokavidū**. Because he is incomparable in taming, those who deserve to be tamed, he is called **Anuttaropurisa-dammasārathi**. Because he teaches devas and men, he is called **Satthādevamanussānam**. Because he is the Enlightened One, knowing and teaching the Four Noble Truths, he is called the **Buddha**. Because he is the Most Exalted, he is called **Bhagavā**.” Mahānāma, for the noble disciple, when he contemplates on (the virtues) of the Tathāgata, the mind dominated by attachment (rāga) does not arise, the mind dominated by hatred (dosa) does not arise, the mind dominated by bewilderment (moha) does not arise. For that person, when he contemplates (the virtues of) the Tathāgata, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind, comes to comprehend the meaning and the text (of the Buddha’s Teaching). He obtains joy associated with the dhamma. For the person who is joyous, delightful satisfaction arises. The person with delightful satisfaction, is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, it is said that this noble disciple abides in tranquillity among those who are not tranquil, that he abides untroubled among those who are troubled. Attaining to the stream of the dhamma, he contemplates the virtues of the Tathāgata.

Again, Mahānāma, do repeatedly contemplate (the virtues of) the Dhamma thus: “This is the dhamma that is well expounded by the Tathāgata (**Svākkhāta**), that is

personally apperceivable (**Sandiṭṭhika**), that is not delayed in its results (**Akālika**), that can stand investigation (**Ehipassika**). It is worthy of being perpetually borne in mind (**Opaneyyika**). Its truths can be realized and experienced by the ariyas individually, by their own effort and practice (*Paccattam Veditabbo Viññūhi*).” Mahānāma, for the noble disciple, when he contemplates (the virtues of) the Dhamma, the mind dominated by attachment does not arise, the mind dominated by hatred does not arise, the mind dominated by bewilderment does not arise. For that person, when he contemplates (the virtues of) the Dhamma, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind, comes to comprehend the meaning and the text. He obtains joy associated with the dhamma. For the person who is joyous, delightful satisfaction arises. The person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, it is said that this noble disciple abides in tranquillity among those who are not tranquil, that he abides untroubled among those who are troubled. Attaining to the stream of the dhamma, he contemplates the virtues of the Dhamma.

Again, Mahānāma, do repeatedly contemplate the virtues of the Saṃgha thus: “The Saṃgha disciple of the Bhagavā has right practice (**Suppaṭipanna**), straightforward uprightness (**Ujuppaṭipanna**), right conduct (**Ñāyappaṭipanna**), correctness in practice (**Sāmicippaṭipanna**). Four pairs of disciples and in category, the Saṃgha disciples of the Bhagavā are worthy of receiving offerings brought even from afar, offerings set aside for guests, offerings donated for well being in the next existence. He is worthy of obeisance with joined palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit.” Mahānāma, for

the noble disciple, when he contemplates the virtues of the Saṃgha, the mind dominated by attachment does not arise, the mind dominated by hatred does not arise, the mind dominated by bewilderment does not arise. For that person, when he contemplates the virtues of the Saṃgha, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind comes to comprehend the meaning and the text. He obtains joy associated with the dhamma. For the person who is joyous delightful satisfaction arises. The person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, it is said that this noble disciple abides in tranquillity among those who are not tranquil, that he abides untroubled among those who are troubled. Attaining to the stream of the dhamma, he contemplates the virtues of the Saṃgha.

Again, Mahānāma, do contemplate repeatedly one's moral virtue that is unbroken, intact, unspotted and unblemished, that delivers from the bondage of craving, that is praised by the wise, that is untainted, and that conduces to concentration (of the mind). Mahānāma, for the noble disciple, when he contemplates his moral virtue, the mind dominated by attachment does not arise, the mind dominated by hatred does not arise, the mind dominated by bewilderment does not arise. For that person, when he contemplates his moral virtue, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind comes to comprehend the meaning and the text. He obtains joy associated with the dhamma. For the person who is joyous, delightful satisfaction arises. The person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, it is said that this noble disciple abides in tranquillity among those who

are not tranquil, that he abides untroubled among those who are troubled. Attaining to the stream of the dhamma, he contemplates his moral virtues.

Again, Mahānāma, do contemplate your liberality thus: “It is indeed a gain for me. I have gained well. Among those who are dominated by the stain of niggardliness, I live at home with mind cleansed of the stain of niggardliness. I give freely, with hands cleansed of niggardliness. I delight in liberality, ready to be asked. I delight in dispensing charity and in distributing in charity. Mahānāma, for the noble disciple, when he contemplates his liberality, the mind dominated by attachment does not arise, the mind dominated by hatred does not arise, the mind dominated by bewilderment does not arise. For that person, when he contemplates his liberality, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind comes to comprehend the meaning and the text. He attains joy with the dhamma. For the person who is joyous, delightful satisfaction arises. The person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, it is said that this noble disciple abides in tranquillity among those who are not tranquil, that he abides untroubled among those who are troubled. Attaining to the stream of the dhamma, he contemplates his liberality.

Again, Mahānāma, do contemplate repeatedly on your virtues such as conviction thus: “There exist Cātumahārājika devas, Tāvatisā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimmitavasavattī devas, Brahmās and the higher Brahmās. Devas and Brahmās possessed of conviction pass away from this realm and arise in other deva realm. I too am possessed of such conviction. Devas possessed of morality pass

away from this realm and arise in other deva realm. I too am possessed of such morality. Devas possessed of knowledge pass away from this realm and arise in other deva realm. I too am possessed of knowledge. Devas possessed of liberality pass away from this realm and arise in other deva realm. I too am possessed of liberality. Devas possessed of insight pass away from this realm and arise in other deva realm. I too am possessed of insight” Do repeatedly contemplate your virtues such as conviction, matching your virtues with the virtues of devas, who have passed away from this realm and arisen in the other deva realm. Mahānāma, for the noble disciple when he repeatedly contemplates on his own virtues and those of the devas, such as conviction, morality, knowledge, liberality and insight, the mind dominated by attachment does not arise, the mind dominated hatred does not arise, the mind dominated by bewilderment does not arise. For that person, when he reflects on his virtues, matching his virtues with those of the devas, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind, comes to comprehend the meaning and the text. He obtains joy associated with the dhamma. For the person who is joyous, delightful satisfaction arises. The person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy, is concentrated. Mahānāma, it is said that this noble disciple abides in tranquillity among those who are not tranquil, that he abides untroubled among those who are troubled. Attaining to the stream of the dhamma, he repeatedly contemplates his virtues matching them with those of the devas. (Said the Bhagavā.)

End of the Paṭhama Mahānāma Sutta,
the first in this Vagga.

2. DUTIYA MAHĀNĀMA SUTTA

Second Discourse to Mahānāma

12. Once the Bhagavā was staying at the Nigrodhārāma monastery near Kapilavatthu in Sakka country. At that time the ruler Mahānāma had just recovered from an illness and was convelescing. Several bhikkhus were making robes for the Bhagavā, who would be going forth on his rounds, three months after the robes had been made. The ruler Mahānāma came to know that “The Bhagavā would be going forth on his rounds three months after the robes had been made by the bhikkhus.” The ruler Mahānāma then approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I have heard that the bhikkhus are making robes for the Bhagavā who will be going forth on his rounds three months after the robes have been made. Venerable Sir, for us who have to live in various ways, which way of living should be ours?”

It is well asked, Mahānāma, it is well asked! It is proper for you sons of good families to approach me and ask, “For us who have to live in various ways, which way of living should be ours?” Mahānāma, for the person with conviction, the noble path and its fruition may be attained, but not for the person without conviction. For the person with keen effort, the noble path and its fruition may be attained, but not for the indolent person. For the person with steadfast mindfulness, the path and its fruition may be attained, but not for the person who is unmindful. For the person with concentration, the noble path and its fruition may be attained, but not for the person without concentration. For the person with insight, the noble path and its fruition may be attained, but not for the person without insight. Mahānāma, established in these five dhammas, develop these six further dhammas. Mahānāma, in this Teaching, repeatedly

contemplate thus: “That Bhagavā, (because he is worthy of special veneration, he is called **Araham**) ...p... because he is the Teacher of devas and men, he is called **Satthādevamanussānam**; because he is the Enlightened One, knowing and teaching the Four Ariya Truths, he is called Buddha; because he is the Most Exalted, he is called Bhagavā.” Mahānāma, for the noble disciple, when he contemplates (the virtues of) the Tathāgata, the mind dominated by attachment does not arise, the mind dominated by hatred does not arise, the mind dominated by bewilderment does not arise. For that person, when he contemplates (the virtues of) the Tathāgata, only the righteous mind arises. Mahānāma, the noble disciple with righteous mind comes to comprehend the meaning and the text. He obtains joy associated with the dhamma. For the person who is joyous, delightful satisfaction arises. The person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, repeatedly contemplate the Tathāgata’s virtues, while you are walking, standing, sitting, or lying down, while you are engaged in some occupation or while you are living with your family in a constricted house (laylife).

Again, Mahānāma, repeatedly contemplate the Dhamma ...p... repeatedly contemplate the Saṃgha ...p... repeatedly contemplate your morality ...p... repeatedly contemplate your liberality ...p... repeatedly contemplate thus: “Cātumahārājika devas ...p... higher and higher Brahmās exist. Those devas possessed of conviction passed away from this human realm and arose in the deva realms. I too am possessed of such conviction. Devas possessed of morality, knowledge, liberality and insight passed away from this human realm and arose in the deva realms. I too am possessed of this kind of insight”, (do repeatedly contemplate your virtues thus)-matching

with those of the devas. Mahānāma, for the noble disciple when he contemplates his own and the deva's virtues (such as conviction, knowledge, liberality and insight), the mind dominated by attachment does not arise, the mind dominated by hatred does not arise, the mind dominated by bewilderment does not arise. For that person contemplating such virtues as conviction and (matching his own virtues with those of the devas), only the righteous mind arises. Mahānāma, the noble disciple with righteous mind comes to comprehend the meaning and the text (of the Buddha's Teaching). He obtains joy associated with the dhamma. For the person who is joyous, delightful satisfaction arises. For the person with delightful satisfaction is tranquil. The person who is tranquil experiences happiness. The mind of the person who is happy is concentrated. Mahānāma, repeatedly contemplate the virtues of the devas, while you are walking, standing, sitting, lying down, while you are engaged in some occupation or while you live with your family in a constricted house (laylife). (Said the Bhagavā.)

End of the Second Mahānāma Sutta,
the second in this Vagga.

3. NANDIYA SUTTA

Discourse to Nandiya

13. Once the Bhagavā was staying at the Nigrodhārāma monastery near Kapilavatthu in the Sakka country. Then the Bhagavā wanted to spend his Vassa (rainy season retreat) in Sāvatti. The Sakyan Nandiya came to hear that the Bhagavā wanted to spend his Vassa in Sāvatti. It occurred to him thus: "It would be well for me to spend the rainy season in Sāvatti, managing my

business and occasionally getting a chance to see the Bhagavā.”

The Bhagavā spent his Vassa at Sāvatti. The Sakyan Nandiya managed his business at Sāvatti, while getting a chance to see the Bhagavā occasionally. At that time several bhikkhus were making robes for the Bhagavā, who would be going forth on his rounds, three months after the robes had been made.

The Sakyan Nandiya came to hear about this. The Sakyan Nandiya then approached the Bhagavā, made his obeisance and, seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, I have heard that several bhikkhus are making robes for the Bhagavā who will be going forth on his rounds three months after the robes have been made. Venerable Sir, for us who have to live in various ways, which way of living should be ours?”

Nandiya, it is well asked, it is well asked! It is proper for you sons of good families to approach me and ask, “For us who have to live in various ways, which way of living should be ours?” Nandiya, for the person with conviction, the noble path and its fruition may be attained, but not for the person without conviction. For the person with keen effort the noble path and its fruition may be attained, but not for the indolent person. For the person with steadfast mindfulness, the noble path and its fruition may be attained, but not for the unmindful. For the person with concentration, the noble path and its fruition may be attained, but not for the person without concentration. For the person with insight, the noble path and its fruition may be attained, but not for the person without insight. Nandiya, with those six dhammas established (in you), you should let mindfulness arise in your person with regard to the five dhammas. Nandiya, in this Teaching, repeatedly contemplate thus: “Because he is worthy of special veneration, the Tathāgata is called

Araham. Because he truly comprehends all dhammas by his own intellect and insight, he is called **Sammāsambuddha**. Because he is possessed of Supreme Knowledge and Perfect Practice, he is called **Vijjācaraṇasampanna**. Because he speaks only what is beneficial and true, he is called **Sugata**. Because he knows the three lokas, he is called **Lokavidū**. Because he is incomparable in taming those who deserve to be tamed, he is called **Anuttaropurisadammasārathi**. Because he is the Teacher of devas and men, he is called **Satthādevamanussānam**. Because he is the Enlightened One, knowing and teaching the Four Ariya Truths, he is called **Buddha**. Because he is the Most Exalted, he is called the **Bhagavā**.” Nandiya, contemplating on (the virtues of) the Tathāgata thus, you should let mindfulness arise in you.

Again, Nandiya, contemplate repeatedly on the Dhamma thus: “This is the Dhamma that is well expounded by the Tathāgata (**Svākkhāta**), that is personally apperceivable (**Sandiṭṭhika**), that is not delayed in its results (**Akālika**), that can stand investigation (**Ehipassika**), that is worthy of being perpetually borne in mind (**Opaneyyika**), that truths can be realized and experienced by the Ariya individually, by their effort and practice (**Pacattam Veditabbo Viññūhi**). “Nandiya, contemplating thus on (the virtues of) the dhamma, you should let mindfulness arise in you.

Again, Nandiya, contemplate repeatedly on your good friends thus: “It is indeed a gain for me. I have gained well. My good and kindly friends, desirous of my welfare, look after me, admonish me and prevent me from doing evil.” Nandiya, contemplating thus on your good friends, you should let mindfulness arise in you.

Again, Nandiya, do contemplate repeatedly on your liberality thus: “It is indeed a gain for me, I have gained well. Among those who are dominated by the stain of

niggardliness, I live at home with mind cleansed of the stain of niggardliness. I delight in liberality, ready to be asked. I delight in dispensing charity and in distributing in charity.” Nandiya, contemplating thus on your liberality, you should let mindfulness arise in you.

Again, Nandiya, contemplate on the devas thus: There are devas (Brahmās) who, subsist on material food, pass beyond the company of other devas, arise again in the realm of the mind made brahmās. Such Brahmās observe that there is nothing more to do for themselves, no need for repeating what has been done. Just as, Nandiya, a bhikkhu who has been definitely liberated, observes that there is nothing more to do for himself, no need for repeating what has been done, so also, Nandiya, there are devas (Brahmās) who subsist on material food, passing beyond the company of other devas, arise again in the realm of the mind made Brahmās; such devas observe that there is nothing more to do, no need for repeating what has been done. Nandiya, contemplating thus on the devas, you should let mindfulness arise in you.

Nandiya, the bhikkhu who is possessed of these eleven dhammas, does indeed give up the evil demeritorious dhammas, and does not cling to them. Nandiya, just as an upturned pot pours out its water and cannot pour it out again; or just as fire let loose in a dry grass jungle goes blazing on and does not turn back to what has been burnt out; similarly, Nandiya, the noble disciple who is possessed of these eleven dhammas just abandons evil demeritorious dhammas and does not cling to them.

End of the Nandiya Sutta,
the third in this Vagga.

4. SUBHŪTI SUTTA

Discourse to Subhūti

14. The Venerable Subhūti then, together with bhikkhu Saddha, approached the Bhagavā, made his obeisance and sat at a suitable place. The Bhagavā then asked Venerable Subhūti who was seated at a suitable place: Subhūti, what is the name of this bhikkhu? Venerable Sir, this bhikkhu has the name of Saddha. He is the son of the devotee Sudatta (the householder Anāthapiṇḍika) and has, with conviction left home for the homeless life. (respectfully answered Venerable Subhūti). Subhūti how is it? Are the marks of conviction manifest in the bhikkhu Saddha, son of Sudatta, who has left home, for the homeless life. Venerable Sir, may the Bhagavā discourse to Saddha on the marks of conviction in those who have conviction. It is time for such discourse. It is time for the Bhagavā, accustomed as he is to excellent speech, to discourse. We shall know now, whether “the marks of conviction in those who have conviction, are manifest in this bhikkhu or not.” (requested Venerable Subhūti). Subhūti, if so, listen and bear in mind well. I shall speak. “Very well, Venerable Sir,” said Venerable Subhūti in response to the Bhagavā. The Bhagavā went on to say thus:

Subhūti, the bhikkhu in this Teaching has morality, observes restraint according to the Fundamental Principles of Pātimokkha, adheres to right behaviour (ācāra) and lawful resort (gocara). He sees danger in the slightest faults and observes the precepts. Subhūti, thus the bhikkhu has morality ...p... practising and observing the precepts well, is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu has heard a great deal (of the Teaching), retains and accumulates the teachings he has heard; these teachings are excellent in the beginning,

excellent in the middle and excellent in the end, complete in meaning and phrasing, setting out the Noble Practice, which is absolutely pure. He has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through insight. Subhūti, that the bhikkhu has thus much learning ...p... knows them with penetrative insight, is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu has good friends and good companions, is inclined towards them. Subhūti, having such good friends, good companions and being inclined towards them, is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu is amenable to admonition, has qualities that make him amenable to admonition. He is patient and accepts admonition respectfully. Subhūti, the bhikkhu is amenable to admonition, has qualities that make him amenable to admonition and that he accepts admonition patiently and respectfully, is a mark of conviction in those who have conviction.

Again, Subhūti, he is adept and energetic at finding out what he should do in regard to the affairs of his companions in the Noble Practice. He is possessed of ability to give proper consideration, as to what is the fit thing to do and how to manage it. Subhūti, that the bhikkhu finds out what he should do in regard to the affairs of his companions in the Noble Practice, that he is adept and energetic, that he is possessed of ability to give proper consideration as to what is the fit thing to do and how to manage it, is a sign of conviction in those who have conviction.

Again, Subhūti, the bhikkhu delights in the dhamma, is pleasant to converse with, rejoices exceedingly in higher dhamma and in higher discipline. Subhūti, that the

bhikkhu delights in the dhamma, is pleasant to converse with, and rejoices exceedingly in higher dhammas and in higher discipline, is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu abides resolute in energy for the abandoning of demeritorious dhammas and for the acquiring of meritorious dhammas. He is strong and steadfast in this respect and has not dropped the burden (relative to these dhammas). That the bhikkhu abides resolute in energy for the abandoning of demeritorious dhammas and for the acquiring of meritorious dhammas and that he is strong and steadfast in this respect and has not dropped the burden (relative to these dhammas), is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu attains at will, without irksomeness, without toilsomeness, the four jhānas (mental absorptions) that arise in supernormal consciousness and that make for comfortable living in the present life. Subhūti, that the bhikkhu attains at will, without irksomeness, without toilsomeness, the four jhānas that arise in supernormal consciousness and that make for comfortable living in the present life, is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu can recall the many existences of his past, How so? (He can recall) one past existence, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, or a hundred thousand existences, existences in many cycles of dissolutions, or many cycles of development, or many cycles of the rounds of dissolution and development, in this way: "In that past existence I was known by such a name. I was born into such a family. I was of such appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life span was such. I died in that existence. Then I was born in another existence. In that new

existence I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life span was such. I died in that existence. Then I was born in this existence.” The bhikkhu thus recalls the many and varied past existences, together with their characters and related facts. Subhūti, that the bhikkhu can recall the many existences of his past ...p... is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu can see, with the divine power of sight, which is extremely clear, surpassing the sight of man; the bhikkhu sees beings in the process of passing away and also arising; inferior or superior beings, beautiful or ugly beings, beings in good or bad destinations and beings arising according to their own kamma actions thus: “These beings were full of evil committed bodily, verbally, mentally. They maligned the Ariyas, hold wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (duggati), miserable existences (apāya), states of ruin (vinipāta), realms of continuous suffering (niraya). Friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas.” Thus with the divine power of sight, which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior and superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma actions. That the bhikkhu with the divine power of sight ...p... knows beings arising according to their own kamma actions, is a mark of conviction in those who have conviction.

Again, Subhūti, the bhikkhu in this very life, owing to extinction of the āsavas, abides knowing and realizing by himself through Magga Insight, the emancipation of the mind (cetovimutti) and emancipation by insight (paññāvimutti). Subhūti, that the bhikkhu, through extinction of the āsavas ...p... abides, knowing and realizing by himself, through Magga Insight, is a mark of conviction in those who have conviction.

On this being said, the Venerable Subhūti respectfully said to the Bhagavā: Venerable Sir, this bhikkhu has the marks of conviction of those who have conviction, as taught by the Bhagavā. These marks are manifest in this bhikkhu. Venerable Sir, this bhikkhu has morality and abides observing the Fundamental Principles of Pātimokkha, adheres to right behaviour (ācāra) and lawful resort (gocara).” He sees danger even in the slightest faults and practises observing the precepts well. Venerable Sir, this bhikkhu has heard a great deal (of the Teaching), retains and accumulates the Teachings he has heard: the Teachings are excellent at the beginning, excellent at the middle and excellent at the end, complete in meaning and phrasing, setting out the Noble Practice, which is absolutely pure. He has heard a great deal of such Teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through insight. Venerable Sir, this bhikkhu has good friends, good companions, and is inclined towards them. Venerable Sir, this bhikkhu is amenable to admonition. ...p... Venerable Sir, this bhikkhu finds out what he should do in regard to the affairs of his companions in the Noble Practice. He is possessed of ability to give proper consideration, as to what is the fit thing to do and how to manage it. Venerable Sir, this bhikkhu delights in the dhamma, is pleasant to converse with, and rejoices exceedingly in higher dhammas and in higher discipline. Venerable Sir, this bhikkhu abides resolute

in energy ...p... he is strong and steadfast in such energy and has not dropped the burden relative to meritorious dhammas. Venerable Sir, this bhikkhu attains at will, without irksomeness, without toilsomeness, the four jhānas(mental absorptions), that arise in supernormal consciousness. Venerable Sir, this bhikkhu can recall his existences of his past. How so? One existence, two existences ...p... can recall many and varied past existences, together with their characteristics and related facts. Venerable Sir, this bhikkhu with the divine power of sight, which is extremely clear and surpassing the sight of men ...p... knows beings arising according to their own kamma. Venerable Sir, this bhikkhu, owing to extinction of the āsavas ...p... abides knowing and realizing by himself through Magga Insight. Venerable Sir, this bhikkhu has the marks of conviction of those who have conviction, as taught by the Bhagavā. These marks are manifest in this bhikkhu. Subhūti, it is well said, it is well said. If this is so, do live in the company of this bhikkhu Saddha. Subhūti, if on occasion you wish to see the Tathāgata, do approach the Tathāgata with the bhikkhu Saddha, for that purpose. (Said the Bhagavā.)

End of the Subhūti Sutta,
the fourth in this Vagga.

5. METTĀ SUTTA

Discourse on Loving Kindness

15. Bhikkhus, eleven advantages may certainly be expected if loving-kindness (that delivers from its opposing dhammas) is resorted to, cultivated, practised, used as a vehicle, based himself on, maintained, mastered, perfectly developed. What are the eleven? One sleeps well, wakes up well, has no bad dreams, is held dear by

human beings, is held dear by demons, is protected by the devas, cannot be harmed by fire, poison, and weapons. He easily develops concentration, is serene in expression, meets his end without confusion. Even if he cannot attain to Arahatta Fruition, he arises in the Brahmā realm. Bhikkhus, these eleven advantages may certainly be expected if loving kindness (that delivers from its opposite dhamma) is resorted to, cultivated, practised, used as a vehicle, based himself on, maintained, mastered and perfectly developed. (Said the Bhagavā.)

End of the Mettā Sutta,
the fifth in this Vagga.

6. AṬṬHAKANĀGARA SUTTA Discourse to Citizen of Aṭṭhaka

16. Once the Venerable Ānanda was staying at Beluva village near Vesālī. On that occasion the householder Dasama of Aṭṭhaka town came to the town of Pāṭaliputta on some business. The householder Dasama of Aṭṭhaka town approached a bhikkhu in Kukkuṭārāma monastery and respectfully said: “Venerable Sir, where is the Venerable Ānanda now staying? We would like to see him.” Householder, this Venerable Ānanda is staying at Beluva village, near Vesālī. (Answered the bhikkhu.)

Thereupon the householder Dasama of Aṭṭhaka town completed his business in Pāṭaliputta, approached Venerable Ānanda at Beluva village, made his respectful obeisance to Venerable Ānanda and seated at a suitable place, respectfully asked Venerable Ānanda: “Venerable Sir, is there such a dhamma, taught by the Bhagavā, who knows and sees, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, that, for the bhikkhu who abides mindfully,

with vigorous effort, with mind directed towards Nibbāna, the mind that has not been liberated is liberated, the āsavas that have not been exhausted reach exhaustion, the matchless cessation of bondage that has not been reached can be reached?" Householder, there is such a dhamma taught by the Bhagavā, who knows and sees, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, that, for the bhikkhu who abides mindfully, with vigorous effort, with mind directed towards Nibbāna, the mind that has not been liberated is liberated, the āsavas that have not been exhausted reach exhaustion, the matchless cessation of bondage that has not been reached can be reached. There is a dhamma of this character. (Said the Venerable Ānanda.)

Venerable Ānanda, which dhamma is it that is taught by the Bhagavā, who knows and sees, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, that, for the bhikkhu who abides mindfully, with vigorous effort, with mind directed towards Nibbāna, the mind that is not liberated is liberated, the āsavas that have not been exhausted reach exhaustion, the matchless cessation of bondage that has not been reached can be reached?

Householder, the bhikkhu in this Teaching, detached from sensual pleasures, and demeritorious factors, accompanied by initial thought (*vitakka*) and sustained thought (*vicāra*), attains to and abides in the first *jhāna*, that has delightful satisfaction (*pīti*) and bliss (*sukha*), brought about by detachment from the hindrances (*nīvaraṇa*). That bhikkhu reflects and knows thus: "This first *jhāna* is a conditioned dhamma that is due to volitional effort. All dhammas that are conditioned and due to volitional effort are impermanent and have the nature of passing away." That bhikkhu, established in that dhamma, reaches cessation of the āsavas. In case he does not reach cessation of

the āsavas, he arises in the Brahmā realm, owing to his attachment for that dhamma, to his delight in that dhamma and to the cessation of the five lower fetters. He attains Nibbāna from that Brahmā realm, without possibility of reverting from that Brahmā realm. Householder, this dhamma, is one that is taught by the Bhagavā, who knows and sees, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, which teaches, that, for the bhikkhu who abides mindfully with vigorous effort, with mind directed towards Nibbāna, the mind that has not been liberated is liberated, the āsavas that have not been exhausted reach exhaustion, the matchless cessation of bondage that has not been reached can be reached.

Again, householder, the bhikkhu attains to and abides in the second jhāna by having got rid of initial thought and sustained thought, that internal tranquillity, with enhancement of one-pointedness of concentration, that has delightful satisfaction and bliss ...p... the third jhāna, ...p... the fourth jhāna. That bhikkhu reflects and knows thus: "This jhāna is a conditioned dhamma, that is due to volitional effort. All dhammas that are conditioned and due to volitional effort are impermanent and have the nature of passing away." That bhikkhu, established in that dhamma, reaches cessation of the āsavas. In case he does not yet reach cessation of the āsavas, he arises in the Brahmā realm, owing to his attachment to that dhamma, to his delight in that dhamma and to the cessation of the five lower fetters. He attains Nibbāna from that Brahmā realm, without possibility of reverting from that Brahmā realm. Householder, this dhamma is one that is taught by the Bhagavā, who knows and sees, who is worthy of special veneration, who truly comprehends all dhammas by his own intellect and insight, which teaches, that, for the bhikkhu who abides mindfully and with vigorous effort, with mind directed towards Nibbāna, the mind that

has not been liberated is liberated, the āsavas that have not been exhausted reach exhaustion, the matchless cessation of bondage that has not been reached can be reached.

Again, householder, the bhikkhu permeates one quarter of the world with mind accompanied by loving-kindness. Similarly, he permeates the second, the third and the fourth quarters of the world and abides therein; likewise above, below, across, everywhere, all beings in all the quarters of the world, equating them with himself, the world of all beings, permeating them with a mind possessed by loving-kindness, that is widespread, noble, and boundless, free from enmity and untroubled. That bhikkhu reflects and knows thus; “This mind accompanied by loving kindness (that delivers from its opposing dhammas) is also a conditioned dhamma that is due to volitional effort. All dhammas that are conditioned and due to volitional effort are impermanent and have the nature of passing away.” That bhikkhu, established in that dhamma, reaches cessation of the āsavas. In case he does not reach cessation of the āsavas, he arises in the Brahmā realm, owing to his attachment to that dhamma, to his delight in that dhamma, and to the cessation of the five lower fetters. He attains Nibbāna from that Brahmā realm without possibility of reverting from that Brahmā realm. Householder, this dhamma ...p... the matchless cessation of bondage that has not been reached can be reached.

Again, householder, the bhikkhu abides permeating with mind accompanied by compassion ...p... sympathetic joy ...p... abides, permeating one quarter of the world, two, three, four quarters with mind accompanied by equanimity; likewise above, below, across, everywhere, all beings in all quarters of the world, equating them with himself, the world of all beings, permeating them with a mind possessed by equanimity, that is widespread,

noble, boundless, free from enmity and untroubled. That bhikkhu reflects thus: “This equanimous mind (that delivers from its opposing dhamma) is also a conditioned dhamma that is due to volitional effort. All dhammas that are conditioned and due to volitional effort are impermanent and have the nature of passing away.” That bhikkhu, established in that dhamma, reaches cessation of the āsavas. In case he does not yet reach cessation of the āsavas, he arises in the Brahmā realm, owing to his attachment to that dhamma, to his delight in that dhamma, and to the cessation of the five lower fetters. He attains Nibbāna from that Brahmā realm without possibility of reverting from that Brahmā realm. Householder, this dhamma (taught by the Bhagavā who knows) ...p... the matchless cessation of bondage that has not been reached, can be reached.

Again, householder, the bhikkhu totally transcending all material perceptions, with total extinction of perception of impingement, and ignoring all kinds of perceptions, attains to and abides in the jhāna of the sphere of infinity of space, with the idea “Space is Infinite.” That bhikkhu reflects thus: “This jhāna of the sphere of infinity of space is also a conditioned dhamma arising, owing to volitional effort. All dhammas that are conditioned and that arise owing to volitional effort are impermanent and have the nature of passing away.” That bhikkhu, established in that dhamma, reaches cessation of the āsavas. In case he does not reach cessation of the āsavas, he arises in the Brahmā realm, owing to his attachment to that dhamma, to his delight in that dhamma, and to the cessation of the five lower fetters. He attains Nibbāna from that Brahmā realm without possibility of reverting from that Brahmā realm. Householder, this dhamma (taught by the Bhagavā who knows) ...p... the matchless cessation of bondage that has not been reached, can be reached.

Again, householder, totally transcending the jhāna of the sphere of infinity of space, the bhikkhu attains to and abides in the jhāna of the sphere of infinity of consciousness, with the idea “Consciousness is Infinite” ...p... totally transcending the jhāna of the sphere of infinity of consciousness, (the bhikkhu) attains to and abides in the jhāna of the sphere of nothingness, with the idea “There is Nothing.” That bhikkhu reflects thus: “This jhāna of the sphere of nothingness is also a conditioned dhamma arising, owing to volitional effort. All dhammas that are conditioned and that arise owing to volitional effort are impermanent and have the nature of passing away.” That bhikkhu, established in that dhamma, reaches cessation of the āsavas. In case he does not reach cessation of the āsavas, he arises in the Brahmā realm, owing to his attachment for that dhamma, to his delight in that dhamma, and to the cessation of the five lower fetters. He attains Nibbāna from that Brahmā realm without possibility of reverting from that Brahmā realm. Householder, this dhamma is also (taught by the Bhagavā who knows) ...p... the matchless cessation of bondage that has not been reached, can be reached. (Said Venerable Ānanda.)

On this being said, the householder Dasama of Aṭṭhaka town respectfully said to Venerable Ānanda: “Venerable Sir, just as a man looking for the entrance to a single hidden treasure, should at one and the same time come upon the entrance to eleven such treasures, even so, I, Venerable Sir, in my search for a single door to the Deathless (Nibbāna), have at one and the same time come upon eleven such doors. Just as, Venerable Sir, a man should own a house with eleven doors, and if that house were ablaze, that man could win safety for himself by any one (of the eleven doors). Even so, Venerable Sir, I shall be able to make myself safe by any one of those eleven doors to the Deathless. Now, Venerable Sir, even

those who hold other views, make suitable offerings to their teachers, why then should I not make offerings to the Venerable Ānanda?" The householder Dasama of Aṭṭhaka town then had the bhikkhus of Pāṭaliputta, near Vesāli assemble, and personally served choice hard and soft food to them, till the bhikkhus caused them to stop, signifying they had had enough, and presented each bhikkhu with a pair of robes. He then presented three robes for Venerable Ānanda and built a monastery for him worth five hundred coins.

End of the Aṭṭhakanāgara Sutta,
the sixth in this Vagga.

7. GOPĀLA SUTTA

Discourse on a Cowherd

17. Bhikkhus, the cowherd who is possessed of the eleven qualities, is unable to tend a herd of cattle and make it thrive. What are the eleven? Bhikkhus, the cowherd in this world has knowledge of physical forms and is unskilled in distinguishing marks, does not remove flies' eggs, does not cover up a wound, does not know how to fumigate, does not know the landing place, does not know whether water has been drunk or not, does not know the proper path, is unskilled in the use of the grazing ground, milks the cow dry, does not pay special regard to the bulls, the sires and leaders of the herd. Bhikkhus, the cowherd who is possessed of these eleven qualities is unable to tend a herd of cattle and make it thrive.

In the same way, bhikkhus, the bhikkhu who is possessed of the eleven dhammas is unable to achieve development, progress and fulfilment in this Teaching of Dhamma-Vinaya. What are the eleven? Bhikkhus, the

bhikkhu in this Teaching does not know corporeality, is unskilled in distinguishing the marks, does not remove flies eggs, does not cover up wounds, does not know how to fumigate, does not know the landing place, does not know whether water has been drunk or not, does not know the proper path, is unskilled in the use of the grazing ground, does not pay special respect to elderly theas of mature experience, who are fathers and leaders of the bhikkhus.

Bhikkhus, in what manner is the bhikkhu a person who does not know corporeality. Bhikkhus, the bhikkhu in this Teaching does not know truly “the four primary elements and all corporeality dependant on the primary elements.” In this manner is the bhikkhu a person who does not know corporeality. (1).

Bhikkhus, in what manner is the bhikkhu a person who is unskilled in distinguishing marks? Bhikkhus, the bhikkhu in this Teaching does not know truly that “The fool has the mark of demeritoriousness and the wise has the mark of meritoriousness.” Bhikkhus, in this manner is the bhikkhu a person who is unskilled in distinguishing the marks. (2)

Bhikkhus, in what manner is the bhikkhu a person who does not remove flies’ eggs? Bhikkhus, the bhikkhu in this Teaching retains the sensual thought that arises, does not dispel it, does not eliminate it, does not get rid of it, and does not prevent it from arising again. He retains, does not dispel, does not eliminate, does not get rid of, and does not prevent it from arising again, the malevolent thought that arises, thought of cruelty that arises, and every evil demeritorious dhamma every time it arises. Bhikkhus, in this manner is the bhikkhu a person who does not remove flies’ eggs. (3)

Bhikkhus, in what manner is the bhikkhu a person who does not cover up a wound? Bhikkhus, the bhikkhu

in this Teaching when he sees visible objects with the eye, is attracted by its general characteristics (such as woman or man), and secondary details (such as limbs of the body, modes of behaviour such as smile and laughter). For that reason he is, by not observing restraint of the faculty of sight, troubled by such evil demeritorious dhammas as covetousness and displeasure. He does not practise restraint of the faculty of sight, does not exercise control over it and does not attain restraint of the faculty of sight. When he hears sound with the ear, when he experiences smell with the nose, when he experiences taste with the tongue, when he experiences touch with the body, when he knows thought with the mind, he is attracted by general characters (such as woman or man) and secondary details (such as limbs of the body and modes of behaviour such as smile and laughter). For that reason that bhikkhu is, by not observing restraint of the faculty of thought, troubled by such evil demeritorious dhammas as covetousness and displeasure. He does not practise restraint of the faculty of thought. Bhikkhus, in this manner is the bhikkhu a person who does not cover up wounds. (4)

Bhikkhus, in what manner is the bhikkhu a person who does not know how to fumigate? Bhikkhus, the bhikkhu in this Teaching does not teach others, at length, the dhammas that he has listened to and learnt. In this manner is the bhikkhu a person who does not fumigate. (5)

Bhikkhus, in what manner does the bhikkhu not know the landing place? Bhikkhus, the bhikkhu in this Teaching does not, from time to time, approach the bhikkhus of great learning, who can recite the texts by heart, who are well versed in the Suttantas, Abhidhamma, the disciplinary rules (for the bhikkhus) and summaries of the above and ask, "How is this, Venerable Sir? What is

the term, what is the meaning?" To him those worthy bhikkhus do not reveal what is sealed, make clear what is obscure, and do not resolve his doubts on various doubtful points of doctrine. Bhikkhus, in this manner does the bhikkhu not know the landing place. (6)

Bhikkhus, in what manner does the bhikkhu not know whether water has been drunk or not Bhikkhus, the bhikkhu in this Teaching does not understand the meaning and the Pāli text of the Dhamma Vinaya expounded by the Bhagavā, he does not obtain the joy associated with the dhamma. Bhikkhus, in this manner does the bhikkhu not know whether water has been drunk or not. (7)

Bhikkhus, in what manner does the bhikkhu not know the proper path? Bhikkhus, the bhikkhu in this Teaching does not know truly the Ariya Path of Eight Constituents. Bhikkhus, in this manner does the bhikkhu not know the proper path. (8)

Bhikkhus, in what manner is the bhikkhu unskilled in the use of the grazing ground? Bhikkhus, the bhikkhu in this Teaching does not know truly the four methods of Steadfast Mindfulness. Bhikkhus, in this manner is the bhikkhu unskilled in the use of the grazing ground. (9)

Bhikkhus, in what manner does the bhikkhu milk the cow dry? Bhikkhus, the bhikkhu in this Teaching knows no "measure" in accepting offerings of robe, alms-food, monastery, medicines and medicinal requisites for use in sickness, made by donors through conviction (faith). Bhikkhus, in this manner does the bhikkhu milk the cow dry. (10)

Bhikkhus, in what manner does the bhikkhu fail to pay special respect to elderly theras of mature experience, who are fathers and leaders of the bhikkhus. Bhikkhus, the bhikkhu in this Teaching does not show loving kindness in deed, words and thoughts, either in their

presence or in their absence towards elderly theras of mature experience, who are fathers and leaders of the bhikkhus. Bhikkhu, in this manner does the bhikkhu fail to pay special respect to elderly theras of mature experience, who are fathers and leaders of the bhikkhus. (11)

Bhikkhus, the bhikkhu who is possessed of these eleven dhammas will not achieve development, progress and fulfilment in this Teaching of Dhamma-Vinaya.

Bhikkhus, the cowherd who is possessed of the eleven qualities, is fit to tend a herd of cattle and make it thrive. What are the eleven? Bhikkhus, the cowherd in this world has knowledge of physical forms and is skilled in distinguishing the marks. He is able to remove flies' eggs and to cover up wounds. He knows how to fumigate. He knows the landing place, whether water has been drunk or not, and the proper path. He is skilled in the use of the grazing ground. He does not milk the cow dry. He pays special regard to the bulls, the sires and the leaders of the herd. The cowherd who is possessed of these eleven qualities is fit to tend a herd of cattle and make it thrive.

In the same way, the bhikkhu who is possessed of the eleven dhammas is fit to achieve development, progress and fulfilment in this Teaching of Dhamma-Vinaya. What are the eleven? Bhikkhus, the bhikkhu in this Teaching knows corporeality, is skilled in distinguishing the marks. He is able to remove flies' eggs and to cover up wounds. He is able to fumigate. He knows the landing place, whether water has been drunk or not, and the proper path, is skilled in the use of the grazing ground. He does not milk the cow dry. He pays special respect to elderly theras of mature experience who are fathers and leaders of the bhikkhus.

Bhikkhus, in what manner is the bhikkhu a person who knows corporeality? Bhikkhus, the bhikkhu in this

Teaching knows truly the four primary elements and all the corporeality dependant on the primary elements. Bhikkhus, in this manner the bhikkhu knows corporeality. (1)

Bhikkhus, in what manner does the bhikkhu distinguish the marks? Bhikkhus, the bhikkhu in this Teaching knows truly that “The fool has the mark of demeritoriousness and the wise has the mark of meritoriousness.” Bhikkhus, in this manner the bhikkhu distinguishes the marks. (2)

Bhikkhus, in what manner is the bhikkhu one who can remove flies’ eggs? Bhikkhus, the bhikkhu in this Teaching does not retain the sensual thought that arises, dispels it, eliminates it, gets rid of it, and does not let it arise again. He does not retain, he repels, eliminates, gets rid of, and prevents it from arising again, the malevolent thought that arises, the thought of cruelty that arises, and every evil demeritorious dhamma every time it arises. Bhikkhus, in this manner the bhikkhu removes flies’ eggs. (3)

Bhikkhus, in what manner is the bhikkhu able to cover up wounds? Bhikkhu, the bhikkhu in this Teaching, when he sees visible objects with the eye, is not attracted by its general characteristics (such as woman or man) and secondary details (such as limbs of the body, modes of behaviour such as smile and laughter). For that reason, the bhikkhu who abides observing restraint of his faculty of sight, is not troubled by such evil demeritorious dhammas as covetousness and displeasure. He practises restraint of the faculty of sight, exercises control over it, and attains to restraint of the faculty of sight. When he hears sound with the ear, experiences smell with the nose, experiences taste with the tongue, experiences touch with the body, knows thought with the mind, he is not attracted by its general characters (such as woman or man) and secondary details (such as limbs of the body,

modes of behaviour such as smile and laughter). For that reason that bhikkhu is, by observing restraint of the faculty of thought, not troubled by such evil demeritorious dhammas as covetousness and displeasure. He practises restraint of the faculty of thought, exercises control over it, and attains to restraint of faculty of thought. Bhikkhus, in this manner the bhikkhu is able to cover up wounds. (4)

Bhikkhus, in what manner is the bhikkhu one who fumigates? Bhikkhus, the bhikkhu in this Teaching is apt to teach others at length every dhamma that he has listened to and learnt. In this manner the bhikkhu fumigates. (5)

Bhikkhus, in what manner does the bhikkhu know the landing place? Bhikkhus, the bhikkhu in this Teaching does from time to time approach the bhikkhus who have great learning, who can recite the texts, who are well versed in the Suttanta, Abhidhamma, and the disciplinary rules (for the bhikkhus) and the summaries of the above and ask, "How is this Venerable Sir? What is the term, what is the meaning?" To that bhikkhu those worthy bhikkhus reveal what is sealed, makes clear what is obscure, and resolve his doubts on various doubtful points of doctrine. Bhikkhus, in this manner does the bhikkhu know the landing place. (6)

Bhikkhus, in what manner does the bhikkhu know whether water has been drunk or not. Bhikkhus, the bhikkhu in this Teaching understands the meaning, the Pāli text of the Dhamma-Vinaya expounded by the Bhagavā. He obtains the joy associate with the dhamma. Bhikkhus, in this manner does the bhikkhu know whether water has been drunk or not. (7)

Bhikkhus, in what manner does the bhikkhu know the proper path? Bhikkhus, the bhikkhu in this Teaching knows the Ariya Path of Eight Constituents. Bhikkhus, in this manner does the bhikkhu know the proper path. (8)

Bhikkhus, in what manner is the bhikkhu skilled in the use of the grazing ground? Bhikkhus, the bhikkhu in this Teaching knows truly the Four Methods of Steadfast Mindfulness. In this manner is the bhikkhu skilled in the use of the grazing ground. (9)

Bhikkhus, in what manner does the bhikkhu not milk the cow dry? Bhikkhus, the bhikkhu in this Teaching knows the “measure” in accepting offerings of robe, alms-food, monastery, medicines and medicinal requisites for use in sickness, made by donors through conviction (faith). Bhikkhus, in this manner does the bhikkhu not milk the cow dry. (10)

Bhikkhus, in what manner does the bhikkhu pay special respect to elderly theras of mature experience, who are fathers and leaders of the bhikkhus? Bhikkhus, the bhikkhu in this Teaching treats with loving-kindness in deed, word and thought, either in their presence or in their absence, elderly theras of mature experience, who are fathers and leaders of the bhikkhus. Bhikkhus, in this manner does the bhikkhu pay special respect to elderly theras of mature experience, who are fathers and leaders of the bhikkhus. (11)

Bhikkhus, the bhikkhu who is possessed of these eleven dhammas will achieve development, progress and fulfilment in this Teaching of Dhamma-Vinaya. (Said the Bhagavā.)

End of the Gopāla Sutta,
the seventh in this Vagga.

8. PAṬHAMA SAMĀDHI SUTTA

First Discourse on Concentration

18. Many bhikkhus then approached the Bhagavā and seated at a suitable place, respectfully said this to the

Bhagavā: Venerable Sir, the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive the water element in the water object of meditation, should not perceive the fire element in the fire object of meditation, should not perceive the air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless, is it possible for that bhikkhu who has perception, to gain concentration ? Bhikkhus, the bhikkhu should not perceive earth element in the earth object of meditation ...p... should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless it is possible for that bhikkhu who has perception, to gain concentration. (Said the Bhagavā.)

Venerable Sir, the bhikkhu should not perceive the earth element in the earth object of meditation ...p... should not perceive the objects of sight, hearing, touch and thought, attainment, search and investigation by the mind. Nevertheless how is it possible for the bhikkhu who has perception, to gain concentration (of the mind)? Bhikkhus, the bhikkhu in this Teaching has perception thus; "Nibbāna, where all conditioned dhammas have ceased, where all substrata of existence have been abandoned, where craving is ended, where there is no attachment, owing to its extinction, is calm. That Nibbāna is sublime." Bhikkhus, the bhikkhu should perceive earth

element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless, it is possible for the bhikkhu who has perception to gain concentration of the mind. (Said the Bhagavā.)

End of the Paṭhama Samādhī Sutta,
the eighth in this Vagga.

9. DUTIYA SAMĀDHI SUTTA

Second Discourse on Concentration

19. The Bhagavā then called the bhikkhus as “Bhikkhus.” The bhikkhus responded by saying as “Venerable Sir.” The Bhagavā went on to say this: Bhikkhus, this bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, ...p... should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless, is it possible for

the bhikkhu who has perception to gain concentration of the mind. (Asked the Bhagavā.) Venerable Sir, for us dhammas are rooted in the Bhagavā, they have the Bhagavā as guide, the Bhagavā as refuge. Venerable Sir, we beg of you. The meaning of these words are quite clear to the Bhagavā. Hearing it from the Bhagavā, the bhikkhus will bear it in mind. (respectfully said the bhikkhus.)

Bhikkhus, if that is so, listen and bear in mind well. I shall speak. The bhikkhus responded by saying “Very well, Venerable Sir.” The Bhagavā said these words: Bhikkhus, the bhikkhu should not perceive earth element in the earth object of meditation, ...p... should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless it is possible for the bhikkhu who has perception to gain concentration of the mind. (Said the Bhagavā.) Venerable Sir, the bhikkhu should not perceive earth element in the earth object of meditation ...p... should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless, how is it possible for the bhikkhu who has perception to gain concentration of the mind. (respectfully asked the bhikkhus.) Bhikkhus, the bhikkhu in this Teaching has perception thus: “Nibbāna where all conditioned dhammas have ceased, where all substrata of existence have been abandoned, where craving is ended, where there is no attachment by reason of its extinction is calm. That Nibbāna is sublime.” Bhikkhus, thus the bhikkhu should not perceive earth element as earth object of meditation...p... should not perceive the objects of sight, hearing, touch and thought, attainment, search and investigation by the mind. Nevertheless, it is possible for the bhikkhu who has perception to gain concentration of the mind. (Said the Bhagavā.)

End of the Dutiya Samādhi Sutta,
the ninth in this Vagga.

10. TATIYA SAMĀDHI SUTTA**Third Discourse on Concentration**

20. Many bhikkhus then approached the Venerable Sāriputta, and after conducting amiable and courteous greetings with the Venerable Sāriputta, and seated at a suitable place, respectfully said these words to Venerable Sāriputta: Friend Sāriputta, the bhikkhu should not perceive earth element in the earth object of meditation...p... should not perceive the objects of sight, hearing, touch, and thought; attainment, search and investigation by the mind. Nevertheless, is it possible for that bhikkhu who has perception, to gain concentration of the mind? Friends, the bhikkhu should not perceive the earth element in the earth object of meditation ...p... should not perceive the objects of sight, hearing, touch, and thought, attainment, search and investigation by the mind. Nevertheless, it is possible for that bhikkhu who has perception to gain concentration of the mind. (Said Venerable Sāriputta.)

Friend Sāriputta, the bhikkhu should not perceive the earth element in the earth object of meditation ...p... should not perceive the objects of sight, hearing, touch and thought, attainment, search and investigation by the mind. Nevertheless, how is it possible for the bhikkhu who has perception to gain concentration of the mind. (respectfully said the bhikkhus.)

Friends, the bhikkhu in this Teaching has perception thus: “Nibbāna, where all conditioned dhammas have ceased, where all substrata of existence have been abandoned, where craving is ended, where there is no attachment by reason of its extinction, is calm. That Nibbāna is sublime.” Friends, thus the bhikkhu should not perceive the earth element in the earth object of meditation should not perceive the objects of sight, hearing, touch and thought, attainment, search and investigation by the

mind. Nevertheless, it is possible for the bhikkhu who has perception to gain concentration of the mind. (Said Venerable Sāriputta.)

End of the Tatiya Samādhi Sutta,
the tenth in this Vagga.

11. CATUTTHA SAMĀDHI SUTTA

Fourth Discourse on Concentration

21. The Venerable Sāriputta then called the bhikkhus: Friends, the bhikkhu should not perceive the earth element in the earth object of meditation, should not perceive the water element in the water object of meditation, should not perceive the fire element in the fire object of meditation, should not perceive the air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, hearing, touch and thought, attainment, search and investigation by the mind. Nevertheless, is it possible for the bhikkhu who has perception to gain concentration of the mind? (asked the Venerable Sāriputta.) Friends, we have come from afar to find out the meaning of this saying from Venerable Sāriputta. We beg of you. The meaning of these words are quite clear in the mind of

Venerable Sāriputta. Hearing it from Venerable Sāriputta, the bhikkhu will bear it in mind. (respectfully said the bhikkhus.)

Friends, if that is so, listen and bear in mind well. I shall speak. (Said Venerable Sāriputta.) “Very well, Friend” responded the bhikkhus to Venerable Sāriputta. Venerable Sāriputta said this; Friends, the bhikkhu should not perceive earth element in the earth object of meditation...p... should not perceive the objects of sight, hearing, touch and thought; attainment search and investigation by the mind. Nevertheless, it is possible for the bhikkhu who has perception to gain concentration of the mind. (said Venerable Sāriputta). Friend, the bhikkhu should not perceive earth element in the earth kasiṇa ...p...should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless how is it possible for the bhikkhu who has perception to gain concentration of the mind. (Respectfully asked the bhikkhus.)

Friends, the bhikkhu in this Teaching has perception thus: “Nibbāna where all conditioned dhammas have ceased, where all substrata of existence have been abandoned, where craving is ended, where there is no attachment by reason of the extinction, is calm. That Nibbāna is sublime.” Bhikkhus, thus the bhikkhu should not perceive earth element in the earth object of meditation, should not perceive water element in the water object of meditation, should not perceive fire element in the fire object of meditation, should not perceive air element in the air object of meditation, should not perceive the sphere of infinite space in the sphere of infinite space, should not perceive the sphere of infinite consciousness in the sphere of infinite consciousness, should not perceive the sphere of nothingness in the sphere of nothingness, should not perceive the sphere of neither perception

nor non-perception in the sphere of neither perception nor non-perception, should not perceive this world in this world, should not perceive the other world in the other world, should not perceive the objects of sight, hearing, touch and thought; attainment, search and investigation by the mind. Nevertheless, it is possible for the bhikkhu who has perception to gain concentration of the mind. (Said Venerable Sāriputta.)

End of the Catuttha Samādhi Sutta,
the eleventh in this Vagga.
End of Anussati Vagga, the Second.

Namo tassa bhagavato arahato sammāsambuddhassa

iii. SAMANŃŃA VAGGA

S.N. 22-501

RĀGAPEYYĀLA

S.N. 502-671

Groups of Discourse on the Bhikkhu

22-29. Bhikkhus, the cowherd who is possessed of the eleven qualities is unable to tend a herd of cattle and make it thrive. What are the eleven? Bhikkhus, the cowherd in this world has knowledge of physical forms and is unskilled in distinguishing marks, does not remove flies' eggs, does not cover up wounds, does not know how to fumigate, does not know the landing place, does not know whether water has been drunk or not, does not know the proper path, is unskilled in the use of grazing ground, is apt to milk the cow dry, does not pay special regard to the bulls, the sires and the leaders of the herd. Bhikkhus, the cowherd who is possessed of these eleven qualities is unable to tend a herd of cattle and make it thrive.

In the same way bhikkhus, the bhikkhu who is possessed of the eleven qualities is not fit to abide contemplating impermanence in the eye ...p... is not fit to abide contemplating suffering in the eye, is not fit to abide contemplating non-self in the eye, is not fit to abide contemplating exhaustion in the eye, is not fit to abide contemplating destruction in the eye, is not fit to abide contemplating non-attachment in the eye, is not fit to abide contemplating cessation in the eye, is not fit to abide contemplating repeated renunciation in the eye. (1-8)

30-69. In the ear. In the nose. In the tongue. In the body. In the mind. (9-48)

70-117. In the objects of sight. In the objects of hearing. In the objects of smell. In the objects of taste. In the objects of touch. In the objects of thought. (49-96)

118-165. In the eye-consciousness. In the ear consciousness, In the nose-consciousness. In the tongue con-

sciousness. In the body-consciousness. In the mind consciousness. (97-144)

166-213. In the eye contact. In the ear contact. In the nose contact. In the tongue contact. In the body contact. In the mind contact. (145-192)

214-261. In sensation arising from eye contact. In sensation arising from ear contact. In sensation arising from nose contact. In sensation arising from tongue contact. In sensation arising from body contact. In sensation arising from mind contact. (193-240)

262-309. In perception of sight. In perception of sound. In perception of smell. In perception of taste. In perception of touch. In perception of thought. (241-288)

310-357. In sight stimulated volition. In sound stimulated volition. In smell stimulated volition. In taste stimulated volition. In touch stimulated volition. In thought stimulated volition. (289-336)

358-405. In craving for sight. In craving for sound. In craving for smell. In craving for taste. In craving for touch. In craving for thought. (337-384)

406-453. In initial thought about sight. In initial thought about sound. In initial thought about smell. In initial thought about taste. In initial thought about touch. In initial thought about the mind. (385-432)

454-501. In sustained thought about sight, in sustained thought about sound, in sustained thought about smell, in sustained thought about taste, in sustained thought about touch, in sustained thought about mind, it is not fit to abide contemplating these (the above dhammas) as impermanent, as suffering, as non-self. It is not fit to abide contemplating exhaustion, destruction, non attachment, cessation, repeated renunciation ...p... (433-480)

RĀGAPEYYĀLA

502. Bhikkhus, to know attachment with insight, the eleven dhammas should be developed. What are the eleven? They are: The first, second, third, and fourth jhānas, the mind's liberation by loving-kindness, by compassion, by sympathetic joy, by equanimity, the jhāna of the sphere of infinite space, the jhāna of the sphere of infinite consciousness, the jhāna of the sphere of nothingness. Bhikkhus, to know attachment with insight, these eleven dhammas should be developed. (1)

503-511. Bhikkhus, to know attachment with discriminative knowledge, bring about its exhaustion, give up, eradication, destruction, non-attachment, cessation, renunciation and repeated renunciation. These eleven dhammas should be developed. (2-10)

512-671. To know with insight ...p... to know with discriminative knowledge of attachment, to bring about their exhaustion, to give up, to eradicate, to destroy, to have non-attachment, for cessation, renunciation and repeated renunciation(of the following dhammas), hatred ...p... bewilderment, anger, enmity, ingratitude, improper rivalry, jealousy, niggardliness, deceit, hypocrisy, obduracy, disparaging others, conceit, arrogance, vanity, unmindfulness; these eleven dhammas should be developed. (11-170)

The Bhagavā taught this dhamma. Delighted, the bhikkhus rejoiced at what the Bhagavā had said.

End of Rāgapeyyāla.

End of Ekādasaka Nipāta.

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