

Suttanta Pitaka

ANGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

Translation of

EKAKA, DUKA, TIKA &
CATUKKA NIPĀTA PĀLI

(DIVISION OF ONE, TWO, THREE, & FOUR- FACTOR DISCOURSES)

VOLUME I

Translated by U THEIN MAUNG



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

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&
TWO-FACTOR DISCOURSES)

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U THEIN MAUNG



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Propagation of the Sāsanā

PREFACE

It gives us great satisfaction and delight to introduce a Collection or Nikāya of the Piṭaka, that is, AṄGUTTARA NIKĀYA, Vol (I), translation in English to our readers. Out of the eleven sections called NIPĀTA of the AṄGUTTARA NIKĀYA from EKAKA NIPĀTA to the SATTAKA NIPĀTA only have so far been published. These books are called AṄGUTTARA NIKĀYA in Pāli as Vol. (I) with EKAKA, DUKA, TIKĀ and CATUKKA; as AṄGUTTARA NIKĀYA in Pāli Vol (II) with PAÑCAKA, CHAKKA and SATTAKA. These books in English translation were published as EKAKA & DUKA in one book in 2000, TIKĀ in 2001; CATUKKA in 2003; PAÑCAKA in 2005; CHAKKA and SATTAKA in 2010. The other translated books of AṄGUTTARA NIKĀYA Vol (III) with ATTHAKA, NAVAKA, DASAKA and EKĀDASAKA will be published in coming year. The present Nikāya, the AṄGUTTARA, comprises eleven sections called NIPĀTA; we are glad to present from One to Four of those eleven NIPĀTA, called the AṄGUTTARA NIKĀYA Vol (I) by combining previous published books EKAKA, DUKA, TIKĀ and CATUKKA so named because it is a book of the Buddha's discourses all arranged in One, Two, Three and Four factors.

We hope that the present combination of previous published books will find a warm welcome among our readers.

Kaba-Aye, Yangon
December. 2014



U KHINE AUNG
Director-General

Department for the Promotion and
Propagation of the Sāsana

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 brahmās 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 great 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).

F O R E W O R D

It is a matter of great satisfaction and delight for us in introducing a new Collection or Nikāya of the Piṭaka, that is, the Aṅguttara Nikāya, to our readers. Out of the five Nikāyas of the Pāli Texts, only four have so far been published. The present Nikāya, the Aṅguttara, comprises eleven sections called Nipātas; we are glad to present two of those eleven Nipātas, called the Ekaka & Duka Nipātas, so named because it is a book of the Buddha's discourses all arranged in ones and twos.

We hope that the present Collection will find a warm welcome among our readers.



(SANN LWIN)
Director-General

Department for the Promotion and
Propagation of the Sāsana

Kaba-Aye,
Yangon.

INTRODUCTION

It is generally known that the Piṭaka texts are divided into three divisions, which are known as the Piṭakas (lit., baskets). The three Piṭakas are the Vinaya (containing the Rules of Discipline for the Order of bhikkhus), the Suttanta (consisting of Suttas or Discourses) and the Abhidhamma (which deals with more profound philosophical and psychological aspects of Buddhism).

According to the Piṭaka classification, the Suttanta Piṭaka consists of five Nikāyas or Collections. These five Nikāyas are Dīgha Nikāya or Collection of long discourses of the Buddha; Majjhima Nikāya or Collection of middle length discourses; Saṃyutta Nikāya or Collection of groups of connected discourses; Aṅguttara Nikāya or Collection of numerically graduated discourses; and lastly, Khuddaka Nikāya or Collection of miscellaneous works or books, an omnibus Collection which contains compilations of Suttas (i.e. discourses and narrative accounts).

Aṅguttara Nikāya

The Aṅguttara Nikāya consists of eleven nipātas, meaning parts or books or collections ranging from the first collection consisting of one factor discourses, each dealing with one point or subject matter, to the eleven factor discourses dealing with eleven points or subject matter. These eleven Nipātas are divided into three books. In the first book are the Collection of one factor discourses (Ekaka Nipāta), Collection of two factor discourses (Duka Nipāta), Collection of three factor discourses (Tika Nipāta), and Collection of four factor discourses (Catukka Nipāta). In the second book are Collection of five factor discourses (Pañcaka Nipāta), Collection of six factor discourses (Chakka Nipāta), and Collection of seven factor discourses (Sattaka Nipāta). In the third book are Collection of eight factor discourses (Aṭṭhaka Nipāta), Collection of nine factor discourses

(Navaka Nipāta), Collection of ten factor discourses (Dasaka Nipāta) and Collection of eleven factor discourses (Ekādasaka Nipāta). This book contains the translations of the Ekaka Nipāta and Duka Nipāta of the first book of Collections.

Ekaka Nipāta

In Ekaka Nipāta, beginning from Rupādi Vagga and ending in Amata Vagga, altogether twenty vaggas are listed. But since Etadagga Vagga contains seven vaggas, Aṭṭhāna Pāḷi contains three vaggas and Ekadhamma Pāḷi contains four vaggas; there are, in fact, thirty-one vaggas in Ekaka Nipāta. The number of suttas in these vaggas totals six hundred and eleven. Each and every one of these suttas contains a single dhamma, which is worthy of perpetually borne in mind. Here are some examples:

(a) Benefits of Goodwill (Mettā)

In sutta numbers 53, 54 and 55, the Buddha points out the benefits of goodwill. He said that if a bhikkhu exercises or develops or contemplates goodwill just for a moment (lit., for the time taken for a snap of the finger with the thumb) he is said to be one who abides in jhāna, one who abides in the Buddha's Teaching and one who consumes the people's alms-food beneficially, beneficial both to himself and to the donors. "How much more would be said of a bhikkhu who repeatedly practises goodwill?" the Buddha asked in his conclusion. Thus, the Buddha shows us the benefits of good will and enjoins us to practise it.

(b) The Right and Wrong perceptions of phenomena (Yoniso manasikāra, ayoniso manasikāra)

In sutta numbers 66 and 67, the Buddha speaks of the Right and Wrong perceptions of phenomena. Wrong perception is the cause of the arising of demeritorious dhammas and the decline of meritorious dhammas. Right perception is the cause for the arising of meritorious dhammas and the decline of

demeritorious dhammas. Therefore, it is important to have the right perception of phenomena. Only the right perception can bring about the arising of meritorious dhammas and the decline of demeritorious dhammas. Only with right perception can one differentiate the good from the bad, the meritorious from the demeritorious and conduct oneself accordingly.

(c) Advantageous and Disadvantageous Dhammas

Dhammas which bring about advantage and dhammas which bring about disadvantage are pointed out by the Buddha in the Pamādādi Vagga and Dutiya Pamādādi Vagga.

Mindfulness, diligence, lack of greediness, contentment, right perception (yoniso manasikāra), comprehension and good friends are listed as dhamma factors that bring about great advantage. They lead to establishment and stability of the Buddha's Teaching (Sāsana) and prevent it from falling into ruin and disappearance. The dhamma factors that bring about great disadvantage are the opposites of the above factors, viz, unmindfulness, indolence, greediness, discontentment, wrong perception (ayoniso mahasikāra), lack of comprehension and bad friends. These factors bring about great disadvantage, ruin and disappearance of the Buddha's Teaching.

(d) The Unique Person (Ekapuggala)

The appearance of a unique person in this world is indeed rare. That unique person (Tathāgata) is one who is worthy of special veneration, who truly comprehends all the dhammas by his own intellect and insight. The appearance of a Tathāgata is for the benefit, welfare and happiness of all devas and men.

There can be no second one equal to him, there can be no companion who has his attributes, there can be no one like him in appearance, no one who could rival him in the dhammas. He is not like any other being; he is only like the preceding Buddhas and he is the most supreme among two legged beings.

Further, if such a unique person appears, the eye of wisdom, the light of wisdom and the radiance of wisdom also

appear; the excellent dhamma also appears; analytical insights are realized; the various elements are comprehended; fruition knowledge of wisdom (Vijjāvimutti phala) is realized; Sotāpatti phala, Sakadāgami phala, Anagāmi phala and Arahatta phala are successively realized. Thus, the appearance of a unique person in this world helps beings to attain knowledge and Insight (Magga Ñāṇa) which ultimately leads to the realization of Arahatta phala (i.e. Nibbāna).

(c) The Foremost Persons (Etadagga Puggala)

Foremost persons are those who are outstanding and foremost in their respective subjects which may be knowledge, or practice, or supernormal powers, etc. Thus the Venerable Aññāsi Kondañña is the foremost amongst the Buddha's bhikkhu disciples of long standing. The Venerable Sāriputta is the foremost amongst the Buddha's bhikkhu disciples of great wisdom. The Venerable Mahāmoggallāna is the foremost amongst the Buddha's bhikkhu disciples who possess great supernormal powers. The foremost persons during the time of the Buddha were mostly arahat Theras and arahat Theris and the rest were male lay disciples and female lay disciples. There were forty-one foremost persons from among the theras, and thirteen from among the theris, eleven from among the male laydisciples ten from among the female lay disciples. The etadagga title was conferred on worthy persons as a mark of recognition for excellence in one subject. But the Venerable Ānanda Mahāthera had the distinction of having five special qualifications. The Venerable Ananda's qualifications are given in sutta numbers 219-223. (1) Amongst the bhikkhu disciples of the Buddha, the Venerable Ānanda was the foremost in having a wide knowledge. (2) He was foremost in having a good memory for retaining the words of the Buddha for a long time. (3) He was foremost in understanding fully all the Buddha's words. (4) He was foremost in making effort to learn, remember and recite the discourses given by the Buddha. (5) He was the foremost amongst those disciples who attended upon the Buddha.

The Venerable Cuḷapanthaka and the Venerable Subhūti also received the *etadagga* title for having two special qualifications.

(f) Impossibilities (Aṭṭhāna)

There are certain events or situations, which cannot happen, or arise in this world. These are mentioned in the *Aṭṭhāna Vagga, Ekaka Nipāta*. There are three *Vaggas* on this subject (sutta numbers 268 to 295). Only some important examples will be mentioned here. The first is that there is no possibility of two perfectly Self-Enlightened Buddhas appearing in one universe at the same time (277). In the same way, there is no possibility of two Universal Monarchs arising in one universe at the same time. Further, it was also mentioned that there is no possibility of a woman becoming a Self-Enlightened Buddha, or a Universal Monarch or King of devas (Sakka).

(g) Kāyagatāsati

Kāyagatāstai is contemplating one's own body composed of hair, etc. Concerning this meditation practice, the Buddha said that, if this dhamma is cultivated and repeatedly practised, it is for the attainment of *Samvega ñāṇa* or *Vipassanā ñāṇa*, which arises with the awareness and apprehension of the dreadful nature of the body. It is for the attainment of great benefit (i.e. the realization of the four maggas); it is for the emancipation from the four bonds, which is the realization of the four fruitions, or phalas (i.e. realization of *Nibbāna*), it is for the attainment of mindfulness and comprehension; it is for the attainment of Divine Power of Sight; it is for the attainment of happiness in this very existence; it is for the realization of *Arahatta Phala ñāṇa*. (Sutta numbers 564-570)

These are just a few examples of the dhammas found in the *Ekaka Nipāta* of *Aṅguttara Nikāya*.

Duka Nipāta

Duka Nipāta consists of three paṇṇāsakas and four peyyālas. Paṇṇāsaka means a group of suttas, numbering approximately fifty. It may be a little more or a little less. Each of the three paṇṇāsakas contains five vaggas. So there are fifteen vaggas. The total number of suttas in the paṇṇāsakas is 180. Each sutta contains two dhammas. Some of the suttas are short, some long. The peyyālas here are groups of suttas with omissions of passages or groups of words, which are the same as before. The four peyyālas in Duka Nipāta are Kodha peyyāla, Akusala peyyāla, Vinaya peyyāla and Rāga peyyāla. These four peyyāla groups contain 66 suttas, So there are 246 suttas in Aṅguttara Nikāya, Duka Nipāta. Some examples of suttas are given below:

(a) Dhammas that Guard the World (Sutta number 9)

Having a sense of shame to do evil (*hiri*) and a sense of fear to do evil (*ottappa*) are the two dhammas that guard the world. They are also known as 'white dhammas'. If these two white dhammas did not guard the world, the world of human beings would be a promiscuous mess like the world of animals. Because these two white dhammas guard the world, there is clear-cut distinction among men as mother, mother's sisters, uncle's wife, teacher's wife or respectable person's wife. Thus said the Bhagavā.

(b) Dhammas which are for the Destruction and Disappearance of the Teaching (Sāsana)

The two dhammas, which are for the destruction and disappearance of the Teaching are badly arranged (Pāḷi) texts and badly explained meanings (of the Commentaries).

On the other hand, the two dhammas which are for the stability and non-disappearance of the Teaching are, well arranged (Pāḷi) texts and well explained meanings (of the Commentaries). (Sutta numbers 20, 21)

(c) Our Debt of Gratitude to our Parents

The sutta number 34 describes the enormity of the debt of gratitude we owe our parents. Here, the Buddha has said to this effect: Sons and daughters may carry the mother on one shoulder and the father on the other and attend to their needs as long as they live. They may even let their parents defecate and urinate on their shoulders or they may put the parents in the luxury and comfort of a Universal Monarch. All these cannot be counted as repayment (in full) of the debt of gratitude they owe their parents.

The Buddha next points out how sons and daughters can repay their debt of gratitude in full. They can help their parents get established in the Triple Gem (Buddha, Dhamma and Samgha), help them to observe the moral precepts, help them to be generous, etc. (if the parents are in need of such help).

(e) Kiriya Vāda and Akiriya Vāda

In Sutta number 35, a brahmin asked the Buddha what doctrine he held and what he taught his disciples. To this question, the Buddha replied: "I hold the doctrine of 'no action' or 'non-performance' (Akiriya vāda) and I also hold the doctrine of 'action' or 'performance' (Kiriya vāda). The Buddha further added, "Brahmin, I teach non-performance of evil deed, evil speech and evil thought... I also teach the performance of good deed, good speech and good thought". To put it briefly, the Buddha's instruction here to his disciple is "Do what is good, and refrain from doing evil." This, in brief, is the Buddha's Kiriya vāda and Akiriya vāda.

Thus, the Buddha teaches them that good actions will give rise to good consequences and bad actions will give rise to bad consequences. In fact, Buddhism firmly holds the view that all actions are causative or kammic actions and that it can be said that the Buddhist doctrine is basically Kiriya vāda.

The Buddha's Akiriya vāda simply means restraint from doing evil. As such, the Buddha's Akiriya vāda is quite different from the Akiriya vāda of the ascetics, which is non-

causative and non-kammic. For them, all actions are mere actions without any effect; hence there is no need for restraint.

(e) Foolish and Wise Persons

In *Āyācana Vagga* there are quite a number of suttas with descriptions of a wise person and a foolish person. We shall take sutta number 137 as an example. Here, the Buddha said that a foolish, unintelligent and evil person who follows a wrong course of action towards his mother and father, and towards the Buddha (Tathāgata) and his disciples is uprooting and destorying himself. He is at fault; he deserves to be censured by the wise; he generates much evil.

On the other hand, a wise, intelligent and virtuous person who follows a right course of action towards his mother and father and towards the Buddha (Tathāgata) and his disciples is not uprooting and destroying himself. He is blameless; he does not deserve the censure of the wise; and he generates much merit.

(f) Happiness (Sukha)

In *Sukha Vagga* (sutta numbers 65-77) the Buddha has enumerated various kinds of happiness in pairs and points out the superior one of the two in each pair. Here are a few examples: (1) The happiness of an ascetic is superior to that of a householder (65). (2) The happiness not associated with moral intoxicants (*āsavas*) is superior to happiness associated with moral intoxicants. (3) The happiness of the mind (*cetasika sukha*) is superior to the happiness of the body (*kāyika sukha*).

(g) Charity or Gifts (Dāna)

In *Dāna Vagga* (sutta numbers 142-151), the Buddha points out that the gift of dhamma is superior to the gift of material requisites. In the same way, sacrificial charity of dhamma is superior to that of material requisites; the generosity in dispensing the dhamma is superior to generosity in giving material requisites, etc. Further comparisons dealing with liberality, enjoyment, distribution, assistance, favours and compassion

are also given. Compassion with dhamma is superior to compassion with material requisites.

Thus, the discourses given in the Aṅguttara Nikāya, Ekaka Nipāta and Duka Nipāta, like all other discourses of the Buddha (Tathāgata) embody the dhammas that should be known by all beings, devas, māra, brahmās, as well as human beings. These dhammas should be perpetually borne in mind and diligently practised. These dhammas, if diligently and adequately practised would surely bring great benefit both in the present existence and in the hereafter.

May the Buddha's Teaching
shine forth like the radiant sun.

The Editorial Committee
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Propagation of the Sāsana,
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Dated 29th May, 2000.

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AṄGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

EKAKA NIPĀTA

The Division of One Factor Discourses

I. RŪPĀDIVAGGA

1. Thus have I heard; Once, the Bhagavā was residing at the Jētavana monastery of Anāthapiṇḍika in Sāvatti. On that occasion the Bhagavā addressed the bhikkus, saying “Bhikkhus”. The bhikkhus replied to the Bhagavā “Venerable Sir”. The Bhagavā spoke thus:

The First Sutta

Bhikkhus, I do not see any other visible appearance [i.e. object, rūpa] than the visible object of a woman that takes a complete hold of a man's mind. Bhikkhus, the visible object of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Second Sutta

2. Bhikkhus, I do not see any other voice [i.e. sound, sadda] than the sound of a woman that takes a complete hold of a man's mind. Bhikkhus, the sound of a woman does take a complete hold of the mind of a man [Thus said the Bhagavā.]

The Third Sutta

3. Bhikkhus, I do not see my other smell [gandha] than the smell of a woman that takes a complete hold of a man's mind. Bhikkhus, the smell of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Fourth Sutta

4. Bhikkhus, I do not see my other taste [rasa] than the taste of a woman that takes a complete hold of a man's mind. Bhikkhus, the taste of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Fifth Sutta

5. Bhikkhus, I do not see my other touch [phuṭṭhabba] than the touch of a woman that takes a complete hold of a man's mind. Bhikkhus, the touch of a woman does take a complete hold of the mind of a man. [Thus said the Bhagavā.]

The Six Sutta

6. Bhikkhus, I do not see my other visible object than the visible object of a man that takes a complete hold of a woman's mind. Bhikkhus, the visible object of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Seventh Sutta

7. Bhikkhus, I do not see my other sound than the sound of a man that takes a complete hold of a woman's mind. Bhikkhus, the sound of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Eighth Sutta

8. Bhikkhus, I do not see any other smell than the smell of a man that takes a complete hold of a woman's mind. Bhikkhus, the smell of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Ninth Sutta

9. Bhikkhus, I do not see my other taste than the taste of a man that takes a complete hold of a woman's mind. Bhikkhus, the taste of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The Tenth Sutta

10. Bhikkhus, I do not see any other touch than the touch of a man that takes a complete hold of a woman's mind. Bhikkhus, the touch of a man does take a complete hold of the mind of a woman. [Thus said the Bhagavā.]

The end of the Rūpādivagga, the First.

II. NĪVARAṄAPPAHĀNAVAGGA**The First Sutta**

11. Bhikkhus, I do not see my other dhamma than an agreeable object that causes the arising of sensual desire that has not yet arisen, and that causes the development of the sensual desire that has already arisen. Bhikkhus, an agreeable object does cause the arising of sensual desire that has not yet arisen, and it does cause the repeated arising and development of the sensual desire that has already arisen, in one who perceived the phenomenon in the wrong way.¹ [Thus said the Bhagavā.]

The Second Sutta

12. Bhikkhus, I do not see my other dhamma than a disagreeable object that causes the arising of ill will that has not yet arisen, and that causes the development of ill will that has already arisen. Bhikkhus, a disagreeable object does cause the arising of ill will that has not yet arisen, and it does cause the repeated arising and development of ill will that has already arisen, in one who perceives the phenomenon in the wrong way. [Thus said the Bhagavā.]

The Third Sutta

13. Bhikkhus, I do not see my other dhamma than boredom, laziness, weariness, drowsiness after a meal, or inactivity of mind² that causes the arising of sloth and torpor that have not yet arisen, and that causes the development of the sloth and torpor that have already arisen. Bhikkhus, in one who has an inactive mind, sloth and torpor that has not

1. in the wrong way: *ayonisomanasikāra*, i.e. thinking of impermanence as permanence, trouble as happiness, non-ego as ego, and unpleasantness as pleasantness.

2. inactive mind: *cetatalīnattan*

yet arisen do arise, and the sloth and torpor that have already arisen do repeatedly arise and develop. [Thus said the Bhagavā.]

The Fourth Sutta

14. Bhikkhus, I do not see my other dhamma than a restless mind³ that cause the arising of distraction and remorse that have not yet arisen, and that causes the development of the distraction and remorse that have already arisen. Bhikkhus, in one whose mind is restless, distraction and remorse that have not yet arisen, do arise, and the distraction and remorse that have already arisen, do repeatedly arise and develop. [Thus said the Bhagavā.]

The Fifth Sutta

15. Bhikkhus, I do not see my other dhamma than perceiving the phenomenon the wrong way that causes the arising of doubt that has not yet arisen, and that causes the development of the doubt that has already arisen. Bhikkhus, in one who perceives the phenomenon in the wrong way, doubt that has not yet arisen does arise, and the doubt that has arisen does repeatedly arise and develop. [Thus said the Bhagavā.]

The Sixth Sutta

16. Bhikkhus, I do not see my other dhamma than a repulsive object that prevents the arising of sensual desire that has not yet arisen, and that causes the abandonment of the sensual desire that has already arisen. Bhikkhus, a repulsive object does prevent the arising of sensual desire that has not yet arisen, and it does cause the abandonment of the sensual desire that has already arisen, in one who perceives it in the right way.⁴ [Thus said th Bhagavā.]

3. restless mind: *avūpasama*

4. the right way: *yonisomanasikāra* i.e. thinking of impermanence as impermanence trouble as trouble, non-ego as non-ego, and unpleasantness as unpleasantness

The Seventh Sutta

17. Bhikkhus, I do not see my other dhamma than a than a ki-3 free of ill will⁵ that prevents the arising of ill will that has not yet arisen, and that causes the abandonment of the ill will that has already arisen. Bhikkhus, in one who perceives the phenomenon of a kind heart, in the right way, the unarisen ill will does not arise, and the ill will that has already arisen does disappear. [Thus said the Bhagavā.]

The Eighth Sutta

18. Bhikkhus, I do not see my other dhamma than an initial effort, sustained effort and strong effort that prevents the arising of sloth and torpor that have not yet arisen, and that causes the abandonment of sloth and torpor that have already arisen. Bhikkhus, in one who strives with a steadfast effort, sloth and torpor that have not yet arisen do not arise, and the sloth and torpor that have already arisen do disappear. [Thus said the Bhagavā.]

The Ninth Sutta

19. Bhikkhus, I do not see my other dhamma a calm mind⁶ that prevents the arising of distraction and remorse that have not yet arisen, and that causes the abandonment of distraction and remorse that have already arisen. Bhikkhus, in one whose mind is calm, distraction and remorse that have not yet arisen do not arise and the distraction and remorse that have already arisen do disappear. [Thus said the Bhagavā.]

5. free from ill will: *metta cetovimutti*

6. calm mind: *vupasamā*

The Tenth Sutta

20. Bhikkhus, I do not see any other dhamma than perception of phenomenon in the right way, that prevents the arising of doubt that has not yet arisen, and the abandonment of the doubt that has already arisen. Bhikkhus, in one who perceives the phenomenon in the right way, doubt that has not yet arisen does not arise, and the doubt that has already arisen does disappear. [Thus said the Bhagavā.]

The end of Nīvaraṇappahānavagga,

the Second.

III. AKAMMANIYAVAGGA**The First Sutta**

21. Bhikkhus, I do not see any other dhamma than an untrained mind¹ that is unpliant². Bhikkhus, an untrained mind is indeed unpliant. [Thus said the Bhagavā.]

The Second Sutta

22. Bhikkhus, I do not see any other dhamma than a trained mind that is pliant. Bhikkhus, a trained mind is indeed pliant. [Thus said the Bhagavā.]

The Third Sutta

23. Bhikkhus, I do not see any other dhamma than an untrained mind that brings about great disadvantage. Bhikkhus, an untrained mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourth Sutta

24. Bhikkhus, I do not see any other dhamma than a trained mind that brings about great advantage. Bhikkhus, a trained mind does bring about great advantage. [Thus said the Bhagavā.]

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1. an untrained mind : *abhāvita*: a mind that has not been developed or trained by concentration and meditation practice, i.e, the mind of a *puthujjana*, an ordinary worldling.
 2. unpliant: *akammaniya*: not fit for doing *jhāna* practice and *vipassanā bhāvanā* practice leading to *magga*, *phala* and *nibbana*.

The Fifth Sutta

25. Bhikkhus, I do not see any other dhamma than a mind that is not trained and not developed [by concentration and meditation practice] that brings about great disadvantage. Bhikkhus, a mind that is not trained and not developed does bring about great disadvantage. [Thus said the Bhagavā.]

The Sixth Sutta

26. Bhikkhus, I do not see any other dhamma than a trained and developed mind that brings about great advantage. Bhikkhus, a trained and developed mind does bring about great advantage. [Thus said the Bhagavā.]

The Seventh Sutta

27. Bhikkhus, I do not see any other dhamma than a mind that is not trained by repeated practice that brings about great disadvantage. Bhikkhus, a mind that is not trained by repeated practice does bring about great disadvantage. [Thus said the Bhagavā.]

The Eighth Sutta

28. Bhikkhus, I do not see any other dhamma than a mind that is trained by repeated practice that brings about great advantage. Bhikkhus, a mind that is trained by repeated practice does bring about great advantage. [Thus said the Bhagavā.]

The Ninth Sutta

29. Bhikkhus, I do not see any other dhamma than a mind that is not trained by repeated practice that brings about suffering. Bhikkhus, a mind that is not trained by repeated practice does bring about suffering. [Thus said the Bhagavā.]

The Tenth Sutta

30. Bhikkhus, I do not see any other dhamma than a mind that is trained by repeated practice that brings about happiness. Bhikkhus, a mind that is trained by repeated practice does bring about happiness. [Thus said the Bhagavā.]

The end of Akammaniyavagga, the Third.

IV. ADANTAVAGGA

The First Sutta

31. Bhikkhus, I do not see any other dhamma than an untamed mind that brings about great disadvantage. Bhikkhus, an untamed mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Second Sutta

32. Bhikkhus, I do not see any other dhamma than a tamed mind that brings about great advantage. Bhikkhus, a tamed mind does bring about great advantage. [Thus said the Bhagavā.]

The Third Sutta

33. Bhikkhus, I do not see any other dhamma than an unprotected mind that brings about great disadvantage. Bhikkhus, an unprotected mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourth Sutta

34. Bhikkhus, I do not see any other dhamma than a protected mind that brings about great advantage. Bhikkhus, a protected mind does bring about great advantage. [Thus said the Bhagavā.]

The Fifth Sutta

35. Bhikkhus, I do not see any other dhamma than an unguarded mind that brings about great disadvantage. Bhikkhus,

an unguarded mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Sixth Sutta

36. Bhikkhus, I do not see any other dhamma than a guarded mind that brings about great advantage. Bhikkhus, a guarded mind does bring about great advantage. [Thus said the Bhagavā.]

The Seventh Sutta

37. Bhikkhus, I do not see any other dhamma than an unrestrained mind that brings about great disadvantage. Bhikkhus, an unrestrained mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Eighth Sutta

38. Bhikkhus, I do not see any other dhamma than a restrained mind that brings about great advantage. Bhikkhus, a restrained mind does bring about great advantage. [Thus said the Bhagavā.]

The Ninth Sutta

39. Bhikkhus, I do not see any other dhamma than an untamed, unprotected, unguarded and unrestrained mind that brings about great disadvantage. Bhikkhus, an untamed, unprotected, unguarded and unrestrained mind does bring about great disadvantage. [Thus said the Bhagavā.]

The Tenth Sutta

40. Bhikkhus, I do not see any other dhamma than a tamed, protected, guarded and restrained mind that brings about great advantage. Bhikkhus, a tamed, protected, guarded and restrained mind does bring about great advantage. [Thus said the Bhagavā.]

The end of Adantavagga, the Fourth.

V. PAÑIHITAACCHAVAGGA**The First Sutta**

41. Bhikkhus, take the example of a rice or barley grain with its awn directing the wrong way; there is no possibility of its pricking the hand or the foot, pressed against it, and let out blood therefrom. Why is this so? Bhikkhus, it is because the awn is directing the wrong way. Similarly, bhikkhus, there is no possibility of a wrongly directed mind breaking through the ignorance and cause the arising of wisdom, for the realization of Nibbāna. Why is this so? Bhikkhus, it is because the mind is directed in the wrong way. [Thus said the Bhagavā.]

The Second Sutta

42. Bhikkhus, take the example of a rice or barley grain with the awn directing the right way; there is possibility of its pricking the hand or foot pressed against it and let out blood therefrom. Why is this so? Bhikkhus, it is because the awn is directing the right way. Similarly, bhikkhus, there is the possibility of a rightly directed mind breaking through the ignorance and cause the arising of wisdom for the realization of Nibbāna. Why is this so? Bhikkhus, it is because the mind is directed in the right way. [Thus said the Bhagavā.]

The Third Sutta

43. Bhikkhus, in this world with my mind, I know the corrupt mind of a certain person. If that person dies while having such a corrupt mind, he will only get to Niraya, the realm of continuous suffering, as if taken and placed there. Why is this so? Bhikkhus, it is because that person's mind is corrupt. Bhikkhus, in this world, certain persons, for having a corrupt mind, after death and dissolution of their bodies will reappear in miserable existences (apāya), wretched destinations

(duggatim) states of ruin (vinipāta), and realms of continuous suffering (Niraya). [Thus said the Bhagavā.]

The Fourth Sutta

44. Bhikkhus, in this world, knowing with my mind, I know the serene mind of a certain person. If that person dies while having such a serene a mind he will only get to happy world of the devas as if taken and placed there. Why is this so? Bhikkhus, it is because that person's mind is serene. Bhikkhus, in this world, certain persons, for having a serene mind, after death and dissolution of their bodies will reappear in the happy world of devas. [Thus said the Bhagavā.]

The Fifth Sutta

45. Bhikkhus, take the example of a man who has good eyesight, standing on the shore of a lake in which the water is turbid, stirred up and muddy; in that lake that man cannot see the oysters, mussels, pebbles, broken pottery and shoals of fish which are either stationary or moving. Why is this so? Bhikkhus, it is because of the turbid state of the water. Similarly, bhikkhus, it is impossible for a bhikkhu with a turbid state of mind to see what is beneficial for himself, for others and for both himself and others and to realize the dhammas (jhāna, magga, phala) which transcend the ten meritorious dhamma of ordinary persons (puthujjana). Why is this so? Bhikkhus, it is because of the urbid state of mind. [Thus said the Bhagavā.]

The Sixth Sutta

46. Bhikkhus, take the example of a man who has good eyesight, standing on the shore of a lake in which the water is clear, calm and free from impurities; in that lake that man

can see the oysters, mussels, pebbles, broken pottery and shoals of fish, which are either stationary or moving. Why is this so? Bhikkhus, it is because of the clearness of the water. Similarly, bhikkhus, it is possible for a bhikkhu with a clear mind to see what is beneficial for himself for others and for both himself and other and to realize the dhammas (jhāna, magga, phala) which transcend the ten meritorious dhamma of ordinary persons(puthujjana). Why is this so? Bhikkhus, it is because of the clear state of mind. [Thus said the Bhagavā.]

The Seventh Sutta

47. Bhikkhus, for example, of all kinds of trees, the phandana (*Schleichera oleosa*) tree is said to be the best because it is pliable and easy to shape. Similarly, bhikkhus, I do not see any other dhamma than a trained and repeatedly practised mind that is pliable and easy to shape. Bhikkhus, a trained and repeatedly practised mind is indeed pliable and easy to shape. [Thus said the Bhagavā.]

The Eighth Sutta

48. Bhikkhus, I do not see any other dhamma than a mind that changes quickly. It is not easy to give an example. Bhikkhus, the mind does change quickly. [Thus said the Bhagavā.]

The Ninth Sutta

49. Bhikkhus, this mind (bhavaṅga) is pure and bright. Even that mind becomes defiled when defilement enters as guests. [Thus said the Bhagavā.]

The Tenth Sutta

50. Bhikkhus, this mind (bhavaṅga) is pure and bright. Even this mind becomes free of defilements when guests free of defilements enter. [Thus said the Bhagavā.]

The end of Pañihitaacchavagga, the Fifth.

VI. ACCHARĀSAṄGHĀTAVAGGA**The First Sutta**

51. Bhikkhus, this mind [bhavanga] is pure and bright. Even that mind becomes defiled when defilements enter as guests. An ignorant worldling does not know this as it really is. Therefore, I say that an ignorant worldling does not develop his mind. [Thus said the Bhagavā.]

The Second Sutta

52. Bhikkhus, this mind [bhavanga] is pure and bright. Even that mind becomes free of defilements when guests free of defilements enter. A well informed Ariya Ariya disciple knows this as it really is. Therefore, I say that a well informed disciple does develop his mind. [Thus said the Bhagavā.]

The Third Sutta

53. Bhikkhus, even when a bhikkhu exercises goodwill (mettā bhāvanā) for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions and one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practises goodwill? [Thus said the Bhagavā.]

The Fourth Sutta

54. Bhikkhus, even when a bhikkhu develops goodwill for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions and one who is consuming the peoples's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practises goodwill? [Thus said the Bhagavā.]

The Fifth Sutta

55. Bhikkhus, even when a bhikkhu contemplates goodwill for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions and one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practises goodwill? [Thus said the Bhagavā.]

The Sixth Sutta

56. Bhikkhus, all kinds of demeritorious dhamma that are the component parts and associates of demeritoriousness have 'mind' as their forerunner. Of these dhammas 'mind' is the first to arise and demeritorious dhamma follows immediately. [Thus said the Bhagavā.]

The Seventh Sutta

57. Bhikkhus, all kinds of meritorious dhamma that are the component parts and associates of meritoriousness have 'mind' as their forerunner. Of these dhammas 'mind' is the first to arise and meritorious dhamma follows immediately. [Thus said the Bhagavā.]

The Eighth Sutta

58. Bhikkhus, I do not see any other dhamma than unmindfulness that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of meritorious dhamma that have already arisen. Bhikkhus, to one who is unmindful, demeritorious dhamma that have not yet arisen do arise, and meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Ninth Sutta

59. Bhikkhus, I do not see any other dhamma than mindfulness that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is mindful, meritorious dhamma that have not yet arisen do arise, and demeritorious dhamma that have already arisen do decline. {Thus said the Bhagavā}.

The Tenth Sutta

60. Bhikkhus, I do not see any other dhamma than indolence that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who is indolent, demeritorious dhamma that have not yet arisen do arise, and meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The end of Accharāsaṅghātavagga, the Sixth.

VII. VIRIYĀRĀMBHĀDIVAGGA

The First Sutta

61. Bhikkhus, I do not see any other dhamma than 'diligence' (vīriyārambha) that causes the arising of meritorious dhamma that have not yet arisen and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who has diligence, meritorious dhamma that have not yet arisen do arise, and demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Second Sutta

62. Bhikkhus, I do not see any other dhamma than 'greediness' (mahicchā) that causes the arising of demeritorious dhamma that have not yet arisen and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who is greedy, demeritorious dhamma that have not yet arisen do arise and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Third Sutta

63. Bhikkhus, I do not see any other dhamma than lack of greediness (appicchata) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is not greedy, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Fourth Sutta

64. Bhikkhus, I do not see any other dhamma than 'discontentment' (*asantuṭṭhitā*) that causes the arising of demeritorious dhamma that have not yet arisen and the decline of meritorious dhamma that have already arisen. Bhikkhus, to one who is discontented, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Fifth Sutta

65. Bhikkhus, I do not see any other dhamma than 'contentment' (*santuṭṭhitā*) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is contented, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Sixth Sutta

66. Bhikkhus, I do not see any other dhamma than 'perceiving the phenomenon in the wrong way' that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who perceives the phenomenon in the wrong way, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Seventh Sutta

67. Bhikkhus, I do not see any other dhamma than 'perceiving the phenomenon in the right way' that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of demeritorious dhamma that have already arisen. Bhikkhus, to one who perceives the phenomenon in the right way, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Eighth Sutta

68. Bhikkhus, I do not see any other dhamma than 'heedlessness' (*asampajañña*) that causes the arising of demeritorious dhamma that have not yet arisen and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who is heedless, demeritorious dhamma that have not yet arisen do arise, and meritorious dhamma that have arisen do decline. [Thus said the Bhagavā.]

The Ninth Sutta

69. Bhikkhus, I do not see any other dhamma than 'heedfulness' (*sampajañña*) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who is heedful, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Tenth Sutta

70. Bhikkhus, I do not see any other dhamma than association with bad friends (*pāpamittatā*) that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who associates with bad friends, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The end of *Vīriyārambhādivagga*, the Seventh.

VIII. KALYĀNAMITTĀDIVAGGA

The First Sutta

71. Bhikkhus, I do not see any other dhamma than 'association with good friends' (kalāyana-mittatā) that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who associates with good friends, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Second Sutta

72. Bhikkhus, I do not see any other dhamma than 'exerting to do demeritorious deeds', and 'not exerting to do meritorious deeds', that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of meritorious dhamma that have already arisen. Bhikkhus, to one who exerts himself to do demeritorious deeds, demeritorious dhamma that have not yet arisen do arise, and the meritorious dhamma that have already arisen do decline. [Thus said the Bhagava.]

The Third Sutta

73. Bhikkhus, I do not see any other dhamma than 'exerting to do meritorious deeds', and 'not exerting to do demeritorious deeds', that causes the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the demeritorious dhamma that have already arisen. Bhikkhus, to one who exerts himself to doing meritorious deeds, and not exerting to do demeritorious deeds, meritorious dhamma that have not yet arisen do arise, and the demeritorious dhamma that have already arisen do decline. [Thus said the Bhagavā.]

The Forth Sutta

74. Bhikkhus, I do not see any other dhamma than 'perceiving the phenomenon in the wrong way' (ayoniso manasikāra) that causes the non-arising of Factors of Enlightenment (Bojjhaṅgā) that have not yet arisen, and already causes the imperfect development of the Factors of Enlightenment that have already arisen. Bhikkhus, to one who perceives the phenomenon in the wrong way, Factors of Enlightenment that have not yet arisen do arise, and the Factor of Enlightenment that have already arisen do not develop to perfection. [Thus said the Bhagavā.]

The Fifth Sutta

75. Bhikkhus, I do not see any other dhamma than 'perceiving the phenomenon in the right way' (yoniso manasikāra) that causes the arising of Factors of Enlightenment that have not yet arisen, and that causes the perfect development of the Factors of Enlightenment that have already arisen. Bhikkhus, to one who perceives the phenomenon in the right way, Factors of Enlightenment that have not yet arisen do arise, and the Factors of Enlightenment that have already arisen do develop to perfection. [Thus said the Bhagavā.]

The Sixth Sutta

76. Bhikkhus, there is such declension as decline of 'relatives' (ñāti); that declension is just a little. Bhikkhus, there is such declension as decline of wisdom; that declension is the worst of all. [Thus said the Bhagavā.]

The Seventh Sutta

77. Bhikkhus, there is such prosperity as prosperity of relatives; that prosperity is just a little. Bhikkhus, there is such prosperity of wisdom; that prosperity is the best of all. Bhikkhus,

for this reason, you must bear this in mind and exert yourselves for the prosperity of wisdom. Bhikkhus, thus indeed should you practise. [Thus said the Bhagavā.]

The Eighth Sutta

78. Bhikkhus, there is such declension as decline of 'wealth' (bhoga); that declension is just a little. Bhikkhus, there is such declension as decline of wisdom; that declension is the worst of all. [Thus said the Bhagavā.]

The Ninth Sutta

79. Bhikkhus, there is such prosperity as prosperity of wealth; that prosperity is just a little. Bhikkhus, there is such prosperity of wisdom; that prosperity is the best of all. Bhikkhus, for this reason, you must bear this in mind and exert yourselves for the prosperity of wisdom. Bhikkhus, thus indeed should you practise. [Thus said the Bhagavā.]

The Tenth Sutta

80. Bhikkhus, there is declension as decline of 'followers' (yasa); that declension is just a little. Bhikkhus, there is such declension as declension of wisdom; that declension is the worst of all. [Thus said the Bhagavā.]

The end of *Kalyānamittādivagga*, the Eighth.

IX. PAMĀDĀDIVAGGA**The First Sutta**

81. Bhikkhus, there is such prosperity as prosperity of followers; that prosperity is just a little. Bhikkhus, there is such prosperity as prosperity of wisdom; that prosperity is the best of all. Bhikkhus, for this reason, you must bear this in mind, and exert yourselves for the prosperity of wisdom. Bhikkhus, thus indeed should you practise. [Thus said the Bhagavā.]

The Second Sutta

82. Bhikkhus, I do not see any other dhamma than 'unmindfulness' (pamāda) that brings about great disadvantage. Bhikkhus, unmindfulness does bring about great disadvantage. [Thus said the Bhagavā.]

The Third Sutta

83. Bhikkhus, I do not see any other dhamma than 'mindfulness' (appamāda) that brings about great advantage. Bhikkhus, mindfulness does bring about great advantage. [Thus said the Bhagavā.]

The Fourth Sutta

84. Bhikkhus, I do not see any other dhamma than 'indolence' (kosajja) that brings about great disadvantage. Bhikkhus, indolence does bring great disadvantage. [Thus said the Bhagavā.]

The Fifth Sutta

85. Bhikkhus, I do not see any other dhamma than 'diligence' (*vīriyārambha*) (in doing meritorious deeds) that brings about great advantage. Bhikkhus, diligence' does bring about advantage. [Thus said the Bhagavā.]

The Sixth Sutta

86. Bhikkhus, I do not see any other dhamma than 'greediness' that brings about great disadvantage. Bhikkhus, greediness does bring about great disadvantage. [Thus said the Bhagavā.]

The Seventh Sutta

87. Bhikkhus, I do not see any other dhamma than 'lack of greediness' that brings about great advantage. Bhikkhus, 'lack of greediness' does bring about great advantage. [Thus said the Bhagavā.]

The Eight Sutta

88. Bhikkhus, I do not see any other dhamma than 'discontentment' that brings about great disadvantage. Bhikkhus, discontentment does bring about great disadvantage. [Thus said the Bhagavā.]

The Ninth Sutta

89. Bhikkhus, I do not see any other dhamma than 'contentment' that brings about great advantage. Bhikkhus, contentment does bring about great advantage. [Thus said the Bhagavā.]

The Tenth Sutta

90. Bhikkhus, I do not see any other dhamma than 'perceiving the phenomenon in the wrong way' that brings about great disadvantage. Bhikkhus, perceiving the phenomenon the wrong way does bring about great disadvantage. [Thus said the Bhagavā.]

The Eleventh Sutta

91. Bhikkhus I do not see any other dhamma than 'perceiving the phenomenon in the right way that brings about advantage. Bhikkhus,' perceiving the phenomenon in the right way' does bring about great disadvantage. [Thus said the Bhagavā.]

The Twelfth Sutta

92. Bhikkhus, I do not see any other dhamma than 'lack of comprehension' (asampajañña) that brings about great disadvantage. Bhikkhus, lack of comprehension does bring about great disadvantage. [Thus said the Bhagavā.]

The Thirteenth Sutta

93. Bhikkhus, I do not see any other dhamma than 'comprehension' (sampajañña) that brings about great advantage. Bhikkhus, comprehension does bring about great advantage. [Thus said the Bhagava.]

The Fourteenth Sutta

94. Bhikkhus, I do not see any other dhamma than association with bad friends that brings about great disadvantage. Bhikkhus, association with bad friends does bring about great disadvantage. [Thus said the Bhagava.]

The Fifteenth Sutta

95. Bhikkhus, I do not see any other dhamma than association with good friends that brings about great advantage. Bhikkhus, association with good friends does bring about great advantage. [Thus said the Bhagavā.]

The Sixteenth Sutta

96. Bhikkhus, I do not see any other dhamma than 'exerting to do demeritorious deeds' and 'not exerting to do meritorious deeds' that brings about great disadvantage. Bhikkhus, 'exerting to do demeritorious deeds' and 'not exerting to do meritorious deeds' does bring about great disadvantage. [Thus said the Bhagavā.]

The Seventeenth Sutta

97. Bhikkhus, I do not see any other dhamma than 'exerting to do meritorious deeds' and 'not exerting to do demeritorious deeds' that brings about great advantage. Bhikkhus, 'exerting to do meritorious deeds' and 'not exerting to do demeritorious deeds' does bring about great advantage. [Thus said the Bhagavā.]

The end of Pamādādivagga, the Ninth.

X. THE SECOND PAMĀDĀDIVAGGA**The First Sutta**

98. Bhikkhus, I do not see any other dhamma than 'unmindfulness' (pamāda) which is an internal factor, that brings about great disadvantage. Bhikkhus, unmindfulness which is an internal factor does bring about great disadvantage. [Thus said the Bhagavā.]

The Second Sutta

99. Bhikkhus, I do not see any other dhamma than mindfulness (apamāda) which is an internal factor that brings about great advantage. Bhikkhus, mindfulness which is an internal factor does bring about great advantage. [Thus said the Bhagavā.]

The Third Sutta

100. Bhikkhus, I do not see any other dhamma than indolence (kosajja) which is an internal factor that brings about great disadvantage. Bhikkhus, indolence which is an internal factor does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourth Sutta

101. Bhikkhus, I do not see any other dhamma than diligence (vīriyārambha) which is an internal factor, that brings about great advantage. Bhikkhus, diligence does bring about great advantage. [Thus said the Bhagavā.]

The Fifth to Twelfth Sutta

102-109. Bhikkhus, I do not see any other dhamma than 'greediness' which is an internal factor that brings about great disadvantage...p...lack of greediness...p... discontentment...p... perceiving the phenomenon in the wrong way (ayoniso-manasikāra) ...p... perceiving the phenomenon in the right way(yonisomanasikāra)...p...lack of comprehension (sampajañña)...p...

The Thirteenth Sutta

110. Bhikkhus, I do not see any other dhamma than 'association with bad friends' which is an external factor, that brings about great disadvantage. Bhikkhus, association with bad friends does bring about great disadvantage. [Thus said the Bhagavā.]

The Fourteenth Sutta

111. Bhikkhus, I do not see any other dhamma than 'association with good friends' which is an external factor, that brings about great advantage. Bhikkhus, association with good friends does bring about great advantage. [Thus said the Bhagavā.]

The Fifteenth Sutta

112. Bhikkhus, I do not see any other dhamma than 'exerting to do demeritorious deeds' and 'not exerting to do meritorious deeds', which is an internal factor, that brings about great disadvantage. Bhikkhus, exerting to do demeritorious deeds and not exerting to do meritorious deeds, does bring about great disadvantage. [Thus said the Bhagavā.]

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2. The Four Points:
- i. exerting to do demeritorious deeds
 - ii not exerting to do meritorious deeds
 - iii exerting to do meritorious deeds

The Sixteenth Sutta

113. Bhikkhus, I do not see any other dhamma than 'exerting to do meritorious deeds' and 'not exerting to do demeritorious deeds', which is an internal factor, that brings about great advantage. Bhikkhus, exerting to do meritorious deeds and not exerting to do demeritorious deeds does bring about great advantage. [Thus said the Bhagavā.]

The Seventeenth Sutta

114. Bhikkhus, I do not see any other dhamma than 'unmindfulness' (*pamāda*) that brings about ruin and disappearance of the Teaching¹. Bhikkhus, unmindfulness does bring about ruin and disappearance of the Teaching. [Thus said the Bhagavā.]

The Eighteenth Sutta

115. Bhikkhus, I do not see any other dhamma than 'mindfulness' (*appamāda*) that leads to stability and prevents the Teaching from ruin and disappearance. Bhikkhus, mindfulness does lead to stability and prevent the Teaching from ruina and disappearance. [Thus said the Bhagavā.]

The Nineteenth Sutta

116. Bhikkhus, I do not see any other dhamma than 'indolence' (*kosajja*) that brings about ruin and disappearance of the Teaching. Bhikkhus, indolence does bring about ruin and disappearance of the Teaching. [Thus said the Bhagavā.]

1. The Tipitaka and the practice leading to magga, phala and Nibbāna, constitute what is termed 'the Teaching' or *sāsana*.

The Twentieth Sutta

117. Bhikkhus, I do not see any other dhamma than diligence (*viriyārambha*) that leads to stability and prevents the Teaching from ruin and disappearance. Bhikkhus, diligence does lead to stability and prevents the Teaching from ruin and disappearance. [Thus said the Bhagavā.]

The Twenty-first to the Thirty-first Sutta

118-128. Bhikkhus, I do not see any other dhamma than 'greediness' (*mahicchata*) that brings about ruin and disappearance of the Teaching...p...'lack of greediness' (*apicchata*)...p...discontentment (*asantuṭṭhitā*) ...p... contentment (*santuṭṭhitā*)...p...perceiving the phenomenon in the wrong way (*ayonisomanasikāra*)...p...perceiving the phenomenon in the right way (*yanisomanasikāra*)...p...lack of comprehension (*asampajañña*)...p...comprehension (*sampajañña*)...p...association with bad friends (*pāpamittatā*)...p...association with good friends (*kalyanāmittatā*)...p...exerting to do demeritorious deeds and not exerting to do meritorious deeds...p...Bhikkhus, exerting to do demeritorious deeds and not exerting to do meritorious deeds does bring about ruin and disappearance of the Teaching. [Thus said the Bhagavā.]

The Thirty-second Sutta

129. Bhikkhus, I do not see any other dhamma than exerting to do meritorious deeds and not exerting to do demeritorious deeds that leads to stability and prevents the Teaching from ruin and disappearance. Bhikkhus, exerting to do meritorious deeds and not exerting to do demeritorious deeds does lead to stability and prevents the Teaching from ruin and disappearance. [Thus said the Bhagavā.]

The end of the Four Points²

The Thirty-third Sutta

130. Bhikkhus, certain bhikkhus expound what is not true dhamma as true dhamma; Bhikkhus, such bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Thirty-fourth Sutta

131. Bhikkhus, certain bhikkhus expound what is true dhamma as not true dhamma. Bhikkhus, those bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Thirty-fifth to the Forty-second Sutta

132-139. Bhikkhus, certain bhikkhus expound 'what is not Discipline' as 'Discipline'...p...'what is Discipline' as 'not Discipline'...p...'what is not preached by the Buddha' as 'preached by the Buddha'...p...'what is preached by the Buddha' as 'not preached by the Buddha'...p...'what is not practised by the Buddha' as 'practised by the Buddha'...p...'what is practised by the Buddha' as 'not practised by the Buddha'...p...'what is

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1. This Vagga (or Group) deals with 'interpretation' of the Vinaya Rules of the Discipline, in deciding whether an offence is committed or not, volitional factor in the act is important. Certain rules provide exemption for unintentional acts which are 'not offence' whereas 'intentional acts' are 'offence'.

prescribed by the Buddha' as 'not prescribed by the Buddha'
...p...Bhikkhus, those bhikkhus practise what is unprofitable,
unpleasant and unbeneficial for many people, and what is
unprofitable and distressing for devas and men. Bhikkhus,
those bhikkhus not only develop much demerit but also cause
the disappearance of the Teaching. [Thus said the Bhagavā.]

The end of the Second Pamādādivagga, the Tenth.

XI. ADHAMMAVAGA**The First Sutta**

140. Bhikkhus, certain bhikkhus expound 'what is not true dhamma' as 'not true dhamma'. Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people, and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Second Sutta

141. Bhikkhus, certain bhikkhus expound 'what is true dhamma' as 'true dhamma'. Bhikkhus those bhikkhus practise what is profitable, pleasant and beneficial for many people, and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Third to the Tenth Sutta

142-149. Bhikkhus, certain bhikkhus expound 'what is not Discipline' (avinaya) as 'not Discipline'...p...'what is Discipline' (vinaya) as 'Discipline'...p...'what is not said and not preached by the Tathāgata 'as not said and not preached by the Tathāgata...p...'what is said and preached by the Tathāgata as 'said and preached by the Tathāgata...p...what is not practised by the Tathāgata as 'not practised by the Tathāgata...p...'what is practised by the Tathāgata as 'practised by the Tathāgata...p...'what is not prescribed by the Tathāgata as not prescribed by the Tathāgata...p...'what is prescribed by the Tathāgata as 'prescribed by the Tathāgata. Bhikkhus, what is profitable. Those bhikkhus practise pleasant and beneficial for many people, and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The end of Adhammavagga, the Eleventh.

XII. ANĀPATTIVAGGA¹

The First Sutta

150. Bhikkhus, certain bhikkhus expound 'what is not offence' as 'offence' Bhikkhus, those bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Second Sutta

151. Bhikkhus, certain bhikkhus expound 'what is offence' as 'not offence'. Bhikkhus, those bhikkhus practise what is unprofitable, unpleasant and unbeneficial for many people and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Third Sutta to the Tenth Sutta

152-159. Bhikkhus, certain bhikkhus expound 'what is light offence' as 'a serious offence'...p...'what is a serious offence' as 'a light offence'...p...'what is a grave offence' as 'not a grave offence'...p...'what is not a grave offence' as 'a grave offence'...p...'what is a remedial offence' as 'an irremedial offence'...p...'what is an irremedial offence' as 'remedial offence' ...p...'what should be remedied' as 'should not be remedied' ...p...'what should not be remedied' as 'should be remedied' ...p...'Bhikkhus, those bhikkhus practise what is

1. This Vagga (or Group) deals with 'interpretation' of the Vinaya Rules of the Discipline, in deciding whether an offence is committed or not, volitional factor in the act is important. Certain rules provide exemption for unintentional acts which are 'not offence' whereas 'intentional acts' are 'offence'.

unprofitable, unpleasant and unbeneficial for many people, and what is unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus not only develop much demerit but also cause the disappearance of the Teaching. [Thus said the Bhagavā.]

The Eleventh Sutta

160. Bhikkhus, certain bhikkhus expound 'what is not offence' as 'not offence'. Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Twelfth Sutta

161. Bhikkhus, certain bhikkhus expound 'what is offence as 'offence'. Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people and what is profitable and pleasing for devas and men. Bhikkhus, those bhikkhus, not only develop much merit but also cause the stability of the Teaching. [Thus said the Bhagavā.]

The Thirteenth Sutta to the Twentieth Sutta

162-169. Bhikkhus, certain bhikkhus expound 'what is light offence' as 'light offence', 'what is serious offence' as 'serious offence', 'what is grave offence,' as 'grave offence' 'what is remedial offence as 'remedial offence', 'what is irremedial offence' as 'irremedial offence', 'what should be remedied' as 'should be remedied', 'what should not be remedied' as 'should not be remedied'; Bhikkhus, those bhikkhus practise what is profitable, pleasant and beneficial for many people and what is profitable and pleasing for devas and men. Bhikkhus, those

bhikkhus not only develop much merit but also cause the stability of the Teaching.[Thus said the Bhagavā.]

The end of Anāpattivagga, the Twelfth.

XIII. EKAPUGGALAVAGGA**The First Sutta**

170. Bhikkhus, in this world, the appearing of a 'unique person' is for the benefit and happiness of many people, for the good of all beings of the world and for the benefit, welfare and happiness of devas and men. Who is that unique person? That unique person is one who is worthy of special veneration (Arahaṃ), and one who truly comprehends all the dhammas by his own intellect and insight (Sammā-sambuddha). Bhikkhus, if that unique person appears in this world, it is for the benefit and happiness of many people and for the good of all beings of the world, for the benefit, welfare and happiness of devas and men. [Thus said the Bhagavā.]

The Second Sutta

171. Bhikkhus, in this world, appearing of 'a unique person' is rare. Who is that unique person? That unique person is one who is worthy of special veneration (Arahaṃ), and one who truly comprehends all dhammas by his own intellect and insight (Sammāsambuddha). Bhikkhus, the appearing of such 'a unique person' in this world is indeed rare. [Thus said the Bhagavā.]

The Third Sutta

172. Bhikkhus, if a unique person does appear in this world, that person is indeed a marvellous person. Who is that 'unique person'? That 'unique person' is one who is worthy of special veneration (Arahaṃ), and one who comprehends all the dhammas by his own intellect and insight (Sammā-sambuddha). Bhikkhus, if such 'a unique person' does appear in this world, that person is indeed marvellous. [Thus said the Bhagavā.]

The Fourth Sutta

173. Bhikkhus, the death of 'a unique person' is the cause of grief for many people. Whose death is it? That is the death of the Tathāgata, who is worthy of special veneration (Aratam), and who truly comprehends all the dhammas by his own intellect and insight (Sammāsambhuddha). Bhikkhus, the death of such a 'a unique person' is indeed the cause of grief to many people. [Thus said the Bhagavā.]

The Fifth Sutta

174. Bhikkhus, if a 'unique person' appears in this world, there can be no second one equal to him; there can be no companion who has his attributes; he cannot have a counterpart; there can be no one like him in appearance; there can be no one who could rival him in the dhamma; there can be no one who could compare with him and there can be no one like him. He is not like any other being; he is only like the preceding Buddhas and he is the most supreme among two-legged beings. That 'unique person' is one who is worthy of special veneration (Araham), and one who truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha). Bhikkhus, if such a 'unique person' appears, there can be no second one equal to him; there can be no companion who has his attributes; he cannot have a counterpart; there can be no one like him in appearance; there can be no one who could rival him in the dhamma; there can be no one who could compare with him and there can be no one like him. He is not like any other being; he is only like the preceding Bhuddhas and he is the most supreme among two-legged beings. [Thus said the Bhagavā.]

The Sixth Sutta to the Seventeenth Sutta

175-186. Bhikkhus, in such 'a unique person' the eye (of wisdom) appears; the light (of wisdom) appears; the radiance (of wisdom) appears, the six excellent dhammas¹ appear; the four analytical insights² are realized; many primary elements are comprehended; a diversity of elements is comprehended; fruition knowledge (vijjāvimutti-phala) is realized; Sotāpatti-phala is realized; Sakāgamī-phala is realized; Anāgāmi-phala is realized; Arahatta-phala is realized. Who is that 'unique person? That 'unique person' is one who is worthy of special veneration (Arahant), and one who knows by his own intellect and insight all there is to know (i.e. all dhammas) as they really are (Sammāsambuddha). Bhikkhus, if such 'a unique person' appears the eye (of wisdom) appears; the light (of wisdom) appears; the radiance (of wisdom) appears the six excellent dhammas appear, the four analytical insights are realized; a diversity of elements many primary elements are comprehended; a diversity of elements is comprehended; fruition knowledge (vijjāvimutti-phala) is realized; Sotāpatti-phala is realized; Sakādagāmi-phala is realized; Anāgāmi-phala is realized; Arahatta-phala is realized. [Thus said the Bhagavā.]

1. The six excellent dhammas: channa anuttariya: (i) dassanānuttariyam: seeing the Buddha by day and by night is an excellent sight (ii) savaṇānuttariyam, to hear all the discourses of the Buddha is an excellent hearing (iii) lābānuttariyam: being endowed with absolute conviction in the Buddha is an excellent gain (iv) sekkhānuttariyam: abiding by the Buddha's training is an excellent training (v) pāricāriyanuttariyam: attending on the Buddha is an excellent service, and (vi) anussatānuttariyam: contemplating the attributes of the Buddha is an excellent mindfulness. These excellent dhammas are exemplified by the Venerable Ānanda.

2. the four analytical insights : *catu patisambhidā*: the four classes of logical knowledge (i) *attha patisambhidā*: knowledge of meanings (ii) *dhamma patisambhidā*: knowledge of the Text (iii) *nirutti patisambhidā*: knowledge of the origin of the words (iv) *paṭibhāna patisambhidā*, determinate knowledge and accurate discrimination of the above three.

The Eighteenth Sutta

187. Bhikkhus, I do not see any other person than Sāriputta who could faithfully turn the wheel of incomparable dhamma as turned by the Buddha himself. Bhikkhus, Sāriputta could faithfully turn the wheel of dhamma as turned by the Buddha himself. [Thus said the Bhagavā.]

The end of Ekapuggalavagga, the Thirtcenth.

XIV. ETADAGGAVAGGA (i) The First Vagga

188. Bhikkhus, amongst my senior bhikkhu disciples of long standing¹, there is such a person as Aññāsikoṇḍañña, that Aññāsikodañña is the foremost amongst them. (1)

189. (Bhikkhus) amongst my bhikkhus disciples of great learning, Sāriputta is the foremost. (2)

190. (Bhikkhus) amongst my bhikkhu disciples who possess great supernormal powers, Mahāmoggallāna is the foremost. (3)

191. (Bhikkhus) amongst my bhikkhu disciples who have shaken off moral difilements by austere practices of 'dhutanga'², Mahākassapa is the foremost. (4)

192. (Bhikkhus) amongst my bhikkhu disciples who possess the divine power of sight (dibbacakkhu), Anuruddha is the foremost. (5)

193. (Bhikkhus) amongst my bhikkhu disciples who belong to noble families, Baddiya, son of Kāḷigodha is the foremost. (6)

194. (Bhikkhus) amongst my bhikkhu disciples who possess a sweet voice, Lakunḍalabaddiya is the foremost.(7)

195. (Bhikkhus) amongst my bhikkhu disciples who could make brave utterances with a voice like that of a lion. Piṇḍolabāradvāja is the foremost. (8)

1. disciple of long standing: rattiññū: one who knows many nights.
Syn. a bhikkhu of long standing.

2. dhutaṅga : ascetic practices; there are thirteen dhutangas.

196. (Bhikkhus) amongst my bhikkhu disciples who could deliver discourses, Poṇṇa, son of Mantāṇī is the foremost. (9)

197. (Bhikkhus) amongst my bhikkhu disciples who could explain in detail what is preached in brief, Mahākaccāna is the foremost. (10)

The End of the First Vagga.

1. monomayiddhi: one of the four Iddhipādas or supernormal powers attained through jhāna practice.

XIV. ETADAGGAVAGGA**(ii) The Second Vagga**

198. Bhikkhus, amongst my bhikkhu disciples who possess the psychic power to create mind-made images of themselves (manomayiddhi)¹, Cūḷapanthaka is the foremost.(1)

199. (Bhikkhus) amongst my bhikkhu disciples who are skilled in attaining rūpa jhānas, Cūḷapanthaka is the foremost. (2)

200. (Bhikkhus) amongst my bhikkhu disciples who are skilled in perception of arūpa jhānas, Mahāpanthaka is the foremost. (3)

201. (Bhikkhus) amongst my bhikkhu disciples who live free from defilements (araṇavihārī), Subhūti is the foremost.(4)

202. (Bhikkhus) amongst my bhikkhu disciples who are worthy of accepting offerings(dakkhiṇeyya), Subhūti is the foremost. (5)

203. (Bhikkhus) amongst my bhikkhu disciples who dwell in forest monasteries, Khadiravaniya Revata is the foremost. (6)

204. (Bhikkhus) amongst my bhikkhu disciples who practise mental absorption (jhāna practice), Kaṅkhārevata is the foremost. (7)

205. (Bhikkhus) amongst my bhikkhu disciples who put forth energetic effort (āradhaviṛiya) Sona of Koḷivisa clan is the foremost. (8)

206. (Bhikkhus) amongst my bhikkhu disciples who make pleasant conversation (Kalyānavakkaraṇa) Kuḷikaṇṇa Sona is the foremost. (9)

207. (Bhikkhus) amongst my bhikkhu disciples who receive many offerings, Sīvali is the foremost. (10)

208. (Bhikkhus) amongst my bhikkhu disciples who have great confidence in me, Vakkali is the foremost. (11)

The End of the Second Vagga.

XIV. ETADAGGAVAGGA.**(iii) The Third Vagga**

209. Bhikkhus, amongst my bhikkhu disciples who desire training in morality, there is such a person as Rāhula; that Rāhula is the foremost amongst them. (1)

210. (Bhikkhus), amongst my bhikkhu disciples who become bhikkhus out of conviction, Ratthapāla is the foremost. (2)

211. (Bhikkhus), amongst my bhikkhu disciples who receive the first ticket (literally a piece of wood with a name on it), in the drawing of lots, Kuṇḍadhāna is the foremost. (3)

212. (Bhikkhus) amongst my bhikkhus disciples who have intelligence or ready wit¹, Vaṅgisa is the foremost. (4)

213. (Bhikkhus) amongst my bhikkhu disciples who deserves respect of all people Upasena, the son of Viṅganta is the foremost. (5)

214. (Bhikkhus) amongst my bhikkhu disciples who are efficient in arranging dwelling places². Dabba, a Malla prince, is the foremost. (6)

1. Paṭibhanavanta. possessed of intelligence or ready wit, also paṭibhancyyaka see para 233 of this vagga. (the fourth)

2. Senasana-paṇṇa: regulator of lodging places (PTS). The Ven. Dabba kept all the things in the monasteries in order, i.e. beds, mats, furniture, utensils, water etc

215. (Bhikkhus) amongst my bhikkhu disciples whom the devas like and regard lovingly, Pilindavaccha¹ is the foremost. (7)

216. (Bhikkhus) amongst my bhikkhu disciples who quickly realizes the maggas and phalas Bāhiyadārucīriya is the foremost. (8).

217. (Bhikkhus) amongst my bhikkhu disciples who could deliver exceptional discourses, Kumāarakassapa is the foremost. (9).

218. (Bhikkhus) amongst my bhikkhu disciples who have attained the four analytical insight, Mahakoṭṭhika is the foremost. (10)

The end of the Third Vagga

1. Pilindavaccha: in one of his previous existences was a universal monarch who made people keep the five precepts and sent them to deva world. Those devas like and regard lovingly this person as their benefactor.

XIV. ETADAGGAVAGGA.**(iv) The Fourth Vagga**

219. Bhikkhus, amongst my bhikkhu disciples who have great knowledge, Ānanda is the foremost amongst them.(1)

220. (Bhikkhus) amongst my bhikkhu disciples who have good memory (for retaining the Buddha's word for a long time). Ānanda is the foremost. (2)

221. (Bhikkhus) amongst my bhikkhu disciples who could understand fully (all the Buddha's words), Ānanda is the foremost. (3)

222. (Bhikkhus) amongst my bhikkhu disciples who have learnt, remembered and recited (the Buddha's words), Ānanda is the foremost. (4)

223. (Bhikkhus) amongst my bhikkhu disciples who attend upon me, Ānanda is the foremost. (5)

224. (Bhikkhus) amongst my bhikkhu disciples who have a large following, Uruvelakassapa is the foremost. (6)

225. (Bhikkhus) amongst my bhikkhu disciples who could make my kinsmen have great respect for me, Kāḷudāyī is the foremost. (7)

226. (Bhikkhus) amongst my bhikkhu disciples who enjoy good health, Bākula is the foremost. (8)

227. (Bhikkhus) amongst my bhikkhu disciples who have knowledge of past existences, Sobhita is the foremost.(9)

228. (Bhikkhus) amongst my bhikkhu disciples who master the Rules of Discipline (Vinaya) for bhikkhus, Upāli is the foremost. (10)

229. (Bhikkhus) amongst my bhikkhu disciples who instruct bhikkhunīs, Nandaka is the foremost. (11)

230. (Bhikkhus) amongst my bhikkhu disciples who keep the doors of their sense faculties well guarded, Nanda is the foremost. (12)

231. (Bhikkhus) amongst my bhikkhu disciples who instruct bhikkhus, Mahākappina is the foremost. (13)

232. (Bhikkhus) amongst my bhikkhu disciples who are masters in Tejokasiṇa concentration¹, Sāgata is the foremost. (14)

233. (Bhikkhus) amongst my bhikkhu disciples who are easily taught. i.e. intelligent, Rādha is the foremost. (15)

234. (Bhikkhus) amongst my bhikkhu disciples who uses meagre robes², Mogharāja is the foremost. (16).

The End of the Fourth Vagga.

1. Tejokasiṇa: concentrating on the fire elements. The Ven, Sāgata is the one who won over the Nāga king by his skill in this practice of Fire concentration. (The Commentary)

2. *lūkhacīvaradhara*: one who wears a shabby robe. PTS.

XIV. ETADAGGA VAGGA**v. The Fifth Vagga**

235. (Bhikkhus), amongst my bhikkhunī disciples of long standing, there is such a person as Mahāpajāpatigotamī; that Mahāpajāpatigotamī is the foremost amongst them. (1)

236. (Bhikkhus), amongst my bhikkhunī disciples who have great wisdom, Khemā is the foremost. (2)

237. (Bhikkhus), amongst my bhikkhunī disciples who possess great supernormal powers, Uppalavaṇṇā is the foremost. (3)

238. (Bhikkhus), amongst my bhikkhunī disciples who master the Rules of Discipline (Vinaya) for bhikkhunis Patācārā is the foremost. (4)

239. (Bhikkhus), amongst my bhikkhunī disciples who could deliver discourses, Dhammadinna is the foremost. 5

240. (Bhikkhus), amongst my bhikkhunī disciples who practise mental absorption, Nandā is the foremost. (6)

241. (Bhikkhus), amongst my bhikkhunī disciples who puts forth energetic effort (āradha vīriya), Soṇā is the foremost. (7)

242. (Bhikkhus), amongst my bhikkhunī disciples who possess the divine power of sight (dibbacakkhu), Bākulā is the foremost. (8)

1. This Nanda is the name of Janapada Kalyani, the daughter of Mahapajapatigotami, also known as Rupananda.

243. (Bhikkhus), amongst my bhikkhuni disciples who quickly realize the maggas and phalas, Kuṇḍalakesā is the foremost. (9)

244. (Bhikkhus), amongst my bhikkhuni disciples who have knowledge of past existences, Baddakāpilanī is the foremost. (10)

245. (Bhikkhus), among my bhikkhuni disciples who have attained great wisdom, Baddakaccānā² is the foremost. (11)

246. (Bhikkhus), amongst my bhikkhuni disciples who use meagre robes, Kisāgotamī is the foremost. (12)

247. (Bhikkhus), amongst my bhikkhuni disciples who have great conviction, Siṅgālakamāti is the foremost. (13)

The End of the Fifth Vagga.

2. Baddakaccana: also known as Baddakañceanā, pure gold complexion. This is another name for Yasodayā, mother of Rāhula.

XIV. ETADAGGA VAGGA**(vi) The Sixth Vagga**

248. (Bhikkhus), amongst my lay disciples who have taken refuge (in the Buddha) first, there are such persons as the merchant brothers Tapussa and Ballika; those Tapussa and Ballika are the foremost amongst them. (1)

249. (Bhikkhus), amongst my lay disciples who donate the most, Householder Añathapiṇḍika is the foremost. (2)

250. (Bhikkhus), amongst my lay disciples who could deliver discourses, Householder Citta of Macchikāsaṇḍa is the foremost. (3)

251. (Bhikkhus), amongst my lay disciples who treat people kindly with the four kinds of favour³, Hatthaka Ālāvaka is the foremost. (4)

252. (Bhikkhus), amongst my lay disciples who donate excellent things, Mahānāma of the Sakyan clan is the foremost. (5)

253. (Bhikkhus), amongst my lay disciples who donate pleasant things, Householder Ugga of Vesālī is the foremost. (6)

254. (Bhikkhus), amongst my lay disciples who support the saṃgha, Householder Ugga of Hatthi villaga is the foremost. (7)

255. (Bhikkhus), amongst my lay disciples who have absolute conviction in the Teaching, Surambaṭṭha is the foremost. (8)

3. four kinds of favour: i. giving (dāna); ii. kindly speech (piyavāca); iii. helpful whenever occasion arises (atthacariyā); and iv. treating others as equals to him (samanattatā)

256. (Bhikkhus), amongst my lay disciples who have great faith in the person (of the Buddha), Jīvaka, the adopted son of a prince (Abhaya), is the foremost. (9)

257. (Bhikkhus), amongst my lay disciples who speak intimately to me, Householder Nakulapitā is the foremost. (10)

The End of the Sixth Vagga.

XIV. ETADAGGA VAGGA

(vii) The Seventh Vagga

258. (Bhikkhus), amongst my female lay disciples who have taken refuge (in the Buddha) first there is such a person as Sujātā, daughter of a rich man named Seniya, that Sujātā the daughter of rich man is the foremost among them. (1)

259. (Bhikkhus), amongst my female lay disciples who enjoy giving, Visākhā who is respected as a mother by (her father- in-law) Migāra, the rich man is the foremost. (2)

260. (Bhikkhus), amongst my female lay disciples who have great knowledge (of the Buddha's discourses), Khujjuttarā is the foremost. (3)

261. (Bhikkhus), amongst my female lay disciples who always practise goodwill, Sāmāvatī is the foremost. (4)

262. (Bhikkhus), amongst my female lay disciples who practise mental absorption, Uttarā, the mother of Nanda, is the foremost. (5)

263. (Bhikkhus), amongst my female lay disciples who donate excellent things, Suppavāsā, daughter of the ruler of Koliya, is the foremost. (6)

264. (Bhikkhus), amongst my female lay disciples who nurse the sick, Suppiyā is the foremost. (7)

265. (Bhikkhus), amongst my female lay disciples who have absolute conviction in the Teaching, Kātiyānī is the foremost. (8)

266. (Bhikkhus), amongst my female disciples who speak intimately to me, Nakulamātā, wife of a rich householder, is the foremost. (9)

267. (Bhikkhus), amongst my female lay disciples who have faith (in the Buddha) by overhearing¹, Kālī of Kuraragharikā, is the foremost. (10)

The End of the Seventh Vagga

The End of Etadagga Vagga.

1. overhearing *anursavappasannā*: This Kālī is the one who attains *sotāpattimagga* and *phala* even before she sees the Buddha personally; she hears the conversation between the two devas in the sky about the appearing of the Buddha, and faith arises in her.

XV. ATṬHĀNA PĀḲI**(i) The First Vagga**

268. Bhikkhus, there is no possibility of a person who has attained the Sotāpatti Magga (ariya) to think of any conditioned thing (saṅkhāra) as permanent (nicca) Bhikkhus, there is the possibility of a worldling (puthujjana) to think of a certain conditioned thing as permanent. (Thus said the Bhagavā.) (1)

269. Bhikkhus, there is no possibility of a person who has attained the Sotāpatti magga to think of any conditioned thing as happiness (sukha) Bhikkhus, there is a possibility of a worldling to think of a certain conditioned thing as happiness. (Thus said the Bhagavā.) (2)

270. Bhikkhus, there is no possibility of a person who has attained the Sotāpatti magga to think of any conditioned thing as 'self' (atta) Bhikkhus, there is the possibility of a worldling to think of a certain conditioned thing as 'self'. (Thus said the Bhagavā.) (3)

271. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to kill his own mother. Bhikkhus there is the possibility of a worldling to kill his own mother. (Thus said the Bhagavā.) (4)

272. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to kill his own father. Bhikkhus there is the possibility of a worldling to kill his own father. (Thus said the Bhagavā.) (5)

273. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to kill an arahat. Bhikkhus, there is the possibility of a worldling to kill an arahat. (Thus said the Bhagavā.) (6)

274. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga, to commit, with the intention of doing harm, the crime of wounding (literally causing blood to collect under the skin) the Tathāgata. Bhikkhus, there is the possibility of a worldling to commit, with the intention of doing harm, the crime of wounding the Tathāgata. (Thus said the Bhagavā.) (7)

275. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to cause schism amongst the bhikkhus of the Order. Bhikkhus, there is the possibility of a worldling to cause schism amongst the bhikkhus of the Order. (Thus said the Bhagavā.) (8)

276. Bhikkhus, there is no possibility of a person who has attained Sotāpatti magga to point to another person (than the Tathāgata) as his Teacher. Bhikkhus, there is the possibility of a worldling to point to another person as his Teacher. (Thus said the Bhagavā.) (9)

277. Bhikkhus, there is no possibility of two perfectly Self-Enlightened Buddhas appearing in one universe, at the same time. Bhikkhus, there is the possibility of only one perfectly Self-Enlightened Buddha, appearing in one universe at the same time. (Thus said the Bhagavā.) (10)

The End of the First Vagga.

XV. ATṬHĀNA PĀḲI**(ii) The Second Vagga**

278. Bhikkhus, there is no possibility of two Universal Monarchs arising in one universe at the same time. Bhikkhus there is the possibility of only one Universal Monarch in one universe at the same time. (Thus said the Bhagavā.) (1)

279. Bhikkhus, there is no possibility of a woman becoming the Homage-Worthy, the Perfectly Self-Enlightened Buddha. Bhikkhus, there is the possibility of a man becoming the Homage-worthy, the Self-enlightened Buddha. (Thus said the Bhagavā.) (2)

280. Bhikkhus, there is no possibility of a woman becoming a Universal Monarch. Bhikkhus, there is the possibility of a man becoming a Universal Monarch. (Thus said the Bhagavā.) (3)

281-283. Bhikkhus, there is no possibility of a woman becoming King of devas or Sakka...p... becoming Māra ...p... becoming a Brahmā ...p... Bhikkhus, there is the possibility of a man becoming King of devas or Sakka ...p... becoming a Māra ...p... becoming a Brahmā. (Thus said the Bhagavā.) (4-6).

284. Bhikkhus, there is no possibility of an evil deed resulting in desirable, delightful and pleasant benefits. Bhikkhus, there is the possibility of an evil deed resulting in undesirable, undelightful and unpleasant benefits. (Thus said the Bhagavā.) (7).

285-286 Bhikkhus there is no possibility of an evil speech ...p ... evil thought resulting in desirable, delightful and pleasant benefits. Bhikkhus, there is the possibility of an evil

thought resulting in undesirable, undelightful and unpleasant benefits. (Thus said the Bhagavā.) (8-9)

The End of the Second Vagga.

XV. ATTHANA PĀLI**(iii) The Third Vagga**

287. Bhikkhus, there is no possibility of a good deed resulting in undesirable, undelightful and unpleasant benefits. Bhikkhus, there is the possibility of a good deed resulting in desirable, delightful and pleasant benefits. (Thus said the Bhagavā.) (1)

288-289. Bhikkhus, there is no possibility of a good speech ...p... a good thought resulting in undesirable, undelightful and unpleasant benefits. Bhikkhus there is the possibility of a good thought resulting in desirable, delightful and pleasant benefits. (Thus said the Bhagavā.) (2-3)

290. Bhikkhus, for such a reason (of doing evil) and conditioned by that (evil deed), there is no possibility of a doer of an evil deed¹ reappearing in good destination of the happy world of the devas, after death and dissolution of the body. Bhikkhus, for such a reason (of doing evil) and conditioned by that (evil deed), there is the possibility of a doer of an evil deed reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. (Thus said the Bhagavā.) (4)

291-292 Bhikkhus, for such a reason (of speaking evil) and conditioned by that (evil speech) there is no possibility of a speaker of an evil speech...p... a thinker of an evil thought reappearing in good destination of the happy world of the devas, after death and dissolution of the body. Bhikkhus, for such a reason (of thinking an evil thought) and conditioned by

1. a doer of an evil deed: *kaya-duccarita-samaṅgi*: fraught with evil done through the instrumentality of the body. A person is said to be fraught with evil when his bodily action is accompanied with (i) exertion (*āyūhana*), (ii) volition (*cetanā*), and (iii) actual commitment (*kamma*), (The Commentary)

that (evil thought) there is the possibility of a thinker of an evil thought reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. (Thus said the Bhagavā.) (5-6)

293. Bhikkhus, for such a reason (of doing good) and conditioned by that (good deed), there is no possibility of a doer of good deed reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. Bhikkhus, for such a reason (of doing good) and conditioned by that (good deed) there is the possibility of a doer of a good deed reappearing in good destinations of the happy world of the devas, after death and dissolution of the body. (Thus said the Bhagavā.) (7)

294-295. Bhikkhus, for such a reason (of speaking good words) and conditioned by that (good speech), there is no possibility for a speaker of good words ...p... a thinker of good thoughts, reappearing in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of the body. Bhikkhus, for such a reason (of thinking good thought) and conditioned by that (good thought) there is the possibility of a thinker of good thought, reappearing in good destination of the happy world of the devas, after death and dissolution of the body. (Thus said the Bhagavā.) (8-9)

The End of the Third Vagga.

The End of Atthāna Pāli.

XVI. EKADHAMMA PĀḲI**(i) The First Vagga**

296. Bhikkhus, for one who cultivates and repeatedly practises, there is one dhamma which leads to weariness of the five khandas, to the abandonment of attachments, to the cessation of dukkha, to the achievement of calm, through extinction of defilements, to the attainment of Abhiññā, special apperception (i.e. Magga insight), the realization of four Ariya truths and to the realization of Nibbāna. What is that one dhamma? It is contemplating the attributes of the Buddha. Bhikkhus, one dhamma leads to weariness of the five khandas, to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm, through extinction of defilements, to the attainment of Abhiññā, special apperception (i.e. Magga insight), to the realization of the four Ariya truths and to the realization of Nibbāna. (Thus said the Bhagavā.) (1)

297. Bhikkhus, for one who cultivates and repeatedly practices, there is one dhamma which leads to weariness of the five khandas, to the abandonment of attachments, to the cessation of dukkha, to the achievement of calm, through extinction of defilements, to the attainment off Abhiññā, special perception, (i.e. Magga insight), the realization of four Ariya truths and to the realization of Nibbāna. What is that one dhamma? It is contemplating the attributes of the Dhamma. ...p... It is contemplating the attributes of the Saṅgha. ...p... It is contemplating the attributes of (one's own) morality. ...p... It is contemplating the attributes of (one's own) generosity. ...p... It is contemplating (one's own) attributes which are like those of the devas. ...p.. It is contemplating the exhaling and inhaling of (one's own) breath ...p... It is contemplating (one's own) death ...p... It is contemplating (one's own) body. ...p... It is contemplating the attributes of Nibbāna. Bhikkhus, this Dhamma leads to weariness of the five khandas, to the abandonment of attachments, to the cessation of dukkha, to the achievement of

calm, through extinction of defilements, to the attainment of Abhiññā, special apperception (i.e. Magga insight), the realization of four Ariya truths and to the realization of Nibbāna. (Thus said the Bhagavā.) (2)

The End of the First Vagga

XVI. EKADHAMMA PĀLI**(ii) The Second Vagga**

298. Bhikkhus, I do not see any other dhamma than 'wrong view' that causes the arising of demeritorious dhamma that have not yet arisen, and that causes the growth and development of demeritorious dhamma that have already arisen. Bhikkhus, to one who has 'wrong view' there is the arising of demeritorious dhamma that have not yet arisen, and does cause the growth and development of demeritorious dhamma that have already arisen. (Thus said the Bhagavā.) (1)

299. Bhikkhus, I do not see any other dhamma than 'right view' that causes the arising of meritorious dhamma that have not yet arisen, and that causes the growth and development of meritorious dhamma that have already arisen. Bhikkhus, to one who has 'right view' there is the arising of meritorious dhamma that have not yet arisen, and the growth and development of meritorious dhamma that have already arisen. (Thus said the Bhagavā.) (2)

300. Bhikkhus, I do not see any other dhamma than 'wrong view' that prevents the arising of meritorious dhamma that have not yet arisen, and that causes the decline of the meritorious dhamma that have already arisen. Bhikkhus, to one who has 'wrong view' meritorious dhamma that have not yet arisen do not arise, and meritorious dhamma that have already arisen do decline. (Thus said the Bhagavā.) (3)

301. Bhikkhus, I do not see any other dhamma than 'right view' that prevents the arising of demeritorious dhamma that have not yet arisen, and that causes the decline of demeritorious dhamma that have already arisen. Bhikkhus, to one who has 'right view' demeritorious dhamma that have not yet arisen do not arise and the demeritorious dhamma that have already arisen do decline. (Thus said the Bhagavā.) (4)

302. Bhikkhus, I do not see any other dhamma than perceiving the phenomenon in the wrong way (*ayoniso manasikāra*) that causes the arising of 'wrong view' that has not yet arisen, and that causes the growth of 'wrong view' that has already arisen. Bhikkhus, to one who perceives the phenomenon in the wrong way, 'wrong view' that has not yet arisen does arise, and 'wrong view' that has already arisen does grow. (Thus said the Bhagavā.) (5)

303. Bhikkhus, I do not see any other dhamma than perceiving the phenomenon in the right way (*yoniso manasikāra*) that causes the arising of 'right view' that has not yet arisen, and that causes the growth of 'right view' that has already arisen. Bhikkhus, to one who perceives the phenomenon in the right way, 'right view' that has not yet arisen does arise, and the 'right view' that has already arisen does grow. (Thus said the Bhagavā.) (6)

304. Bhikkhus, I do not see any other dhamma than 'wrong view' that makes beings reappear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of their bodies. Bhikkhus, those who have 'wrong view' do reappear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering, after death and dissolution of their bodies. (Thus said the Bhagavā.) (7)

305. Bhikkhus, I do not see any other dhamma than 'right view' that makes beings reappear in good destinations of the happy world of the devas, after death and dissolution of their bodies. Bhikkhus, those who have 'right view' do reappear in good destinations of the happy world of the devas, after death and dissolution of their bodies. (Thus said the Bhagavā.) (8)

306. Bhikkhus, one who has 'wrong view' accordingly has his bodily act, speech, ...p... thought, volition, wish, resolve

and conditioning, based entirely on his 'wrong view'; all those things are conducive to undesirable, undelightful, unpleasant, unprofitable and distressing effects. Why is this so? It is because, bhikkhus, that person's 'wrong view' is bad. Take for example, bhikkhus, the seeds of such bitter fruits as Nimba, bitter luffa and bitter gourd sown in the moist ground; they absorb the essence of the soil and water from the ground, only for the bitter, acrid and unsweetened taste of the fruit. Why is this so? Bhikkhus, it is because the seed is bad (bitter) Similarly, bhikkhus, one who has wrong view, accordingly has his bodily act, speech ...p... thought, volition, wish, resolve and conditioning, based entirely on his 'wrong view', and all these things are conducive to undesirable, undelightful, unpleasant, unprofitable and distressing effects. Why is this so? Bhikkhus, it is because that person's 'wrong view' is bad. (Thus said the Bhagavā.) (9)

307. Bhikkhus, one who has 'right view' accordingly has his bodily act, speech, ...p... thought, volition, wish, resolve and conditioning, based entirely on his 'right view'; all those things are conducive to desirable, delightful, pleasant, profitable and happy effects. Why is this so? It is because, bhikkhus, that person's 'right view' is good. Take for example, bhikkhus, the seeds of such plants as sugar cane, sāli rice, and grapes; they absorb the essence of the soil and water from the ground, only for the sweet, pleasant and delicious taste of the plant's juice and fruit. Why is this so? It is because, bhikkhus, the seed is good. Similarly, bhikkhus, one who has 'right view' accordingly has his bodily act, speech, ...p... thought, volition, wish, resolve and conditioning, based entirely on his 'right view'; all these things are conducive to desirable, delightful, pleasant and happy effects. Why is this so? It is because, bhikkhus, that person's 'right view' is good. (Thus said the Bhagavā.) (10)

The End of the Second Vagga.

XVI. EKADHAMMA PĀḲI

(iii), The Third Vagga

308. Bhikkhus, the apperaing of a certain person in this world is unprofitable, unpleasant and unbeneficial for many people, unprofitable and distressing for devas and men. Who is that person? That certain person is one who has 'wrong view' which deviates from the truth. That person keeps many people away from 'good practice' and put them into bad practice. Bhikkhus, the appearing in this world of that person with 'wrong view' is unprofitable, unpleasant and unbeneficial for many people, unprofitable and distressing for devas and men. (Thus said the Bhagavā.) (1)

309. Bhikkhus, the appearing of a certain person in this world is profitable, pleasant and beneficial for many people, profitable and pleasant for devas and men. Who is that person? That certain person is one who has 'right view' which does not deviate from the truth. That person keeps many people away from 'bad practice' and puts them in 'good practice'. Bhikkhus, appearing in this world of such a person is profitable, pleasant and beneficial for many people, profitable and pleasant for devas and men. (Thus said the Bhagavā.) (2)

310. Bhikkhus, I do not see any other dhamma than 'wrong view' that is a greater wrong. Bhikkhus, of all great wrongs, 'wrong view' is the greatest. (Thus said the Bhagavā.) (3)

311. Bhikkhus, I do not see any other person than this empty man, Makkhali Gosāla, whose practice is unprofitable, unpleasant, unbeneficial for many people, unprofitable and distressing for devas and men. Bhikkhus, just as a fish-trap laid at the mouth of a river is unprofitable, distressing, unbeneficial and brings ruin to many fishes; so also, the appearing, in this world

of this world of this empty man, Makklali Gosāla, who is like a human trap, is unprofitable, distressing, unbeneficial and brings ruin to many beings. (Thus said the Bhagavā.) (4)

312. Bhikkhus, in an ill-taught Teaching, the teacher himself practises accordingly, makes the disciple practise accordingly, and the disciple also practises accordingly. Those teachers and disciples develop demerit. Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (5)

313. Bhikkhus, in a well-taught Teaching, the teacher himself practises in accordance with the Teaching, makes the disciple practise in accordance with the Teaching, and the disciple also practises in accordance with the Teaching. All those teachers and disciples develop much merit. Why is this so? Bhikkhus, it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (6)

314. Bhikkhus, in an ill-taught Teaching, the giver should know the measure of his 'giving'¹, but the recipient needs not know the measure of his receipt². Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (7)

315. Bhikkhus, in a well-taught Teaching, the recipient should know the measure of his receipts¹, but the giver needs

1. In an ill-taught Teaching, the giver cannot hope to gain much (i.e. good destinations and Nibbāna), from his act of generosity, as the recipient is one holding a 'wrong view'; giving to such a person is not prohibited, but it is advised to give just a little.

2. The recipient in an ill-taught Teaching does not practise 'apiccha patipadā or the practice of contentedness as in a well-taught Teaching; the more he gets, the better it is for his personal comforts.

not know the measure of his giving. Why is this so? Bhikkhus, it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (8)

316. Bhikkhus, in an ill-taught Teaching a certain person puts forth much energy (in the practice of his Teaching); that person lives a miserable life. Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (9)

317. Bhikkhus, in a well-taught Teaching, a certain person is indolent (in the practice of the Teaching); that person lives a miserable life. Why is this so? Bhikkhus it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (10)

318. Bhikkhus, in an ill-taught Teaching, a certain person is indolent (in the practice of the Teaching); that person lives a happy life. Why is this so? Bhikkhus, it is because of the fact that the Teaching is ill-taught. (Thus said the Bhagavā.) (11)

319. Bhikkhus, in a well-taught Teaching, a certain person puts forth much energy (in the practice of the Teaching); that person lives a happy life. Why is this so? Bhikkhus, it is because of the fact that the Teaching is well-taught. (Thus said the Bhagavā.) (12)

320. Bhikkhus, just as, even a small amount of faeces has a bad smell; so also, I do not praise even a short existence,

1. In a well-taught Teaching, there is such a thing as 'the practice of contentedness' and therefore the recipient should know the measure of his receipts, to be in accordance with his Teaching. The giver gains great benefits from his giving to those holding the right view; the more the giving the greater the benefit; therefore he needs not know the measure of his giving.

not even for a duration, as short as the snapping of the finger and the thumb. (Thus said the Bhagavā.) (13)

321. Bhikkhus, just as, even a small amount of urine has a bad smell; even a small amount of spittle has a bad smell; even a small amount of pus has a bad smell; even a small amount of blood has a bad smell; so, I do not praise even for a short duration, as short as the snapping of the finger and the thumb. (Thus said the Bhagavā.) (14)

The End of the Third Vagga.

XVI. EKADHAMMA PĀḲI

(iv) The Fourth Vagga

322. Bhikkhus, just as in this Jambu dīpa there are very few pleasant parks, pleasant groves, pleasant stretches of land and pleasant lakes, there are in fact far greater number of depressions, hillocks and places of difficult access with such obstacles as rivers, stakes and thorns, and mountains. So also, bhikkhus, there are few beings on this land; in fact, there are greater number of beings in the water. (1)

323. Similarly, bhikkhus, there are few beings reborn in this abode of human beings. In fact, there are far greater number of beings reborn in regions other than the abode of human beings (i.e. apāya) Similarly, bhikkhus, there are few beings reborn in countries of the central regions; in fact, there are greater number of beings reborn in remote countries among ignorant savages. (2)

324. Similarly, bhikkhus, there are few beings who are wise, who are not dull, deaf and dumb, who are not disabled, and who are capable of discriminating the meaning of good speech from that of bad speech. In fact, there are greater number of beings who are dull, deaf and dumb, disabled, and who are incapable of discriminating the meaning of good speech from that of bad speech, (3)

325. Similarly, bhikkhus, there are few beings who have the eye of wisdom¹. In fact there are greater number of beings who are ignorant and perplexed. (4)

¹ eye of wisdom: paññā cakkhu. Magga Insight as a result of meditation (vipassanā) practice.

326. Similarly, bhikkhus, there are few beings who could see the Tathāgata². In fact, there are greater number of beings who could not see the Tathāgata. (5)

327. Similarly, bhikkhus, there are few beings who could hear the teaching of the Tathāgata. In fact, there are greater number of beings who could not hear the teaching of the Tathāgata. (6)

328. Similarly, bhikkhus, there are few beings who have committed to memory after hearing the dhammas. In fact, there are greater number of beings who have not committed to memory after hearing the dhammas. (7)

329. Similarly, bhikkhus, there are few beings who after committing to memory the dhammas they have heard, try to know by investigating the meaning of the dhammas. In fact, there are greater number of beings who do not try to know by investigating the meaning of the dhammas. (8)

330. Similarly, bhikkhus, there are few beings who have known the text and commentary of the dhammas, and practise accordingly. In fact, there are greater number of beings who have known the text and commentary of the dhammas, and not practise accordingly. (9)

331. Similarly, bhikkhus, there are few beings who are filled with apprehension of such factors (as birth, jāti) which inspire apprehension. In fact, there are greater number of beings who are not filled with apprehension of such factors. (10)

332. Similarly, bhikkhus, there are few beings who practise properly due to their apprehension. In fact, there

2. see the Tathāgata: Tathāgata dassana: one who knows the attributes of the Tathāgata is said to be one who sees the Tathāgata. (The Commentary)

are greater number of beings who do not practise properly in spite of apprehension. (11)

333. Similarly, bhikkhus, there are few beings who attain Magga and Phala concentration, with one-pointedness of mind, inclined towards Nibbāna. In fact, there are greater number of beings who do not attain Magga and Phala concentration, with one-pointedness of mind, inclined towards Nibbāna. (12)

334. Similarly, bhikkhus, there are few beings who get good food with finest taste to eat. In fact, there are greater number of beings who, not being able to get good food with finest taste, have to satisfy (their hunger) with fruits collected from the forest, and food which they have begged in a bowl. (13)

335. Similarly, bhikkhus, there are few beings who obtain the taste of Phala, the taste of Magga, and the taste of Nibbāna. In fact, there are greater number of beings who have not obtained the taste of Phala, the taste of Magga, and the taste of Nibbāna. Therefore, bhikkhus, in this Teaching, you should practise thus: 'we will be those who obtain the taste of Phala, the taste of Magga, and the taste of Nibbāna.' Thus should you practise. (Thus said the Bhagavā.) (14)

336-338. Bhikkhus, just as in this Jambudīpa, there are very few pleasant parks, pleasant groves, pleasant stretches of land and pleasant lakes, there are in fact greater number of depressions, hillocks, and places of difficult access with such obstacles as rivers, stakes and thorns, and mountains. So also, bhikkhus, there are few beings, who, on passing away from this human world, are reborn as human beings. In fact, there are greater number of beings, who, on passing away from this human world, are reborn in niraya...p... reborn in animal world ...p... reborn in peta world. (15-17)

339-341. Similarly, bhikkhus, there are few beings, who, on passing away from this human world, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from this human world, are reborn in niraya, reborn in animal world, reborn in peta world. (18-20)

342-344. Similarly, bhikkhus, there are few beings, who, on passing away from deva world, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from deva world, are reborn in niraya, reborn in animal world, reborn in peta world. (21-23)

345-347. Similarly, bhikkhus, there are few beings, who, on passing away from deva world are reborn in human world. In fact, there are greater number of beings, who, on passing away from deva world, are reborn in niraya, reborn in animal world, reborn in peta world. (24-26)

348-350. Similarly, bhikkhus, there are few beings, who, on passing away from niraya, are reborn in human world. In fact, there are greater number of beings, who, on passing away from niraya, are reborn in niraya, reborn in animal world, reborn in peta world. (27-29)

351-353. Similarly, bhikkhus, there are few beings, who, on passing away from niraya, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from niraya, are reborn in niraya, reborn in animal world, reborn in peta world. (30-32)

354-356. Similarly, bhikkhus, there are few beings, who, on passing away from animal world are reborn in the human world. In fact, there are greater number of beings, who, on passing away from animal world, are reborn in niraya, reborn in animal world, reborn in peta world. (33-35)

357-359. Similarly, bhikkhus, there are few beings, who, on passing away from animal world are reborn in deva world. In fact, there are greater number of beings, who, on passing away from animal world, are reborn in niraya, reborn in animal world, reborn in peta world. (36-38)

360-362. Similarly, bhikkhus, there are few beings, who, on passing away from peta world, are reborn in human world. In fact, there are greater number of beings, who, on passing away from peta world, are reborn in niraya, reborn in animal world, reborn in peta world. (39-41)

363-365. Similarly, bhikkhus, there are few beings, who, on passing away from peta world, are reborn in deva world. In fact, there are greater number of beings, who, on passing away from peta world, are reborn in niraya, reborn in animal world, reborn in peta world. (42-44)

The End of the Fourth Vagga.

(The End of Jambudīpa Peyyāla.)

XVII. PASĀDAKARADHAMMA VAGGA

366-381. Bhikkhus, being a bhikkhu who lives in seclusion in a forest is a definite reason for receiving alms ...p... being a bhikkhu practising piṇḍapāta dhutaṅga, being a bhikkhu practising pansukūla dhutaṅga, being a bhikkhu practising tecīvarika dhutaṅga, being a bhikkhu who preaches the Dhamma, being a bhikkhu who masters and abides by the Discipline (Vinaya), being a bhikkhu who has heard much (of the Buddha's discourses), being a bhikkhu who is of long standing and is established (in the Teaching), being a bhikkhu who has a respectable appearance, being a bhikkhu who has followers, being a bhikkhu who has a great number of followers, being a bhikkhu who has come from a good family, being a bhikkhu who has a good appearance, being a bhikkhu who is a good speaker, being a bhikkhu who is contented, being a bhikkhu who possesses good health,... is a definite reason for getting alms. (Thus said the Bhagavā.) (1-16)

The End of the Sixteen Pasādakaradhammas.

XVIII. APARA-ACCHARĀ-SANĠHĀTA VAGGA

382. Bhikkhus, even when a bhikkhu develops the first jhāna, for the duration of a snap of the finger and the thumb, he should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions, one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practise the first jhāna. (Thus said the Bhagavā.) (1)

383-389. Bhikkhus, even when a bhikkhu develops the second jhāna just for the duration of a snap of the finger and the thumb ...p... develops the third jhāna ...p... develop the fourth jhāna ...p... develops mettā cetovimutti that frees him from ill-will¹, ...p... karuṇā cetovimutti that frees him from cruelty² ...p... mudita cetovimutti that frees him from envy³...p... upekkhā cetovimutti that frees him from attachment and hatred⁴ ...p... (2-8)

390-393. Bhikkhus, the bhikkhu in this world, removing covetousness and distress, keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness. ...p... keeps his mind steadfastly on the sensation (vedanā). ...p... concentrates steadfastly on the mind (citta), ...p... the bhikkhu in this world, keeps his mind steadfastly on the dhamma with diligence, comprehension and mindfulness, removing covetousness and distress. (9-12)

394-397. Bhikkhus, the bhikkhu, makes a 'will' (chanda), puts forth 'effort' (vīriya), puts forth 'energy' (ārabhati), uplifts

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1. mettācetovimutti: emancipation by cultivating loving kindness
 2. karuṇācetovimutti: emancipation by cultivating compassion
 3. muditācetovimutti: emancipation by cultivating rejoicing with others
in their happiness or prosperity
 4. upekkhācetovimutti: emancipation by cultivating equanimity

the mind and strives in order to prevent the arising of demeritorious dhammas that have not yet arisen, and to remove demeritorious dhammas that have already arisen; ... makes a 'will', puts forth 'effort', puts forth 'energy', uplifts the mind and strives to cause the arising of meritorious dhammas that have not yet arisen, and makes a 'will', puts forth effort', puts forth 'energy', uplifts the mind and strives for stability, mindfulness, growth, development, cultivation and perfection of meritorious dhammas that have already arisen. (13-16)

398-401. Bhikkhus, the bhikkhu, develops the base of psychic potency by concentration with predominance of will (chanda),; develops the base of psychic potency by concentration with predominance of 'effort' (vīriya); develops the base of psychic potency by concentration with predominance of 'mind' (citta); develops the base of psychic potency by concentration with predominance 'of investigation' (vīmaṅsā). (17-20)

402-406. Bhikkhus, the bhikkhu, develops the faculty of 'conviction' (saddhindriya); develops the faculty of 'effort' (vīriyindriya); develops the faculty of 'mindfulness' (satindriya); develops the faculty of 'concentration' (samādhindriya); develops the faculty of 'wisdom' (paññindriya). (21-25)

407-411. Bhikkhus, the bhikkhu develops the power of 'conviction'; develops the power of 'effort'; develops the power of 'mindfulness'; develops the power of 'concentration'; develops the power of 'wisdom'. (26-30)

412-418. Bhikkhus, the bhikkhu, develops the 'mindfulness' factor of enlightenment (sati sambojjhaṅga); develops the 'investigation' factor of enlightenment (dhamma vicaya sambojjhaṅga); develops the 'effort' factor of enlightenment (vīriya sambojjhaṅga); develops the 'delightful satisfaction' factor of enlightenment (pīti sambojjhaṅga); develops the 'tranquility' factor of enlightenment (passaddhi sambojjhaṅga); develops the 'concentration' factor of enlightenment (samādhi sambojjhaṅga); develops the

'equanimity' factor of enlightenment (upekkhā sambojjhanga): (31-37)

419-426. Bhikkhus, the bhikkhu, develops 'right view' (sammādiṭṭhi); develops right thinking' (sammā saṅkappa); develops 'right speech' (sammā vācā); develops 'right action' (sammākammanta); develops right livelihood (sammā ājīva); develops 'right effort' (sammā vāyāma); develops 'right mindfulness' (sammā sati); develops 'right concentration (sammā samādhi) (38-45)

427-434. Bhikkhus, the bhikkhu 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), and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The bhikkhu concentrates on colour, on (parts of) his own body (such as colour of hair, eye, skin) and on infinite external forms (such as kasina forms), unblemished or blemished (lit. with good or bad colour) and is thus aware that he knows and sees these (kasina) forms with mastery over them. The bhikkhu without concentrating on colour, on (parts of) his own body, concentrates on finite external forms, unblemished or blemished, and is thus aware that he knows and sees these forms with mastery over them. The bhikkhu without concentrating on colour, (parts of) his own body, concentrates on infinite external forms, unblemished or blemished, and is thus aware that he knows and sees these forms with mastery over them. The bhikkhu without concentrating on colour on his own body, concentrates on external (kasiṇa) forms that are dark-blue, with a dark-blue colour, dark blue hue and dark blue lustre, and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The bhikkhus 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, and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The

bhikkhu 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 and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. The bhikkhu concentrates on external (kasiṇa) forms that are white, with a white colour, white hue and white lustre, and is thus aware that he knows and sees these (kasiṇa) forms with mastery over them. (46-53)

435-442. Bhikkhus, the bhikkhu having attained the rūpa jhāna, concentrates on forms, not paying attention to one's own body, concentrates on external kasiṇa forms; perceives the brightness and clarity (subha) of the forms concentrating on the concept, 'space is infinite' achieves and remains in Akāsānañcāyatana jhāna, where all forms of consciousness that turn on corporeality (rupasaññā) have been completely transcended, all forms of consciousness arising out of contact of the senses with their objects (paṭighasaññā) have vanished, and all forms of consciousness many and varied (nānattasaññā) are not paid attention to. Concentrating on the concept 'Consciousness is infinite' achieves and remains in the Viññānañcāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Space. Concentrating on the concept 'Nothing is there', achieves and remains in the Ākincaññāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Consciousness;... achieves and remains in the Nevasaññānācaññāyatana jhāna (i.e. the jhāna of neither saññā nor non saññā), having totally gone beyond the jhāna of Nothingness;... achieves and remains in the sustained attainment of cessation, nirodha saññāpatti in which all forms of consciousness cease, having totally gone beyond the jhāna of neither saññā nor nānsaññā. (54-61)

443-452. Bhikkhus, the bhikkhu develops the jhāna concentrating on the 'earth' (pathavīkasiṇa), the water (āpo kasiṇa), the fire (tejo kasiṇa), the wind (vāyo kasiṇa), dark blue colour (nīla kasiṇa), yellow colour (pīta kasiṇa), red colour

(lohita kasiṇa), white colour (odātakasiṇa), space (ākāsa kasiṇa) and consciousness (viññāna kasiṇa) (67-71)

453-462. Bhikkhus, the bhikkhu cultivates the perception of unpleasantness; cultivates the perception of death; cultivates the perception of filthy nature of food; cultivates the perception of unpleasant nature of all things in this world;... cultivates the perception of impermanence; cultivates the perception of the miserable nature (of the five khandas); cultivates the perception of non-self nature of the miserable existence (of the five khandas); cultivates the perception of abandonment (of moral defilements); cultivates the perception of extinction of attachment (virāga); and cultivates the perception of cessation of all conditioned things, i.e. Nibbāna; (72-81)

463-472. Bhikkhus, the bhikkhu cultivates the perception of impermanence (in the five khandas); cultivates the non-self nature (in the five khandas); cultivates the perception of death; cultivates the perception of the filthy nature of food; cultivates the perception of unpleasant nature of all things in this world; cultivates the perception of bones (in the body); cultivates the perception of worms and maggots (in the body); cultivates the perception of a discoloured corpse; cultivates the perception of a corpse cut in the middle; cultivates the perception of a bloated corpse. (82-91)

473-482. Bhikkhus, the bhikkhu develops contemplation of the attributes of the Buddha; develops contemplation of the attributes of the Dhamma; develops contemplation of the attributes of the Saṅgha; develops contemplation of the attributes of one's own morality; develops contemplation of the attributes of one's own charitable giving; develops contemplation of one's own virtues (like morality), modelled on those of the devas; develops mindfulness meditation on 'inhaling and exhaling'; develops mindfulness meditation on death; develops mindfulness meditation on 'constituents of the body', such as hair, etc. develops mindfulness meditation on Nibbāna. (92-101)

483-492. Bhikkhus, the bhikkhus develops the faculty of 'Conviction' together with the first jhāna; develops the faculty of 'Effort'; develops the faculty of 'Mindfulness';. develops the faculty of 'Concentration'; develops the faculty of 'Wisdom'; develops the power (bala) of 'Conviction'; develops the power of 'Effort'; develops the power of 'Mindfulness'; develops the power of 'Concentration'; develops the power of 'Wisdom'. (102-111)

493-562. Bhikkhus, the bhikkhu together with the second jhāna ...p... together with the third jhāna ...p... together with the fourth jhāna ...p... together with goodwill ...p... together with sympathy ...p... together with sympathetic joy ...p... develops the faculty of conviction together with equanimity, develops the faculty of 'Effort'; develops the faculty of 'Mindfulness'; develops the faculty of 'Concentration'; develops the faculty of 'Wisdom'. develops the power of 'Conviction'; develops the power of 'Effort'; develops the power of 'Mindfulness'; develops the power of 'Concentration'; develops the power of 'Wisdom'. Bhikkhus, this bhikkhu should be said to abide in jhāna, one who abides by the Buddha's teachings and instructions, one who is consuming the people's alms-food beneficially. How much more would be said of bhikkhus who repeatedly practise and develop the power of 'Wisdom'. (Thus said the Bhagavā.) (121-181)

The End of Aparā-accharā saṅghāta Vagga.

XIX. KĀYAGATĀSATI VAGGA

563. Bhikkhus, the mind of one who (by the practice of concentration on 'water' element or āpo kasiṇa) contemplates the whole of the great ocean, covers all the small rivers that flow into the ocean. Bhikkhus, so also the contemplating mind of one who cultivates and repeatedly practises mindfulness of the body (kāyagatāsati) covers all meritorious dhammas which are part of 'Wisdom' (vijjā). (Thus said the Bhagavā). (1).

564-570. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of wisdom of great apprehension (samvega); it is for the attainment of great benefit; it is for the emancipation from bondage; it is for the realization of 'mindfulness and comprehension'; it is for the attainment of divine power of sight; it is for the attainment of happiness in this very existence; and it is for the realization of Magga ñāṇa and Arahatta Phalañāṇa or Fruition. What is that certain dhamma? It is contemplating one's own body composed of hair etc. Bhikkhus, if this dhamma (kāyagatāsati) is cultivated and repeatedly practised, it is for the realization of wisdom of great apprehension; it is for the realization of mindfulness and comprehension; it is for the attainment of divine power of sight; it is for the attainment of happiness in this very existence; and it is for the realization of Maggañāṇa and Arahatta Phalañāṇa. (Thus said the Bhagavā). (2-8).

571. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised. (the aggregates of) mind and body will be calm; the mind also will be calm; there will be no more initial application of the mind (vitakka), and sustained application of the mind (vicāra); all meritorious dhammas which are part of 'wisdom', also will be developed to perfection. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if this dhamma is cultivated and repeatedly practised, (the aggregates of) mind and body will be calm; the mind also will be calm; there will be no more initial application of the mind

(vitakka) and sustained application of the mind (vicāra), all meritorious dhammas which are part of 'wisdom' also will be developed to perfection. (Thus said the Bhagavā). (9).

572. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, demeritorious dhammas that have already arisen will be eradicated. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, demeritorious dhammas that have already arisen will be eradicated. (Thus said the Bhagavā). (10).

573. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, meritorious dhammas that have not yet arisen will arise, and meritorious dhammas that have arisen will grow and develop to the full. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, meritorious dhammas that have not yet arisen will arise, and the meritorious dhammas that have already arisen will grow and develop to the full. (Thus said the Bhagavā). (11).

574. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, ignorance will not arise; 'wisdom' will arise; pride of self will not arise; all anusaya¹ will be uprooted; and all fetters will not arise. What is that certain dhamma? It is contemplating one's own body. Bhikkhus, if that dhamma is cultivated and repeatedly practised, ignorance will not arise; wisdom will arise; pride of self will not arise; all anusaya will be uprooted, and all fetters will not arise. (Thus said the Bhagavā). (12).

575-576. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of penetrative

1. anusaya: all defilements that have not been eradicated by Magga insight.

knowledge; it is for the realization of parinibbā na with no cause for further rebirths. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the realization of penetrative knowledge; it is for the realization of parinibbā na, with no cause for further rebirths. (Thus said the Bhagavā). (13-14).

577-579. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, many elements can be comprehended; various elements can be comprehended; many elements can be penetratively understood. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that certain dhamma is cultivated and repeatedly practised, many elements can be comprehended; various elements can be comprehended and many elements can be penetratively understood. (Thus said the Bhagavā). (15-17).

580-583. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the realization of Sotā pattiphala; it is for the realization of Sakadā gā miphala; it is for the realization of Anā gā miphala; it is for the realization of Arahattaphala. What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the realization of Sotā pattiphala; it is for the realization of Sakadā gā miphala; it is for the realization of Anā gā miphala; it is for the realization of Arahatta-phala. (Thus said Bhagavā). (18-21).

584-599. Bhikkhus, if a certain dhamma is cultivated and repeatedly practised, it is for the attainment of wisdom (pañ ñ ā paṭ ilā bhā ya); it is for the growth of wisdom (pañ ñ ā vuddhiyā); it is for the full development of wisdom (pañ ñ ā v epullā ya); it is for having great wisdom (mahapañ ñ atā ya); it is for having wide wisdom (puthupañ ñ atā ya); it is for having fully developed wisdom (vipulapañ ñ atā ya); it is for having profound wisdom (gambhī yapañ ñ atā ya); it is for having limitless wisdom

(asāmantapaññatāya); it is for having massive wisdom (bhūripaññatāya); it is for the fullness of wisdom (paññābhūllāya); it is for having quick wisdom (sīghapaññatāya); it is for having light wisdom (lahupaññatāya); it is for having cheerful wisdom (hāsapaññatāya); it is for having ready wisdom (javanapaññatāya); it is for having sharp wisdom (tikkhapaññatāya); it is for having penetrating wisdom (nibbedikapaññatāya). What is that 'certain dhamma?' It is contemplating one's own body. Bhikkhus, if that 'certain dhamma' is cultivated and repeatedly practised, it is for the attainment of wisdom; it is for the growth of wisdom; it is for the full development of wisdom; it is for having great wisdom; it is for having wide wisdom; it is for having fully developed wisdom; it is for having profound wisdom; it is for having limitless wisdom; it is for having massive wisdom; it is for the fullness of wisdom; it is for having quick wisdom; it is for having light wisdom; it is for having cheerful wisdom; it is for having ready wisdom; it is for having sharp wisdom; it is for having penetrating wisdom. (Thus said the Bhagavā). (22-37).

The End of Kāyagatāsati Vagga.

XX. AMATA VAGGA

600. Bhikkhus, certain bhikkhus do not contemplate the body; those bhikkhus do not enjoy the Deathless¹ (Nibbāna). Bhikkhus, certain bhikkhus contemplate the body; those bhikkhus enjoy the Deathless. (Thus said the Bhagavā).(1).

601. Bhikkhus, certain bhikkhus do not contemplate the body; those bhikkhus do not enjoy the Deathless (Nibbāna.) Bhikkhus, certain bhikkhus contemplate the body; those bhikkhus enjoy the Deathless. (Thus said the Bhagavā).(2).

602. Bhikkhus, certain bhikkhus relax contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus do not reduce contemplation of the body; those bhikkhus attain the Deathless (Thus said the Bhagavā.)

603. Bhikkhus, certain bhikkhus neglect contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus do not neglect contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(4).

604. Bhikkhus, certain bhikkhus are unmindful of contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus are mindful of contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(5)

605. Bhikkhus, certain bhikkhus leave behind contemplation of the body; those bhikkhus cannot attain the Deathless. Bhikkhus, certain bhikkhus do not leave behind contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(6)

1. The Deathless: Amata: It is an attribute of Nibbāna where there is no more rebirths.

606. Bhikkhus, certain bhikkhus do not practise contemplation of the body; those bhikkhus cannot attain the Deathless (Nibbāna). Bhikkhus, certain bhikkhus, practise contemplation the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(7).

607. Bhikkhus, certain bhikkhus do not develop contemplation of the body; those bhikkhus, cannot attain the Deathless. Bhikkhus, certain bhikkhus develop contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(8)

608. Bhikkhus, certain bhikkhus do not repeatedly practise contemplation of the body; those bhikkhus do not attain the Deathless. Bhikkhus, certain bhikkhus repeatedly practise contemplation of the body; those bhikkhus attain the Deathless. (Thus said the Bhagavā).(9)

609. Bhikkhus, certain bhikkhus do not know contemplation of the body; those bhikkhus cannot realize the Deathless. Bhikkhus, certain bhikkhus know contemplation of the body; those bhikkhus realize the Deathless (Nibbāna). (Thus said the Bhagavā).(10)

610. Bhikkhus, certain bhikkhus do not comprehend contemplation of the body; those bhikkhus cannot realize the Deathless. Bhikkhus, certain bhikkhus comprehend contemplation of the body; those bhikkhus, realize the Deathless. (Thus said the Bhagavā).(11)

611. Bhikkhus, certain bhikkhus do not realize contemplation of the body; those bhikkhus, cannot realize the Deathless. Bhikkhus, certain bhikkhus realize contemplation of the body; those bhikkhus realize the Deathless. (Thus said the Bhagavā).(12). [The Bhagavā gave this discourse. Delighted, those bhikkhus, rejoiced in what the Bhagavā had said].

The End of Amata Vagga.

THE END OF EKAKA NIPĀTA

Nanp tassa bhagavato arabato sammāsambuddhassa

AṄGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

DUKA NIPĀTA

The Division of Two-factor Discourses

ANĠUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

DUKA NIPĀTA

(The Division of Two-factor Discourses)

A. THE FIRST FIFTY DISCOURSES

I. KAMMAKARAᅇA VAGGA

1. VAJJA SUTTA

1. Thus have I heard:

Once, the Bhagavā was residing at the Jetavana monastery, donated by Anāthapiᅇᅇika in Sāvattᅇī. Then the Bhagavā addressed the bhikkhus saying: 'Bhikkhus'. The bhikkhus replied to the Bhagavā: 'Venerable Sir'.

Bhikkhus, these are two kinds of punishment. What are the two? They are: the punishment in the present existence and the punishment hereafter. What is the fault that bears fruit in the present existence? Bhikkhus, in this world, a certain person sees the rulers having evil doers, who are thieves, arrested and punished: He saw thieves being punished; being beaten with sticks, being beaten with canes, being beaten with batons; hands being cut off; legs being cut off; both hands and legs being cut off; ears being cut off; nose being cut off; both ears and nose being cut off; being tortured by having the brain stirred like boiling sour gruel; having the head scalped, rubbed with gravel and made white like a conch; the mouth being prised open with spiked iron rods and lighted lamps having put into the mouth, which is known as 'rahumukkha', the mouth of rāhu that is said to capture the sun in its mouth; the whole

body being wrapped up with cloth soaked in oil and being burnt up making it look like a garland of fire; both hands being wrapped up with cloth soaked in oil and burnt up like a lighted hand-torch; being skinned from neck downward to the ankles like an arum leaf; the body being pegged to the ground at iron-cuffed elbows and knees and roasted with fire all around like an antelope being roasted; the skin and flesh being torn with double pointed iron hooks; the skin and flesh of the whole body being chipped into pulp and sprinkled all over with alkaline solution; being held by the legs and turned round and round as if on a pivot; the body being rolled up like a straw mat; being poured all over the body with sizzling hot oil; being fed to the hungry dogs (which had been starved for two or three days); being impaled alive; the head being cut from the body with a sword. (he sees these things)

It occurs to that person: "Rulers have an evil doer who is a thief, arrested and punished for such and such an evil deed; the thief is being beaten with sticks; being beaten with canes; being beaten with batons; hands being cut off; legs being cut off; both hands and legs being cut off; ears being cut off; nose being cut off; both ears and nose being cut off; being tortured by stirring the brain like boiling sour gruel; scalp the head and rub it with gravel and make it white like a conch; the jaws being prcked open with spiked iron rods and lamps being lit in the mouth, which is known as rahumukha, the mouth of rāhu, that is said to capture the sun in its mouth; the whole body being wrapped up with cloth, soaked in oil and burnt up, like a fire-garland; both hands being wrapped up with cloth, soaked in oil and burnt up, like a lighted torch; being skinned from neck downward to the ankles; being skinned from neck down to the waist, and made to wear that very skin; the body being pegged to the ground and roasted with fire like an antelope being roasted; the skin and flesh being torn with double pointed iron hooks; the skin and flesh of the whole body being chipped into small bits of the size of a coin; the body being beaten up into pulp and sprinkled with alkaline solution; the prisoner being staked to the ground through the ear, held by the legs

and turned round and round as if on a pivot; the body is rolled like a mat of hay; being poured all over the body with sizzling hot oil; being fed to the hungry dogs which have been starved for two or three days; being impaled alive; the head being severed from the body with a sword. If ever I commit such an evil crime, I too, will be arrested and punished by the rulers by putting me to those tortures: being beaten with sticks ...p... the head being severed from the body with a sword." (It may have occurred to him thus.) That man, out of fear of being punished in this existence, will not steal other people's property. This is said to be the fault that bears fruit in the present existence.

Bhikkhus, what is the fault that will bear fruit hereafter? Bhikkhus, in this world, a certain person contemplates thus; a bodily misdeed will have an evil and unhappy consequence hereafter; verbal misdeed will have an evil and unhappy consequence hereafter; mental misdeed will have an evil and unhappy consequence hereafter; if I did bodily misdeed, verbal misdeed, mental misdeed, I see no reason why I should not be reborn in the miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body. (He contemplates thus). That person for fear of evil consequences in the next existence, avoids evil deeds and does good deeds, avoids evil speech and uses good speech, and avoids evil thoughts and have good thoughts, and he lives with his mind purified. Bhikkhus, this is said to be the fault that bears fruit hereafter. Bhikkhus, faults are of these two kinds.

Therefore, bhikkhus, in this matter, you should practise thus; 'We shall fear the fault that bears fruit in the present existence; we shall fear the fault that will bear; fruit hereafter, we shall be evil-fearing people, who see the danger of its consequences. Bhikkhus, thus should you practise. Bhikkhus, one who is evil-fearing and sees the danger of its consequences can (expect to) get the benefits of being free from all faults. This is what you should wish for.' (Thus said the Bhagavā.)

2. PADHĀNA SUTTA

2. Bhikkhus, in this world, striving, (which is difficult to do) is of these two kinds: What are the two? For householders striving to donate the four requisites of a bhikkhu, namely, robe, alms-food, shelter, and medicine; for those who have left the life of a householder to become a bhikkhu, which is difficult to do to strive for the realization of Nibbāna where one is free from all kinds of substratum (of rebirth.) Bhikkhus, in this world, striving, (which is difficult to do) is of these two kinds.

Bhikkhus, of these two kinds of striving, striving for the realization of Nibbāna, where one is free from all kinds of substratum (of rebirth), is superior. Therefore, bhikkhus, you must practise thus: 'We shall strive for the realization of Nibbāna, where one is free all substratum (of rebirth.) Bhikkhus, thus should you practise. (Thus said the Bhagavā.)

3. TAPANĪYA SUTTA

3. Bhikkhus, dhammas that torment are of these two kinds: What are the two? Bhikkhus, a certain person does an evil deed, and does not do good deed; he uses evil speech, and does not use good speech; he has evil thought, and does not have good thought. That person will regret: "I have done an evil deed; I have not done a good deed". He will regret: "I have used an evil speech, I have not used a good speech". He will regret: "I have an evil thought, I have not had a good thought". Bhikkhus, dhammas that cause torment are of these two kinds. (Thus said the Bhagavā).

4. ATAPANĪYA SUTTA

4. Bhikkhus, dhammas that do not cause torment are of these two kinds: What are the two? Bhikkhus, a certain person does a good deed, and does not do an evil deed; he uses good speech and does not use evil speech; he has good thought, and does not have evil thought. That person will not regret: "I have done a good deed, I have not done an evil deed". He will not regret: "I have used a good speech, I have not used a bad

speech". He will not regret: "I have had good thought, I have not had an evil thought". Bhikkhus, dhammas that do not cause torment are of these two kinds. (Thus said the Bhagavā.)

5. UPAÑÑĀSA SUTTA

5. Bhikkhus, I have personally known two dhammas; namely, discontentedness in meritorious dhammas, and unflinching effort in meditation practice. Bhikkhus, I have striven unflinchingly (bearing in mind) "let flesh and blood dry up in this body, leaving only the skin, the sinews and the bones. I shall not relax in putting forth strength, effort and endeavour of a man, until I realize Arahatta Magga Ñāṇa and Supreme Enlightenment." Bhikkhus, thus striving mindfully, I have attained Arahatta Magga Ñāṇa; Arahatta Phala and Nibbāna. Bhikkhus, you too must strive unflinchingly (bearing in mind) "let the flesh and blood dry up in this body, leaving only the skin, the sinews and the bones, we shall not relax in putting forth strength, effort and endeavour of a man, until we attain Jhānas, Magga Ñāṇa, Phala Ñāṇa and Nibbāna". Bhikkhus, thus striving, a bhikkhu leaving the home for a homeless life, will soon realize the most noble incomparable Arahatta Phala Ñāṇa in this very existence. Therefore, bhikkhus, you should practise thus (bearing in mind) "let the flesh and blood dry up in this body, leaving only the skin, the sinews and the bones, we shall not relax in putting forth strength, effort and endeavour of a man, until we attain Jhānas, Magga Ñāṇa and Phala Ñāṇa and Nibbana". (Thus said the Bhagavā.)

6. SAÑÑOJANA SUTTA

6. Bhikkhus, these are the two dhammas. What are the two? Repeatedly contemplating the causes of fetters as pleasurable, and contemplating the causes of fetters as wearisome. Bhikkhus, one who repeatedly contemplates causes of fetters as pleasurable cannot get rid of attachment (rāga); cannot get rid of hatred (dosa); cannot get rid of bewilderment (moha); and if he cannot get rid of attachment, hatred and bewilderment, he cannot escape rebirth, aging, death, grief, lamentation, pain, distress and

despair; in other words I say that he cannot escape the miserable round of existences.

Bhikkhus, one who repeatedly contemplates causes of fetters as wearisome can get rid of attachment; can get rid of hatred; can get rid of bewilderment; and if he can get rid of attachment, hatred and bewilderment he can escape rebirth, aging, death, grief, lamentation, pain, distress and despair, in other words, I say that, he can escape the miserable round of existences. Bhikkhus, these are the two dhammas. (Thus said the Bhagavā.)

7. KANĤHA SUTTA

7. Bhikkhus, black dhammas are these two. What are the two? They are: 'not having a sense of shame (to do evil), and 'not having a sense of fear (to do evil). Bhikkhus, black dhammas are these two. (Thus said the Bhagavā.)

8. SUKKA SUTTA

8. Bhikkhus, white dhammas are these two. What are the two? They are: 'having a sense of shame (to do evil), and 'having a sense of fear (to do evil). Bhikkhus, white dhammas are these two. (Thus said the Bhagavā.)

9. CARIYA SUTTA

9. Bhikkhus, these two white dhammas guard the world. What are the two? They are: 'having a sense of shame (to do evil), and 'having a sense of fear (to do evil)'. Bhikkhus, if these two white dhammas did not guard the world, there would not be such distinction, among men as 'mother', 'mother's elder and younger sister', 'uncle's wife', 'teacher's wife', or 'respectable person's wife'. (in that case) this world would be mixed up with the world of goats, sheep, chickens, pigs, dogs, and jackals.

Bhikkhus, because these two white dhammas guard the world, there is such distinction among men as 'mother', mother's elder and younger sister, 'uncle's wife', teacher's wife or 'respectable person's wife'. (Thus said the Bhagavā.)

10. VASSŪPANĀYIKA SUTTA

10. Bhikkhus, taking up the Rains Retreat residence (Vassa) are these two kinds. What are the two? They are: the earlier vassa, and the later vassa. Bhikkhus, taking up the Rains Retreat residence are these two kinds. (Thus said the Bhagavā.)

The End of the Kammakaraṇa Vagga, the First

II. ADHIKARAṆA VAGGA

11. Bhikkhus, powers are these two kinds. What are the two? They are: power of reflection (paṭisaṅkhana bala), and power of mental cultivation (bhāvanā bala). Bhikkhus, what is the power of reflection? Bhikkhus, a certain person (bhikkhu) reflects: "consequence of evil deed is bad in the present existence and hereafter; consequence of evil thought is bad in the present existence and hereafter". That bhikkhu, reflecting thus, abandons evil deed and develops good deed; abandons evil speech and develops good speech; abandons evil thought and develops good thought and keeps himself pure. Bhikkhus, this is called the power of reflection.

Bhikkhus, what is the power of mental cultivation? Bhikkhus, there is such a thing as mental cultivation; this power of mental cultivation is the power of the disciple under training (sekha). This is true. Bhikkhus, that person, by the power of the disciple under training gets rid of attachment (raga); gets rid of hatred (dosa); gets rid of bewilderment (moha); and by getting rid of attachment, hatred and bewilderment, he does not do evil, and does not associate with evil. Bhikkhus, such power is called the power of mental cultivation. Bhikkhus, powers are these two kinds. (Thus said the Bhagavā).

12. Bhikkhus, powers are these two kinds. What are the two? They are: power of reflection (paṭisaṅkhānabala) and power of mental cultivation (bhāvanā bala). Bhikkhus, what is the power of reflection? Bhikkhus, a certain person (bhikkhu) reflects: "consequence of evil deed is bad in the present existence and hereafter; consequence of evil speech is bad in the present existence and hereafter; consequence of evil thought is bad in the present existence and hereafter. That bhikkhu, reflecting thus, abandons evil deed and develops good deed; abandons evil speech and develops good speech; abandons evil thought and develops good thought; and keeps himself pure. Bhikkhus, this is called the power of reflection.

Bhikkhus, what is the power of mental cultivation? Bhikkhus, a bhikkhu, following my Teaching, cultivates the Enlightenment Factor Mindfulness (Satisambojjhaṅga) that is directed to detachment from defilements, (viveka)freedom from attachment (virāga), cessation of defilements (nirodha) and speedy attainment of Nibbāna (vossagga). He cultivates the Enlightenment Factor of Investigative Knowledge of Phenomena (Dhammavicaya-sambojjhaṅga)...cultivates the Enlightenment Factor of Effort (Vīriya sambojjhaṅga)... cultivates the Enlightenment Factor of Delightful Satisfaction (Pītisambojjhaṅga)... cultivates the Enlightenment Factor of Serenity (Passaddhi sambojjhaṅga)... cultivates the Enlightenment Factor of Concentration (Samādhisambojjhaṅga)... cultivates the Enlightenment Factor of Equanimity (Upekkhāsambojjhaṅga) that is directed to detachment from defilements, by freedom from attachment, cessation of defilements, that promote and develop the uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, cultivating this power is said to be the power of mental cultivation. Bhikkhus, powers are these two kinds. (Thus said the Bhagavā.) (2)

13. Bhikkhus, powers are these two kinds. What are the two? They are: power of reflection (paṭisankhā bala), and power of mental cultivation (bhāvanā bala). Bhikkhus, what is the power of reflection? Bhikkhus, a certain bhikkhu reflects: "consequence of evil deed is bad in the present existence and hereafter; consequence of evil speech is bad in the present existence and hereafter; consequence of evil thought is bad in the present existence and hereafter". That bhikkhu, reflecting thus: abandons evil deed and develops good deed; abandons evil speech and develops good speech; abandons evil thought and develops good thought and keeps himself pure. Bhikkhus, this is called the power of reflection.

Bhikkhus, what is the power of mental cultivation? Bhikkhus, a bhikkhu following my Teaching, having detached from sensual pleasures, and demeritorious factors, achieves and remains in the first jhāna, which has initial application of the mind (vitakka), sustained application of the mind (vicāra), delightful

satisfaction (pīti) and bliss (sukha), born of detachment from the hindrances (nīvaraṇas). (And then), having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second jhāna, with internal tranquility, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with pīti and sukha, born of concentration. Having been detached from pīti, that bhikkhu dwells in equanimity with mindfulness and comprehension, and experiences sukha in mind and body; he achieves and remains in the third jhāna, that which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in sukha. By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna, a state of equanimity and absolute purity of mindfulness, without pain or pleasure.

Bhikkhus, cultivating this power is said to be the power of mental cultivation. Bhikkhus, powers are these two kinds. (Thus said the Bhagavā.) (3)

14. Bhikkhus, the Tathāgata's expositions of the Dhamma are these two kinds. What are the two? They are: brief discourses and discourses in detail. Bhikkhus, the Tathāgata's expositions of the Dhamma are these two kinds. (Thus said the Bhagavā.) (4)

15. Bhikkhus, in a question of misconduct, the bhikkhu who has committed the offence and the bhikkhu who accuses him, each of them does not contemplate his own actions well; these results are inevitable: the dispute will be prolonged; it will develop into rough words and rough actions, using stones and sticks; the bhikkhus will not have peace (in this practice of the Teaching). Bhikkhus, in a question of misconduct, the bhikkhu who has committed the offence, and the bhikkhu who accuses him, each of them contemplates his own actions well; these results are inevitable, the dispute will not be prolonged; it will not develop into rough words and rough actions, using stones

and sticks; the bhikkhus will have peace (in the practice of the Teaching.)

Bhikkhus, how does the bhikkhu who has committed the offence contemplate his own actions well? In this matter, he contemplates thus: "I have committed a certain demeritorious bodily action, and that bhikkhu saw me committing that demeritorious bodily action; if I had not committed that demeritorious bodily action, he would not have seen me commit that demeritorious bodily action; he saw me commit that demeritorious bodily action, because I committed that demeritorious bodily action; he dislikes me because he has seen me committing that demeritorious bodily action; he speaks words of dislike because he dislikes me; I do not like him when he speaks words of dislike about me; I tell other people of my dislike; therefore, in this matter, just as one who evades paying the duty due for carrying the dutiable goods, by avoiding the check-points, is at fault; so also I am at fault." Thus, bhikkhus, the bhikkhu who has committed the offence contemplates his own actions well.

Bhikkhus, how does the bhikkhu who accuses an offender contemplate his own action? Bhikkhus, in this matter, the bhikkhu who accuses an offender contemplates thus: "This bhikkhu has committed demeritorious bodily action; I saw this bhikkhu commit a demeritorious bodily action; if this bhikkhu had not committed a demeritorious bodily action I would not have seen him committing a demeritorious bodily action; I saw him committing a demeritorious bodily action because he committed a demeritorious bodily action; I dislike him because I have seen him committing a demeritorious bodily action; because I dislike him, I have spoken words of dislike to him; he dislikes me because I have spoken words of dislike to him; he tells others of his dislike of me; therefore, in that matter, just as one who evades paying the duty due for carrying the dutiable goods, by avoiding the check-points, is at fault, so also I am at fault". Thus, bhikkhus, the bhikkhu who accuses an offender contemplates his own actions well.

Bhikkhus, in a question of misconduct, if the bhikkhu who has committed the offence and the bhikkhu who accuses him, each of them, does not contemplate his own actions well, these results are inevitable: the dispute will be prolonged; it will develop into rough words and rough actions, using stones and sticks; the bhikkhus will not have peace (in their practice of the Teaching.)

Bhikkhus, in a question of misconduct, the bhikkhu who has committed the offence and the bhikkhu who accuses him each of them contemplates his own actions well; these results are inevitable: the dispute will not be prolonged; it will not develop into rough words and rough actions, using stones and sticks; the bhikkhus will have peace (in their practice off the Teaching.) (Thus said the Bhagavā.) (5)

16. Then, a certain brahmin approached the Bhagavā and exchanged greetings with him. After having concluded courteous greetings the brahmin sat in a suitable place and said thus to the Bhagavā. "Venerable Gotama, some beings in this world for a certain reason appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body; what is that reason?" "Brahmin, some beings appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body, for reasons of evil way of living which is contrary to righteous practice". (Thus said the Bhagavā.)

"Venerable Gotama, some beings in this world, for a certain reason appear in the good destination of the happy world of the devas after death and dissolution of the body; what is that reason?" "Brahmin, some beings appear in good destination, the happy world of the devas after death and dissolution of the body for reasons of righteous way of living which is in conformity with the right practice". (Thus said the Bhagavā.)

"O Gotama! Excellent (is the Dhamma.) O Gotama! Excellent (is the Dhamma.) Just as, Venerable Sir, one turns up

what has lain upside down; just as one uncovers what has lain covered; just as one shows the way to another who is lost; just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the Dhammas to me in various ways. I take refuge in the Revered Gotama; I take refuge in the Dhamma, and I take refuge in the Saṅgha. May the Revered Gotama take me as a lay disciple, who has taken refuge (in the Buddha, the Dhamma and the Saṅgha), from today onwards till the end of my life. (Thus said the Bhagavā.) (6)

17. Then, a certain brahmin named Jānussoṇi approached the Bhagavā and exchanged greetings with him. After having concluded courteous greetings, the brahmin sat in a suitable place and said thus to the Bhagavā: "O Gotama, some beings in this world, for a certain reason appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body; What is that reason?" "Brahmin, some beings appear in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body for reasons of doing certain things and not doing certain things." (Thus said the Bhagavā.)

"O Gotama, some beings in this world, for a certain reason, appear in good destination, the happy world of the devas after death and dissolution of the body; What is that reason?" "Brahmin, some beings appear in good destination, the happy world of the devas after death and dissolution of the body, for reasons of doing certain things and not doing certain things." (Thus said the Bhagavā.)

"O Gotama, I cannot understand fully, the meaning of this brief discourse which has not been explained in detail. O Gotama, please explain to me, the meaning of this discourse in detail, in a way I can understand fully". (Thus said the brahmin.) "Brahmin, listen, bear it well in mind and I shall speak". (Thus said the Bhagavā.) Brahmin Jānussoṇi responded, "Very well, Venerable Sir," and the Bhagavā delivered this discourse:

"Brahmin, a certain person in this world does an evil deed and he does not do a good deed; he uses evil speech and he does not use good speech; he has evil thought and he does not have good thought. Brahmin, in this way, a certain person appears in miserable existence, wretched destination, state of ruin and realm of continuous suffering after death and dissolution of the body, for reasons of doing certain things and not doing certain things.

Brahmin, a certain person in this world does a good deed, and he does not do an evil deed; he uses good speech and he does not use evil speech; he has good thoughts and he does not have evil thoughts. Brahmin, in this way, a certain person appears in good destination, the happy world of the devas after death and dissolution of the body, for reasons of doing certain things and not doing certain things." (Thus said the Bhagavā.)

"O Gotama! Excellent (is the Dhamma)...P... Venerable Sir, may the Revered Gotama, take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha), from now on till the end of my life." (Thus said the brahmin.) (7)

18. Then, the Venerable Ānanda approached the Bhagavā, paid homage to the Bhagavā and sat in a suitable place. The Bhagavā said, "Ānanda, I say that evil deed, evil speech and evil thought should indeed not be done". The Venerable Ānanda asked the Bhagavā: The Bhagavā has said that evil deed, evil speech and evil thought should not be done, what disadvantages are to be expected if evil deed, evil speech and evil thought should indeed be done? Ānanda, I say that evil deed, evil speech and evil thought should not be done, and if such evil deeds are done, these disadvantages are to be expected: one blames oneself; the wise ones censure when they see such evil deeds being done; bad reputation gets about; (an evil doer) dies in bewilderment; and appears in miserable existences, wretched destinations, states of ruin and realms of continuous suffering after death and dissolution of the body. Ānanda, I say that evil deed, evil speech and evil thought should not be done, and if

such evil deeds are done, these faults are to be expected." (Thus said the Bhagavā.)

"Ānanda, I say that good deed, good speech and good thought should be done". (Said the Bhagavā.) (The Venerable Ānanda replied), "Venerable Sir, the Bhagavā has said that good deed, good speech and good thought should be done; what benefits are to be expected for doing these things? "Ānanda, I say that good deed, good speech and good thought should indeed be done and if such good deeds are done, these benefits are to be expected: one does not blame oneself; the wise ones praise when they see such good actions being done; good reputation will get about; the doer (of good actions) dies with mindfulness and appears in good destinations, the happy world of the devas after death and dissolution of the body. Ananda, I say that good deed, good speech and good thought should indeed be done and if such good deeds are done, these benefits are to be expected." (Thus said the Bhagavā.) (8)

19. Bhikkhus, abandon demeritoriousness. Bhikkhus, it is possible to abandon demeritoriousness. If it were not possible to abandon demeritoriousness, I would not say "Bhikkhus, abandon demeritoriousness. It is possible to abandon demeritoriousness and therefore I say: Bhikkhus, abandon demeritoriousness. If abandoning demeritoriousness were unbeneficial or unpleasant, I would not say, Bhikkhus, abandon demeritoriousness. Bhikkhus abandoning demeritoriousness is beneficial and pleasant and that is why I say: Bhikkhus, abandon demeritoriousness."

"Bhikkhus, develop meritoriousness. Bhikkhus, it is possible for you to develop meritoriousness. Bhikkhus if it were not possible to develop meritoriousness! I would not say: Bhikkhus develop meritoriousness. Bhikkhus it is possible for you to develop meritoriousness and therefore I say: Bhikkhus, develop meritoriousness. Bhikkhus, if developing meritoriousness were unbeneficial and unpleasant I would not say: Bhikkhus, develop meritoriousness. Bhikkhus, developing meritoriousness is beneficial and pleasant and that is why I say: Bhikkhus, develop meritoriousness." (Thus said the Bhagavā.) (9)

20. Bhikkhus, two dhammas are for the ruin and disappearance of the Teaching. What are the two? They are: badly arranged texts and badly explained meanings. Bhikkhus, badly arranged texts will convey badly explained meanings. Bhikkhus, these two dhammas are for the ruin and disappearance of the Teaching. (Thus said the Bhagavā.) (10)

21. Bhikkhus, these two dhammas are for the stability, and non-disappearance of the Teaching. What are the two? They are: well arranged texts and well explained meanings. Bhikkhus, well arranged texts will convey well explained meanings. Bhikkhus, these two dhammas are for the stability, and non-disappearance of the Teaching. (Thus said the Bhagavā.) (11)

The End of Adhikaraṇa Vagga, the Second

III. BĀLA VAGGA

22. Bhikkhus, the foolish are of these two kinds. What are the two? They are: one who does not see his fault as fault, and one who does not accept, in accordance with the dhamma, when someone at fault, admits his fault and apologizes. Bhikkhus, the foolish are of these two kinds.

Bhikkhus, the wise are of these two kinds. What are the two? They are: one who sees his fault as fault, and one who accepts, in accordance with the dhamma, when someone at fault admits his fault and apologizes. Bhikkhus, the wise are of these two kinds. (Thus said the Bhagavā.) (1)

23. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. What are the two? They are: a corrupt person who bears hatred in his heart and a stupid person who has strong conviction in the wrong way. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (2)

24. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. What are the two? They are: one who says, "This is what the Tathāgata has said" for what the Tathāgata has not said; and one who says, "This is not what the Tathāgata has said" for what the Tathāgata has said. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. (Thus said the Bhagavā).. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. What are the two? They are: one who says "This is not what the Tathāgata has said" for what the Tathāgata has not said; and one who says, "This is what the Tathāgata has said" for what the Tathāgata has said. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (3)

25. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. What are the two? They are: one who takes the direct meaning of a discourse, in place of the inferred meaning;

and one who takes the inferred meaning of a discourse, in place of the direct meaning. Bhikkhus, these two kinds of persons speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (4)

26. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. What are the two? They are: one who takes the inferred meaning of a discourse as such; and one who takes the direct meaning of a discourse as such. Bhikkhus, these two kinds of persons do not speak wrongly of the Tathāgata. (Thus said the Bhagavā.) (5)

27. Bhikkhus, one who conceals his (evil) actions is to expect with certainty of being reborn in one or the other of these two destinations, namely, realm of continuous suffering (niraya) or as an animal. Bhikkhus, one who does not conceal his (evil) actions is to expect with certainty of being reborn in these two destinations, namely, deva world or human world. (Thus said the Bhagavā.) (6)

28. Bhikkhus, one who has 'wrong view' is to expect with certainty of being reborn in one or the other of these two destinations, namely, the realm of continuous suffering (niraya) or as an animal. (Thus said the Bhagavā.) (7)

29. Bhikkhus, one who has 'right view' is to expect with certainty of being reborn in one or the other of these two destinations, namely, the deva world and the human world. (Thus said the Bhagavā.) (8)

30. Bhikkhus, one who has no morality deserves to be reborn in one or the other of these two destinations, namely, the realm of continuous suffering (niraya) or as an animal. Bhikkhus, one who has morality deserves to be reborn in one or the other of these two destinations, namely, the deva world, and the human world. (Thus said the Bhagavā.) (9)

31. Bhikkhus, considering well two reasons, I resort to forest monasteries in remote places, where *araññaakaṅga dhutaṅga* can be practised. What are the two? They are: considering well the perfect happiness (in the practice of *jhāna* and *phala samāpatti*) in this very life; and considering well with compassion for posterity. Bhikkhus, considering well those two reasons, I resort to forest monasteries in remote places, where *araññaakaṅga dhutaṅga* can be practised. (Thus said the Bhagavā.) (10)

32. Bhikkhus, dhammas which are part of 'wisdom' (*vijjā*) are these two. What are the two? They are: concentration (*samatha*) and Insight meditation practice (*vipassanā*). Bhikkhus, what is the advantage of concentration? The mind gets developed. What is the advantage of the mind being developed? It has the advantage of being able to get rid of attachment (*rāga*). Bhikkhus, what is the advantage of meditation practice? 'Wisdom' (*paññā*) is developed. What is the advantage of 'wisdom' being developed? It has the advantage of being able to get rid of 'ignorance' (*avijjā*). Bhikkhus, if the mind is defiled by attachment, it is not emancipated from defilements (*kilesa*); if the mind is defiled by ignorance, wisdom is not developed. Thus, bhikkhus, the mind, by eradicating attachment (by *Arahatta magga ñāṇa*), is emancipated (*cetovimutti*). By eradicating ignorance, the mind becomes emancipated (*paññāvimutti*). (Thus said the Bhagavā.) (11).

The End of *Bāla Vagga*, the Third

IV. SAMACITTA VAGGA

33. Bhikkhus, I shall deliver to you a discourse on the basic characters of an unworthy person, and that of a worthy person. Listen and bear it well in mind. (Thus said the Bhagavā.) The bhikkhus responded, "Very well, Venerable Sir", and the Bhagavā delivered this discourse: "Bhikkhus, what is the basic character of an unworthy person? Bhikkhus, an unworthy person is unmindful (of the benefits done to him) and ungrateful. Bhikkhus, unmindfulness (of the benefits done to one) and ungratefulness are praised by the unworthy. Bhikkhus, unmindfulness (of the benefits done to one) and ungratefulness are all in the basic character of an unworthy person. Bhikkhus, a worthy person is mindful (of the benefits done to him) and grateful. Bhikkhus, mindfulness (of the benefits done to one) and gratefulness are praised by the worthy. Bhikkhus, mindfulness (of the benefits done to one) and gratefulness are all in the basic character of a worthy person. (Thus said the Bhagavā.) (1)

34. Bhikkhus, I do not say that repayment of a debt of gratitude one owes to two persons is easily done. Who are the two? They are the mother and the father. Bhikkhus, sons and daughters who live throughout a life-span of a hundred years carry the mother on one shoulder and the father on the other, and attend to their needs as long as they live: those sons and daughters rub and knead their parents with scented paste; they bathe their parents with cool or warm water and stretch their limbs so that the parents may relax; they even let their parents defecate and urinate on their shoulders; even this cannot be counted as repayment (in full) of the debt of gratitude they owe their parents. Bhikkhus, a certain person could put his parents in the luxury and comforts of a ruler, i.e. Universal Monarch of the whole earth filled with treasures. Bhikkhus, even this cannot be counted as repayment (in full) of the debt of gratitude he owes his parents. Why is this so? That is because, bhikkhus, parents are great benefactors who look after their children till

they grow up, feed them, teach them the ways of the world. Bhikkhus, a certain person could make his parents who have no conviction to undertake, dwell and establish themselves in the conviction (in the Buddha, the Dhamma and the Saṃgha); he could make his parents who have no morality to undertake, dwell and establish themselves in morality; he could make his parents who are stingy to undertake, dwell and establish themselves in generosity; he could make his parents who are ignorant to undertake, dwell and establish themselves in attainment of wisdom. Bhikkhus, only in this way can a certain person help and repay (in full) the debt of gratitude he owes his parents. (Thus said the Bhagavā.) (2)

35. Then, a certain brahmin approached the Bhagavā and after having concluded amiable and courteous greetings ...p... having then seated in a suitable place, the brahmin said to the Bhagavā, “O Gotama, what doctrine do you hold, and what do you teach?” “Brahmin, I hold the doctrine of performance (kiriya-vāda) and I also hold the doctrine of non-performance (akiriya-vāda).” (Thus said the Bhagavā). (The brahmin said) “(Venerable Gotama, how is it that you hold a doctrine of performance and also hold a doctrine of non-performance?”

“Brahmin, I teach non-performance of evil deed, evil speech and evil thought. I teach that many other evil deeds are not to be done. Brahmin, I teach performance of good deed, good speech and good thought. I teach that many other good deeds are to be done. In this way, brahmin, I hold the doctrine of good action, and I also hold the doctrine of bad action”. (Thus said the Bhagavā.) “Venerable Gotama! Excellent (is the Dhamma)! ...p... Venerable Gotama! Take me as a lay disciple from now on till the end of my life”. (Thus said the brahmin.) (3)

36. Then, that Householder Anāthapiṇḍika approached the Bhagavā, and after making obeisance to the Bhagavā, sat in a

suitable place. Then, he said to the Bhagavā, “Venerable Sir, how many kinds of worthy recipients of dedicatory gift are there in this world, and to whom should one give a dedicatory gift?” “Householder, worthy recipients of a dedicatory gift are these two kinds. Householder, there are worthy recipients of a dedicatory gift who are still under training (sekkha)¹, and there are worthy recipients of dedicatory gift who have completed training (asekkha)². One should give a dedicatory gift to these two kinds of persons”. (Thus said the Bhagavā). Having delivered this discourse, the Bhagavā, the Teacher, who is also known as Sugata, pronounced these in verse:

In this world
 worthy of receiving a gift
 made by righteous donors
 are these who are practising,
 and those who have practised
 (the Ariya Path of Eight Constituents).
 They are upright in actions
 bodily, verbally and mentally.
 They are fertile fields
 where munificent donors
 sow seeds of merit.
 This gift is of great benefit.
 (Thus said the Bhagavā.)

37. Thus have I heard: Once the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvathī. At

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1. sekkha: one who is still under training; there are seven sekkhas. They are attainers of Sotāpatti Magga and Phala, attainers of Sakadāgāmi Magga and Phala; attainers of Anāgāmi Magga and Phala and attainer of Arahatta Magga.
 2. asekkha: those who have attained Arahatship (Arahatta Phala)

that time, the Venerable Sā riputta was residing at the pinnacled monastery of Pubbā rā ma donated by Migaramā ta (Visā khā). Then the Venerable Sā riputta, after calling, “Friends” and the bhikkhus responding, “Friends:”¹, said to them: “Friends, I shall now discourse on a person having internal fetters (ajjhatta sam̃ yojana)² and a person having external fetters (bahiddha sam̃ yojana).³ Listen and bear it well in mind”. The bhikkhus (respectfully and attentively) assented, “Very well, friend”, and the Venerable Sā riputta delivered this discourse: “Friends, who is a person having internal fetters? Friends, a certain bhikkhu in this Teaching has morality, he abides by the fundamental precepts (pā timokkha sam̃ varasī la); he has the right conduct (ā cā ra) and finds delight in the domain of the good (gocara), and he thinks of the minutest evil as dangerous; he abides by the precepts and practises well. That bhikkhu after death and dissolution of the body, gets to one or the other of the planes of the deva world; that bhikkhu, on passing away from that plane, is reborn in this human world, and he is therefore known as a ‘Returner’ (ā gā mi). Friends, that bhikkhu, because he returns to this human world is known as a ‘Returner’, who has internal fetters.

Friends, who is a person having external fetters? Friends, a certain bhikkhu in this Teaching has morality: he abides by the fundamental precepts (pā timokkhā sam̃ varasī la); he has the right conduct (ā cā ra) and finds delight in the domain of the good (gocara), and he thinks of the minutest evil as dangerous:

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1. *Āvuso*: ‘Friend! Sir!’ Brother!’ Later on, this address is used by senior bhikkhus in speaking to bhikkhus of equal or inferior standing.
 2. *Ajjhatta-sam̃yojana*: One who has the first five of the ten sam̃yojanas is known as *orambhāgiya* or one who belongs to a lower plane because he has *ajjhatta sam̃yojana* or internal fetters.
 3. *Bahiddha-sam̃yojana*: one who has the last five of the ten fetters or sam̃yojanas is known as *uddham bhāgiya* or one who belongs to a higher plane because he has *bahiddha sam̃yojana* or external fetters.

he abides by the precepts and practises well. That bhikkhu achieves and remains in the fourth jhāna (in any of the eight samāpattis or attainments) where moral defilements are calmed down and where one is emancipated from all defilements (ceto vimutti). That bhikkhu, after death and dissolution of the body, reappears in one or the other of the five pure abodes of the Brahmās (Suddhāvāsa Brahma Bhūmis). On passing away from that plane of existence, he does not return to this human world and is therefore known as a 'Non-Returner' (Anāgāmi). Friends, that bhikkhu, because he does not return to this human world is known as a 'Non-Returner' (Anāgāmi) who has external fetters.

And again, friends, a certain bhikkhu has morality ... p he abides by the precepts and practises well. That bhikkhu, practises to become weary of the five khandas, to get rid of attachment (rāga) and for the cessation of dukkha; he practises to become weary of the three planes of existence (namely kāma, rūpa, arūpa bhavas) to get rid of attachment to existence, and for the cessation of existence. That bhikkhu practises for the cessation of craving and for the eradication of desire for existence. That bhikkhu, after death and dissolution of the body, reappears in one or the other of the five pure abodes of the Brahmās. On passing away from that plane of existence, he does not return to this human world and is therefore known as a 'Non-Returner'. Friends, that bhikkhu, because he does not return to this human world is known as a 'Non-Returner' or an 'Anāgāmi' who has external fetters. (Thus said the Venerable Sāriputta.)

Then many devas, all of whom are of gentle mind, approached the Bhagavā, made obeisance to the Bhagavā and stood in a suitable place. After standing in a suitable place, those devas said to the Bhagavā, "Venerable Sir, the Venerable Sāriputta at the pinnacled monastery of Pubbārāma donated by Migaramātā (Visākhā), delivered a discourse on a person having internal fetters and a person having external fetters. Venerable Sir, the audience, was also delighted.

Venerable Sir, we beseech thee, the ever compassionate Buddha, kindly to approach the Venerable Sāriputta. The Bhagavā accepted the invitation by keeping silent. Then the Bhagavā, just as instantaneously as a strong man stretches out his bent arm or bends his outstretched arm, disappeared from the Jetavana monastery and appeared in front of the Venerable Sāriputta, in the pinnacled monastery of Pubbārāma, donated by Migaramātā (Visākhā). The Bhagavā then sat in a place prepared for him. The Venerable Sāriputta made obeisance to the Bhagavā and sat in a suitable place. The Bhagavā said to the Venerable Sāriputta who was thus seated:

‘Sāriputta, many devas, all of whom are of gentle mind approached me, made obeisance to me and stood in a suitable place. Sāriputta, the devas thus standing in a suitable place, said to me, “Venerable Sir, the Venerable Sāriputta at the pinnacled monastery of Pubbārāma, donated by Migaramātā (Visākhā), delivered a discourse on a person having internal fetters and a person having external fetters; the audience was also delighted; we beseech thee, Bhagavā, to kindly approach the Venerable Sāriputta.” Sāriputta, there they stand; ten, twenty, thirty, forty, fifty or sixty devas, without touching one another, in the space of a pin point. Sāriputta, a certain person might think thus: “There they stand; ten, twenty, thirty, forty, fifty or sixty devas, without touching one another, in the space of a pin point; did they develop this psychic power (of fitting themselves in so tiny a space) in their devaloka?” Sāriputta, they should not think so, those devas by their psychic power stand ten, ... p ... without touching one another in the space of a pin point; this psychic power is developed only in this Teaching, in this human world. Therefore, Sāriputta, in this Teaching, you should practise to have tranquillity of sense faculties and tranquillity of the mind. Sāriputta, only thus should you practise. Sāriputta, you, who have tranquillity of sense faculties and tranquillity of the mind, will have tranquillity of deed, tranquillity of speech, and tranquillity of thought. You should practise bearing thus in mind: “We shall pay respect to our fellow bhikkhus with tranquillity of deed, tranquillity of speech and tranquillity of thought.”

Sāriputta, only thus should you practise. Sāriputta, those ascetics of Faiths other than this Teaching do not get to hear this discourse; those ascetics do suffer ruinous loss. (Thus said the Bhagavā.)

38. Thus have I heard: At one time, the Venerable Mahākaccāna was residing near the bank of the Bhaddasāri river at Varāṇa town. It was then that a certain brahmin, named Āramadaṇḍa approached the Venerable Mahākaccāna and after offering courteous greetings to the Venerable Mahākaccāna and having said memorable words sat in a suitable place. Then, the brahmin said to the Venerable Mahākaccāna, “Venerable Kaccāna, rulers quarrel with rulers, brahmins quarrel with brahmins, and householders quarrel with householders. What is the reason, what is the cause, of such quarrels?” “Brahmin, rulers quarrel with rulers, brahmins quarrel with brahmins and householders quarrel with householders, because they are inclined to sensual attachment (*kāmarāga*), bound by sensual attachment, submerged in sensual attachment, possessed by sensual attachment and overwhelmed by sensual attachment. (Thus said the Venerable Mahākaccāna.)

“O Kaccāna, samaṇas quarrel with samaṇas; what is the reason, what is the cause of such quarrels?” “Brahmins, samaṇas quarrel with samaṇas because they are inclined to attachment to wrong view (*diṭṭhiragā-bhinivesa*), bound by attachment to wrong view, submerged in attachment to wrong view, possessed by attachment to wrong view and overwhelmed by attachment to wrong view.” (Thus said the Venerable Kaccāna.)

“O Kaccāna, is there any person in this world, who has transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged in attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view?” “Brahmin, there is a person in this world, who has

transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; he has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged in attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view". (Thus said the Venerable Mahākaccāna.)

"O Kaccāna, who is that person in this world, who has transcended the state of being inclined by sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; who has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged by attachment to wrong view, being possessed by attachment to wrong view, and being overwhelmed by attachment to wrong view?" (said the brahmin). "Brahmin, among the villages in the eastern parts of this land, there is a city named Sāvattī. Now, at Sāvattī, is residing the Bhagavā, who is an Arahat, who is Homage-Worthy and who is perfectly Self-Enlightened. Brahmin, that Bhagavā has transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; he has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged by attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view". (Thus said the Venerable Mahākaccāna.)

On this being said (by the Venerable Mahākaccāna). Ārāmaṇḍa the Brahmin got up from his seat, put his garment on one shoulder, knelt on the ground with his right knee and made an act of obeisance with joined palms raised to the forehead three times, in the direction where the Bhagavā was.

Then, he made this utterance of exultation: “That Bhagavā has transcended the state of being inclined to sensual attachment, being bound by sensual attachment, being submerged in sensual attachment, being possessed by sensual attachment and being overwhelmed by sensual attachment; he has transcended the state of being inclined to attachment to wrong view, being bound by attachment to wrong view, being submerged in attachment to wrong view, being possessed by attachment to wrong view and being overwhelmed by attachment to wrong view. Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened. (Thus uttered the brahmin in exultation.)

O Kaccāna! Excellent is the Dhamma! O Kaccāna! Excellent is the Dhamma! Just as one turns up what has lain upside down; just as one uncovers what has lain covered; just as one shows the way to another who is lost; just as one holds up a lamp in the dark for those with eyes to see visible objects, even so, O Kaccāna, you have revealed the Dhamma to me in various ways. O Kaccāna, I do take refuge in that Venerable Gotama; I take refuge in the Dhamma; and I take refuge in the Saṃgha. Venerable Kaccāna! Take me as a lay disciple from now on till the end of my life. (Thus said the brahmin Ārāmaṇḍa.) (6)

39. At one time, the Venerable Mahākaccāna was residing in Gundhā forest in Madhurā country. It was then Kandarāyana the brahmin approached the Venerable Mahākaccāna and together with ... p ... after sitting in a suitable place, Kandarāyana the brahmin said to the Venerable Mahākaccāna: “O Kaccāna, I have heard that Samaṇa Kaccāna does not pay respect, does not welcome, does not offer a seat to frail, old, aged brahmins who are far gone in years and in the last stage of life”. O Kaccāna, what I have heard is true, because the Venerable Kaccāna really does not pay respect, does not welcome, does

not offer a seat to frail, old, aged brahmins who are far gone in years and in the last stage of life. O Kaccāna, it is not proper. (Thus said the brahmin.) “Brahmin, the Bhagavā who has known and seen all there is to be known and seen, who is Homage-Worthy and who is Perfectly Self-Enlightened, in his discourse, has made the distinction between the level of the old and the young. Brahmin, a person may be eighty, ninety or a hundred years old by the number of years from birth, but if he indulges in sensual pleasures, if he is overwhelmed by sensual pleasures, if he is being burnt in the heat of sensual pleasures, if he is consumed by the thought of sensual pleasures and if he is striving for more and more sensual pleasures, he is counted as a foolish and immature person. Brahmin, a certain person is still young in years, has very black hair, and is youthful in the first phase of his life. If that person does not indulge in sensual pleasures, is not overwhelmed by sensual pleasures, is not burnt in the heat of sensual pleasures, is not consumed by the thought of sensual pleasures, and is not striving for sensual pleasures, he is counted as a wise and mature person”. (Thus said the Venerable Mahākaccāna.)

On this being said (by the Venerable Mahākaccāna), Kandarāyana the brahmin got up from where he sat, put his upper garment on one shoulder and said, “O Venerable Sirs, you all are indeed mature; you all are on the level of the old and the mature; we are indeed immature; we are on the level of the young and the immature”. Then the brahmin made an act of obeisance at the feet of a hundred young bhikkhus; (and said) “O Kaccāna! Excellent is the Dhamma ...p... O Kaccāna! Take me as a lay disciple from now on till the end of my life. (Thus said the brahmin.) (7)

40. Bhikkhus, when robbers are powerful, rulers are weak. Bhikkhus, in such a time, it is not easy for a ruler to go in and out of the city or to visit the outlying districts of the country. In such a time, it is not easy for brahmins and householders either to go in and out of the city and to attend to business

affairs outside (the city). Similarly, bhikkhus, when wicked bhikkhus are powerful, bhikkhus endowed with morality are weak. In such a time, bhikkhus, bhikkhus endowed with morality have to keep quiet and silent in the midst of the Saṃgha. They confine themselves to the outlying districts of the country. That is for the disadvantage, unhappiness and displeasure of many people and for the disadvantage and displeasure of devas and men.

Bhikkhus, when rulers are powerful, robbers are weak. Bhikkhus, in such a time, it is easy for a ruler to go in and out of the city or to visit the outlying districts of the country. In such a time, it is easy also for brahmins and householders to go in and out of the city and to attend to business affairs outside (the city). Similarly, bhikkhus, when bhikkhus endowed with morality are powerful, wicked bhikkhus are weak. Bhikkhus, in such a time, wicked bhikkhus have to keep quiet and silent in the midst of the Saṃgha. They confine themselves to the outlying districts of the country. That is for the advantage, happiness and pleasure of many people, for the advantage and pleasure of devas and men. (Thus said the Bhagavā.) (8)

41. Bhikkhus, I do not praise the wrong practice of a bhikkhu or of a householder. Bhikkhus, if a bhikkhu or a householder follows a wrong practice, he cannot attain Magga² Insight through vipassanā meditation. Bhikkhus, I praise the right practice of a bhikkhu or of a householder. Bhikkhus, if a bhikkhu or a householder follows the right practice, he can attain Magga Insight through vipassanā meditation. (Thus said the Bhagavā.) (9)

42. Bhikkhus, certain bhikkhus prevent the true Dhamma (Pāli Text) and its meaning by their badly learnt pedantic knowledge of words in the discourses. Bhikkhus, the practice of those bhikkhus is unprofitable, unpleasant and unbeneficial for many people, and unprofitable and distressing for devas and men. Bhikkhus, those bhikkhus cause multifarious evil. Bhikkhus,

those bhikkhus are said to cause the disappearance of this Teaching.

Bhikkhus, certain bhikkhus collate their well learnt knowledge of words in the discourse to be in accordance with the true Dhamma (Pāḷi Text) and its meaning. Bhikkhus, the practice of those bhikkhus is profitable, pleasant and beneficial for many people and profitable and pleasant for devas and men. Bhikkhus, those bhikkhus develop much merit; those bhikkhus are said to cause the endurance of the Teaching. (Thus said the Bhagavā) (10)

The end of Samacitta Vagga, the fourth vagga

(V) PARISA VAGGA

43. Bhikkhus, audiences are these two. What are the two? They are: superficial audience and profound audience. Bhikkhus, what is meant by superficial audience? Bhikkhus, in this Teaching, bhikkhus are muddled in mind, puffed up, vain, scurrilous, of loose talk, careless, lacking in intelligence, not composed, with wandering mind, of uncontrolled faculties. Bhikkhus, this should be called 'superficial audience'. Bhikkhus, what is meant by 'profound audience'? Bhikkhus, in this Teaching, bhikkhus are well balanced, not puffed up, not vain, not scurrilous, not given to loose talk, attentive, intelligent, composed with one-pointedness of mind, and of controlled faculties. Bhikkhus, this should be called 'profound audience'. Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, the 'profound audience' is superior. (Thus said the Bhagavā.) (1)

44. Bhikkhus, audiences are these two. What are the two? They are: discordant (*vagga*) audience, and concordant (*samagga*) audience. Bhikkhus, what is meant by discordant audience? Bhikkhus, in this Teaching, bhikkhus in a certain audience are quarrelsome, argumentative, contentious and at daggers drawn with one another. Bhikkhus, this (audience) should be called discordant (*vagga*) audience.

Bhikkhus, what is meant by concordant audience? Bhikkhus, in this Teaching, bhikkhus in a certain audience is in unity on friendly terms, in harmony and they live together as milk and water blend, seeing one another with loving eyes. Bhikkhus, this (audience) should be called concordant (*samagga*) audience. Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, the concordant (*samagga*) audience is superior. (Thus said the Bhagavā.) (2)

45. Bhikkhus, audiences are these two. What are the two? They are: audience not endowed with good practice and audience endowed with good practice. Bhikkhus, what is meant by

the audience not endowed with good practice? Bhikkhus, in this Teaching, in a certain audience, bhikkhus of senior standing practise to obtain the four requisites in abundance; they are lax in the observance of disciplinary rules of the Teaching; they are led by the dhammas which are conducive to rebirth in nether worlds, (i.e. *nivaraṇas*); they are neglecting their duty of detachment of the mind from moral defilements (*paviveka*); they do not strive for achieving what has not yet been achieved¹; for attaining what has not yet been attained² and for the realization of what has not yet been realized³; they set a very bad example for their disciples who would imitate them; those disciples would practise to attain the four requisites in abundance, they would be lax in the observance of disciplinary rules (of the Teaching); they would be led by the dhammas which are conducive to rebirth in nether worlds (i.e. *nīvaraṇas*); they would be neglecting their duty of detachment of the mind from moral defilements (*Paviveka*); they would not strive for achieving what has not yet been achieved, for attaining what has not yet been attained, and for the realization of what has not yet been realized. Bhikkhus, this is the audience in which there are bhikkhus not endowed with good practice (of the Teaching). Bhikkhus, this is the audience not endowed with good practice.

Bhikkhus, what is the audience endowed with good practice? Bhikkhus, in this Teaching, in a certain audience, bhikkhus of senior standing do not practise to obtain the four requisites in abundance; they are not lax in the observance of the disciplinary rules of the Teaching; they have put aside the dhammas which are conducive to rebirth in nether worlds (i.e. *nīvaraṇas*); they are led by their duty of detachment of the mind from moral defilements (*paviveka*); they strive for achiev-

1 "what has not yet been achieved" here means "jhānas, maggas and phalas through meditation practice"

2 "what has not yet been attained" also refers to "attainment of jhānas, maggas and phalas".

3 "what has not yet been realized" means "Nibbana"

ing what has not yet been achieved; for attaining what has not yet been attained; and for the realization of what has not yet been realized; they set a very good example for their disciples who would imitate them; those disciples would not try to practise to obtain the four requisites in abundance; they would not be lax in their observance of the disciplinary rules of the Teaching; they would put aside the dhammas which are conducive to rebirth in the nether worlds, (i.e. *nīvaraṇas*); they would be led by the duty of detachment of the mind from moral defilements (*paviveka*); they would strive for achieving what has not yet been achieved; for attaining what has not yet been attained, and for the realization of what has not yet been realized. Bhikkhus, this audience should be called an audience endowed with good practice. Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, the audience endowed with good practice is superior. (Thus said the Bhagavā.) (3)

46. Bhikkhus, audiences are these two. What are the two? They are: the 'worldling' audience and the 'Ariya' audience. Bhikkhus, what is meant by the 'worldling' audience? bhikkhus, in this Teaching, in a certain audience, bhikkhus do not know "This is dukkha" as it really is, "This is the cause of dukkha" as it really is, "This is the cessation of dukkha" as it really is, and "this is the way to Nibbāna where all dukkha cease" as it really is. Bhikkhus, this (audience) is called the 'worldling' audience.

Bhikkhus, what is meant by the 'Ariya' audience? Bhikkhus, in this Teaching, in a certain audience, bhikkhus know "This is dukkha" as it really is, "This is the cause of dukkha" as it really is, "This is the cessation of dukkha" as it really is, and "This is the way to Nibbāna where all dukkha cease" as it really is. Bhikkhus, this (audience) is called the 'Ariya' audience. Bhikkhus, audiences are these two. Of the two kinds of audiences, there is such an audience as 'Ariya' audience and that audience is superior. (Thus said the Bhagavā.) (4)

47. Bhikkhus, audiences are these two. What are the two? They are: the audience with bad reputation and the audience with good reputation. Bhikkhus, what is meant by the audience with bad reputation? Bhikkhus, in this Teaching, in a certain audience, bhikkhus are practising a wrong course of life led by their own desire (chanda); they are practising a wrong course of life led by their own hatred (dosa); they are practising a wrong course of life led by their bewilderment (moha); they are practising a wrong course of life led by fear (bhaya). Bhikkhus, this (audience) is called the audience with bad reputation.

Bhikkhus, what is meant by the audience with good reputation? Bhikkhus, in this Teaching, in a certain audience, bhikkhus are not practising a wrong course of life led by their desire; they are not practising a wrong course of life led by their hatred; they are not practising a wrong course of life led by their bewilderment; they are not practising a wrong course of life led by their fear. Bhikkhus, this (audience) is called the audience with good reputation. Bhikkhus, audiences are these two. Of these two kinds of audience, there is such an audience with good reputation and that audience is superior. (Thus said the Bhagavā.) (5)

48. Bhikkhus, audiences are these two. What are the two? They are: the undisciplined audience that cannot be trained and the disciplined audience that can be trained. Bhikkhus, what is meant by the undisciplined audience that cannot be trained? In this Teaching, in a certain audience, bhikkhus, when the profound dhamma with profound and transcendental meaning on the unsubstantiality of phenomena expounded by the Tathāgata is taught, do not listen well; they do not pay proper attention; they do not care to learn; they do not think of it as worth listening to or learning. But, when poetry or songs composed by poets, with beautiful composition of vowels and consonants, are taught by those outside the Teaching and by their disciples, they listen well; they pay proper attention; they care to learn; they think of it as worth listening to or learning. Those bhikkhus,

after learning those discourses, do not discuss about them amongst themselves; they do not visit the haunts of the wise to ask, "How is this discourse? What is the meaning of this discourse"? They do not try to discover what lies covered; they do not try to clarify what is not clear; they do not remove doubt from their mind when they have doubts in many and various things. Bhikkhus, this (audience) is called an undisciplined audience that cannot be trained.

Bhikkhus, what is meant by a disciplined audience that can be trained? Bhikkhus, in this Teaching, in a certain audience, when poetry or songs composed by poets, with beautiful composition of vowels and consonants, are taught by those outside the Teaching and by their disciples, they do not listen to them; they do not pay attention to them; they do not care to learn; they do not think of them as worth listening to or learning. But, when the profound dhamma with profound meaning expounded by the Tathāgata is taught, they listen to them well; they pay proper attention to them; they care to learn; they think of them as worth listening to and learning. Those bhikkhus, after learning those discourses discuss them amongst themselves; they visit the haunts of the wise and ask, "How is this discourse?" "What is the meaning of this discourse?" They try to discover what lies covered; they try to clarify what is not clear; they remove the doubt from their mind when they have doubts in many and various things. Bhikkhus, this (audience) is called a disciplined audience that can be trained. Bhikkhus, audiences are these two. Bhikkhus, of the two kinds of audience, there is the disciplined audience that can be trained and that audience is superior. (Thus said the Bhagavā.) (6)

49. Bhikkhus, audiences are these two. What are the two? They are: the audience that prefers material requisites (*āmisa*) to the transcendentals (*lokuttara dhamma* or *saddhamma*), and the audience that prefers 'transcendentals' to material requisites. Bhikkhus, what is meant by the audience that prefers material requisites to the transcendentals? Bhikkhus, in this Teaching, in

a certain audience, bhikkhus speak in praise of one another in the presence of lay people (dressed in white), thus: "Bhikkhu so-and-so is one who is emancipated in both, rūpakāya and nāmakāya (ubhatobhāga vimutta); Bhikkhu so-and-so is one who is emancipated by wisdom (paññā vimutta); Bhikkhu so-and-so is one who has realized the ultimate truth (Nibbāna) through meditation of the mental aggregates (kāyasakkhi); Bhikkhu so-and-so is one who has attained to the higher levels of the Path starting from Sotāpatti magga to Arahatta magga (diṭṭhippatta); Bhikkhu so-and-so is one who is emancipated through conviction (saddhāvimutta); Bhikkhu so-and-so is a stream-winner by his own wisdom (dhammānusārī); Bhikkhu so-and-so is one who is a stream-winner by conviction (saddhānusārī); Bhikkhu so-and-so is endowed with morality (sīlavā) and has a good nature (kalyāna dhamma); Bhikkhu so-and-so has no morality (dussīla) and has a wicked nature (pāpadhamma)." By saying thus, those bhikkhus receive (abundance of) material gains, they become more greedy, intoxicated with gains, and overwhelmed by craving, and they enjoy the use of these things without considering them as evil, and without knowledge of escape (from saṃsāra). Bhikkhus, this (audience) is called an audience that prefers material requisites to the transcendentals.

Bhikkhus, what is meant by the audience that prefers the transcendentals to material requisites? Bhikkhus, in this Teaching, in a certain audience, bhikkhus do not speak in praise of one another in the presence of lay people (dressed in white). They do not say, "Bhikkhu so-and-so is an Ubhatobhāga-vimutta¹ person; Bhikkhu so-and-so is a Pañña-vimutta² person; Bhikkhu so-and-so is a Kāyasakkhī³ person; Bhikkhu so-and-so is a Diṭṭhippatta⁴ person; Bhikkhu so-and-so is a Saddhā-vimutta⁵ person; Bhikkhu so-and-so is a Dhammānusārī⁶ person; Bhikkhus son-and-so is a Saddhānusārī⁷ person, one en-

1-7. The seven kinds of (Ariya) Dhakkhineyya Puggala. Ibid. See Appendix

dowed with morality and has a good nature¹; Bhikkhu, so-and-so has no morality and has a wicked nature. "Without saying these things, those bhikkhus receive material gains. Those bhikkhus do not become greedy; they do not become intoxicated with gains; they are not overwhelmed by craving; and they use these things considering them as evil, and with knowledge of escape (from saṃsāra). This (audience), bhikkhus, is called an audience that prefers the transcendentals to material requisites. Bhikkhus, audiences are these two. Of these two kinds, bhikkhus, there is the audience that prefers the transcendentals to material requisites; and that audience is superior. (Thus said the Bhagavā.)
(7)

1. Bhikkhus who have no morality and have a wicked nature are mentioned in contrast with the virtuous and the good-natured (The Commentary)

Appendix

Ariya Puggala

(The Seven Dakkhincyya puggala or the Seven who are worthy of receiving noble offering.)

The term 'Ariya' in Theravāda Buddhism simply means 'Noble One' in the sense that an Ariya is one who, by the practice of concentration and meditation, attains an insight into Nibbāna or the final emancipation from the round of rebirths (saṃsāra). There are four stages of this insight, and each stage is subdivided into the Path and the Fruition, or Magga and Phala. Therefore, the Buddhist hierarchy of Ariya puggala or Noble Ones consists of four pairs or eight categories, viz Sotāpatti magga, Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; Arahatta magga, and Arahatta phala. One who has entered this Ariya Path or the Noble Path by his first Insight (Sotāpatti magga) or Path Knowledge is known as the Stream-Enterer who actually enters the organization of the Noble Ones or 'Ariya Saṃgha.'

The scheme is not a course of training like the four methods of Steadfast Mindfulness, the three levels of morality and concentration practice leading to the Path, but rather a scholastic classification of those who have entered the Buddhist hierarchy of 'Noble Ones' by the stages attained by liberation from the ten fetters.

Those who have won the Path are of seven kinds by their manner of winning the Path: (1) one who, after attaining the eight stages of jhāna (i.e. four rūpa jhānas and four arūpa jhānas) by his own insight, contemplates the jhānas and realizes maggas and phalas. That person at the moment of his first entering the Path (Sotāpatti magga) is known as Dhammānusāri person and on his attainment of subsequent stages before the final Fruition, i.e. Sotapātti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; and Arahatta magga, he is known as Kayasakkhi person; on attaining the final

Fruition or Arahatta phala, he is known as Ubhatobhāga vimutta person.

One who does not attain the eight jhāna stages, or one who attains only the four rūpa jhānas by his own insight contemplates the impermanent, insecure and soulless (anicca, dukkha, anatta) nature of phenomena and realizes Maggas and Phalas. That person at the moment of his first entering the Path (Sotāpatti magga) is known as Dhammānusāri person, and on his attainment of subsequent stages before the final Fruition, i.e. Sotapatti phala; Sakadāgāmi magga, Sakadāgāmi Phala; Anāgāmi magga, Anāgāmi Phala; and Arahatta Magga, he is known as Diṭṭhippatta person; and on attaining the final Fruition (Arahatta Phala) he is known as Paññāvimutta person.

One who, after attaining the eight stages of jhāna, contemplates the impermanent, insecure and soulless (anicca, dukkha, anatta) nature of those jhānas and by sheer faith realizes Maggas and Phalas. That person at the moment of his first entering the Path (Sotāpatti magga) is known as Saddhānusāri person; and on his attainment of subsequent stages before the final Fruition, i.e. Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; and Arahatta magga, he is known as Kayasakkhī person; and on attaining the final Fruition (arahatta phala) he is known as Ubhatobhāga vimutta person.

One who does not attain the eight jhāna stages or one who attains only the four rūpa jhānas, by sheer faith contemplates the impermanent, insecure and soulless (anicca, dukkha, anatta) nature of phenomena, and realizes Maggas and Phalas. That person, at the moment of his first entering the Path (Sotāpatti magga) is known as Saddhānusāri person, and on his attainment of subsequent stages before the final Fruition, i.e.: Sotāpatti phala; Sakadāgāmi magga, Sakadāgāmi phala; Anāgāmi magga, Anāgāmi phala; and Arahatta magga, he is known as Saddhāvimutta person; and on attaining he final Fruition (Arahatta Phala), he is known as Paññā vimutta person.

50. Bhikkhus, audiences are these two. What are the two? They are: 'unjust' audience and 'just' audience. Bhikkhus, what is meant by 'unjust' audience? Bhikkhus, in this Teaching, in a certain audience, unrighteous actions take place, and righteous actions do not take place; indiscipline takes place and discipline does not take place; unrighteousness shines forth and righteousness does not shine forth; indiscipline shines forth and discipline does not shine forth. Bhikkhus, this (audience) is called an 'unjust' audience.

Bhikkhus, what is meant by 'just' audience? Bhikkhus, in this Teaching, in a certain audience righteous actions take place, and unrighteous actions do not take place; discipline takes place and indiscipline does not take place; righteousness shines forth and unrighteousness does not shine forth; discipline shines forth and indiscipline does not shine forth. Bhikkhus, this (audience) is called a 'just' audience. Bhikkhus, audiences are these two. Of these two kinds of audience, there is the 'just' audience; bhikkhus, that audience is superior. (Thus said the Bhagavā.) (8)

51. Bhikkhus, audiences are these two. What are the two? They are: 'unrighteous' audience and 'righteous' audience ... p ... Bhikkhus, audiences are these two. Bhikkhus, of these two kinds of audience, there is the righteous audience; bhikkhus, that audience is superior. (Thus said the Bhagavā.) (9)

52. Bhikkhus, audiences are these two. What are the two? They are: the audience in the habit of saying what is not true, and the audience in the habit of saying what is true. Bhikkhus, what is meant by the audience in the habit of saying what is not true? Bhikkhus, in this Teaching, in a certain audience, bhikkhus take up to decide disputes relating to or not relating to the doctrine; bhikkhus hold on to their own doctrine whether it is in conformity with the dhamma or not; those bhikkhus, after holding on to their doctrine do not discuss the matter

amongst themselves; they do not hold meetings for discussion; they do not try to settle the matter amicably; they do not (even) hold meetings for such settlement; they have no strength in convincing one another; and they have no strength in pacification; they do not discuss the settlement of the question; they obstinately hold on to their prejudiced wrong views and say "only this view is right; other views are useless". Bhikkhus, this (audience) is the audience in the habit of saying what is not true.

Bhikkhus, what is meant by the audience in the habit of saying what is true? Bhikkhus, in this Teaching, in a certain audience, bhikkhus hold on to their own doctrine, whether it is in conformity with the dhamma or not; those bhikkhus, after holding on to their doctrine, discuss the matter amongst themselves; they hold meetings for discussion; they try to settle the matter amicably; they hold meetings for such settlement; they have strength in convincing one another; they have strength in pacification; they discuss the settlement of the question; they do not obstinately hold on to their prejudiced wrong views and say, "only this view is right; other views are useless." Bhikkhus, this (audience) is the audience holding on to the true doctrine. Bhikkhus, audiences are these two. Of these two kinds of audience, there is the audience in the habit of saying what is true. Bhikkhus, that audience is superior. (Thus said the Bhagavā.)
(10)

The End of Parisa Vagga, the Fifth

The End of the First Fifty Suttas.

B. THE SECOND FIFTY DISCOURSES

(VI) i. PUGGALA VAGGA

53. Bhikkhus, when these two kinds of person appear in this world, it is for the benefit, happiness and advantage of many people, for the benefit and happiness of devas and men. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Universal Monarch (Cakkavatti) who could turn the Wheel Treasure. Bhikkhus, when these two kinds of person appear in this world, it is for the benefit, happiness and advantage of many people, for the benefit and happiness of devas and men. (Thus said the Bhagavā.) (1)

54. Bhikkhus, when these two kinds of person appear in this world, they are truly marvellous persons. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Universal Monarch who could turn the Wheel Treasure. Bhikkhus, when these two kinds of person appear in this world, they are truly marvellous persons. (Thus said the Bhagavā.) (2)

55. Bhikkhus, the death of these two kinds of person cause great sorrow for many people. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened and the Universal Monarch, who could turn the Wheel Treasure. Bhikkhus, the death of these two kinds of person causes great sorrow for many people. (Thus said the Bhagavā.) (3)

56. Bhikkhus, persons worthy of a stupa (being built in their honour) are these two kinds. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Universal Monarch, who could turn the Wheel Treasure. Bhikkhus, persons worthy of a stupa (being built in their honour) are these two kinds. (Thus said the Bhagavā.) (4).

57. Bhikkhus, there are two kinds of Buddhas. What are the two? They are: the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, and the Pacceka Buddha¹. Bhikkhus, the Buddhas are these two kinds. (Thus said the Bhagavā.)

58. Bhikkhus, these two kinds are not frightened by a thunderbolt. What are the two? They are: a bhikkhu (khīnāsava) whose mind is free from the four moral intoxicants (an arahat) and a thoroughbred elephant. Bhikkhus, these two are not frightened by a thunderbolt. (Thus said the Bhagavā.) (6)

59. Bhikkhus, these two kinds are not frightened by a thunderbolt. What are the two? They are: a bhikkhu whose mind is free from four moral intoxicants (an arahat) and a thoroughbred horse. Bhikkhus, these two are not frightened by a thunderbolt. (Thus said the Bhagavā.) (7)

60. Bhikkhus, these two kinds are not frightened by a thunderbolt. What are the two? They are: a bhikkhu whose mind is free from four moral intoxicants (an arahat) and the lion, the king of the beasts. Bhikkhus, these two kinds are not frightened by a thunderbolt. (Thus said the Bhagavā.) (8)

61. Bhikkhus, seeing the two benefits, Kinnaras² do not speak the language of men. What are the two? They are: not having to say what is not true, and not having to speak words of slander against others. Bhikkhus, seeing these two benefits, Kinnaras do not speak the language of men. (Thus said the Bhagavā.) (9)

1. Pacceka Buddha: one who like the Buddha is Self-Enlightened in the Four Ariya Truths and has uprooted all the kilesas. However he cannot teach others. Pacceka Buddhas appear during the absence of the Buddha Sāsana or Teaching.

2. Kinnara: A mythical bird with a head like a man's. The mention of this strange creature is found in many stories of the Buddhist literature as living in the vicinity of Himalayan jungles and foothills, north of Majjhimadesa. (Vohāra-linatha by Mahā Zeya Saṅkhayā)

62. Bhikkhus, a woman dies without getting satiated or weary of two things. What are the two? They are: indulgence in sexual intercourse and bringing forth children. Bhikkhus, a woman dies without getting satiated or weary of these two things. (Thus said the Bhagavā.) (10)

63. Bhikkhus, I shall now discourse on the association of bad bhikkhus, and the association of good bhikkhus. Listen, bear it well in mind. (Thus said the Bhagavā) and the bhikkhus (respectfully and attentively) responded, "Very well, Venerable Sir". And the Bhagavā delivered this discourse: How do bad bhikkhus live together?

Bhikkhus, how do bad bhikkhus live together in association? Bhikkhus, in this Teaching, it occurs to a bhikkhu of senior standing thus: "I would rather a bhikkhu of senior standing did not speak words of reproach to me; a bhikkhu of middle standing did not speak words of reproach to me; a bhikkhu of junior standing did not speak words of reproach to me; I would rather not speak words of reproach to a bhikkhu of senior standing; not speak words of reproach to a bhikkhu of middle standing; not speak words of reproach to a bhikkhu of junior standing. If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him, I will not listen to your words, and would vex him by not speaking to him; then I would not listen to his words even if I knew them to be right. And if a bhikkhu of middle standing spoke words of reproach to me...p... if a bhikkhu of junior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him, "I will not listen to your words", and would vex him by not speaking to him; I would not listen to his words even if I knew them to be right. It also occurs to a bhikkhu of middle standing thus: ...p... It also occurs to a bhikkhu of junior standing thus: "I would rather a bhikkhu of senior standing did not speak words of

reproach to me; a bhikkhu of middle standing did not speak words of reproach to me; a bhikkhu of junior standing did not speak words of reproach to me. I would rather not speak words of reproach to a bhikkhu of senior standing, not speak words of reproach to a bhikkhu of middle standing, not speak words of reproach to a bhikkhu of junior standing.

If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him "I will not listen to your words", and would vex him by not speaking to him; then, I would not listen to his words even if I knew them to be right. And if ever a bhikkhu of middle standing spoke words of reproach to me... If ever a bhikkhu of junior standing spoke words of reproach to me, it would be because he wanted to bring disadvantage to me; it would not be because he wanted to bring advantage to me; and I would say to him "I will not listen to your words", and would vex him by not speaking to him; then, I would not listen to his words even if I knew them to be right; Bhikkhus, this is how bad bhikkhus live together in association. Thus do bad bhikkhus live together.

Bhikkhus, how do good bhikkhus live together in association? Bhikkhus, in this Teaching, it occurs to a bhikkhu of senior standing thus: "Let a bhikkhu of senior standing speak words of reproach to me; let a bhikkhu of middle standing speak words of reproach to me; let a bhikkhu of junior standing speak words of reproach to me. I shall also speak words of reproach to a bhikkhu of senior standing, to a bhikkhu of middle standing, or to a bhikkhu of junior standing. If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring advantage to me; it would not be because he wanted to bring disadvantage to me; and I would say to him, "Very well, I will listen to your words", and would not vex him by not speaking to him. I would listen to his words if I knew them to be right". If ever a bhikkhu of middle standing spoke words of reproach to me ...p... If ever a bhikkhu of junior standing spoke words of

reproach to me, it would be because he wanted to bring advantage to me; it would not be because he wanted to bring disadvantage to me; and I would say to him, "Very well, I will listen to your words," and would not vex him by not speaking to him. I would listen to his words if I knew them to be right. It also occurs to a bhikkhu of middle standing ...p... It also occurs to a bhikkhu of junior standing thus: "Let a bhikkhu of senior standing speak words of reproach to me; let a bhikkhu of middle standing speak words of reproach to me; let a bhikkhu of junior standing speak words of reproach to me; I too shall speak words of reproach to a bhikkhu of senior standing, to a bhikkhu of middle standing or to a bhikkhu of junior standing. If ever a bhikkhu of senior standing spoke words of reproach to me, it would be because he wanted to bring advantage to me; it would not be because he wanted to bring disadvantage to me; and I would say to him, "Very well, I will listen to your words," and would not vex him by not speaking to him. I would listen to his words if I knew them to be right. Bhikkhus, this is how good bhikkhus live together in association. Thus do good bhikkhus live together. (Thus said the Bhagavā.) (11)

64. Bhikkhus, in a certain dispute, if both sides resort to abusive and counter-abusive language, this vicious circle of abusive language, rivalry arising from wrong view, hatred, distress due to dissatisfaction and dislike 'will not be pacified in the mind; bhikkhus, the bhikkhus' dispute will be prolonged by using abusive words and rough actions with sticks and stones; bhikkhus will not live in peace. These (definite) results are to be expected. On the other hand, bhikkhus, in a certain dispute, if both sides refrain from the use of abusive and counter-abusive language, this vicious circle of abusive language (will be broken); malice arising from wrong view, hatred, distress due to dissatisfaction and dislike will be pacified in the mind; bhikkhus, the bhikkhus will not prolong the dispute by using

abusive words and rough actions using sticks and stones; bhikkhus also will live in peace. These (definite) results are to be expected. (Thus said the Bhagavā.) (12)

The End of Puggala Vagga, the First

(VII) ii. SUKHA VAGGA

65. Bhikkhus, happiness are these two. What are the two? They are: the happiness of a householder, and the happiness of an ascetic. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness of an ascetic originating in going forth from home life to a homeless life; and that happiness is superior. (Thus said the Bhagavā.) (1)

66. Bhikkhus, happiness are these two. What are the two? They are: the sensual happiness originating in sensual pleasures and the happiness of an ascetic (originating in freedom from lust, craving and desire). Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness of an ascetic; and that happiness is superior. (Thus said the Bhagavā.) (2)

67. Bhikkhus, happiness are these two. What are the two? They are: the mundane (worldly) happiness (based on substratum of rebirth which belongs to this mundane world) and the supramundane happiness. Bhikkhus, happiness are these two kinds. Bhikkhus, of these two kinds of happiness, there is the happiness (based on freedom from passion) which belongs to the transcendentals; and that happiness is superior. (Thus said the Bhagavā.) (3)

68. Bhikkhus, happiness are these two kinds. What are the two? They are: the happiness associated with moral intoxicants (sāsava) and the happiness not associated with moral intoxicants (anāsava). Bhikkhus, happiness are these two kinds. Bhikkhus, of the two kinds of happiness, there is the happiness not associated with moral intoxicants; and that happiness is superior. (Thus said the Bhagavā.) (4)

69. Bhikkhus, happiness are these two. What are the two? They are: sensual happiness (which is the object of moral defilements conducive to rebirth in the miserable cycle of

rebirths), and happiness (which is free from moral defilements conducive to Nibbāna). Bhikkhus, happiness are these two kinds. Bhikkhus, of these two kinds of happiness, there is the happiness (which is free from moral defilements, conducive to Nibbāna); and that happiness is superior. (Thus said the Bhagavā.)

70. Bhikkhus, happiness are these two. What are the two? They are: happiness of the Noble Ones (Ariya sukha), and happiness of the ignoble ones (Anariya sukha). Bhikkhus, happiness are these two. Of these two kinds of happiness, there is the happiness of the Noble Ones; and that happiness is superior. (Thus said the Bhagavā.) (6)

71. Bhikkhus, happiness are these two. What are the two? They are: happiness of the body, and happiness of the mind. Bhikkhus, happiness are these two. Bhikkhus, of the two kinds of happiness, there is the happiness of the mind; and that happiness is superior. (Thus said the Bhagavā.) (7)

72. Bhikkhus, happiness are these two. What are the two? They are: happiness with delightful satisfaction (pīti), and happiness without delightful satisfaction. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness without delightful satisfaction; and that happiness is superior. (Thus said the Bhagavā.) (8)

73. Bhikkhus, happiness are these two. What are the two? They are: happiness in the enjoyment of pleasure (sāta sukha), and happiness in equanimity (upekkha sukha). Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness in equanimity; and that happiness is superior. (Thus said the Bhagavā.) (9)

74. Bhikkhus, happiness are these two. What are the two? They are: happiness associated with concentration (samādhi sukha), i.e. access-concentration (upacārasamādhi) and attainment concentration (appanā samādhi), and happiness not associ-

ated with concentration (asamādhī-sukha). Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness associated with concentration; and that happiness is superior. (Thus said the Bhagavā.) (10)

75. Bhikkhus, happiness are these two. What are the two? They are: happiness derived from jhāna with delightful satisfaction, and happiness derived from jhāna without delightful satisfaction. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness derived from jhāna without pīti; and that happiness is superior. (Thus said the Bhagavā.) (11)

76. Bhikkhus, happiness are these two. What are the two? They are: happiness derived from jhāna with pleasant sense-objects, and happiness derived from jhāna with equanimity. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness, there is the happiness derived from equanimity; and that happiness is superior. (Thus said the Bhagavā.) (12)

77. Bhikkhus, happiness are these two. What are the two? They are: happiness derived from rūpāvacara jhāna, and happiness derived from arūpāvacara jhāna. Bhikkhus, happiness are these two. Bhikkhus, of these two kinds of happiness there is the happiness derived from arūpāvacara jhāna and that happiness is superior. (Thus said the Bhagavā.) (13)

The end of Sukha Vagga, the Second

(VIII) iii. SANIMITTA VAGGA

78. Bhikkhus, it is due to sense-objects (nimitta) that wicked and demeritorious dhammas arise; wicked and demeritorious dhammas do not arise without sense-objects. If the sense-objects are eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (1)

79. Bhikkhus, wicked and demeritorious dhammas arise dependent on a source (nidāna); wicked and demeritorious dhammas do not arise without a source. If the source is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (2)

80. Bhikkhus, wicked and demeritorious dhammas arise dependent on a cause (hetu); wicked and demeritorious dhammas do not arise without a cause. If the cause is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (3)

81. Bhikkhus, wicked and demeritorious dhammas arise dependent on volition (saṅkhāra); wicked and demeritorious dhammas do not arise without volition. If volition is eliminated those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (4)

82. Bhikkhus, wicked and demeritorious dhammas take place dependent on a reason (paccaya); wicked and demeritorious dhammas do not arise without a reason. If the reason is eliminated those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (5)

83. Bhikkhus, wicked and demeritorious dhammas arise dependent on a material cause (sarūpa); wicked and demeritorious dhammas do not arise without a material cause. If the material cause is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (6)

84. Bhikkhus, wicked and demeritorious dhammas arise dependent on sensation (*vedanā*); wicked and demeritorious dhammas do not arise without sensation. If sensation is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (7)

85. Bhikkhus, wicked and demeritorious dhammas arise dependent on perception (*saññā*); wicked and demeritorious dhammas do not arise without perception. If perception is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (8)

86. Bhikkhus, wicked and demeritorious dhammas arise dependent on consciousness (*viññāṇa*); wicked and demeritorious dhammas do not arise without consciousness. If the consciousness is eliminated, those wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (9)

87. Bhikkhus, wicked and demeritorious dhammas arise with sense-objects in the conditioned (*saṅkhata*); wicked and demeritorious dhammas do not arise with sense-objects in the unconditioned (*asaṅkhata* or *Nibbāna*). If the sense-objects in the conditioned are eliminated, wicked and demeritorious dhammas do not arise. (Thus said the Bhagavā.) (10)

The End of Sanimitta Vagga, the Third

(IX) iv. DHAMMA VAGGA

88. Bhikkhus, dhammas are these two. What are the two? They are: emancipation of the mind from moral defilements (cetovimutti), and emancipation by Insight (paññā vimutti). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (1)

89. Bhikkhus, dhamma are these two. What are the two? They are: applying one's mind vigorously (vīriya), and one-pointedness of the mind. Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (2)

90. Bhikkhus, dhammas are these two. What are the two? They are: mind (nāṇa), and matter (rūpa). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (3)

91. Bhikkhus, dhammas are these two. What are the two? They are: wisdom (by which one knows the Four Noble Truths), and emancipation (from moral defilements). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (6)

92. Bhikkhus, dhammas are these two. What are the two? They are: the view that the physical and mental processes of a being will exist eternally (bhava diṭṭhi), and the view that the physical and mental processes of a being will be altogether annihilated at death (vibhava diṭṭhi). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (5)

93. Bhikkhus, dhammas are these two. What are the two? They are: shamelessness in doing evil (ahirika) and fearlessness in doing evil (anottappa). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (6)

94. Bhikkhus, dhammas are these two. What are the two? They are: having a sense of shame in doing evil (hiri), and having a sense of fear in doing evil (ottappa). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (7)

95. Bhikkhus, dhammas are these two. What are the two? They are: being not amenable to admonition and having evil companionship, and having evil companionship (*pāpamittā*). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (8)

96. Bhikkhus, dhammas are these two. What are the two? They are: being amenable to admonition (*sovacassatā*), and having good companionship (*kalyāna mitta*). Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (9)

97. Bhikkhus, dhammas are these two. What are the two? They are: proficiency in the (eighteen kinds of) elements (*dhatu-kusalatā*), and proficiency in contemplation of the nature of the elements (*manasikāra kusalatā*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (10)

98. Bhikkhus, dhammas are these two. What are the two? They are: proficiency in matters pertaining to breach of the Disciplinary Rules of the Saṃgha (Vinaya) (*āpatti kusalatā*), and proficiency in absolution of offences under the Disciplinary Rules of the Saṃgha. Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (11)

The End of Dhamma Vagga, the Fourth

(X) v. BĀLA VAGGA

99. Bhikkhus, fools are these two. What are the two? They are: one who does what is not his duty and one who does not do his duty. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (1)

100. Bhikkhus, the wise are these two. What are the two? They are: one who does his duty and one who does not do what is not his duty. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (2)

101. Bhikkhus, fools are these two. They are: one who thinks of what is not appropriate as appropriate, and one who thinks of what is appropriate as not appropriate. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (3)

102. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is not appropriate as not appropriate and one who thinks of what is appropriate as appropriate. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (4)

103. Bhikkhus, fools are these two. What are the two? They are: one who thinks what is not an offence as an offence, and one who thinks of what is an offence as not an offence. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (5)

104. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is not an offence as not an offence, and one who thinks of what is an offence as an offence. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (6)

105. Bhikkhus, fools are these two. What are the two? They are: one who thinks of what is not true dhamma as true

dhamma and one who thinks of what is true dhamma as not true dhamma. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (7)

106. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is true dhamma as true dhamma and one who thinks of what is not true dhamma as not true dhamma. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (8)

107. Bhikkhus, fools are these two. What are the two? They are: one who thinks of what is not Discipline (Vinaya) as Discipline and one who thinks of what is Discipline as not Discipline. Bhikkhus, fools are these two kinds. (Thus said the Bhagavā.) (9)

108. Bhikkhus, the wise are these two. What are the two? They are: one who thinks of what is Discipline as Discipline and one who thinks of what is not Discipline as not Discipline. Bhikkhus, the wise are these two kinds. (Thus said the Bhagavā.) (10)

109. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who is filled with worry in what he should have no worry and one who has no worry in what he should have worry. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (11)

110. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who is not filled with worry in what he should not be filled with worry and one who is filled with worry in what he should be filled with worry. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (12)

111. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are two? They are: one who thinks of what is not appropriate as appropriate, and one who thinks of what is appropriate as not appropriate. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (13)

112. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is not appropriate as not appropriate and one who thinks of what is appropriate as appropriate. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (14)

113. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who thinks of what is not an offence as an offence, and one who thinks of what is an offence as not an offence. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (15)

114. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is not an offence as not an offence and one who thinks of what is an offence as an offence. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (16)

115. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who thinks of what is not true dhamma as true dhamma and one who thinks of what is true dhamma as not true dhamma. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (17)

116. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is true dhamma as true dhamma and one who thinks

of what is not true dhamma as not true dhamma. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā) (18)

117. Bhikkhus, moral intoxicants develop in these two kinds of persons. What are the two? They are: one who thinks of what is not Discipline as Discipline. (Vinaya) and one who thinks of what is not Discipline as not Discipline. Bhikkhus, moral intoxicants develop in these two kinds of persons. (Thus said the Bhagavā.) (19)

118. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. What are the two? They are: one who thinks of what is not Discipline as not Discipline, and one who thinks of what is Discipline as Discipline. Bhikkhus, moral intoxicants do not develop in these two kinds of persons. (Thus said the Bhagavā.) (20)

The End of Bāla Vagga, the Fifth.

The End of the Second Fifty Suttas.

C. THE THIRD FIFTY DISCOURSES**(XI) i. ĀSĀDUPPAJAHA VAGGA**

119. Bhikkhus, difficult to give up are these two kinds of desire. What are the two? They are: desire for gains (lābha-āsā) and desire for life (jīvita-āsā.) Bhikkhus, difficult to give up are these two kinds of desire. (Thus said the Bhagavā.) (1)

120. Bhikkhus, hard to find in this world are these two kinds of persons. What are the two? They are: one who does a favour first (pubbakārī) and one who is grateful and pays one's debt of gratitude (katīññuta-katavedī). Bhikkhus, hard to find in this world are these two kinds of persons. (Thus said the Bhagavā.) (2)

121. Bhikkhus, hard to find in this world are these two kinds of persons. What are the two? They are: one who is contented and one who makes others to be contented. Bhikkhus, hard to find in this world are these two kinds of persons. (Thus said the Bhagavā.) (3)

122. Bhikkhus, hard to be contented are these two kinds of persons. What are the two? They are: one who hoards everything he gets and one who gives away everything he gets. Bhikkhus, hard to be contented are these two kinds of persons. (Thus said the Bhagavā.) (4)

123. Bhikkhus, easily contented are these two kinds of persons. What are the two? They are: who does not hoard everything he gets and one who does not give away everything he gets. Bhikkhus, easily contented are these two kinds of persons. (Thus said the Bhagavā.) (5)

124. Bhikkhus, causes (paccaya) for the arising of attachment (rāga) are these two kinds. What are the two? They are: objects pleasing to the senses and perceiving the phenomena in the wrong way (āyoniso manasikāra). Bhikkhus, causes for the arising of attachment are these two kinds (Thus said the Bhagavā.) (6)

125. Bhikkhus, causes for arising of hatred (dosa) are these two kinds. What are the two? They are: unpleasant sense-objects and perceiving the phenomena in the wrong way. Bhikkhus, causes for the arising of hatred are these two kinds. (Thus said the Bhagavā.) (7)

126. Bhikkhus, causes for the arising of wrong view (micchā-diṭṭhi) are these two kinds. What are the two? They are: hearing from others what is not true Dhamma, and perceiving the phenomena in the wrong way (ayoniso manasikāra). Bhikkhus, causes for the arising of wrong view are these kinds. (Thus said the Bhagavā.) (8)

127. Bhikkhus, causes for the arising of right view (sammā-diṭṭhi) are these two kinds. What are the two? They are: hearing from others what is true Dhamma, and perceiving the phenomena in the right way (yoniso manasikāra). Bhikkhus, causes for the arising of right view are these two kinds. (Thus said the Bhagava.) (9)

128. Bhikkhus, offences (violating the Vinaya Discipline) are of these two kinds. What are the two? They are: light offence¹ and grievous offence². Bhikkhus, offences are these two kinds. (Thus said the Bhagavā.) (10)

1 to 6. Rules of Discipline for the Order of Bhikkhus: A set of Disciplinary Rules (Vinaya) has been laid down by the Buddha. Āpattu is offence in the breach

129. Bhikkhus, offences (violating the Vinaya Discipline) are these two kinds. What are the two? They are: grave transgression³ of the Rules of the Order or the Discipline and lighter transgression⁴ of the Discipline. Bhikkhus, offences are these two kinds. (Thus said the Bhagavā.) (11)

130. Bhikkhus, offences (violating the Vinaya Discipline) are of these two kinds. What are the two? They are: remediable offence (sāvasesa āpatti)⁵ and irremediable offence (anāvasesa āpatti.)⁶ Bhikkhus, offences are these two kinds. (Thus said the Bhagavā.) (12)

The End of Āsāduppajaha Vagga, the First.

of these rules; offences are classified into seven categories: (i) Pārājika, (ii) Saṅghādisesa, (iii) Pācittiya, (iv) Pāṭidesaniya (v) Dukkata, (vi) Thullaccaya, and (vii) Dubbhāsita. Of these seven kinds, (i) and (ii) are grave offences and the rest are lighter by degrees. Again (i) Pārājika is an irremediable offence, whereas the rest are remediable.

(XII) ii. ĀYĀCANA VAGGA

131. Bhikkhus, if a faithful bhikkhu rightly wishes to have an aspiration (to something), he should aspire thus: 'The Venerable Sāriputta and the Venerable Moggallāna are such and such persons. May I be such a person'. Bhikkhus, amongst my bhikkhu disciples, Sāriputta and Moggallāna set an ideal. (Thus said the Bhagavā.) (1)

132. Bhikkhus, if a faithful bhikkhunī rightly wishes to have an aspiration (to something) she should aspire thus: 'Bhikkhunī Khemā and Bhikkhunī Uppalavaṇṇā are such and such persons. May I also be such a person'. Bhikkhus, amongst my bhikkhunī disciples, Khemā and Uppalavaṇṇā set a standard. The said Khemā and Uppalavaṇṇā set an ideal. (Thus said the Bhagavā.) (2)

133. Bhikkhus, if a faithful lay disciple (upāsaka) rightly wishes to have an aspiration (to something) he should aspire thus: 'Householder Citta and Hathaka (Prince Āḷāvaka) are such and such persons. May I also be such a person.' Bhikkhus, amongst my lay disciples, Householder Citta and Hatthaka (Prince Āḷāvaka) set a standard. The said Householder Citta and Hatthaka (Prince Āḷāvaka) set an ideal. (Thus said the Bhagavā.) (3)

134. Bhikkhus, if a faithful laywoman disciple (upāsikā) rightly wishes to have an aspiration (to something) she should aspire thus: "Upāsikā Khujjuttara and Upāsikā Nandamata of Velukaṇḍaki village are such and such persons. May I also be such a person. 'Bhikkhus, amongst my laywoman disciples, Upasikā Khijjuttarā and Upasikā Nandamatā of Velukaṇḍaki village set a standard. The said Upasikā Khujjuttarā and Upasikā Nandamatā set an ideal. (Thus said the Bhagavā.) (4)

135. Bhikkhus, a foolish, unintelligent and evil person who is characterized by two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy and he

deserves the censure of the wise and he also generates much evil. What are the two? They are: one who, without knowing well and scrutinizing, praises one who deserves a blame; and he, without knowing well and scrutinizing, blames one who deserves a praise. Bhikkhus, a foolish, unintelligent and evil person who is characterized by these two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy and deserves the censure of the wise; and he also generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person who is characterized by two dhammas, nurtures himself by not uprooting and destroying the virtues; he is also blameless, and he does not deserve the censure of the wise, and he generates much merit. What are the two? They are: one who, knowing well and scrutinizing, blames one who deserves a blame; and he, knowing well and scrutinizing, praises one who deserves a praise. Bhikkhus, a wise, intelligent and virtuous person who is characterized by these two dhammas, nurtures himself by not uprooting and destroying the virtues; he is also blameless and he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.) (5)

136. Bhikkhus, a foolish, unintelligent and evil person, who is characterized by two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. What are the two? They are: one who, without knowing well and and scrutinizing, has faith in what is not worthy of faith, and one who, without knowing well and scrutinizing, has no faith in what is worthy of faith. Bhikkhus, a foolish, unintelligent and evil person who is characterized by these two dhammas, nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person, who is characterized by two dhammas, nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not

deserve the censure of the wise and he generates much merit. What are the two? They are: one who, knowing well and scrutinizing, has no faith in what is not worthy of faith and one who, knowing well and scrutinizing, has faith in what is worthy of faith. Bhikkhus, a wise, intelligent and virtuous person, who is characterized by two dhammas, nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.) (6)

137. Bhikkhus, a foolish, unintelligent and evil person, who follows a wrong course of action towards these two dhammas nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise and he generates much evil. What are the two? They are: the mother and the father. Bhikkhus, a foolish, unintelligent and evil person who follows a wrong course of action towards these two, nurtures himself by uprooting and destroying himself; he is also at fault; he deserves the censure of the wise; and he generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person, who follows a right course of action towards these two, nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit. What are the two? They are; the mother and the father. Bhikkhus, a wise, intelligent and virtuous person who follows a right course of action towards these two, nurtures himself by not uprooting and destroying himself; he is also blameless; he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.) (7)

138. Bhikkhus, a foolish, unintelligent and evil person who follows a wrong course of action towards these two, nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. What are the two? They are: the Tathāgata and the Tathāgata's disciple. Bhikkhus, a foolish, unintelligent

and evil person who follows a wrong course of action towards these two (by causing a schism among the Saṃgha, and attempting to take the Tathāgata's life) nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he deserves the censure of the wise; and he generates much evil. (Thus said the Bhagavā.)

Bhikkhus, a wise, intelligent and virtuous person who follows a right course of action towards these two (by feeding them and attending upon them) nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not deserve the censure of the wise; and he generates much merit. What are the two? They are: the Tathāgata and the Tathāgata's disciple. Bhikkhus, a wise, intelligent and virtuous person who follows a right course of action towards these two (by feeding them and attending upon them) nurtures himself by not uprooting and destroying the virtues; he is blameless; he does not deserve the censure of the wise, and he generates much merit. (Thus said the Bhagavā.) (8)

139. Bhikkhus, dhammas are these two. What are the two? They are: purity of one's mind (being free from kilesas) and not being attached to anything in this world. Bhikkhus, dhammas are these two kinds. (Thus said the Bhagavā.) (9)

140. Bhikkhus, dhammas are these two. What are the two? they are; anger (kodha) and enmity (upanāha). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (10)

141. Bhikkhus, dhammas are these two. What are the two? they are: removal of anger and removal of enmity. Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (11)

The End of Āyācana Vagga, the Second.

(XIII) iii. DĀNA VAGGA

142. Bhikkhus, gifts are these two. What are the two? They are: the gift of material requisites (i.e. four requisites of a bhikkhu) and the gift of dhamma. Bhikkhus, gifts are these two kinds. Bhikkhus, of these two kinds of gifts, there is the gift of dhamma and that gift is superior. (Thus said the Bhagavā.) (1)

143. Bhikkhus, charity are these two. What are the two? They are: charity of material requisites and charity of dhamma. Bhikkhus, charities are these two. Bhikkhus, of these two kinds of charities, there is the charity of dhamma and that charity is superior. (Thus said the Bhagavā.) (2)

144. Bhikkhus, generosity are these two. What are the two? They are: generosity in giving material requisites and generosity in dispensing dhamma. Bhikkhus, generosity are these two. Bhikkhus, of these two kinds of generosity there is the generosity in dispensing dhamma and that generosity is superior. (Thus said the Bhagavā.) (3)

145. Bhikkhus, liberality are these two. What are the two? They are: liberality in giving material requisites and liberality in dispensing dhamma. Bhikkhus, liberality are these two. Bhikkhus, of these two kinds of liberality, there is the liberality in dispensing dhamma and that liberality is superior. (Thus said the Bhagavā.) (4)

146. Bhikkhus, enjoyment are these two. What are the two? They are: enjoyment of material requisites and enjoyment of dhamma. Bhikkhus, enjoyment are these two. Bhikkhus, of these two kinds of enjoyment, there is the enjoyment of dhamma and that enjoyment is superior. (Thus said the Bhagavā.) (5)

147. Bhikkhus, enjoyment together with others are these two. What are the two? They are: enjoyment together with others of material requisites and enjoyment together with others of dhamma.

Bhikkhus, enjoyment together with others are these two. Bhikkhus, of these two kinds of enjoyment together with others, there is the enjoyment together with others of dhamma and that enjoyment together with others is superior. (Thus said the Bhagavā.)
(6)

148. Bhikkhus, distributions are these two, What are the two? They are: distribution of material requisites and distribution of dhamma. Bhikkhus, distributions are these two. Bhikkhus, of these two kinds of distribution, there is the distribution of dhamma and that distribution is superior. (Thus said the Bhagavā.)
(7)

149. Bhikkhus, assistances are these two, What are the two? They are: assistance of material requisites and assistance of dhamma. Bhikkhus, assistances are these two kinds. Bhikkhus, of these two kinds of assistance, there is the assistance of dhamma and that assistance is superior. (Thus said the Bhagavā.)
(8)

150. Bhikkhus, favourings are these two. What are the two? They are: favouring with material requisites and favouring with dhamma. Bhikkhus, favourings are these two. Bhikkhus, of these two kinds of favouring, there is the favouring with dhamma and that favouring is superior. (Thus said the Bhagavā.)
(9)

151. Bhikkhus, compassion are these two. What are the two? They are: (showing) compassion with material requisites and (showing) compassion with dhamma. Bhikkhus, compassion are these two. Bhikkhus, of these two kinds of compassion, there is the (showing of) compassion with dhamma and that compassion is superior. (Thus said the Bhagavā.) (10)

The End of Dāna Vagga, the Third.

(XIV) iv. SANTHRA VAGGA

152. Bhikkhus, greetings are these two. What are the two? They are: greeting with material requisites and greeting with dhamma. Bhikkhus, greetings are these two. Bhikkhus, of these two kinds of greeting, there is the greeting with dhamma and that greeting is superior. (Thus said the Bhagavā.) (1)

153. Bhikkhus, warm greetings are these two. What are the two? They are: warm greeting with material requisites and warm greeting with dhamma. Bhikkhus, warm greetings are these two. Bhikkhus, of these two kinds of warm greetings there is the warm greeting with dhamma and that greeting is superior. (Thus said the Bhagava.) (2)

154. Bhikkhus, striving (esanā) are these two. What are the two? They are: striving for material requisites and striving for dhamma. Bhikkhus, striving are these two. Bhikkhus, of these two kind of striving these is the striving for dhamma and that striving is superior. (Thus said the Bhagavā.) (3)

155. Bhikkhus, quests (pariyesanā) are these two. What are the two. They are: quests for material requisite (āmisapariyesanā) and quest for dhamma (dhammapariyesanā). Bhikkhus, quests are these two. Bhikkhus, of these two kinds of quests there is the quest for dhamma and that quest is superior. (Thus said the Bhagavā.) (4)

156. Bhikkhus, persistent quests (pariyetihi) are these two. What are the two? They are: persistent quest for material requisites (āmisapariyetihi) and persistent quest for dhamma (dhammapariyetihi). Bhikkhus, persistent quests are these two. Bhikkhus, of these two kinds of persistent quests these is the persistent quest for dhamma and that persistent quest for dhamma is superior. (Thus said the Bhagavā.) (5)

157. Bhikkhus, paying homage (pūjā) are these two. What are the two? They are: paying homage with material requisites (āmisapūjā) and paying homage with dhamma (dhammapūjā). Bhikkhus, paying homage are these two. Bhikkhus, of these two kinds of paying homage there is the paying homage with dhamma and that paying homage is superior. (Thus said the Bhagavā.) (6)

158. Bhikkhus, offering gifts to guests are these two. What are the two? They are: gift of material requisites to guests (āmisātiṭṭheyya) and gift of dhamma (dhammātiṭṭheyya) to guests. Bhikkhus, offering gifts to guests are these two. Bhikkhus, of these two kinds of offering gifts to guests there is the gift of dhamma to guests and that gift to guests is superior. (Thus said the Bhagavā.) (7.)

159. Bhikkhus, accomplishments (iddhi) are these two. What are the two? They are: accomplishment in material requisites (āmisiddhi) and accomplishment in dhamma (dhammiddhi.) Bhikkhus, accomplishments are these two. Bhikkhus, of these two kinds of accomplishment, there is the accomplishment in dhamma and that accomplishment is superior. (Thus said the Bhagavā.) (8)

160. Bhikkhus, prosperities (vuddhi) are these two. What are the two? They are: prosperity in material requisites (amisavuddhi) and prosperity in dhamma (dhammavuddhi) Bhikkhus, prosperities are these two. Bhikkhus, of these two kinds of prosperity there is the prosperity in dhamma and that prosperity is superior. (Thus said the Bhagavā.) (9)

161. Bhikkhus, gems (ratanā) are these two. What are the two? They are: gem of material requisites (āmisaratana) and gem of dhamma (dhammaratanā). Bhikkhus, gems are these two. Bhikkhus, of these two kinds of gems there is the gem of dhamma and that gem is superior. (Thus said the Bhagavā.) (10)

162. Bhikkhus, accumulations (sannicaya) are these two. What are the two? They are: accumulation of material requisites (āmisasannicaya) and accumulation of dhamma (dhammasannicaya). Bhikkhus, accumulations are these two. Bhikkhus, of these two kinds of accumulation there is the accumulation of dhamma and that accumulation is superior. (Thus said the Bhagavā.) (11)

163. Bhikkhus, fullness (vepulla) are these two. What are the two? They are: fullness of material requisites (āmisavepulla) and fullness of dhamma (dhammavepulla.) Bhikkhus, fullness are these two. Bhikkhus, of these two kinds of fullness there is the fullness of dhamma and that fullness is superior. (Thus said the Bhagavā.) (12)

The End of Santhāra Vagga, the Fourth.

(XV) v. SAMĀPATTI VAGGA

164. Bhikkhus, dhammas are these two. What are the two? They are: proficiency in attainment (of jhānas) (samāpatti-kusalatā) and proficiency in rising (from jhāna that has been attained) (samāpattivuṭṭhānakusalata.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (1)

165. Bhikkhus, dhammas are these two. What are the two? They are: uprightness (ajjava) and gentleness (maddava.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (2)

166. Bhikkhus, dhammas are these two. What are the two? They are: forbearance (khanti) and virtuousness (soraacca.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (3)

167. Bhikkhus, dhammas are these two. What are the two? They are: amiability in speech (sākhalya) and courteous welcome (paṭisanthāra.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (4)

168. Bhikkhus, dhammas are these two. What are the two? They are: absence of cruelty (avihiṃsā) and purity (of the mind) (soceyya.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (5)

169. Bhikkhus, dhammas are these two. What are the two? They are: not guarding the door of sense faculties and not knowing the measure in eating. Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (6)

170. Bhikkhus, dhammas are these two. What are the two? They are: guarding the door of sense faculties and knowing the measure in eating. Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (7)

171. Bhikkhus, dhammas are these two. What are the two? They are: power of reflective knowledge (*paṭisaṅkhāna bala*) and power of mental cultivation (*bhāvanā bala*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (8)

172. Bhikkhus, dhammas are these two. What are the two? They are: power of mindfulness (*sati bala*) and power of concentration (*samādhi bala*.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (9)

173. Bhikkhus, dhammas are these two. What are the two? They are: tranquillity of mind (*samatha*) and insight meditation (*vipassanā*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (10)

174. Bhikkhus, dhammas are theses two. What are the two? They are: breach of morality (*sīla vipatti*) and breach of right view (*diṭṭhi vipatti*.) Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (11)

175. Bhikkhus, dhammas are thses two. What are the two? They are: being endowed with morality (*sīla sampadā*) and being endowed with right view (*diṭṭhi sampadā*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (12.)

176. Bhikkhus, dhammas are these two. What are the two? They are: purity of morality (*sīla-visuddhi*) and purity of view (*diṭṭhi-visuddhi*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (13)

177. Bhikkhus, dhammas are these two. What are the two? They are: purity of view (*diṭṭhi visuddhi*) and endeavour fitting to purity of view (*yathā diṭṭhipadhāna*). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (14)

178. Bhikkhus, dhammas are these two. What are the two? They are: insatiability in doing meritorious deeds (*asantuṭṭhitā*

ca kusalesu dhammesu) and relentless endeavour (for the attainment of Insight) (appāṭivānita). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (15)

179. Bhikkhus, dhammas are these two. What are the two? They are: unmindfulness (mutthassacca) and lack of clear comprehension (asampajañña). Bhikkhus dhammas are these two. (Thus said the Bhagavā.) (16)

180. Bhikkhus, dhammas are these two. What are the two? They are: mindfulness (sati) and clear comprehension (sampajañña). Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (17)

The End of Samāpatti Vagga, the Fifth.

The End of the Third Fifty Suttas.

I. KODHA PEYYĀLA

181. Bhikkhus, dhammas are these two. What are the two?
They are:

- ... anger (kodha) and enmity (upanāha) ...
- ... ingratitude (makkha) and improper rivalry (paḷāsa)...
- ... jealousy (issā) and stinginess (macchariya)...
- ... deceit (māyā) and hypocrisy (sāṭheyya)...
- ... shamelessness to do evil (ahirika) and fearlessness to do evil (anottappa) ...

Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (1-5)

182. Bhikkhus, dhammas are these two. What are the two?
They are:

- ... absence of anger (akkodha) and amity (anupanāha)...
- ... gratefulness (amakkha) and absence of improper rivalry (apalāsa)...
- ... absence of jealousy (anissā) and generosity (amacchariya)...
- ... sincerity (amāyā) and simplicity (asāṭheyya)...
- ... sense of shame to do evil (hiri) and sense of fear to do evil (ottapa)...

Bhikkhus, dhammas are these two. (Thus said the Bhagavā.) (6-10)

183. Bhikkhus, one who is endowed with these two things lives a miserable life. What are the two? They are:

- ... anger and enmity-
- ... ingratitude and improper rivalry
- ... jealousy and stinginess
- ... deceit and hypocrisy
- ... shamelessness to do evil and fearlessness to do evil-

Bhikkhus, one who is endowed with these two dhammas lives a miserable life. (Thus said the Bhagavā.) (11-15)

184. Bhikkhus, one who is endowed with these two dhamma lives a happy life. What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sence of shame to do evil and sence of fear to do evil...

Bhikkhus, one who is endowed with these two dhammas lives a happy life. (Thus said the Bhagavā.) (16-20)

185. Bhikkhus, these two dhammas are for the decline of a bhikkhu who has not yet attained Arahatship (sekha). What are the two? They are:

- ... anger and enmity...
- ... ingratitude and improper rivalry...
- ... jealousy and stinginess...
- ... deceit and hpyocrisy...
- ... shamelessness to do evil and fearlessness to do evil.

Bhikkhus these two dhammas are for the decline of a bhikkhu who has not yet attained Arahatship. (Thus said the Bhagavā.) (21-25)

186. Bhikkhus, these two dhammas are for the non-decline of a bhikkhu who has not yet attained Arahatship (sekha). What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil.

Bhikkhus, these two dhammas are for the non- decline of a bhikkhu who has not yet attained Arahatship. (Thus said the Bhagavā.) (26-30)

187. Bhikkhus, one who is endowed with these two dhammas (after death and dissolution of the body) appears in cheerless

realms of continuous suffering (niraya) as though (he were) placed there. What are the two? They are:

- ... anger and enmity...
- ... ingratitude and improper rivalry...
- ... jealousy and stinginess...
- ... deceit and hypocrisy...
- ... shamelessness and fearlessness to do evil...

Bhikkhus, one who is endowed with these two dhammas appears in cheerless realms of continuous suffering as though (he were) placed there. (Thus said the Bhagavā.) (31-35)

188. Bhikkhus, one who is endowed with these two dhammas (after death and dissolution of the body) appears in happy realms of the devas as though (he were) placed there. What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil

Bhikkhus, one who is endowed with these two dhammas appears in the happy realms of the devas as though (he were) placed there. (Thus said the Bhagavā.) (36-40)

189. Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in wretched destinations, in miserable existences, states of ruin and realms of continuous suffering after death and dissolution of the body. What are the two? They are:

- ... anger and enmity...
- ... ingratitude and improper rivalry...
- ... jealousy and stinginess...
- ... deceit and hypocrisy...
- ... shamelessness to do evil and fearlessness to do evil.

Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in wretched destinations, in miserable existences, states of ruin and realms of

continuous suffering, after death and dissolution of the body. (Thus said the Bhagavā.) (41-45)

190. Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in good destinations, the happy world of the devas after death and dissolution of the body. What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil-

Bhikkhus, a certain person in this world who is endowed with these two dhammas appears in good destinations, the happy world of the devas, after death and dissolution of the body. (Thus said the Bhagavā.) (46-50)

The End of Kodha Peyyāla

II. AKUSALA PEYYĀ LA

191-200. Bhikkhus, demeritorious dhammas are these two... Bhikkhus, meritorious dhammas are these two... Bhikkhus, blame-worthy dhammas are these two... Bhikkhus, blameless dhammas are these two... Bhikkhus, dhammas that cause suffering (dukkha) are these two... Bhikkhus, dhammas that result in suffering (dukkha) are these two... Bhikkhus, dhammas that cause happiness (sukha) are these two... Bhikkhus, dhammas that result in happiness (sukha) are these two... Bhikkhus, dhammas with suffering are these two Bhikkhus, dhammas with happiness are these two.

What are the two? They are:

- ... absence of anger and amity...
- ... gratefulness and absence of improper rivalry...
- ... absence of jealousy and generosity...
- ... sincerity and simplicity...
- ... sense of shame to do evil and sense of fear to do evil.

Bhikkhus, dhammas with happiness are these two. (Thus said the Bhagavā .) (1-50.)

The End of Akusala Peyyāla.

III. VINAYA PEYYĀLA

201. Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed a set of Disciplinary Rules for his disciples. What are the two? They are:

- ... excellence of the Saṅgha, and peaceful living of the Saṅgha...
- ... suppression of immoral bhikkhus, and peaceful living of virtuous bhikkhus...
- ... putting restraint to moral intoxicants (āsavas) of present life and warding off moral intoxicants hereafter...
- ... putting restraint to enmity (vera) of present life, and warding off enmity hereafter...
- ... putting restraint to blameworthy things (avajjā) of present life and warding off blameworthy things hereafter...
- ... putting restraint to dangers (bhaya) of present life, and warding off dangers hereafter...
- ... putting restraint to demeritorious dhammas (akusala-dhammā) of present life, and warding off demeritorious dhammas hereafter...
- ... compassion to men, and destruction of the organization of bhikkhus having evil desire (pāpicchā)...
- ... converting disbelievers and establishing faith in believers...
- ... endurance of the Teaching (saddhamma), and upholding the Discipline (Vinaya Rules).

Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed a set of Disciplinary Rules for his disciples. (Thus said the Bhagavā.) (1-10)

202-230. Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed:

- ... pātimokkha precepts (fundamental disciplinary rules for his disciples)...
- ... recitation of pātimokkha precepts...

- ... suspension of hearing the pātimokkha precepts
- ... (by the bhikkhu who has committed an offence)
- ... pavāraṇā ceremony at the termination of vassa...
- ... suspension of participation in the pavāraraṇā ceremony by the bhikkhu who has committed an offence...
- ... tajjaniya kamma or conducting a case of censuring an offender...
- ... niyassa kamma or giving protection to an offender...
- ... pabbājaniya kamma, or an act of excommunicating an offender...
- ... paṭisāraṇiya kamma, or compelling a bhikkhu who has committed an offence against a layman to ask pardon from that offended person.
- ... ukkhepaṇiya kamma or act of resolution of dissociation with a bhikkhu who fails to remedy his offence...
- ... parivāsa dāna or allowing (an offender) a period of probation...
- ... mūlayā-paṭikassana or reverstion (an offender observing a period of probation who commits another offence) back to the beginning to observe all over again...
- ... mānatta dāna, or undergoing a further period of penance so as to obtain the satisfaction of the Saṃgha for having committed saṃghādisesa offence...
- ... abbhāna or rehabilitation of a bhikkhu who has undergone a penance for expiable grave offence...
- ... nissāraṇiya or reinstating a bhikkhu after exclusion from the Saṃgha...
- ... nissāraṇiya, or expulsion of a bhikkhu who fails to practise well...
- ... upasampadā or admission to the privileges of recognized bhikkhus...

- ... ñattikamma, or announcement, declaration, (especially a motion or resolution) put at a kamma-vācā (proceedings of the saṃgha)...
- ... ñatti-dutiya-kamma or announcement or motion for a second time...
- ... ñatti-catuttha-kamma or announcement of kammavācā which is put up three times and is followed by the decision as the fourth item.
(The Tathāgata) prescribes what has not yet been prescribed...
(The Tathāgata) makes additions to what has already been prescribed...
- ... sammukhā-vinaya or procedure of hearing a case in the presence of the party accused and all the bhikkhus of the congregation.
- ... Sati-vinaya or making a declaration by the Saṃgha of the innocence of arahats who are constantly mindful against whom some allegations have been made...
- ... amūḷha vinaya or acquittal (of a bhikkhu) on the ground of restored sanity...
- ... patiññāta-karaṇa-samatha or decision of acquittal of the case on what has been acknowledged by the party accused...
- ... yebhuyyasika-samatha or deciding a dispute by a majority vote of (virtuous) bhikkhus in assembly...
- ... tassapāpiyasika kamma, or to carry out proceedings against someone guilty of a certain offence...
- ... tiṇavatthāraka kamma or the act of covering up with grass...
- ... tiṇavatthāraka samatha or declaring without going into detail all charges settled with the consent of litigants in a case of mutual complaint...
What are the two (great benefits)? They are:
... excellence of the Saṃgha, and peaceful living of the Saṃgha...

- ... suppression of immoral bhikkhus and peaceful living of virtuous bhikkhus...
- ... putting restraint to moral intoxicants (āsavas) of present life and warding off moral intoxicants hereafter...
- ... putting restraint to enmity(vera)of present life and warding off enmity hereafter...
- ... putting restraint to blameworthy things (avajja) of present life, and warding off blameworthy things hereafter...
- ... putting restraint to dangers (bhaya)of present life, and warding off dangers hereafter...
- ... putting restraint to demeritorious dhammas (akusala-dhammā) of present life, and warding off demeritorious dhammas hereafter...
- ... compassion to men and destruction of the organization of bhikkhus having evil desires (pāpicchā)
- ... converting disbelievers, and establishing faith in believers...
- ... endurance of the Teaching (saddhamma), and upholding the Discipline (Vinaya Rules)...

Bhikkhus, with a view to these two great benefits, the Tathāgata has prescribed the *Tiṇavatthāraka-samatha* for his disciples. (Thus said the Bhagavā.) (11-300)

The End of Vinaya Peyyāla, the Third

IV. RĀGA PEYYALA

231. Bhikkhus, for having an insight (abhiññā) into attachment (rāga), two (dhammas) should be developed. What are the two? They are: tranquillity of mind (Samatha) and Insight meditation (Vipassanā)

Bhikkhus, for having an insight into attachment (rāga), these two dhammas should be developed. (1)

Bhikkhus, for having a discriminative knowledge (pariññā) of ---, for exhaustion (parikkha) of ---, for giving up (pahāna), for eradication (khaya) of ---, for destruction (vaya) of ---, for being free from (virāga) ---, for cessation (nirodha) of ---, for renunciation (cāga) of ---, and for forsaking (paṭinissagga) attachment, two dhammas should be developed --- p --- (1-10)

232-246. ...hatred (dosa) --- p --- bewilderment (moha) --- p ---, anger (kodha), enmity (upanāha), ingratitude (makkha), improper rivalry (paḷāsa), jealousy (issā), stinginess (macchariya), deceit (māyā), hypocrisy (sātheyya), obduracy (thambha), disparaging others (sārambha), conceit (māna), arrogance (atimāna), vanity (mada), and unmindfulness (pamāda) --- two (dhammas) should be developed. What are the two? They are tranquillity of mind (Samatha) and Insight meditation (Vipassana.) Bhikkhus, for forsaking unmindfulness (pamāda), two dhammas should be developed. (11-170) The Bhagavā delivered this discourse.)

(Delighted, the bhikkhus rejoiced in what the Bhavavā had said)*

The End of Rāga Peyyāla, the Fourth.

THE END OF DUKA NIPĀTA (Anguttara Nikāya)

* This is not found in Sinhalese, Siamese, Cambodian and English versions.

I N D E X

Key to the initials and figures used in the index

| | | |
|-------------------|-----------|------|
| Aṅguttara Nikāya: | | A |
| Ekaka Nipāta: | | A I |
| Duka Nipāta: | | A II |

Paragraph numbers in Arabic figures of the Pāḷi Texts as accepted by the Sixth Synod of 1954-56 are used for each item of words given in this list.

A

| | | |
|---|-------|-----------|
| Abhiññā: Special apperception (Magga Insight) | ----- | AI 296 |
| Acchariya: marvellous | | |
| - marvellous persons (Acchariya manussā) | | |
| - The Two:(i) the Tathāgata, and (ii) the Universal Monarch (Cakkavati) | ----- | AII 53-55 |
| | ----- | AII 53-55 |
| Adhikaraṇa: dispute | | |
| - Prolongation | ----- | A II 15 |
| - Peaceful settlement | ----- | A II 15 |
| Ādīnava: disadvantage, fault, tribulation | | |
| - Disadvantages to be expected from evil deed,evil speech and evil thought | ----- | A II 18 |

Alms food

- A bhikkhu who consumes people's alms food not unbeneficially ----- A I 382
- A I 492-563

Anussati: repeated contemplation of the attributes of the Buddha, the Dhamma, the Saṅgha, etc.

- The Ten: ----- A I 296, 297
- A I 473-482

Anusaya: all defilements that have not been eradicated by Magga Insight

- A I 574

Ariya Path: (Magga)

- The Ariya Path of Eight Constituents ----- A I 419-426

Āsavas: moral intoxicants

- Development and non-development ----- A II 109-118

Asekha: one who has completed the training.

He has already attained Arahattaphala and is therefore an arahat. An arahat is a worthy recipient of dedicatory gifts.

- A II 36

Athāna: no possibility

- No possibility of two Perfectly Self-Enlightened Buddhas appearing in this world at the same time. ----- A I 277
- No possibility of two Universal Monarchs appearing in one Universe at the same time. ----- A I 278

Audience: parisā; ten pairs

- A II 43-52

Ayonisomanasikāra: perceiving the phenomena in the wrong way. (micchādiṭṭhi)

- A I 303

B

Bala: Power (i): the five:-

- Power of Conviction (Saddhā)
- Power of Effort, Endeavour (Viriya)
- Power of Mindfulness (Sati)
- Power of Concentration (Samādhi)
- Power of Wisdom (Paññā) ----- A I 467-411
- A I 483-492
- A I 493-562
- Power of Mindfulness, Power of Concentration ----- A II 172

Bala: Power (ii)

- Power of reflection (Patisankhāna bala)
- Power of mental cultivation (Bhāvanā bala) ----- A II 11-13, 171

Bāla: a foolish person ----- A II 22

- Counted as foolish and immature person ----- A II 39
- A foolish, unintelligent and evil person deserves censure of the wise ----- A II 137,138

Bhikkhus:

- of senior standing,
- of middle standing,
- of junior standing ----- A II 63

Bliss: (sukha) happiness experienced in the attainment of jhānas ----- A II 13

Bojana mattanu: Knowing the measure in eating ----- A II 170

C

Cause or reason: (paccaya)

- for the arising of attachment (rāga) ----- A II 124
- for the arising of hatred (dosa) ----- A II 125
- for the arising of Wrong View
(micchā diṭṭhi) ----- A II 126
- for the arising of Right View
(sammā diṭṭhi) ----- A II 127

Cause of quarrels: among various classes of people- - discussion between the Ven. Mahā Kiccāna and the Brahmin Ārāmaḍaṇḍa

----- A II 38

Companionship: (mitta)

- Bad or evil companionship
(Pāpa mitta) ----- A II 95
- Good companionship (kalyāṇa mitta) ----- A II 96

D

Dakkhineyyā: worthy recipients of dedicatory gifts

----- A II 36

Dassana: to see

- Tathāgata dassana: One who sees the Tathāgata.

One who knows the attributes of the Tathāgata sees the Tathāgata

(Commentary)

----- A I 326
(foot notes)

Deathless: an epithet of Nibbāna

- The Deathless (Nibbāna)

----- A I 608-611

Decline: (parihāniya)

- Dhammas (factors) for the decline of a bhikkhu ----- A II 185

Delightful satisfaction: (pīti) ----- A II 13

Desire: (āsā)

- desire for gains (lābhā āsā)
- desire for life (jīvita āsā) ----- A II 119

Destination : (gati) (i)

Destination after death and dissolution of the body:

- of an evil doer ----- A I 290
- of a holder of wrong view ----- A I 304
- of a doer of good deeds ----- A I 293
- of a holder of Right View ----- A I 305
- Also see ----- A II 187-190

Destination: (gati) (ii)

- of one who conceals his evil actions: niraya, the realms of continuous suffering and the animal world. ----- A II 27
- of one who does not conceal his evil actions: human world and deva world. ----- A II 27

Dhamma: (i)

- Demeritorious dhamma: causes for the arising ----- A I 298, 300, 302
- Meritorious dhamma: causes for the arising ----- A I 299, 301, 363
- Wicked and demeritorious dhamma: The arising of ----- A II 78-87

Dhammā: (ii)

Dhammā tapanīya- Dhammas that
cause torment ----- A II 3

Dhammā atapanīya- Dhammas that do
not cause torment. ----- A II 4

Dhamma: (iii)**Black dhammas (kaṇha):**

- not having a sense of shame to
do evil (ahirika)

- not having a sense of fear to
do evil. (anottappa) ----- A I 298, A II 93

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evil (hiri)

- having a sense of fear to do evil
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a bhikkhu ----- A II 185

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- Brief discourses

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- the thirteen ----- A I 190

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Diligence: Viriya:

- that causes the arising of meritorious dhamma; that causes the decline of demeritorious dhamma. ----- A I 61

Doors: (Dvāra)

- the doors of sense faculties
- not guarding (agutta) ----- A II 169
- guarding (gutta) ----- A II 170

Ducaritta: evil deed, evil speech, evil thought.

- These dhammas torment the doer. ----- A II 3

E

Ekapuggala: unique person; no equal; second to none, i.e. the Buddha. ----- A I 170-186

Etadagga: (i) Foremost

- Foremost amongst the Buddha's bhikkhus and bhikkhunīs, lay disciples and female lay disciples in their respective fields or subjects. ----- A I 188-267

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- Superior by comparison of two things or factors. ----- A II 142-151

Existence: (bhava)

- Compared to bad smell of faeces ----- A I 320
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Eye: (Cakkhu)

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Developing the faculties

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- of effort or endeavour (Viriyindriya)
- of mindfulness (Satindriya)
- of Concentration (Samādhindriya)
- of Wisdom (Paññindriya) ----- A I 402-406
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 - First, Second, Third, Fourth ----- A II 13

K

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L

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useless person who cannot hope to
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- cause of ruin and disappearance
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speech and evil thought. ----- A II 35
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- First vassa or earlier vassa.
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the mind.**

----- A II 13

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- Parts of Wisdom (Vijjābhāgiya)
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mind from moral defilements.
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Also called Arahattaphala Paññā.

- Vimutti (ii)**
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Suttanta Piṭaka

ANGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

A TRANSLATION OF

TIKA NIPĀTA PĀLI

(DIVISION OF THREE-FACTOR DISCOURSES)

Translated by

U THEIN MAUNG



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sasana

YANGON MYANMAR

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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 brahmās 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 great 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).

F O R E W O R D

It is with great pleasure that we now present to our readers the Tika Nipāta from Aṅguttara Nikāya. This is the division of three-factor discourses from Aṅguttara Nikāya. This follows the Ekaka Nipāta, the division of one-factor discourses and the Duka Nipāta, the division of two factor-discourses which were published by us as one book in the earlier part of the year 2000.

We hope that our present Collection/Division of discourses will receive a warm welcome from our readers.



S: 11/6/2001

SANN LWIN

Director-General

Department for the Promotion and
Propagation of the Sāsanā

Kaba-Aye
Yangon.

INTRODUCTION

1. The Distinctive Feature of the Aṅguttara Nikāya.

Of the five Nikāyas or collections of the Buddha's teachings, i.e., the Dīgha Nikāya, the Majjhima Nikāya, the Saṃyutta Nikāya, the Aṅguttara Nikāya and the Khuddaka Nikāya, Aṅguttara Nikāya has a distinctive feature of its own. It is an assortment of various subjects with little relationship between each of the sections called nipātas, and arranged numerically in ascending order, that is to say, the first nipāta is a collection of discourses dealing with a single subject; the second one containing discourses dealing with two subjects, the third with three subjects, and so on, thus gradually going up to the eleventh nipāta with eleven subjects. The method of numerical classification has the merit of making the wide variety of subjects more readily recollected. The present nipāta called the Tika nipāta contains an assortment of discourses arranged in threes. The variety of subjects is almost endless: it may be about some simple subject of worldly interest; or it may be about complex matters wherein mundane matters are mixed with the supramundane; or in a few cases, about the supramundane. This general statement would call for some concrete examples; a few such examples are given below.

2. Some Examples of the Discourses

A: Simple Subjects of Worldly Interest

(1) Anger and Three Types of Person (The Simile of Writing) (Lekha Sutta, Sutta No. 133)

Bhikkhus, just as an inscription made on rock does not quickly disappear due to wind or water, but remains there for a long time, so also, bhikkhus, in this world, a certain person always gets angry and his anger remains in him for a long time.

Bhikkhus, just as a writing on the ground quickly disappears due to wind or water, in this world a certain person

always gets angry but his anger quickly disappears and does not remain for a long time.

Bhikkhus, just as a writing made on the water does not remain there for a long time (in fact it does not appear at all), in this world, even though a certain person may be spoken to with abusive words, harsh words and unpleasant words, he continues to be communicable, amicable and agreeable.

Bhikkhus, there do exist in this world these three kinds of person. (Lekha Sutta) (Sutta No. 133)

(2) Auspicious Morning: (Pubbaṅha Sutta, Sutta No.156)

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the morning, the morning is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the day time, the day time is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the evening, the evening is an auspicious one.

(3) Discourse on Thinking (Cinti Sutta, Sutta No.3)

The Characteristics of a Fool and a Wise Person

In this discourse three characteristics of a fool are mentioned. In this world, a fool thinks evil, speaks evil, and does evil. On the other hand, a wise person thinks good thoughts, speaks good words and does good deeds.

(4) Discourse to the Kālāmas: (Kesamutti Sutta, Sutta No.66)

Once, the Kālāmas of Kesamutti said to the Bhagavā who had come to the market-town in the course of a tour: "Venerable Sir, some samaṇas and brāhmaṇas came to Kesamutti. They presented and glorified their own views but calumniated,

slighted, belittled and dismissed others' views. Some other samaṇas and brāhmaṇas also came to Kesamutti; they too presented and glorified their own views, but calumniated slighted, belittled and dismissed others' views. Venerable Sir, of them, we are doubtful and uncertain who among those samaṇas and brāhmaṇas speak the truth, and who speak the untruth. The Buddha told them that their doubts and uncertainties were justified and then exhorted them thus:

"Come, you Kālāmas, do not take anything as true just by hearsay; do not take anything as true just because it is traditional talk; do not take anything as true just because you are told it is true; do not take anything as true because it agrees with the sacred texts; do not take anything as true because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is the view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of a samaṇa one respects. Kālāmas, only when you yourselves are convinced thus: these are demeritorious, these are blameworthy, these are censured by the wise, and these three factors, when fully present in one, would lead to suffering, you should abandon them

Kālāmas, only when you yourselves are convinced that these are meritorious, these are blameless, these are praised by the wise, these, three factors when fully present in one, are advantageous and lead to happiness, you should fulfil and abide by them."

**B: Mundane Matters Mixed with the Supramundane
(1) Observance of Uposatha Precepts (Uposatha Sutta,
Sutta No.71)**

On the subject of observing Uposatha Precepts, the Buddha mentions three kinds of its observance, namely; cow-herd's uposatha, nigaṇṭha uposatha, and ariya's uposatha.

Cowherd's uposatha is observed by a pious person with his interest in having nice food on the uposatha day, just like a cowherd who is mainly interested in finding luscious grazing ground for his herd.

Nigaṇṭha uposatha, the Buddha declares, is merely the observance as instructed by a nigaṇṭha teacher.

The Ariya's uposatha is essentially to purify the mind before taking up the observance itself. One purifies the mind by reflection on the (nine) supreme attributes of the Buddha, the (six) supreme attributes of the Dhamma, and (nine) supreme attributes of the Saṃgha, by reflecting on his own pure morality, and reflecting on his own virtues of conviction, etc., as well as those of the devas. Observance of the Uposatha Sīla the ariya way is highly beneficial even surpassing the benefits of being a Universal Monarch. The Uposāṭha Sutta was taught by the Buddha to Visākhā with many beautiful similies.

(2) Three Dangers from which mother and son cannot find protection in each other (Bhaya Sutta, Sutta No.63)

In Bhaya Sutta the Buddha gives instances of three great dangers wherein a mother may be able to give protection to her son, and her son may be able to give protection to his mother. These three are: the danger of a great fire, the danger of a great deluge that sweeps away entire villages, and the danger of outlaws plundering villages. But the Buddha says that there are three kinds of danger from which mother and son cannot find protection in each other. They are the danger of ageing, the danger disease and the danger of death. Then he points out that there is a path, there in a practice, to leave behind and get beyond the danger from which mother and son can find protection in each other, as well as the danger from which mother and son cannot find protection in each other. And that path, that practice, is the Ariya Path of Eight Constituents, namely: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

(3) The Three Messengers of Death (Devadūta Sutta, Serial No.36)

In the Devadūta Sutta, the Buddha employs a very effective allegory to bring home the point that everyone of us is bound by duty towards one's mother and father, samaṇas and brahmaṇas; to respect one's elderly relatives such as grandparents, uncles, aunts, etc, and also to do good things, avoiding evil things either by deed, word or thought. An evil-door is destined to fall to *niraya*, the realm of continuous suffering, or any of the four miserable existences.

The three messengers of death portrayed in this discourse are briefly retold here. When a wrong-doer falls to *niraya*, he is interrogated by King Yama who is in charge of the *niraya* realm. With reference to the first messenger of Death, the new entrant to *niraya* admitted he did not notice him. Thereupon King Yama put him the question: "My man, while in the human world, did you not see very old men or women moving about unsteadily with ribs like the rafters of a house, bent double and depending on a staff?"

And the man answered: "Your Majesty, I did see such persons".

King Yama then said to him thus: "O man, you were endowed with the right senses and were old enough to know; yet did it never occur to you like this: 'I, too, am subject to growing old; I cannot go against this nature; I must now do good deeds, speak good words, and think good thoughts?'"

The man replied, "Your Majesty, I was so forgetful that I was unable to do good deeds, speak good words, and think good thoughts". King Yama then said to him, "O man, for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness..."

King Yama then asked the man whether he had, in his human existence, noticed the second Messenger of Death. The man answered he failed to notice the messenger. Then King Yama asked him thus:

"O man, in the abode of human beings, did you not see a very ill man or woman suffering from severe illness,... who had to lie helplessly in bed wallowing in the filth of his or her own excrement?" And the man answered; "Your Majesty, I did see such persons." King Yama then asked the man the next question:

"O man, you were endowed with the right senses, and were old enough to know; yet; did it not occur to you like this: 'I, too am subject to illness; I cannot go against this nature; now I shall do good deeds, speak good words, and think good thoughts?' "To this the man replied: "Sir, I had been unmindful so that I was unable to do good deeds, speak good words, and think good thoughts. Thereupon King Yama said to him, "O man, for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness..."

After that King Yama asked the man whether he had, in his human existence, not seen the Third Messenger of Death. The man answered, "Your Majesty, I did not see him." Then King Yama asked him this question: "O man, did you never see the dead body of a man or a woman,... swollen and festering...?" The man answered. "Your Majesty, I did see such things." King Yama then asked him this question: "O man, you were endowed with the right senses: and were old enough to know: yet, did it never occur to you like this: I too am subject to death, I cannot go against this nature; now I shall do good deeds, speak good words and think good thoughts?" "To this the man replied thus:" Your Majesty, I was so forgetful that I was unable to do good deeds, speak good words, and think good thoughts."

And King Yama said to him "O man... for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness..."

King Yama then had no more questioning to be made. The guards of niraya dragged the man away and put him to severe torture. The details of the punishment meted out to a person who has fallen to niraya are vividly described in this

discourse, sufficient enough for the reader to get the Buddha's message.

(5) The Blind Person, (Andha Sutta, Sutta No.29)

These three kinds of person do exist in the world, namely: one who is totally blind, one who is partially blind, and one who is not blind. Who is the person that is totally blind? Bhikkhus, in this world, some persons have no vision for acquisition of wealth not yet acquired nor for the growth of wealth already acquired; have no vision for knowing what is meritorious from what is demeritorious, for knowing blameworthy from what is blameless; for knowing what is ignoble from what is noble; for knowing that which purifies the mind from that which defiles the mind. Such a person is called one who is totally blind. Some persons in this world have the vision for acquisition of wealth not yet acquired, and for the growth of wealth already acquired; but they have no vision for knowing what is meritorious from what is demeritorious; for knowing the blameless from the blameworthy, for knowing the noble from the ignoble, and for knowing the pure from the impure. Such a person is called one who is partially blind.

Some persons in this world have the vision for acquisition of wealth not yet acquired, and for the growth of the wealth already acquired; they also have the vision for knowing what is meritorious from what is demeritorious: the good from the bad; the blameless from the blameworthy; the noble from the ignoble; and the pure from the impure. Such a person is called one that is not blind.

(6) On wicked bhikkhu with the Simile of a Great Robber (Mahācora Sutta, Serial No.51)

Bhikkhus, just as a great robber depends on rugged terrain (i.e, places difficult of access such as rivers or mountains), a wicked bhikkhu depends on rugged terrain in that his thought,

word and deed are evil. Bhikkhus, just as a great robber depends on an impenetrable jungle, a wicked bhikkhu depends on an impenetrable jungle of wrong views; he holds fast to wrong views. Bhikkhus, just as a great robber depends on kings or chief ministers, a wicked bhikkhu depends on powerful men. Bhikkhus, a wicked bhikkhu, depending on these three characteristics, acts in a self-destructive manner undermining himself. He is blameworthy, censured by the wise, and also generates much evil.

**(7) Discourse with the Simile of Two Chariot Wheels
(Sacctana Sutta, Sutta No.15)**

King Sacctana requested his chariot-maker to have a new pair of wheels to his chariot to be ready in six months as he wanted to use the chariot in an impending war about that time. When the assigned period was about its end, the King asked the chariot-maker, "O Chariot-maker, is the pair of wheels ready?" The latter replied, "Your Majesty, I have finished one new wheel during these six months less six days. "Then the King asked the chariot-maker, "Could you have the second wheel finished in these six days? "And the chariot-maker answered, "Your Majesty, I can. "Then he had the second wheel made in six days. The King said to the chariot-maker, "Chariot-maker, this wheel of yours is finished in six months less six days..... The other wheel of yours is finished in six days only. What is the difference between these two wheels? I do not see any difference between them."

"Your Majesty, there is a difference between these wheels. Your Majesty, see for yourself the difference."

Then the chariot-maker rolled out the wheel that was finished in six days only. The wheel rolled away until the force was spent, when it gyrated and fell flat to the ground. Then, he rolled out the wheel that was finished in six months less six days. The wheel rolled away and when the force was spent, it stopped upright as if it were fitted to an axle.

On seeing it, the king asked the chariot-maker, "Chariot-maker, what is the cause, what is the ground, for the difference in the performance of the two wheels?"

"Your Majesty", explained the chariot-maker, "The wheel that was finished in six days has a rim that is crooked, faulty, defective; its spokes too were crooked, faulty, defective. Because its rim was crooked, faulty, defective and its spokes were crooked, faulty, defective, its nave was crooked, faulty, defective, and so, on being rolled out, it rolled away until the force was spent when it gyrated and fell flat to the ground. As to the wheel that was finished in six months less six days, its rim was not crooked, not faulty, not defective; its spokes were not crooked, not faulty, not defective. Because its rim and spokes were not crooked, not faulty, not defective, its nave was not crooked, not faulty, not defective. So, on being rolled out, it rolled away until the force was spent when it stopped upright as if it were fitted to an axle."

Having related the story of the two chariot wheels, the Bhagavā revealed to the bhikkhus that that episode actually happened when he was born as a chariot-maker of King Sacetana. He continued with these words: "Bhikkhus, at that time I was skilled in the knowledge of crooked, faulty, defective wood. Bhikkhus at the present time, being the Perfectly Self-Enlightened One, I am skilled in the knowledge of the crooked, faulty and defective physical action, of the crooked faulty and defective vocal action, and of the crooked, faulty and defective mental action. "Then the Bhagavā said that a bhikkhu or a bhikkhunī whoever has not abandoned crooked, faulty and defective physical action, verbal action and mental action is like the wheel that was finished in six days and that a bhikkhu, or bhikkhunī who has abandoned crooked physical action, verbal action and mental action, is like the wheel that was finished in six months less six days, and stands in good grace in this Teaching.

C: On the Supramundane

(1) High and Luxurious Places (Venāgapura Sutta, Serial No.64)

The Buddha's dialogue with a brahmin of the Vaccha family at a Kosalan brahmin village of Venāgapura is based on the brahmin's enquiry about of the Buddha's virtues and powers. He had already had a liking for the Bhagavā. He asked of the Buddha whether the Bhagavā could easily obtain high and luxurious beds and seats. The Bhagavā replied that high couches and divans are difficult for recluses to obtain, and that even if they could obtain them, none of them is proper for use by recluses. Further, the Buddha disclosed to the brahmin thus:

"Brahmin", there are these three kinds of luxurious places which I can now obtain as I wish without difficulty and trouble, namely, the high and luxurious places of the devas, the high and luxurious places of the Brahmā, and the high and luxurious places of the Ariyas." The brahmin was quite excited to hear the Buddha's mentioning of the Brahmā and asked him about the high and luxurious places of the devas and the Brahmā. The Buddha explained to him how, through the development of the mind, he can achieve the jhānas, and when he has attained the fourth jhāna, he lives just like the deva in all the four bodily postures, so that when he lies down, his lying down is like that of the deva.

"Brahmin", the Bhagavā said, "these are the high and luxurious places of the devas which I can now obtain as I wish, without difficulty and trouble, "Then the Bhagavā explained to the brahmin how one may dwell in the four Noble Abidings-- that of loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā) and equanimity (upekkhā) diffusing all the world of beings with a mind filled with these four attitudes, that are extensive, lofty, measureless, without hostility and malice. By dwelling in such a lofty state of mind, the Bhagavā said, he remains in all the four bodily postures like the Brahmā. "These", said the Bhagavā, "are the high and luxurious places of the Brahmā which I can now obtain as I wish, without difficulty and trouble."

The brahmin then inquired of the Buddha what the high and luxurious places of the Ariyas are, which the Bhagavā can obtain as he wishes without difficulty or trouble. The Bhagavā explained to him how, by exercising perfect concentration through meditation, he had been able to uproot attachment, ill will and bewilderment, and had totally destroyed these evil thoughts like a palm tree whose roots have been cut off, and rendered unable to rise again. By being able to get rid of attachment, ill will, and bewilderment, the Bhagavā has attained the living of the Ariya in all the four bodily postures. "Brahmin," said the Bhagavā, "these are the high and luxurious places of the Ariya which I can obtain as I wish, without difficulty and trouble."

After listening to the Buddha's discourse, the brahmin of the Vaccha family took refuge in the Buddha, the Dhamma and the Saṅgha.

2. Threefold Wisdom Under the Ariya Teaching (Jānussoni Sutta, Sutta No. 60)

Once, Brahmin Jānussoni amicably discussed with the Buddha. After describing how a brahmin becomes accomplished in the threefold wisdom, he asked the Buddha to explain how one becomes accomplished in the threefold wisdom (Tevijja) of the Ariya teaching. The Bhagavā told him how a bhikkhu practises mental development up to the attainment of the fourth jhāna. When the concentrated mind becomes purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind to knowledge of past existences (Pubbenivasānusati ñāṇa). Then he gains the knowledge of past existences. Then the darkness of ignorance disappears and the light of wisdom appears. This is the first Vijjā under the Ariya Teaching.

Then, with the concentrated mind of the aforesaid properties, that bhikkhu directs his mind to knowledge of the passing away and arising of beings (Cutupapātāñāna). Then with the Divine Power of Sight (Dibbacakkhu ñāṇa) which he has now acquired, he knows how beings after death arise according to their own kamma actions. Then in him the darkness of ignorance disappears and the light of Wisdom appears. This is the second Vijjā under the Ariya Teaching.

Then, with the concentrated mind of the aforesaid properties, that bhikkhu directs his mind to knowledge of the extinction of āsavas (moral intoxicants), āsavakkhaya ñāṇa. He then knows: "This is dukkha ...p... this is the way leading to the cessation of dukkhas" He knows the āsavas as they really are ...p... the way that leads to the cessation of āsavas. He has now extinguished all āsavas and become an arahat with no possibility of rebirth. This is the third Vija under the Ariya Teaching. After listening to the Buddha's discourse, brahmin Jānussoṇi became a lay disciple of the Buddha.

3. Conclusion

Those are just a sampling of the discourses contained in the Tika Nipāta. On poring over this book, it is expected the reader will enjoy the random arrangement of the Texts, as if he were studying a horticultural garden which specialized in various species of plants, each bearing only three flowers: he will be enthralled by the variegated hues and fragrances of these flowers as well as by their inspiration brought to bear on his mind, the inspiration to abide by mindfulness. Only through constant mindfulness can one free oneself from the evil forces of greed, hatred and bewilderment that tend to persist in the mind; and only by abandoning them completely can one realize the end of dukkha which is Nibbāna, the ultimate goal of all good Buddhists.

May the Buddha's Teaching
shine forth like the radiant sun.

The Editorial Committee
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Yangon, MYANMAR.

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i. BĀLA VAGGA

1. BHAYA SUTTA

Discourse on Danger

1. Thus have I heard:

Once, the Bhagavā was residing at the Jetavanā monastery of Anāthapiṇḍika in Sāvathī. At that time the Bhagavā addressed the bhikkhus, saying, "Bhikkhus," and the bhikkhus replied to him, "Venerable Sir". Then the Bhagavā spoke these words:

Bhikkhus, all the dangers (bhayā) that arise are because of the foolish, not because of the wise; all misfortunes (upaddavā) that arise are because of the foolish, not because of the wise; all distress (upasagga) that arise are because of the foolish, not because of the wise. Bhikkhus, just as the fire that starts from a house of reed or of thatch spreads to well-built, big, pinnacled houses that are well protected from the wind, well plastered inside and outside, well fitted with doors and secure windows, so also all dangers that arise are because of the foolish, not because of the wise; all misfortunes that arise are because of the foolish, not because of the wise; all distress that arise are because of the foolish, not because of the wise.

Bhikkhus, the foolish are thus associated with dangers, the wise are not; the foolish are associated with misfortunes, the wise are not; the foolish are associated with distress, the wise are not.

Bhikkhus, there is no danger that arises because of the wise; there is no misfortune that arises because of the wise; there is no distress that arises because of the wise. Therefore, bhikkhus, in this Teaching you should discipline yourselves thus: "avoiding the three that are characteristic of the foolish, we shall take up the three that are characteristic of the wise,

and practise accordingly." In this manner, bhikkhus, you should discipline yourselves.

End of the Bhaya Sutta,
the first in this vagga.

2. LAKKHAṆA SUTTA

Discourse on Characteristics

2. Bhikkhus, a fool is characterized by the deed he does. A wise person also is characterized by the deed he does. Intelligence is discernible by his thought, speech, and conduct. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: evil deed, evil speech and evil thought. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? They are good deed, good speech and good thought. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, in this Teaching, you should discipline yourselves thus: "Avoiding the three that are characteristic of a fool, we shall take up the three that are characteristic of the wise; and practise accordingly". In this manner, bhikkhus, you should discipline yourselves.

End of the Lakkhaṇa Sutta,
the second in this vagga.

3. CINTĪ SUTTA

Discourse on Thinking

3. Bhikkhus, characteristics, signs and conduct of a fool are of three kinds. What are the three? Bhikkhus, in this world, a fool thinks evil, speaks evil, and does evil. Bhikkhus, if the fool did not think evil, did not speak evil, and did not do evil, how would the wise know: "This person is a foolish, wicked person?". A fool does think evil, does speak evil, and does do evil, and thus the wise know: "This person is a foolish, wicked person." Bhikkhus, these three are the characteristics, signs and conduct of a fool.

Bhikkhus, characteristics, signs and conduct of a wise person are of three kinds. What are the three? Bhikkhus, in this world, a wise person thinks good thoughts, speaks good words, and does good deeds. Bhikkhus, If the wise person did not think good thoughts, did not speak good words, and did not think good deeds, how could the wise know: "This person is a wise, good person?" Bhikkhus, a wise person does think good thoughts, does speak good words, and does good deeds. Bhikkhus, if the wise person did not think good thoughts, did not speak good words, and did not think good deeds, how could the wise know: "This person is a wise, good person?" Bhikkhus, a wise person does think good thoughts, does speak good words, and does do good deeds, and thus the wise know: "This person is a wise, good person." Bhikkhus, these three are the characteristics, signs and conduct of a wise person. Therefore, bhikkhus, ...p... .

End of the Cintī Sutta,
the third in this vagga.

4. ACCAYA SUTTA**Discourse on Wrong-doing**

4. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: not regarding his wrong-doing as such; even when regarding his wrong-doing as such, not remedying it in accordance with what is proper; and even when another person comes to admit his own wrong-doing, not accepting it in accordance with what is proper. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? They are: regarding his wrong-doing as such; when regarding his wrong-doing as such, remedying it in accordance with what is proper; and when another person comes and admits his own wrong-doing, accepting it in accordance with what is proper. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, ...p... .

End of the Accaya Sutta,
the fourth in this vagga

5. AYONISO SUTTA**Discourse on Improper Way**

5. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? A fool asks questions in an improper way; he answers questions in an improper way; he does not show appreciation of proper, comprehensive, well-phrased and coherent answers given by others. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? A

wise person asks questions in a proper way; he answers questions in a proper way; he shows appreciation of proper, comprehensive, well-phrased and coherent answers given by others. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, ...p...

End of the Ayoniso Sutta,
the fifth in this vagga.

6. AKUSALA SUTTA

Discourse on Demeritoriousness

6. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: demeritorious deed, demeritorious speech, and demeritorious thought. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? They are: meritorious deed, meritorious speech, and meritorious thought. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, ...p...

End of the Akusala Sutta,
the sixth in this vagga.

7. SĀVAJJA SUTTA

Discourse on Blameworthiness

7. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: blameworthy deed, blameworthy speech, and blameworthy thought

Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: blameworthy deed, blameworthy speech, and blameworthy thought ...p... .

End of the Sāvajja Sutta,
the seventh in this vagga.

8. Sabyābajja Sutta

Discourse on Harmful Action

8. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: harmful deed, harmful speech and harmful thought ...p... . Harmless speech, and harmless thought. Bhikkhus, one who is endowed with these three things should be known as a wise person.

Therefore, bhikkhus, in this Teaching, you should discipline yourselves thus: "Avoiding the three that are characteristic of the foolish, we will take up the three that are characteristic of the wise and practise accordingly." In this manner, bhikkhus, you should discipline yourselves.

End of the Sabyābajja Sutta,
the eight in this vagga.

9. Khata Sutta

Discourse on Digging Up

9. Bhikkhus, a foolish, ignorant and evil person who is endowed with three things goes about digging up and

destroying himself ¹; he is also blameworthy, and deserves to be censured by the wise; and he generates much demerit. What are the three? They are: physical misconduct, verbal misconduct and mental misconduct. Bhikkhus, a foolish, ignorant and evil person who is endowed with these three things goes about digging up and destroying (himself); he is also blameworthy and deserves to be censured by the wise; he also generates much demerit.

Bhikkhus, a wise, learned and virtuous person who is endowed with three things does not go about digging up and destroying himself; he is also blameless and does not deserve to be censured by the wise; and he generates much merit. What are the three? They are: good physical conduct, good verbal conduct, and good mental conduct. Bhikkhus, a wise, learned and virtuous person who is endowed with these three things does not go about digging up and destroying himself; he is also blameless and does not deserve to be censured by the wise; and he generates much merit.

End of the Khata Sutta,
the ninth in this vagga.

10. MALA SUTTA

Discourse on Impurity

10. Bhikkhus, one who is endowed with three things is reborn in 'niraya' as though carried and laid there for not abandoning the three kinds of impurity. What are the three? They are: he is an immoral person and has not abandoned the filth of immorality; he is a jealous person and has not abandoned the filth of jealousy; and he is a stingy person

1. Digging up and destroying himself: what is dug up destroyed here is 'guṇa,' good quality.
(Commentary)

and has not abandoned the filth of stinginess. Bhikkhus, a person who is endowed with these three things is reborn in niraya¹ as though carried and laid there, for not abandoning these three kinds of impurity.

Bhikkhus, one who is endowed with three things, for having abandoned the three kinds of impurity, is reborn in sagga² as though carried and laid there. What are the three? They are: he is a moral person and has abandoned the filth of immorality; he is an unjealous person and has abandoned the filth of jealousy; and he is a generous person and has abandoned the filth of stinginess. Bhikkhus, a person who is endowed with these three things, for having abandoned these three kinds of impurity, is reborn in 'sagga' as though carried and laid there.

End of the Mala Sutta,
the tenth in this vagga.

End of the Bāla Vagga, the first vagga.

1. 'Niraya' is the plane of continuous intense suffering, often inadequately described as 'hell'.

2. 'sagga' in this context is kāmāvacara devaloka.

I. PAṬHAMA PAṆṆĀSAKA
The First Sub-division

ii. Rathakāra Vagga

1. Nāta Sutta
2. Sāraṇīya Sutta
3. Āsaṇisa Sutta
4. Cakkavatti Sutta
5. Sacetana Sutta
6. Apaṇṇaka Sutta
7. Attabyābādha Sutta
8. Devaloka Sutta
9. The Paṭhama Pāpaṇika Sutta
10. The Dutiya Pāpaṇika Sutta

RATHAKĀRA VAGGA

1. ÑĀTA SUTTA

Discourse Concerning Well-known Bhikkhus

11. Bhikkhus, a bhikkhu who is well known and endowed with three things practises in a manner not tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas. What are the three? They are: he tells others to do deeds not in conformity with the Teaching¹; he tells others to speak words not in conformity with the Teaching; and he tells others to think thoughts not in conformity with the Teaching. Bhikkhus, a bhikkhu who is well-known and is endowed with these three things practises in a manner not tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas.

Bhikkhus, a bhikkhu who is well-known and endowed with three things practises in a manner tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas. What are the three? They are: he tells others to do deeds in conformity with the Teaching; he tells others to speak words in conformity with the Teaching; and tells others to think thoughts in conformity with the Teaching. Bhikkhus, a bhikkhu who is well-known and endowed with these three things practises in a manner tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas.

End of the Ñāta Sutta,
the first in this vagga.

1. The teaching: Sāsana: Order, Message or Teaching; the doctrine of the Buddha.

2. SĀRAṆĪYA SUTTA**Discourse on Remembering**

12. Bhikkhus, an anointed king of the ruling class should always remember these three places as long as he lives. What are the three? They are: the place of his birth; bhikkhus, this is the first place which an anointed king of the ruling class should always remember as long as he lives. Bhikkhus, another place (which an anointed king of the ruling class should always remember as long as he lives) is the place where he was anointed as a king; this, bhikkhus is the second place which an anointed king of the ruling class should always remember as long as he lives.

Bhikkhus, another place (which an anointed king of the ruling class should always remember as long as he lives) is the battlefield on which he won his victory and over which he reigned supreme; bhikkhus, this is the third place which an anointed king of the ruling class should always remember as long as he lives. Bhikkhus, an anointed king of the ruling class should always remember these three places as long as he lives.

Similarly, bhikkhus, a bhikkhu should always remember these three places as long as he lives. What are the three? They are: bhikkhus, the place where he shaved off his hair and beard, wore the bark-dyed robes and leaving the household life entered the homeless life of a bhikkhu; that, bhikkhus, is the first place which a bhikkhu should always remember as long as he lives.

Bhikkhus, another place (for a bhikkhu always to remember as long as he lives) is the place where he knows 'This is dukkha' as it really is, knows 'This is the cause of dukkha' as it really is, knows 'This is the cessation of dukkha' as it really is, and knows 'This is the Practice Leading to the cessation of dukkha as it really is. This, bhikkhus, is the second place that a bhikkhu should always remember as long as he lives.

Bhikkhus, another place (for a bhikkhu always to remember as long as he lives) is the place where he, in this very life, knows by himself through Magga-Insight, realizes, attains to, and remains in the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, Bhikkhus, this is the third place that a bhikkhu should always remember as long as he lives.

End of the Sāraṇīya Sutta,
the second in this vagga.

3. ĀSAMSA SUTTA

Discourse on Aspiration

13. Bhikkhus, there are to be found (in this world) three kinds of person. What are the three? They are: one who has no aspiration; one who has aspiration; and one who no longer has any aspiration. Who, bhikkhus, is one who has no aspiration? Bhikkhus, some people in this world belong to such low castes as beggars, or basket-weavers, or hunters, or leather-tanners, or scavengers who are poverty-stricken and who find it hard to get food and clothing and earn their living. That kind of person is ugly, unsightly, dwarfish, afflicted with diseases, or blind, or bow-legged or crippled or has crooked hands. He does not get food, drink or clothing, nor vehicles to ride, nor flowers or perfumes, nor unguents, nor sleeping-or dwelling place, nor oil lamps. When such a person hears the news that a certain member of the ruling class has been anointed as king by the ruling class, this thought will not occur to him, "when am I also going to be anointed as king by the ruling class?" This, bhikkhu, is the kind of person who is said to be one who has no aspiration.

Who, then, bhikkhus, is one who has aspiration? Bhikkhus, there is in this world the eldest son of an anointed king, who is eligible to be anointed as king, but has not yet

been anointed as king although he has come of age and is mature. When such a prince hears the news that a certain member of the ruling class has been anointed as king by the ruling class, this thought will occur to him, "When am I also going to be anointed as king by the ruling class?" This, bhikkhus, is the kind of person who is said to be one who has aspiration.

Who, then, bhikkhus, is one who no longer has any aspiration? Bhikkhus, there is in this world a king who has been anointed and is already a monarch. When such a king hears the news that a certain member of the ruling class has been anointed as king by the ruling class, this thought will not occur to him, "When am I also going to be anointed as king by the ruling class?" Why is this so? Bhikkhus, it is so because his previous aspiration to be anointed as king has already been achieved. This, bhikkhus, is the kind of person who is said to be one who no longer has any aspiration. Bhikkhus, these are the three kinds of person that do exist in this world.

Similarly, bhikkhus, there are to be found amongst bhikkhus three kinds of bhikkhu. What are the three? They are: the bhikkhu who has no aspiration, the bhikkhu who has aspiration, and the bhikkhu who no longer has any aspiration. Who, bhikkhu, is the bhikkhu who has no aspiration? In this Teaching, bhikkhus, a certain bhikkhu has no morality; he is of evil nature; he has impure mind and questionable habits; he has secretive ways; he claims himself as a samāṇa which he is not; he claims to pursue the Noble Practice while he does not; he has a putrid mind, soaked in defilements and littered with lust. When such a bhikkhu hears the news that a certain bhikkhu, in this very life, knows by himself through Magga-Insight, realizes, attains to, and remains in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction, this thought will not occur to him, "When am I also, in this very life, going to know by myself through Magga-Insight, realize attain to, and remain in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction?"

Bhikkhus, this is the kind of bhikkhu who is said to be one who has no aspiration.

Who, bhikkhus, is the bhikkhu who has aspiration? Bhikkhus, in this Teaching a certain bhikkhu has morality, and is of good nature; when such a bhikkhu hears the news that a certain bhikkhu has, in this very life, known by himself through Magga-Insight, has realized, attained to, and remained in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction, this thought will occur to him, "When am I also, in this very life, going to know by myself through Magga-Insight, realize, attain to, and remain in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction?" This, bhikkhus, is the kind of bhikkhu who to said to be one who has aspiration.

Who, bhikkhus, is the bhikkhu who no longer has any aspiration? In this Teaching, bhikkhus, a certain bhikkhu has attained Arahatsip, and extinguished all āsavas. When such a bhikkhu hears the news that a certain bhikkhu has, in this very life, has known by himself through Magga-Insight, has realized, attained to, and remained in the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, this thought will not occur to him: "When am I also, ...p... because of their extinction? ...p... "Why is this so? Bhikkhus, this is because (having already attained Arahatsip) his previous aspiration to be free from defilements has been realized. This, bhikkhus, is the kind of bhikkhu who is said to be one who no longer has any aspiration. Bhikkhus, these are the three kinds of bhikkhu to be found amongst bhikkhus.

End of the Āsamāsa Sutta,
the third in this vagga.

4. CAKKAVATTI SUTTA**Discourse on the Universal Monarch**

14. Bhikkhus, even a Universal Monarch, a king of righteousness who rules in a righteous manner, would not be able to turn the Wheel Treasure if he did not have a sovereign to depend upon. When the Bhagavā had said thus, a certain bhikkhu, addressed the Bhagavā, “Venerable Sir, who is the sovereign depended upon by a Universal Monarch, a king of righteousness who rules in a righteous manner?” The Bhagavā said:

Bhikkhu, it is the Righteousness. Bhikkhu, in this world, a Universal Monarch, a king of Righteousness who rules in a righteous manner, making Righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner and taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for the royal family and household.

And again, bhikkhus, a Universal Monarch, a king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, and taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for kings and vassals, for the fighting forces, for brahmins and householders, for dwellers of towns and villages, for samaṇas and brāhmaṇas, and for birds and beasts.

Bhikkhus, that Universal Monarch, a king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, and taking it as his guide and master, having arranged, in a righteous manner, to provide protection, shelter and security for the royal family and household, and having arranged, in a righteous manner, to provide protection, shelter and security for kings and vassals, for the fighting forces, for

brahmins and householders, for dwellers of towns and villages, for samaṇas and brāhmaṇas, and for birds and beasts, turns the Wheel Treasure in accordance with righteousness. No human adversary could stop or hinder this Wheel Treasure.

In a similar manner, bhikkhus, the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, who is the king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for his physical actions thus: "A physical action of this nature should be adopted; a physical action of this nature should not be adopted."

And again, bhikkhus, the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, who is king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for his verbal action thus: "A verbal action of this nature should be adopted; a verbal action of this nature should not be adopted"...p... for his mental action thus: "A mental action of this nature should be adopted; a mental action of this nature should not be adopted."

Bhikkhus, the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, who is king of righteousness, making the Dhamma his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, taking it as his guide and master, having arranged in a righteous manner, to provide protection, shelter and security for his physical action; having arranged, in a righteous manner, to provide protection, shelter and security for his verbal action; having arranged, in righteous manner, to provide protection shelter and security for his verbal action; having arranged, in a righteous manner, to provide protection,

shelter and security for his mental action; turns the incomparable Wheel of Dhamma in a righteous manner. No one in the world, whether samaṇa or brāhmaṇā, deva or Māra or brahmā, could stop or hinder this Wheel of Dhamma.

End of the Cakkavatti Sutta,
the fourth in this vagga.

5. SACETANA SUTTA

Discourse on King Sacetana

15. Once, the Bhagavā was residing at the Deer Park by the name of Isipatana near Vārāṇasī. It was then that the Bhagavā addressed the bhikkhus saying, "Bhikkhus" and the bhikkhus replied to him, "Venerable Sir". Then the Bhagavā spoke these words:

Bhikkhus, once there was a king by the name of Sacetana. At that time, the king asked a chariot-maker, "Chariot-maker, six months from today there will be war. Chariot-maker, could you make me a new pair of chariot wheels?" "Bhikkhus, the Chariot-maker replied, "Your Majesty, I can". Then, bhikkhus, the Chariot-maker had one wheel finished in these six months less six days. At that time, bhikkhus, King Sacetana asked the Chariot-maker, "Chariot-maker, six days from today there will be war; have you finished the new pair of wheels," The Chariot-maker replied, "Your Majesty, I have finished one new wheel in this period of six months less six days. Then, the king asked, "Chariot-maker, could you have the second wheel finished in these six days?" "Bhikkhus, the Chariot-maker answered, "Your Majesty, I can." Then, bhikkhus, the Chariot-maker had the second wheel finished in six days. Then taking the new pair of wheels, he approached King Sacetana and said, "Your Majesty, this new pair of wheels of yours has been finished." "Chariot-maker, this wheel of yours is finished in six months less six days and the other wheel of

yours is finished six days only. What is the difference between these wheels? I do not see any difference between the wheels. "Your Majesty, there is difference between these wheels. Your Majesty, see for yourself the difference."

Then, Bhikkhus, the Chariot-maker rolled out the wheel that was finished in six days only. The wheel rolled away until the force was spent when it gyrated and fell flat to the ground. Then, he rolled out the wheel that was finished in six months less six days. The wheel rolled away and when the force was spent, it stood there as if it was fitted to an axle.

Chariot-maker, the wheel that was finished in six days, on being rolled out rolled away until the force was spent when it gyrated and fell flat to the ground. What is the cause? What is the ground for this? Chariot-maker, the wheel that was finished in six months less six days, on being rolled out rolled away until the force was spent when it stopped upright as if it was fitted to an axle. What is the cause, what is the ground for this?

"Your Majesty, with respect to the wheel that was finished in six days, its rim was crooked, faulty, defective; its spokes were crooked, faulty, defective; its nave was crooked, faulty, defective. Because its rim was crooked, faulty, defective, its spokes were crooked, faulty, defective; its nave was crooked, faulty, defective; on being rolled out, it rolled away until the force was spent when it gyrated and fell flat to the ground. As to the wheel that was finished in six months less six days, its rim was not crooked, not faulty nor defective; its spokes were not crooked, not faulty nor defective; its nave was not crooked, not faulty nor defective. Because its rim was not crooked, not faulty nor defective; its spokes not crooked, not faulty nor defective; its nave not crooked, not faulty nor defective, on being rolled out, it rolled away until the force was spent when it stopped upright as if it was fitted to an axle.

Bhikkhus, you might think that the Chariot-maker at that time was some other person; you should not think so.

The Chariot-maker at that time was none other than I. Bhikkhus, at that time, I know well the wood which is crooked, or faulty, or defective. Bhikkhus, at the present time, however, being the Homage-Worthy and Perfectly Self-Englightened One, I know well the physical action which is crooked, or faulty, or defective, I know well the verbal action which is crooked, or faulty, or defective, I know well the mental action which is crooked, or faulty, or defective. Bhikkhus, a bhikkhu or a bhikkhuni¹ whoever has not abandoned the crooked, faulty and defective physical action, the crooked, faulty and defective verbal action, the crooked, faulty and defective mental action, falls from this Teaching, just like the chariot wheel that was finished in six days (which fell flat to the ground). Bhikkhus, a bhikkhu or a bhikkhuni¹ whoever has abandoned the crooked, faulty, and defective physical action; the crooked, faulty and defective verbal action; the crooked, faulty and defective mental action, stands in this Teaching like the chariot wheel that was finished in the six months less six days (which stood).

Therefore, bhikkhus, in this Teaching you should practise thus: "I shall abandon the crooked, faulty and defective physical action; I shall abandon the crooked, faulty and defective verbal action; and I shall abandon the crooked, faulty and defective mental action." Bhikkhus, you should indeed practise in this manner.

End of the Sacetana Sutta,
the fifth in this vagga.

6. APANŅAKA SUTTA

Discourse on Correct Practice

16. Bhikkhus, a bhikkhu who is endowed with three things is one who follows a course of correct practice; that bhikkhu is one who has striven for the extinction of āsavas in

an appropriate manner. What are the three? In this Teaching, bhikkhus, a bhikkhu has the doors of his faculties guarded; he is moderate in eating; and exercises constant vigilance.

Bhikkhus, how does a bhikkhu have doors of his faculties guarded? In this Teaching, bhikkhus, when a bhikkhu sees a visible object with his eyes, he does not take in its general characteristics (such as male or female, etc), or its secondary details (such as shape of arms, legs etc., or way of smiling, laughing etc.). He practises to exercise control over the Eye-faculty because if he dwells without restraint over the Eye-faculty, the demeritorious factors of covetousness and distress will overcome him. Therefore, he has his Eye-faculty guarded and he gains control over the Eye-faculty.

When he hears a sound with his ears, ... smells a scent with his nose, ... tastes a flavour with his tongue, ... touches a tangible object with his body ... when he cognizes a mind-object with his mind, he does not take in its general characteristics, or its secondary details. He practises to exercise control over the Mind-faculty, because if he dwells without restraint over the Mind-faculty, the demeritorious factors of covetousness and distress will overcome him. Therefore he has his Mind-faculty guarded and he gains control over the Mind-faculty. In this manner, bhikkhus, the bhikkhu has the doors of his faculties guarded.

Bhikkhus, how is a bhikkhu moderate in eating? In this Teaching, bhikkhus, a bhikkhu takes his food with proper reflection. He eats not for enjoyment, not for vanity (in strength), not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger, and to carry out the Noble Practice of Purity. (He reflects thus:) 'By taking this food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment (to maintain life) and lead a blameless life in good health.

Bhikkhus, how does a bhikkhu exercise constant vigilance? Bhikkhus, by walking and sitting in the daytime, a bhikkhu cleanses his mind of all hindrances (nīvaraṇas). By walking and sitting in the first watch of the night, he cleanses his mind of all hindrances. Then, in the middle watch of the night, determining the time for his rising, he lies down, with mindfulness and comprehension, on his right side in a noble reclining posture, with the left leg placed on and a little beyond the right leg. Rising early in the last watch of the night, by walking and sitting, he cleanses his mind of all hindrances. In this manner, bhikkhus, the bhikkhu who is endowed with these three things is one who follows a course of correct practice, that bhikkhu is one who strives for the extinction of āsavas in an appropriate manner.

End of the Aparaṇṇaka Sutta,

the sixth in this vagga.

7. ATTABYĀBĀDHA SUTTA

Discourse on Harming Oneself

17. Bhikkhus, these three are conducive to harming oneself, harming others, or harming both. What are the three? They are: evil physical action, evil verbal action, and evil mental action. Bhikkhus, these are the three that harm oneself, harm others, and both.

Bhikkhus, these three are not conducive to harming oneself, harming others, and harming both. What are the three? They are: good physical action, good verbal action, and good mental action. Bhikkhus, these are the three that are not conducive to harming oneself, harming others or harming both.

End of the Attabyābādha Sutta,

the seventh in this vagga.

8. DEVALOKA SUTTA

Discourse on Devaloka

18. Suppose, bhikkhus, wandering ascetics of other faiths should ask you: "Friends, do you practise the Noble Life of Purity under Samaṇa Gotama for the sake of rebirth in the devaloka?" When asked thus, should you not feel embarrassed, ashamed and disgusted? The bhikkhus replied, "Yes, Venerable Sir." Bhikkhus, if you should feel embarrassed about, ashamed of, and disgusted with the life of devas; if you should feel embarrassed about, ashamed of, and disgusted with the appearance, happiness, fame and following, and power of devas; then you should first feel embarrassed about, ashamed of and disgusted with evil physical action ... with evil verbal action, and you should first feel embarrassed about, ashamed of, and disgusted with evil mental action.

End of the Devaloka Sutta,
the eighth in this vagga.

9. THE PAṬHAMĀ PĀPAṆĪKA SUTTA

The First Discourse on the Shopkeeper

19. Bhikkhus, a shopkeeper who has three characteristics does not deserve to acquire the wealth that has not yet been acquired, and to increase the wealth already acquired. What are the three? Bhikkhus, in this matter, a shopkeeper does not properly undertake his business in the morning, does not properly undertake his business in the daytime, and does not properly undertake his business in the evening. Bhikkhus, a shopkeeper who has these three characteristics does not deserve to acquire the wealth that has not yet been acquired, and to increase the wealth already acquired. Similarly, bhikkhus, a

bhikkhu who has three things does not deserve to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired. What are the three? Bhikkhus, in this matter, a bhikkhu does not properly concentrate on the object of meditation in the morning, does not properly concentrate on the object of meditation in the daytime, and does not properly concentrate on the object of meditation in the evening. Bhikkhus, a bhikkhu who has these three things does not deserve to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired.

Bhikkhus, a shopkeeper who has three characteristics deserves to acquire the wealth that had not yet been acquired, and to increase the wealth already acquired. What are the three? Bhikkhus, in this matter a shopkeeper properly undertakes his business in the morning, properly undertakes his business in the daytime, and properly undertakes his business in the evening. Bhikkhus, a shopkeeper who has these three characteristics deserves to acquire the wealth that has not yet been acquired, and to increase the wealth already acquired. Similarly, bhikkhus, a bhikkhu who has three things deserve to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired. What are the three? In this matter, bhikkhus, a bhikkhu properly concentrates on the object of meditation in the morning ...p... properly concentrates on the object of meditation in the evening. Bhikkhus, a bhikkhu who has these three things deserves to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired.

End of the Paṭhama Pāpaṇika Sutta,

the ninth in this vagga.

10. THE DUTIYA PĀPAṄIKA SUTTA

Second Discourse on the Shopkeeper

20. Bhikkhus, a shopkeeper who has three characteristics acquires great wealth and abundance in a short time. What are the three? Bhikkhus, in this matter, a shopkeeper has keen insight, right diligence, and firm backing. Bhikkhus, in what way has a shopkeeper keen insight? Bhikkhus, in this matter, a shopkeepers knows the goods thus: 'Buying this thing and selling it in this way, the capital outlay will be so much, and the profit will be so much.' In this way, bhikkhus, a shopkeeper has keen insight.

"In what way, bhikkhus, has a shopkeeper right diligence? Bhikkhus, in this matter, a shopkeeper is skilful in buying and selling saleable goods. In this way, bhikkhus, a shopkeeper has right diligence.

"In what way, bhikkhus, has a shopkeeper firm backing? Bhikkhus, in this matter, householders or sons of householders who are rich, who have great wealth and plenty of property know: 'This shopkeeper has keen insight, right deligence, and is capable of working for the maintenance of his wife and childern and paying us interest from time to time. So they offered goods to the shopkeeper saying: "Friend shopkeeper, take these goods from us and gain wealth for the maintenance of your wife and children, and pay us interest from time to time." Bhikkhus, in this way, the shopkeeper has firm backing. Bhikkhus, a shopkeeper who has these three things acquires great wealth and abundance in a short time.

Similarly, bhikkhus, a bhikkhu who has three things acquires great wealth in abundance in a short time, what are the three? Bhikkhus, in this matter, a bhikkhu has keen insight, right diligence, and firm backing. In what way, bhikkhus, has a bhikkhu keen insight? Bhikkhus, in this matter, a bhikkhu knows fundamentally and truly, 'This is dukkha'; knows fundamentally and truly, 'This is the cause of dukkha'; knows runderamentally and truly, 'This is the

cessation of dukkha': and knows fundamentally and truly, 'This is the way to the cessation of dukkha.' In this way, bhikkhus, a bhikkhu has keen insight. In what way, bhikkhus, has a bhikkhu right diligence? Bhikkhus, in this matter, a bhikkhu strives hard to discard demeritorious factors and to develop meritorious factors, he has perseverance and is also energetic; he does not neglect his duty of performing meritorious actions. In this way, bhikkhus, a bhikkhu has right diligence.

Bhikkhus, in what way has a bhikkhu firm backing? Bhikkhus, in this matter, a bhikkhu from time to time approaches bhikkhus of this Teaching who have much learning, who have learnt by heart the Nikāyas, who have learnt by heart the Suttanta, who have learnt by heart the Vinaya, who have learnt by heart the Twin Mātikā, and asks and inquires thus: "Venerable Sirs, how is this? What is the meaning of that?" The bhikkhus explain to him what has not yet been explained, clarify what has not yet been made clear, and remove doubts in many aspects of Dhamma of which he is in doubt. In this way, bhikkhus, a bhikkhu has firm backing. Bhikkhus, a bhikkhu who has these three things acquires great merit in abundance in a short time."

End of the *Dutiya Pāpaṇika Sutta*,

the tenth in this *vagga*.

End of the *Rathakāra Vagga*, the second *vagga*.

Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA
The First Sub-division

iii. Puggala Vagga

1. Samiddha Sutta
2. Gilāna Sutta
3. Saṅkhāra Sutta
4. Bahukāra Sutta
5. Vajirūpama Sutta
6. Sevitabba Sutta
7. Jigucchitabba Sutta
8. Gūthabhānī Sutta
9. Andha Sutta
10. Avakujja Sutta

iii. PUGGALA VAGGA

1. SAMIDDHA SUTTA

Discourse concerning the Venerable Samiddha

21. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. At that time the Venerable Samiddha and the Venerable Mahā Koṭṭhika approached the Venerable Sāriputta, and after offering courteous greetings and having said memorable words of felicitation sat in a suitable place. The Venerable Sāriputta addressed the Venerable Samiddha, who had taken his seat;: “Friend Samiddha, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of jhāna and by means of insight meditation, realizes Nibbāna; or *diṭṭhipatta* person who, without having passed through the eight stages of jhāna starts from the First Fruition (i.e. sotāpatti phala), and attains higher Supramundane Insight (i.e. arahatta magga); and *saddhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Now friend, which of the three persons do you like as the best, the noblest?

“Friend Sāriputta, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhi* person who, having passed through the eight stages of jhāna and by means of his insight meditation, realizes Nibbāna; *diṭṭhipatta* person who, without having passed through the eight stages of jhāna, starts from the First Fruition (i.e. sotāpatti phala) and attains higher Supramundane Insight (i.e. arahatta magga); and *saddhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Friend, amongst these three kinds of persons, I like the (*saddhāvimutta*) person, as the

best, as the noblest. Why is that so? Friend, that is because with this kind of person the faculty of faith (*saddhindriya*) is predominant.

Then the Venerable Sāriputta asked Mahā Koṭṭhika, “Friend Koṭṭhika, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of *jhāna* and by means of insight meditation, realizes *Nibbāna*; *diṭṭhipatta* person who, without having passed through the eight stages of *jhāna*, starts from the First Fruition (i.e. *sotāpatti phala*), and attains higher Supramundane Insight (i.e. *arahatta magga*); and *saddhāvimutta* person who, without having passed through the eight stages of *jhāna*, is freed from defilements with faith predominant in his striving. Friend, these three kinds of person do exist in this world. Now friend, which of these three persons do you like as the best, as the noblest?”

“Friend Sāriputta, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of *jhāna* and by means of insight meditation, realizes *Nibbāna*; *diṭṭhipatta* person who, without having passed through the eight stages of *jhāna*, starts from the First Fruition (i.e. *sotāpatti phala*) and attains higher Supramundane Insight (i.e. *arahatta magga*); and *saddhāvimutta* person who, without having passed through the eight stages of *jhāna*, is freed from defilements with faith predominant in his striving. Friend, of these three kinds of persons, I like the *kāyasakki* person who, having passed through the eight stages of *jhāna* and, by means of insight meditation, realizes *Nibbāna*, as the best, as the noblest. Why is that so? Friend, that is because with this kind of person the faculty of concentration (*samādhindriya*) is predominant.

Then, the Venerable Mahā Koṭṭhika asked the Venerable Sāriputta “Friend Sāriputta, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of *jhāna* and by means of insight meditation, realizes *Nibbāna*; *diṭṭhipatta* person who, without having passed through the eight stages of

jhāna, starts from the First Fruition (i.e. sotāpatti phala) and attains higher Supramundane Insight (i.e. arahatta magga); and *saddhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Now friend, which of three persons do you like as the best, as the noblest?"

Friend Koṭṭhika, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of jhāna and by means of insight meditation, realizes Nibbāna: *diṭṭhipatta* person who, without having passed through the eight stages of jhāna, strives from the first fruition (i.e. sotāpatti phala) and attains higher Supremundane Insight (arahatta magga); and *sadhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Friends, amongst these three kinds of persons, I like the *diṭṭhipatta* person, as the best, as the noblest. Why is that so? Friend, that is because with this kind of person the faculty of wisdom (*paññindriya*) is predominant.

Then, the Venerable Sāriputta said to the Venerable Samiddha and Venerable Mahā Koṭṭhika, "Friends, we have all spoken each according to his own light. Come, let us go. We shall approach the Bhagavā and present this subject of our talk to the Bhagavā. The Bhagavā will tell us, and we shall bear in mind what the Bhagavā may have to say." The Venerable Samiddha and the Venerable Mahā Koṭṭhika replied to the Venerable Sāriputta, "Very well, friend." Then, the Venerable Sāriputta, the Venerable Samiddha, and the Venerable Mahā Koṭṭhika approached the Bhagavā and sat in a place after paying respect to the Bhagavā. Then the Venerable Sāriputta presented to the Bhagavā all that the three of them had been discussing.

(The Bhagavā said:) "Sāriputta, in this matter, it is not easy to say definitely which of the three persons is the best, the noblest. There is this fact. Sāriputta: he who is freed from

defilements by his faith, has already practised for the attainment of Arahatsip; he who, having passed through the eight stages of jhāna, and by means of insight meditation, realizes Nibbana is a Sakadāgāmī or an Anāgāmī, and he who, without having passed through the eight stages of jhāna starting from the First Fruition (i.e. sotāpatti phala) and attains higher Supramundane Insight (i.e. Arahatta magga) Knowledge (Magga Ñāṇa), is also a Sakadāgāmī or an Anāgāmī.

Sāriputta, in this matter, it is not easy to say definitely which of the three persons is the best, the noblest. There is this fact, Sāriputta, he who has by means of insight meditation, passed through the eight stages of jhāna and realized Nibbāna has already practised for the attainment of Arahatsip; he who is freed from defilements by his faith is a Sakāgāmī or an Anāgāmī, and he who without having passed through the eight stages of jhāna starts from the First Fruition (i.e. sotāpatti phala), attains higher Supramundane Insight ia also a Sakadāgāmī or Anāgāmī.

Sāriputta, in this matter, it is not easy to say definitely which of the three persons is the best, the noblest. There is this fact (to consider) Sāriputta, he who without having passed through the eight stages of jhāna, starts from the First Fruition (i.e. sotāpatti phala), attains higher Supramundane Insight, has already practised for the attainment of Arahatsip; he who is freed from defilements by his faith is a Sakadāgāmī or an Anāgāmī, and he who, by means of insight meditation, has passed through eight stages of jhāna, and realized Nibbāna, is also a Sakadāgāmī or an Anāgāmī. Sariputta, it is not easy to say definitely which of these three persons is the best, the noblest.

End of the Samiddha Sutta.

the first in this vagga.

2. GILĀNA SUTTA

Discourse on the Sick Persons

22. Bhikkhus, there actually exist three kinds of sick person in this world. What the are three? Bhikkhus, some sick persons cannot recover from their sickness whether or not they get suitable food, whether or not they get suitable medicine, whether or not they get a suitable nurse.

Bhikkhus, some sick persons can recover from their sickness whether or not they get suitable food, whether or not they get suitable medicine, whether or not they get a suitable nurse.

Bhikkhus, some sick person can recover from their sickness only if they get suitable food; they cannot recover if they do not get suitable food. Some sick persons can recover from their sickness only if they get suitable medicine; they cannot recover if they do not get medicine. Some sick persons can recover from their sickness only if they get a suitable nurse; they can not recover if they do not get a suitable nurse.

Bhikkhus, of these three kinds of sick person, there are these sick persons who can recover from their sickness only if they get suitable food, but cannot recover if they do not get suitable food. There are these sick persons who can recover from their sickness only if they get suitable medicine, but cannot recover if they do not get suitable medicine. There are these sick persons who can recover from their sickness only if they get a suitable nurse but cannot recover if they do not get a suitable nurse. Bhikkhus, on account of this sick person, I allow suitable food, I allow suitable medicine, and I allow a suitable nurse for such a sick person. Futhermore, bhikkhus, on account of this sick person, other sick persons should also be attended to. Bhikkhus, these three kinds of sick person do exist in this world.

Similarly, bhikkhus, in this world there do exist three kinds of person who are like the sick persons. What are the three? Bhikkhus, in this Teaching some persons cannot attain the Supramundane Insight, the right dhammā which unfailingly

produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā, whether or not they meet with the Tathāgata; whether or not they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya.

Bhikkhus, in this Teaching, some persons can attain the Supramundane Insight, the right dhammā which unfailingly produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā, whether or not they meet with the Tathāgata; whether or not they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya.

Bhikkhus, in this Teaching, some persons can attain the Supramundane Insight, the right dhammā which unfailingly produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā, only if they meet with the Tathāgata, only if they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya, but they cannot attain it if they do not.

Bhikkhus, of these three kinds of person, there are those who can attain the Supramundane Insight, the right dhammā which unfailingly produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā; only if they meet with the Tathāgata, only if they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya, but they cannot attain it if they do not. Bhikkhus, on account of this kind of person, I allow the teaching of the Doctrine. Furthermore, bhikkhus, on account of this kind of person, other persons should also be taught the Doctrine. Bhikkhus, there do exist in this world these kinds of person who are like the sick person.

End of the Gilāna Sutta,

the second in this vagga.

3. SANKHĀRA SUTTA

Discourse on Volitional Actions

23. Bhikkhus, these three kinds of person do exist in this world. What are the three? Bhikkhus, in this world, a person performs harmful physical volitional actions, harmful verbal volitional actions, harmful mental volitional actions; and for having performed harmful physical volitional actions, harmful verbal volitional actions and harmful mental volitional actions, that person is reborn in a harmful world. A person who is reborn in a harmful world meets with harmful contacts. And when one meets with harmful contacts one experiences utterly unpleasant sensations like beings in niraya.

Bhikkhus, in this world, a person performs harmless physical volitional actions, harmless verbal volitional actions and harmless mental volitional actions; and for having performed harmless physical volitional actions, harmless verbal volitional actions and harmless mental volitional actions, that person is reborn in a harmless world. A person who is reborn in a harmless world meets with harmless contacts. And when one meets with harmless contacts one experiences entirely pleasant sensations like Subhakiṇṇha Brahmas.

Bhikkhus, a person in this world performs harmful physical volitional actions as well as harmless physical volitional actions, harmful verbal volitional actions as well as harmless verbal volitional actions, and harmful mental volitional actions as well as harmless mental volitional actions; and for having performed harmful physical volitional actions as well as harmless physical volitional actions, harmful verbal volitional actions as well as harmless verbal volitional actions and harmful mental volitional actions as well as harmless mental volitional actions, that person is reborn in a world that is harmful as well as harmless. A person who is reborn in a world that is harmful as well as harmless meets with harmful as well as harmless contacts. And when one meets with harmful as well as harmless contacts one experiences mixed

sensations of pleasantness and unpleasantness, as in the case of human beings, some devas and some petas.¹

Bhikkhus, these three kinds of person do exist in this world.

End of the Saṅkhāra Sutta,
the third in this vagga

4. BAHUKĀRA SUTTA

Discourse on Great Benefit

24. Bhikkhus, these three kinds of person are of great benefit to one. What are the three? Bhikkhus, on account of a person one seeks refuge in the Buddha, seeks refuge in the Dhamma and seeks refuge in the Saṅgha. Bhikkhus, this person is of great benefit to another.

Again, bhikkhus, on account of a person one knows 'This is dukkha as it really is'; knows, 'This is the Cause of dukkha as it really is'; knows 'This is the Cessation of dukkha as it really is'; and knows 'This is the Practice leading to the Cessation of dukkha as it really is'. Bhikkhus, this person is of great benefit to another.

Again, bhikkhus, on account of a person one in this very life, knows by one self, through Magga Insight, attains to, and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction. Bhikkhus, this person is of great benefit to that one. Bhikkhus, these three kinds of person are of great benefit to others.

Bhikkhus, I say that there is no other person than these three kinds of person who is of great benefit to one. Bhikkhus, the debt of gratitude one owes to these three kinds of person

1. Some petas; In this case, vemānika petas who enjoy pleasures by night, and undergo tortures by day, or the other way round

is not easily paid back in full just by worshipping, welcoming and giving respect to them, and by supplying them with robes, alms-food, dwelling place and medicines for the sick and other requisites.

End of the Bahukāra Sutta

the fourth in this vagga.

5.VAJIRŪPAMA SUTTA

Discourse Containing the Simile of Vajira Diamond

25. Bhikkhus, there do exist in this world these three kinds of person. What are the three? They are: a person whose mind is like an old sore; a person whose mind is like lightning and a person whose mind is like the vajira diamond. Who, bhikkhus, is a person whose mind is like an old sore? Bhikkhus, some persons in this world easily lose their temper and become furious; even a trifling talk makes them angry, wrathful, resentful and harsh: they also clearly show their indignation, resentment and displeasure. Bhikkhus, just as an old sore, when struck by a piece of wood or a broken piece of pottery, produces an excessive discharge of blood and pus, so also, bhikkhus, these persons easily lose their temper, become furious; and even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure. Bhikkhus, this is called the person whose mind is like an old sore.

Who, bhikkhus, is a person whose mind is like lightning? Bhikkhus, some persons in this world know, 'This is dukkha' as it really is'; know, 'This is the Cause of dukkha', as it really is'; know 'This is the Cessation of dukkha' as it really is'; and know 'This is the Practice leading to the cessation of dukkha' as it really is.

Bhikkhus, just as a man who has the faculty of sight sees visible objects in a pitch-dark night by a flash of lighting so also, bhikkhus, some persons in this world know, 'This is dukkha as it really is, ...p... and know, 'This is the Practice leading to the Cessation of dukkha as it really is'. Bhikkhus, this is called the person whose mind is like lightning.

Who, bhikkhus, is a person whose mind is like the vajira diamond? Bhikkhus, some persons in this world attain to, and remain in the emancipation of mind and in the emancipation by the Insight, which are free of āsavas, because of their extinction through realization of Magga-Insight. Bhikkhus, just as there is no ruby or any other precious stone that cannot be cut up by the vajira diamond, so also, bhikkhus, some persons in this world attain to, and remain in ...p... which are free of āsavas because of their extinction Bhikkhus, this is called the person whose mind is like the vajira diamond. Bhikkhus, these three kinds of person do exist in this world.

End of Vajirūpama Sutta,

the fifth in this vagga.

6. SEVITABBA SUTTA

Discourse on Those One Should Associate With

26. Bhikkhus, these three kinds of person do exist in this world. What are the three? Bhikkhus, there are those one should neither associate with, nor keep company with, nor attend upon; there are those one should associate with, keep company with and attend upon, and there are those one should associate with, keep company with and attend upon with respect and veneration. Who, bhikkhus, is a person that one should neither associate with, nor keep company with, nor attend upon? Bhikkhus, some persons in this world are inferior to one in morality, concentration and insight. Bhikkhus, one should neither associate with nor keep company with, nor

attend upon such a person except out of sympathy, out of compassion.

Who, bhikkhus, is a person one should associate with, keep company with, and attend upon? Bhikkhus, some persons in this world are equal to one in morality, concentration and insight. Bhikkhus, one should associate with, keep company with, and attend upon such a person. Why is this so? Being equal in morality, there will be among us conversation about morality, and that conversation will be kept up and will be for our well-being; being equal in concentration, there will be among us conversation about concentration and that conversation will be kept up and will be for our well-being; being equal in insight, there will be among us conversation about insight, and that conversation will be kept up and will be for our well-being. Therefore, one should associate with, keep company with, and attend upon such a person.

Who, bhikkhus, is a person one should associate with, keep company with and attend upon with respect and veneration? Bhikkhus, some persons in this world are superior to one in morality, concentration and insight. Bhikkhus, one should associate with, keep company with, and attend upon such a person with respect and veneration. Why is this so? By doing so, the imperfect morality will become perfect, and the perfect morality will be reinforced by insight; the imperfect concentration will be perfect and the perfect concentration will be reinforced by insight, the imperfect insight will become perfect, and the perfect insight will be reinforced by insight. Therefore one should associate with, keep company with, and attend upon such a person with respect and veneration. Bhikkhus, these three kinds of person do exist in this world.

The person who associates with someone inferior (in morality, concentration, etc) becomes inferior. The person who associates with someone equal to him never become inferior. The person who attends

upon someone superior makes quick progress (in morality, in concentration, etc.) Therefore, one should keep company with someone who is superior to oneself.

End of Sevitabba Sutta

the sixth in this vagga.

7. JIGUCCHITABBA SUTTA

Discourse on Loathsome Person

27. Bhikkhus, these three kinds of person do exist in this world. What are the three? Bhikkhu, there are those one should loathe, and whom one should neither associate with, nor keep company with, nor attend upon; there are those one should ignore, and whom one should neither associate with, nor keep company with, nor attend upon; and there are those one should associate with, keep company with, and attend upon. Bhikkhus, who is a person that one should loathe, one should neither associate with, nor keep company with, nor attend upon? In this world, Bhikkhus, some persons have no morality; they are of evil nature; they have an impure mind and questionable habits; they have secretive ways; they claim themselves as *samaṇas* which they are not; they have a putrid mind soaked in defilements and littered with lust and are worthless like rubbish. Bhikkhus, one should loathe and should neither associate with, nor keep company with, nor attend upon such a person; Why is this so? Bhikkhus, even though one does not follow the example of such a person, the bad reputation of one (who associates with him) will spread thus: "This person has an evil friend, has an evil companion and is intimate with an evil person. Bhikkhus, just as a snake that has fallen into a pit of faeces is liable to smear one with faeces even though it may not bite, so also, bhikkhus, even though one does not follow the example of such a person, the

bad reputation of one will spread thus:" "This person has an evil friend, has an evil companion and is intimate with an evil person." Therefore, one should loathe and should neither associate with, nor keep company with, nor attend upon such a person.

Bhikkhus, who is a person one should ignore, one should neither associate with, nor keep company with, nor attend upon? Bhikkhus, some person in this world easily lose their temper and become furious; even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure, Bhikkhus, just as an old sore, when struck by a piece of wood or a broken piece of pottery, produces an excessive discharge of blood and pus, so also, bhikkhus, ...p... bhikkhus, just as a burning piece of persimmon wood, when struck by a piece of wood or a broken piece of pottery, sizzles and crackles excessively; so also, bhikkhus, ...p... bhikkhus, just as a pit of faeces, when struck by a piece of wood or a broken piece of pottery, sends out excessively bad smell, so also, bhikkhus, some persons in this world easily lose their temper and become furious; even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure. Bhikkhus, one should ignore, and should neither associate with, nor company with, nor attend upon such a person. Why is this so? 'This person might abuse me, threaten me, or harm me'. Therefore, one should ignore, should neither associate with, nor keep company with, nor attend upon such a person.

Bhikkhus, who is a person one should associate with, keep company with, and attend upon? Bhikkhus, some persons in this world have morality and are of good nature. Bhikkhus, one should associate with, keep company with, and attend upon such a person. Why is this so? Bhikkhus, even though one does not follow the example of such a person, the good reputation of one will spread thus: "This person has a good friend, has a good companion and is intimate with a good person." Therefore, bhikkhus, one should associate with, keep

company with, and attend upon such a person. Bhikkhus, these three kinds of person do exist in this world.

The person who associates with someone inferior (in morality, etc.) will become inferior. The person who associates with someone equal to him will never become inferior. The person who attends upon someone superior makes quick progress (in morality, etc.). Therefore, one should attend upon someone who is superior to oneself.

End of Jigucchitabba Sutta,
the seventh in this vagga.

8. GŪTHABHĀṆĪ SUTTA

Discourse on One Whose Speech is like Faeces

28. Bhikkhus, these three kinds of person do exist in this world. What are the three? One whose speech is like faeces; one whose speech is like a flower; one whose speech is like honey. Bhikkhus, who is a person whose speech is like faeces? In this world, Bhikkhus, when some person who is in an assembly, in a gathering of people, in the midst of relatives, in the midst of associates, or in a royal court is called upon and asked as a witness: 'Come, O man! Say what you know', he says 'I know' regarding what he does not know; and says 'I do not know' regarding what he knows; he says 'I see' regarding what he does not see, and says 'I do not see' regarding what he sees. Thus, he speaks an untruth knowingly, for his own or another person's sake, or for sake of some gain. Bhikkhus, this person is called one whose speech is like faeces.

Bhikkhus, who is a person whose speech is like a flower? In this world, bhikkhus, when some person who is in

an assembly, in a gathering of people, in the midst of relatives, in the midst of associates or in a royal court, is called upon and asked as a witness: 'Come, O man! Say what you know,' he says 'I know' regarding what he knows', says 'I do not know' regarding what he does not know; he says 'I see' regarding what he sees, and says 'I do not see' regarding what he does not see. Thus, he does not speak an untruth knowingly, for his own or another person's sake, or for the sake of some gain. Bhikkhus, this person is called one whose speech is like a flower.

Bhikkhus, who is a person whose speech is like honey? In this world, bhikkhus, some person rejects harsh speech and abstains from harsh speech. He speaks words which are free from blame, pleasing to the ear, affectionate, touching the heart, polite, liked and loved by many. Bhikkhus, this person is called one whose speech is like honey. Bhikkhus, these three kinds of person do exist in this world.

End of the Gūthabhāṇī Sutta
the eighth in this vagga.

9. ANDHA SUTTA

Discourse on the Blind

29. Bhikkhus, these three kinds of person do exist in this world. What are the three? One who is totally blind; one who has one eye; and one who has two eyes. Who is a person that is totally blind? In this world, bhikkhus, some person has no vision for acquisition of wealth not yet acquired, nor for the growth of wealth already acquired; has no vision for knowing what is meritorious from what is demeritorious, knowing what is blameworthy from what is blameless, knowing what is ignoble from what is noble, knowing that which defiles the mind from that which purifies

the mind (lit, black from white). Such a person, bhikkhus, is called one who is totally blind.

Bhikkhus, who is a person that has one eye? In this world, bhikkhus, some person has the vision for acquisition of wealth not yet acquired, and for the growth of wealth already acquired; but he has no vision for knowing what is meritorious from what is demeritorious, knowing what is blameworthy from what is blameless, knowing what is ignoble from what is noble, and knowing that which defiles the mind from that which purifies the mind (lit, black from white). Such a person, bhikkhus, is called one who has one eye.

Bhikkhus, who is a person that has two eyes? In this world, some person has the vision for acquisition of wealth not yet acquired, and for the growth of wealth already acquired; he also has the vision for knowing what is meritorious from what is demeritorious, knowing what is blameworthy from what is blameless, knowing what is ignoble from what is noble, knowing that which defiles the mind from that which purifies the mind (lit, black from white). Such a person, bhikkhus, is called one who has two eyes.

Bhikkhus, these three kinds of person do exist in this world.

A person whose eye-sight has been destroyed and is totally blind cannot at all acquire wealth nor do deeds of merit; he is indeed a loser both in this world and in the hereafter. Further, a crafty person who seeks wealth by fair or foul means is said to be one who has one eye. That person with one eye who is skilled in acquiring wealth by stealing through crafty means, or through false speech, or through both, and who enjoys sense-pleasures, goes from this existence to 'niraya' and suffers there. The noble person who is said to be one with two eyes acquires wealth by fair means and gives away his wealth obtained by earnest effort. Such a person with benevolent

thoughts who is free of uncertainty reaches a good destination (ie., a deava realm) where there is no anxiety. Avoid from afar one who is totally blind and one who has one eye. But associate with the noble person who has two eyes.

End of the Andha Sutta,
the ninth in the vagga

10. AVAKUJJA SUTTA

Discourse Containing the Simile of a Pot Turned
Upside-down

30. Bhikkhus, these three kinds of person do exist in this world. What are the three? They are: one whose learning is like a pot turned upside-down; one whose learning is like a waist-pouch; and one whose learning is extensive. Bhikkhus, who is the person whose learning is like a pot turned upside-down? In this world, Bhikkhus, some person keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble Practice. He sits there, but pays no attention to the beginning, the middle or the end of what has been taught. Bhikkhus, just as water poured onto a pot turned upside-down falls off and does not stay there, so also, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble Practice. He sits there, but pays no attention to the beginning, the middle or the end of what is being taught, and when he rises from there, he pays no

attention to the beginning, the middle or the end of what has been taught. Bhikkhus, such a person is called one whose learning is like a pot turned upside-down.

Bhikkhus, who is a person whose learning is like a waist-pouch? Bhikkhus, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble Practice; he sits there paying attention to the beginning, the middle and the end of what is being taught; and when he rises from there he pays no attention to the beginning, the middle or the end of what has been taught. Bhikkhus, just as a man who has put such various kinds of eatables as sesamum, rice, sweetmeats and plums in his waist-pouch, forgetting all about them, spills them out on rising, so also, bhikkhus, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble-Practice. He stays there paying attention to the beginning, the middle and the end of what is being taught; and when he rises from there he pays no attention to the beginning, the middle or the end of what has been taught. Bhikkhus, such a person it called one whose learning is like a waist-pouch.

Bhikkhus, who is a person whose learning is extensive? Bhikkhus, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and make clear to him the completeness and purity of the Noble Practice; he sits there paying attention to the beginning, the middle and the end of what has been taught; and when he rises from there also, he pays attention to the beginning, the

middle and the end of what has been taught. Bhikkhus, such a person is called one whose learning is extensive. Bhikkhus, these three kinds of person do exist in this world.

An unwise and unintelligent person, whose learning is like a pot turned upside down, even though he keeps going to the bhikkhus, he is not capable of understanding the beginning, the middle and the end of what has been taught. That person, indeed, has no wisdom.

One whose learning is like a waist-pouch is said to be better than that person (whose learning is like a pot turned upside down). Even though he keeps going to the bhikkhus and sitting there, pays attention to the beginning, the middle and the end of what is being taught, when he rises from there he does not understand the meaning and the words, and forgets what has been taught.

One whose learning is extensive is said to be superior to those two. He keeps going to the bhikkhus, and sitting there, pays attention to the beginning, the middle and the end of what is being taught. He retains the meaning and words of what has been taught. Such a person with benevolent thoughts, who is free from uncertainty, and who truly practises in accordance with the Teaching, makes an end of dukkha.

End of the Avakujja Sutta

the tenth in this vagga

End of the Puggala Vagga, the third vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

1. PAṬHAMA PAṆṆĀSAKA
The First Sub-division

iv. Devadūta Vagga

1. Sabrahmaka Sutta
2. Ānanda Sutta
3. Sāriputta Sutta
4. Nidāna Sutta
5. Hatthaka Sutta
6. Devadūta Sutta
7. Catumahārāja Sutta
8. Dutiya Catumahārāja Sutta
9. Sukhumāla Sutta
10. Ādhipateyya Sutta

iv. DEVADŪTA VAGGA

1. SABRAHMAKA SUTTA

Discourse on Living together with 'Brahmas'

31. Bhikkhus, in a certain family, sons and daughters honour and serve their parents in their home. Such a family is said to be living together with 'Brahmas'. Bhikkhus, in a certain family sons and daughters honour and serve their parents in their home. Such a family is said to be living together with 'The foremost Teachers'. (Pubbācariyā). Bhikkhus, in a certain family, sons and daughters honour and serve their parents in their home. Such a family is said to be living together with 'The ones worthy of receiving offerings brought even from afar'. (Āhuneyyā). Bhikkhus, the term 'Brahma' is the metaphor for parents. Bhikkhus, the term 'The foremost Teachers' is the metaphor for parents. Bhikkhus, the term 'The ones worthy of receiving offerings brought even from afar' is the metaphor for parents. Why is this so? Bhikkhus, parents are great benefactors of sons and daughters; they are givers of life to sons and daughters; they bring them up; and they teach them the ways of the world.

To sons and daughters, parents are indeed 'Brahmas', are 'the foremost teachers' and 'the ones worthy of receiving offerings brought even from afar. They are always compassionate to their offspring. A wise son or daughter, therefore, honours the parents and serves them respectfully by supplying them with food and beverages, clothing, and bedding, by rubbing them with unguents, by bathing them and washing their feet; such a dutiful son or daughter is praised by the wise in this very life; and in the hereafter that person enjoys happiness in the deva realms.

End of the Sabrahmaka Sutta,
the first in this vagga.

2. ĀNANDA SUTTA

Discourse to Ānanda

32. On one occasion, the Venerable Ānanda approached the Bhagavā and making obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place, he addressed the Bhagavā in these words: “Venerable Sir, is it possible for a bhikkhu to attain such concentration, by virtue of which there do not occur in one the ‘I-concept’, the ‘Mine-concept’ and conceited egoism in respect of all external sense-objects; and by virtue of which one attains to and remains in the emancipation of mind and in the emancipation by Insight?”

Ānanda, it is possible for a bhikkhu to attain such concentration by virtue of which there do not occur in one the ‘I-concept’ (wrong view), the ‘Mine-concept’ (craving) and the conceited egoism in respect of one’s own body as well as another’s which has consciousness; by virtue of which there do not occur in one the ‘I-concept’, the ‘Mine-concept’ and the conceited egoism in respect of all external sense-objects; and by virtue of which one attains to and remains in the emancipation of mind and in the emancipation by Insight.

“Venerable Sir, in what way is it possible for a bhikkhu to attain such concentration by virtue of which there do not occur in one the ‘I-concept’ (wrong view), the ‘Mine-concept’ (craving), and the conceited egoism in respect of one’s own body as well as another’s which has consciousness by virtue of which there do not occur in one the ‘I-concept’, the ‘Mine-concept’ and the conceited egosim in respect of all external sense-objects, and by virtue of which one attains to and remains in the emancipation of mind and in the emancipation by Insight?”

In this Teaching, Ānanda, it occurs to a bhikkhu thus: “This Nibbāna which is the calming of all volitional kammic processes, the relinquishing of all substrata of existence on which dukkha rests, the extermination of craving, the end of attachment to sensual pleasure, the cessation (of attachment), is

peaceful and exalted. Ānanda, in this way it is possible for a bhikkhu to attain such concentration. Ānanda, with reference to this (Nibbāna), I have answered the question of Puṇṇaka in Pārāyana vagga thus;

In this world, an arahat who, with insight, comprehends the nature of mind-body complex of himself and of others, is not shaken by anything in the world. He is calm, is free from the fumes of defilements, is free from suffering, and is free from craving. That arahat, I say, is one who has passed beyond rebirth and ageing.

End of the Ānanda Sutta,

The second in this vagga.

3. SĀRIPUTTA SUTTA

Discourse to Sāriputta

33. On one occasion, the Venerable Sāriputta approached the Bhagavā and making obeisance, sat in a suitable place. To the Venerable Sāriputta who was seated, the Bhagavā said thus: "Sāriputta, should I expound the doctrine in brief or Sāriputta, should I expound the doctrine in detail, or Sāriputta, should I expound the doctrine in brief as well as in detail, it would be hard to find those who understand with insight.

"Venerable sir, should the Bhagavā expound the doctrine in brief, in detail, and in brief as well as in detail, there will be those who understand with insight. O Bhagavā, this is the time to expound the doctrine! O Sugata, this is the time to expound the doctrine!

Therefore, Sāriputta, one should practise in such a way that there will not occur the 'I-concept', the 'Mine-concept', and the conceited egoism in respect of one's own body as well as another's which has consciousness so that there will not occur

the 'I-concept', the 'Mine-concept', and the conceited egoism in respect of all external sense-object; and so that we should attain to and remain in the emancipation of mind and in the emancipation by Insight, whereby there will not occur the 'I-concept', the 'Mine-concept', and the conceited egoism, Sāriputta, one should practise in this way.

Sāriputta, when the 'I-concept', the 'Mine-concept', and the conceited egoism do not occur in the bhikkhu in respect of his body as well as another's which has consciousness, so that there do not occur the 'I-concept', the 'Mine-concept', and the conceited egoism in respect of all external sense objects; and when the bhikkhu attains to and remains in the emancipation of mind and in the emancipation by Insight, whereby the 'I-concept', the 'Mine-concept', and the conceited egoism do not occur, then, Sāriputta, that bhikkhu is said to be one who has cut off craving, one who has abandoned fetters, and one who, by totally discarding conceit, has made an end of dukkha. Sāriputta, with reference to this (arahattaphala), I have answered the questions of Udaya in Pārāyana vagga, thus;

I declare the arahattaphala which eliminates all perceptions of sensuality and distress, and uproots sloth, by which remorseful worry is prevented, which is pure mindfulness based on equanimity which is led by Right Thinking, and which destroys ignorance (of the Four Ariya Truths).

End of the Sāriputta Sutta,
the third in this vagga.

4. NIDĀNA SUTTA**Discourse on Causes**

34. Bhikkhus, there are three causes of arising of actions. What are the three? Greed is the cause of arising of actions, hatred is the cause of arising of actions, bewilderment is the cause of arising of actions.

Bhikkhus, an action is done in greed, originates in greed, is caused by greed, and arises because of greed; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence, or in any of the successive future existences.

Bhikkhus, an action is done in hatred, originates in hatred, is caused by hatred, arises because of hatred; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence, or in any of the successive future existences.

Bhikkhus, an action is done in bewilderment, originates in bewilderment, is caused by bewilderment, and arises because of bewilderment; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence or in any of the successive future existences.

Bhikkhus, just as seeds which are not broken, which have not rotted, which are not spoilt by wind or sun, which are whole and well preserved, when sown in well-prepared soil in a fertile field, and when rain falls regularly, will germinate, grow and flourish, in the same way, bhikkhus, when an action is done in greed, originates in greed, is caused by greed, and arises because of greed, that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence, or in any of the successive future existences.

When an action is done in hatred ...p... when an action is done in bewilderment, originates in bewilderment, is caused by bewilderment, and arises because of bewilderment; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existences, or in any of the successive future existences. Bhikkhus, these are the three causes of arising of actions.

Bhikkhus, there are these three causes of arising of actions. What are the three? Non-greed is the cause of arising of actions; non-hatred is the cause of arising of actions; non-bewilderment is the cause of arising of actions.

Bhikkhus, an action is done in non-greed, originates in non-greed, is caused by non-greed, and arises because of non-greed; because of absence of greed (through Arahatta magga) that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future.

Bhikkhus, an action is done in non-hatred, originates in non-hatred, is caused by non-hatred, and arises because of non-hatred; because of absence of hatred (through Arahatta magga) that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future.

Bhikkhus, an action is done in non-bewilderment, originates in non-bewilderment, is caused by non-bewilderment, and arises because of non-bewilderment; because of absence of bewilderment (through Arahatta magga), that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future.

Bhikkhus, just as seeds which are not broken, which have not rotted, which are not spoiled by wind or sun, which are whole and well preserved, when burnt and made into charcoal powder and thrown into a strong current of wind or a swift-flowing stream, are got rid of, are cut off at the roots, are made like a palm-tree stump, are rendered incapable

of coming into being again, and are made impossible to arise in the future. Similarly, bhikkhus, when an action is done in non-greed, originates in non-greed, is caused by non-greed, and arises because of non-greed; because of absence of greed (through Arahatta magga) that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future. When an action is caused by non-hatred ...p...when an action is done in non-bewilderment, originates in non-bewilderment, caused by non-bewilderment, and arises because of non-bewilderment, because of absence of bewilderment; (through Arahatta magga) that action is got of ...p... is made impossible to arise in the future Bhikkhus, those are three causes of arising of actions.

A fool performs actions, little or many, through greed, hatred or bewilderment That fool experiences in his person the consequences of his actions. There is no one else to experience the consequences of his actions. Therefore, a wise bhikkhu abandons actions arising out of greed, hatred and bewilderment. That bhikkhu strives for Arahatta maggañāṇa abandoning all miserable existances.

End of the Nidāna Sutta,
the fourth in this vagga.

5. HATTHAKA SUTTA

Discourse to Hatthaka

35. Thus have I heard: On one occasion, the Bhagavā was staying seated on a pile of leaves in the Simsapa grove by a cattle track in Āḷavi country. At that time, Prince

Hatthaka āḷāvaka, roaming and strolling for a walk, saw the Bhagavā, sitting on a pile of leaves in the Simsapa grove by the cattle track. Seeing the Bhagavā, he approached the Bhagavā, and paying homage to him, sat in a suitable place and said thus: “Venerable Sir, does the Bhagavā sleep well?” The Bhagavā said, “I do sleep well, Prince. I am one of those who sleep well in this world.”

“Venerable Sir, the winter nights are cold; these are the eight intervening days¹ when snow falls; the ground is rugged with spiky hoof-marks of cattle; the pile of leaves is very thin; the leaves of trees are sparse; your robes are cold; the cold Verambha wind² is blowing. And yet the Bhagavā says, “I do sleep well; I am one of those who sleep well in this world.”

In that case, prince, I shall ask a question concerning this matter. You may answer as you wish. Prince, what do you think of this? In this matter, a householder or a householder's son has a pinnacled house that is well-plastered inside and outside, well protected from wind, fitted with secure doors and lattice windows; the sitting place of that house is furnished with long-fleeced carpets, white woollen spreads, with floral designs, rugs made of antelope's hide, couches with red canopies and with red bolsters at either end; that house is well lit with oil lamps; four charming wives are waiting upon him with all charming ways. Prince, what do you think of this? Does he sleep well, or does he not sleep well? What is your opinion in this matter?

“Venerable sir, he sleeps well. Indeed, in this world, he is one of those who sleep well.”

Prince, what do you think of this? The heat of passion may arise in the body and mind of that householder or

1. Intervening eight days; Comprising the last four days of the month 'Māgha' (Myanmar month Tabodwe) and the first four days of the month 'Phagguna' (Myanmar month Tabaung) [the Commentray].

2. Verambha wind; The wind which blows from the four directions. [the Commentary]

householder's son. He who is burning with the heat of passion sleeps badly, doesn't he?" "It is so, Venerable Sir."

Prince, indeed, that householder or householder's son who is burning with the heat of passion sleeps badly. The Tathāgata has got rid of that passion, has cut it off at the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being again, and has made it impossible to arise in the future. Therefore, Prince, I do sleep well.

Prince what do you think of this? The heat of hatred may arise in ... that householder or householder's son...p... the heat of bewilderment may arise in the body and mind of that householder or householder's son. He who is burning with the heat of bewilderment sleeps badly, doesn't he? "It is so, Venerable Sir".

Prince, indeed, that householder or householder's son who is burning with the heat of bewilderment sleeps badly. The Tathāgata has got rid of that bewilderment, has cut it off at the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being again, and has made it impossible to arise in the future. Therefore, Prince, I do sleep well.

An arahat who has abandoned all evil, Who has extinguished defilements, who is not smeared with sense-pleasure, who is tranquil and devoid of defilements, sleeps well at all times. Having cut off all craving and having pacified the defilements that distress the mind, one who is tranquil sleeps well with mind directed towards Nibbāna.

End of the Hatthaka Sutta,

The fifth in this vagga.

6. DEVADŪTA SUTTA**Discourse on Messenger of Death**

36. Bhikkhus, there are three messengers of death. What are the three? Bhikkhus, in this world, some person commits evil bodily, commits evil verbally, and commits evil mentally. Having committed evil bodily, verbally and mentally, after death and dissolutions of his body, he is reborn in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), and realms of continuous suffering (*niraya*). Bhikkhus, the guards of *niraya*, seizing each arm of that person, show him to King Yama¹, saying "O king this man has failed to do his duty towards his mother, has failed to do his duty towards his father, has failed to do his duty towards *samaṇas*, has failed to do his duty towards *brahmaṇas*, and has failed to pay respect to the elders of his clan. May the king give him punishment".

Bhikkhus, with reference to the first messenger of Death, King Yama closely questioned, cross-questioned and repeatedly questioned the man thus: "O man, did you not see among men the appearance of the first messenger of Death?"

"That man replied thus: "Sir, I do not." Bhikkhus, King Yama then said to that man: "O man, did you not see among men an old man or an old woman, eighty, ninety or hundred years old with back bent and crooked as a rafter staggering with only a staff to rely on, in pain and senile, with broken teeth, with hair grey and thin, bald-headed, wrinkle-skinned and spotted with moles? The man replied thus; "Sir, I did."

Bhikkhus, King Yama said to that man thus; "O man, as an adult endowed with intelligence, did it not occur to you thus; "I also am subject to old age and cannot overcome old age. I should do good actions, physical, verbal and mental?"

1. Yama; The ruler of *niraya*; is a *veṃānika pēta* with a mission of his own who alternately enjoys the delights of the *deva* world and experiences the suffering of a *peta*.

That man replied thus; “Sir, I was not able to do so. Sir, I had been unmindful”.

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness.

“Those evil deeds were not done by your mother or father or brothers or sisters; nor were they done by your friends or relatives; neither were they done by any deva or samaṇa or brahmaṇa. You yourself have done those evil deeds and you yourself shall have to bear the consequences of those evil deeds.”

Bhikkhus, having closely questioned, cross-questioned, and repeatedly questioned that man with reference to the first messenger of Death, King Yama closely questioned, cross-questioned and repeatedly questioned him with reference to the second messenger of Death (thus:) “O man, did you not see among men the appearance of the second messenger of Death?”

That man replied thus: “Sir, I did not”

Bhikkhus, King Yama then questioned that man thus; “O man, did you not see among men a woman or a man who is afflicted with disease, suffering and seriously, ill, lying smeared with his or her own excreta and urine, who has to be raised up and has to be put to bed by others? “That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: “I also am subject to illness and cannot overcome illness. Now I shall do good actions, physical, verbal and mental?” That man replied thus: “Sir, it did not. Sir, I had been unmindful.”

Bhikkhus, King Yama said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, for whatever reason you failed to do good deeds, you will certainly be punished according to

your unmindfulness. "Those evil deeds were not done by your mother, or father or brothers or sisters; nor were they done by your friends or relatives; neither were they done by any deva or samaṇa or brahmaṇa. You yourself shall have to bear the consequences"

Bhikkhus, having closely questioned, cross-questioned and repeatedly questioned that man with reference to the second messenger of Death, King Yama closely questioned, cross-questioned, and repeatedly questioned him with reference to the third messenger of Death (thus:) "O man, did you not see among men the third messenger of Death?" That man replied thus; "Sir, I did not".

Bhikkhus, King Yama then questioned that man thus: "Did you not see among men (the body of) a man or a woman, one day dead, or two days dead, or three days dead, swollen, turning black and blue and festering?" That man replied thus: "Sir, I did."

Bhikkhus, King Yama then questioned that man thus: "O man, as an adult endowed with intelligence, did it not occur to you thus: " I also am subject to death and cannot overcome death. Now I shall do good actions physical, verbal and mental?" That man replied thus: "Sir, it did not, Sir, I had been unmindful."

Bhikkhus, King Yama said to that man thus: " O man, for whatever reason you failed to do good deeds, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness. "Those evil deeds were not done by your mother, father or brothers or sisters; nor were they done by your friends or relatives; neither were they done by any deva or samaṇa or brahmaṇa. You yourself have done those evil deeds and you yourself shall have to bear the consequences."

Bhikkhus, King Yama, after interrogating him with regard to the third messenger of Death, kept silent. Bhikkhus, the guards of niraya put him to the torture known as the five ways of nailing; first, they drove a red-hot iron spike through

one palm and then another through his other palm; they drove a red-hot iron spike through one foot, and drove another spike through the other foot, and they drove a red-hot iron spike through the middle of the breast. There that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, then the guards of niraya made him lie down and chopped him with machetes. In that niraya that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, the guards of niraya took him by the foot and held that man, upside down and chopped him with hatchets ...p... Bhikkhus, the guards of niraya harnessed that man to a carriage and made him run back and forth on ground blazing with flames ...p... Bhikkhus, the guards of niraya made that man go up and come down a big mountain of live coals blazing red with flames ...p... Bhikkhus, the guards of niraya held that man upside down and dropped him into a hot iron cauldron blazing red with flames. In that cauldron, while being boiled with froth rising up to the top, that man appeared at the surface once, sank once and floated sideways once. There, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma. Bhikkhus, the guards of niraya cast him into the Great Niraya.

Bhikkhus, indeed, that Great Niraya is four-cornered with walls of equal length and has four gates. It is bounded by iron walls and roofed with iron plates. The flooring of that niraya is made of iron, blazed with flames. The heat of that niraya extends a hundred yojanas in all directions and last forever.

Bhikkhus, what happened in the past was that it occurred to King Yama thus: "Friends, those who in this

world do evil deeds are subject to such tortures. It would be good if I were to be reborn as a human being; if also there would appear in the world a Tathāgata who is Homage-worthy and is Perfectly Self-Enlightened, if also I were to pay homage to that Bhagavā, the Bhagavā were also to expound the Dhamma to me and also if I were to understand the Dhamma of the Bhagavā.

Bhikkhus, I do not say this after hearing it from other samaṇas or brahmaṇas. Indeed, only after I have known, seen, and found out this matter by myself do I say this.

Despite warning by Messengers of Death certain beings are unheedful. These beings reach a mean existence (niraya) where they grieve in sorrow for a long time.

In this world, the virtuous ones who are serene, warned by the messenger of Death, are not unmindful even for a moment of the ariya teaching.

Seeing danger in clinging as the cause of rebirth and death, they are freed from clinging, in Nibbāna where birth and death end.

Those virtuous ones being mindful, are happy and have extinguished defilements in this very life. Passing beyond all danger, they have overcome all dukkha.

End of the Devadūta Sutta,

the sixth in this vagga

7. CATUMAHĀRĀJA SUTTA

Discourse Concerning The Four Great Deva Kings

37. Bhikkhus, on the eighth day of the waxing moon, and on the eighth day of the waning moon, confidants of the

Four Great Deva Kings go round in this world (to investigate): “Do many people in the human world perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas? Do they pay respect to elderly relatives? Do they keep the Sabbath on the Sabbath days on the days before and after? Do they perform deeds of merit? ‘Bhikkhus, on the fourteenth day of the waxing moon the sons of the Four great Deva Kings go round in the world (to investigate) ‘Do many people in the human world perform their duties towards their mothers, towards their father, towards samaṇas and brahmaṇas? Do they pay respect to elderly relatives? Do they keep the Sabbath on the Sabbath days on days before and after? Do they perform deeds of merit? Bhikkhus, on the fifteenth day, the (Uposatha) Sabbath day, the Four great Deva Kings themselves go round in the world (to investigate:) ‘Do many people in the human world perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas? Do they pay respect to elderly relatives? Do they keep the Sabbath on the Sabbath days on the days before and after? Do they perform deeds of merit?’

Bhikkhus, if, in the human world, there are few who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas who pay respect to elderly relatives, who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit,” the Four great Deva Kings will report it to the devas of Tāvātimsa assembled harmoniously in the Sudammā Assembly Hall, thus “O friends, in the human world, there are few who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas, who pay respect to elderly relatives, who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit” Bhikkhus, then the devas of Tāvātimsa feel unhappy about it and say, “Indeed, friends, the number in the deva world will decrease and the number of beings in the four apayas¹ will increase.”

Four Apayas: In the Pali text, asurakāya: vide the Commentary

Bhikkhus, if, in the human world, there are many who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas who pay respect to elderly relatives who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit, the Four Great Deva Kings will report it to the devas of Tāvātimsa who are assembled harmoniously in the Suddammā Assembly Hall, thus: “O friends, in the human world, there are many who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas, who pay respect to elderly relatives, who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit”. Bhikkhus, then the devas of Tāvātimsa feel happy about it and say, “Indeed, friends, the number of devas in the deva world will increase and the number of beings in the four apāyas will decrease.”

Bhikkhus, what happened in the past was that Sakka, King of the devas, wishing to make the devas of Tāvātimsa know about himself, uttered this verses there and then:

“Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the sabbath for a minimum period of fifteen days at a stretch.”

Bhikkhus, this verse was inappropriately chanted, not appropriately chanted, was wrongfully uttered, not rightfully uttered by Sakka, King of the devas. Why is this so? Bhikkhus, Sakka, King of the devas is not yet rid of attachment, hatred and bewilderment.

Bhikkhus, a certain bhikkhu is an arahat, has rid of āsavas has fulfilled the Noble Practice of Purity, has done all there is to be done, has laid down the burden (of the khandha aggregates), has achieved the benefit (of ārahatta phala); has done away with the fetters binding him to existence and has attained liberation from defilements through magga insight.

Bhikkhus, it is appropriate only for such a bhikkhu to chant this verse.

“Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the sabbath for a minimum period of fifteen days at a stretch.”

Bhikkhus, why is this so? Bhikkhus, that bhikkhu is rid of attachment, hatred and bewilderment.

End of the Catumahārāja Sutta,
the seventh in this vagga.

8. DUTIYA CATUMAHĀRĀJA SUTTA

Second Discourse Concerning The Four Great Deva Kings

38. Bhikkhus, what happened in the past was that, Sakka, King of the devas wishing to make the deva of the Tāvātimsa know (about himself) uttered this verse there and then:

Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the Sabbath for a minimum period of fifteen days at a stretch.

Bhikkhus, this verse was inappropriately chanted, not appropriately chanted, was wrongfully uttered, not rightfully uttered by Sakka, King of the devas. Why is this so? Bhikkhus, because Sakkha, King of the devas is not yet liberated from rebirth, ageing, death, grief, lamentation, pain, distress and despair; I say that he is not yet liberated from dukkha.

Bhikkhus, a certain bhikkhu is an arahat, has rid of āsavas, has fulfilled the Noble Practice of Purity, has done all

There is needed to be done, has laid down the burden (of the khandha aggregates), has achieved the benefit (of ārahatta phala), has done away with the fetters binding him to existence and has attained liberation from defilements through true knowledge.

Bhikkhus, it is appropriate only for such a bhikkhu to chant this verse.

Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the sabbath for a minimum period of fifteen days at a stretch.

Bhikkhus, why is this so? Bhikkhus, because that bhikkhu is liberated from rebirth, ageing, death, grief, lamentation, pain, distress and despair, I say that he is liberated from dukkha.

End of the Dutiya Catumahārāja Sutta,
the eighth in this vagga.

9. SUKHUMĀLA SUTTA

Discourse on Luxurious Living

39. Bhikkhus, I was nurtured luxuriously, very luxuriously, most luxuriously. Bhikkhus, my father had ponds dug in the palace grounds most luxuriously. Bhikkhus in one of the ponds there were the uppala lotus, in another the paduma lotus, and the puṇḍarika lotus, all planted for my benefit. Bhikkhus, I did not use sandalwood other than that from Kāsi country. Bhikkhus, my turban was (of silk) made in Kāsi; my jacket, my lower garment, and my outer robe were all made in Kāsi. Bhikkh, I was day and night protected in the shade of a white royal parasol so that I might not come into contact with cold, or heat or litter or dust or snow.

Bhikkhus, I had three palaces one for the cold season, one for the hot season and one for the rainy season. Bhikkhus, during the four rainy months, I did not get down from the palace where I enjoyed entertainment by musicians exclusively of women. Bhikkhus, whereas servants in other houses were fed with porridge of broken rice and sour gruel, in my father's palace, bhikkhus, servants were fed with good rice and cooked with meat.

Bhikkhus, endowed with such power and in such luxury, it occurred to me thus; "An uninformed worldling, who is himself subject to ageing and who cannot transcend ageing, on seeing another person of old age, forgets about himself and feels disgusted, ashamed and loathful. If I, who am subject to ageing and who cannot transcend ageing, on seeing another person of old age, feel disgusted, ashamed and loathful, it will not be right for me." Bhikkhus, when I contemplated thus, my pride in youthfulness completely disappeared.

'An uninformed worldling, who is himself subject to illness and who cannot transcend illness, on seeing another person afflicted with illness, forgets about himself and feels digusted, ashamed and loathful. If I, who am subject to illness and who cannot transcend illness, on seeing another person who is afflicted with illness, feel disgusted, ashamed and loathful; it will not be right for me. Bhikkhus, when I contemplated thus, my pride in good health completely disappeared.'

'An uninformed worldling, who is himself subject to death and who cannot transcend death, on seeing another person who is dead, forgets about himself and feels disgusted, ashamed and loathful. If I, who am subject to death and who cannot transcend death, on seeing another person who is dead, feel disgusted, ashamed and loathful, it will not be right for me.' Bhikkhus, when I contemplated thus, my pride in longevity completely disappeared.

Bhikkhus, there are these three kinds of pride. What

are the three? Pride in youthfulness, pride in good health, and pride in longevity. Bhikkhus, an uninformed worldling who is intoxicated with the pride in youthfulness, commits evil bodily, commits evil verbally and commits evil mentally; after death and dissolution of his body he is reborn in miserable existences (apāya), in wretched destinations (duggati), in states of ruin (vinipāta) and in realms of continuous suffering (niraya). Bhikkhus, an uninformed worldling who is intoxicated with the pride in good health ...p... Bhikkhus an uninformed worldling who is intoxicated with the pride in longevity commits evil bodily, verbally and mentally; after death and dissolution of his body, he is reborn in miserable existences, in wretched destinations, in states of ruin, and in realms of continuous suffering.

Bhikkhus, a bhikkhu who is intoxicated with the pride in youthfulness leaves the Order for lay life. Bhikkhus, a bhikkhu who is intoxicated with the pride in good health ...p..., Bhikkhus, a bhikkhu who is intoxicated with the pride in longevity leaves the Order for lay life.

Worldlings, who are subject to illness, ageing and death, in spite of their being subject to such nature, feel loathful towards others. If I feel loathful towards those who are subject to such nature, living with such an attitude is not right for me. I who, dwelling in such contemplation, realize Nibbāna which is devoid of all substrata of existence, and have completely overcome all pride in good health, youthfulness, and longevity. I see the safety in Nibbāna, that Nibbāna is safe from all danger; seeing Nibbāna, I make the right effort. Now it is not proper for me to indulge in sensual pleasures, There shall be no turning back for me; The Noble Practice of Purity is my only support.

End of the Sukhumāla Sutta,
the ninth in this vagga.

10. ĀDHIPATEYYA SUTTA

Discourse on Predominance

40. Bhikkhus, these are the three factors of predominance. What are the three? Predominance of self (attādhipateyya) Predominance of the world (lokādhipateyya) Predominance of the Dhamma (Dhammādhipateyya) Bhikkhus, what is the predominance of self? Bhikkhus, in this Teaching, a bhikkhu, having gone to a forest, or to the foot of a tree, or to a solitary secluded place, reflects thus: "I have left the household life for the homeless life of a recluse not for the sake of robes, alms-food, dwelling place or any form of existence. In fact, I have left the household life for the homeless life of a recluse reflecting that I have fallen victim to rebirth, ageing, death, grief, lamentation, pain, distress and despair; that I am overwhelmed by dukkha; that I am oppressed by dukkha, and that there might be a way to put an end to this entire mass of dukkha. I have left the household life for the homeless life of a recluse having abandoned sensual pleasures. It would not be right for me to seek the very sensual pleasures, which I have abandoned or pleasures worse than those?

Then that bhikkhu further reflects thus; "The effort which I exert will be unrelenting; mindfulness will be established in me steadfastly; my mind and body will be tranquil and unagitated; my mind will be firmly settled and concentrated on one object?

That bhikkhu who verily takes self as predominating factor abandons what is demeritorious and develops what is meritorious; he abandons what is blameable and develops what is blameless; and he sustains himself in purity. Bhikkhus, this is said to be predominance of Self.

Bhikkhus, what is predominance of the world? Bhikkhus, in this Teaching, a bhikkhu, having gone to a forest, or to the foot of a tree, or to a solitary secluded place, and reflects thus: "I have left the household life for the homeless life of a recluse not for the sake of robes, alms-food, dwelling place or any form of existence. In fact, I have left the household life

for the homeless life of a recluse reflecting that I have fallen victim to rebirth, ageing, death, grief, lamentation, pain, distress and despair; that I am overwhelmed by dukkha; that I am oppressed by dukkha; and that there might be a way to put an end to this entire mass of dukkha. In spite of becoming a recluse with this motive, if I should entertain sensual thoughts, destructive thoughts and harmful thoughts, there are in this vast universe which is the abode of sentient beings, samaṇas and brāhmaṇas who have psychic power, who have Divine Power of Sight, who have Knowledge of others' mind, and they can see from afar, though they cannot be seen even when they are near, they know others' mind with their mind, and they might know me thus; "Look at this man, O friends, out of conviction, he has left the household life for the homeless life of a recluse, and yet he remains mixed up with what is evil and demeritorious.

There also are devas who have psychic powers who have Devine Power of Sight, who have knowledge of others' mind, and they, though not at close quarters, can see from afar, they know others' mind with their mind and they might know me thus: "Look at this man, O friends! out of conviction, he has left the household life for the homeless life of a recluse, and yet he remains mixed up with what is evil and demeritorious."

Then that bhikkhu reflects thus: 'The effort which I exert will be unrelenting; mindfulness will be established in me steadfastly; my mind and body will be tranquil and unagitated; my mind will be firmly settled and concentrated on one object.' That bhikkhu who verily takes the world as predominating factor, abandons what is demeritorious and develops what is meritorious; he abandons what is blameable and develops what is blameless; and he sustains himself in purity. Bhikkhus, this is said to be Predominance of the world.

Bhikkhus, what is Predominance of the Dhamma? Bhikkhus, in this Teaching, a bhikkhu having gone to a forest, or to the foot of a tree, or to a solitary, secluded place, reflects

thus: I have left the household life for the homeless life of a recluse not for the sake of robes, alms-food, dwelling place or any form of existence. In fact, I have left the household life for the homeless life of a recluse, reflecting that I have fallen victim to rebirth, ageing, death, grief, lamentation, pain, distress and despair, that I am overwhelmed by dukkha; that I am oppressed by dukkha and that there might be a way to put an end to this entire mass of dukkha: The Dhamma, is well-expounded, Svākkhata, (because it is the exposition of the Four Noble Truths which lead to the realization of Nibbāna). Its truths are personally apperceivable, Sandiṭṭhika, (because they can actually be experienced and comprehended by anyone through adequate practice of Insight developement). It is not delayed in its results, Akālika, (because it immediately yields the benefit of realization of Nibbāna, ie, achieving phala immediately after magga, to anyone who adequately practises Insight development). It can stand investigation, Ehipassika, (lit, come and see), (because its truths can be tested by anyone). It is worthy of being perpetually borne in mind, Opāneyyika. And its truths can be realized and experienced by the ariyas individually, by their own effort and practice, Paccattam veditabba viññūhi. There are my companions in the practice of the Dhamma who remain knowing and seeing that Dhamma. And not withstanding my becoming a recluse under this well-expounded Teaching, if I should remain slothful and unmindful, it will not be proper for me.' Then that bhikkhu reflects thus: 'The effort which I exert will be unrelenting; mindfulness will be established in me steadfastly; my mind will be tranquil and unagitated; my mind will be firmly settled and concentrated on one object.' That bhikkhu who verily takes the world as predominating factor, abandons what is demeritorious and develops what is meritorious; he abandons what is blameable and develops what is blameless; and he sutains himself in purity. Bhikkhus, this is said to be Predominance of the Dhamma.

Bhikkhus, these are the three factors of predominance. O man, there is no privacy in

the world for one who does evil; what you have done, you know yourself right or wrong O friends! a certain person ignores himself who is a good witness to his own misdeed; he conceals his own misdeed which is present in him. A fool who does a wicked deed in this world is seen by devas and the Tathāgata. Therefore, a bhikkhu who takes Self as predominating factor, who is wise has extinguished all defilements and takes the world as predominating factor, who acts in conformity with the dhamma, puts in the right effort and takes the Dhamma as predominating factor, does not regress. A bhikkhu who is diligent in subduing the Evil of Defilements, and overcoming the Evil of Death attains Arahatship where there is no rebirth. That Arahat, who knows all about the world, who has wisdom, and who has no more craving in anything, does not regress.

End of the *Ādipateyya Sutta*,

the tenth in this *vagga*.

End of the *Devadūta Vagga*, the fourth
in the First Sub-division containing fifty-one suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA
The First Sub-division

v. Cūḷa Vagga

1. Saṃmukhībhāva Sutta
2. Tiṭhāna Sutta
3. Atthavasa Sutta
4. Kathāpavatti Sutta
5. Paṇḍita Sutta
6. Sīlavanta Sutta
7. Saṅkhatalakkhaṇā Sutta
8. Asaṅkhatalakkhaṇa Sutta
9. Pabbatarāja Sutta
10. Ātappakaraṇīya Sutta
11. Mahācora Sutta

V. CŪḶA VAGGA

1. SAMMUKHĪBHĀVA SUTTA

Discourse on Presence

41. Bhikkhus, because of the presence of three things, a man who has Conviction gains much merit. What are the three? Bhikkhus, a worthy man who has Conviction gains much merit because of the presence of Conviction, a worthy man who has conviction gains much merit because of the presence of objects of offerings; and a worthy man who has Conviction gains much merit because of the presence of those worthy of receiving offerings. Bhikkhus, because of the presence of these three things, a worthy man who has Conviction gains much merit.

End of the Sammukhībhāva Sutta,
the first in this vagga.

2. TĪṬHĀNA SUTTA

Discourse on Three Things

42. Bhikkhus, by three things a person should be known as one who has Conviction. What are the three? Wishing to see those who have morality; wishing to hear the words of the virtuous; and living a householder's life with a mind free from the taint of avarice, giving generously, having a clean hand,¹ taking delight in giving things away, ready to comply with another's requests, taking delight in giving and sharing. Bhikkhus, by these three things a person should be known as one who has Conviction.

He who wishes to see those who have morality,
who wishes to hear the words of the virtuous,

1. a clean hand: a hand that does good deeds (the Commentary)

and who is free from the taint of avarice, is said to be one who has Conviction.

End of the Tiṭhāna Sutta,
the second in this vagga.

3. ATTHAVASA SUTTA

Discourse on Beneficial Factors

43. Bhikkhus, seeing three beneficial factors, it is appropriate for one to teach the Dhamma to others. What are the three? They are: he who expounds the Dhamma understands well the meaning and the text of the Dhamma; he who listens understands well the meaning and the text of the Dhamma; both the expounder and the listener understand well the meaning and the text of the Dhamma. Bhikkhus, seeing these three beneficial factors; it is appropriate for one to teach the Dhamma to others.

End of the Atthavasa Sutta,
the third in this vagga.

4. KATHĀPAVATTI SUTTA

Discourse on Grounds for the Arising of an Exposition

44. Bhikkhus, there are three occasions for the arising of an exposition. What are the three? They are: he who expounds the Dhamma understands well the meaning and the text of the Dhamma; the Listener understand well the meaning and the text of the Dhamma; both the expounder and the Listener understand well the meaning and the text of Dhamma; Bhikkhus, these are the three occasions for the arising of an exposition.

End of the Kathāpavatti Sutta,
the fourth in this vagga.

5. PAṆḌITA SUTTA

Discourse on the Wise

45. Bhikkhus, these are the three things that the wise and the virtuous prescribe. What are the three? Bhikkhus, they are the wise and the virtuous prescribe almsgiving; the wise and the virtuous prescribe renouncing hearth and home; and the wise and the virtuous prescribe attending upon the parents. Bhikkhus, these are the three things that the wise and the virtuous prescribe.

Almsgiving, not oppressing others, observing the moral precepts, having control over sense faculties, and serving the parents as practised by the good and noble, are prescribed by the virtuous.

Prescribed by the Virtuous indeed are these things; a noble and learned wise person who practises these things is reborn in the happy abode of the devas.

End of the Paṇḍita Sutta,

the fifth in this Vagga.

6. SĪLAVANTA SUTTA

Discourse on One endowed with Morality

46. Bhikkhus, bhikkhus endowed with morality live depending on a village or a market-town. People there gain much merit in three ways. What are the three? They are: [gaining merit] in deed, by word and thought. Bhikkhus, bhikkhus endowed with morality live depending on a village or a market-town; people there gain much merit in these three ways.

End of the Sīlavanta Sutta,

the sixth in this vagga.

7. SAṄKHATALAKKHAṄĀ SUTTA**Discourse on Characteristics of Conditioned Phenomena**

47. Bhikkhus, there are three characteristics of conditioned phenomena. What are the three? The arising of phenomena is evident; the dissolution of phenomena is evident; the changeability of the momentarily lasting phenomena is evident.

End of the Saṅkhatalakkhaṅā Sutta,

the seventh in this vagga.

8. ASAṄKHATALAKKHAṄĀ SUTTA**Discourse on Characteristics of the Unconditioned**

48. Bhikkhus, characteristics of the Unconditioned are these three. What are the three. There is no arising of the Unconditioned; there is no dissolution of the unconditioned; there is no change in the Unconditioned which is lasting.

End of the Asaṅkhatalakkhaṅā Sutta,

the eighth in this vagga.

9. PABBATARĀJA SUTTA**Discourse on 'The Majestic Mountain'**

49. Bhikkhus, depending on the majestic Himavaṅṭa mountain, big trees grow in three ways. What are the three? They grow in branches and foliage; they grow in bark and outer crust; they grow in sapwood, and hardwood. Bhikkhus, depending on the majestic Himavaṅṭa mountain big trees grow in these three ways.

Similar, bhikkhus, members of a household, depending on the head of the family who has Conviction develop in three ways. What are the three? They develop in Conviction:

they develop in morality; they develop in wisdom. Bhikkhus, members of a household depending on the head of the family who has Conviction, develop in these three ways.

Depending on the rocky mountain in the deep forest, huge trees thrive; likewise, in this world, depending on the head of the family who is endowed with morality and conviction, wife and children, friends, colleagues, relatives and those relying on him for their livelihood, prosper. The wise who discern their own benefit, seeing the morality, generosity and good conduct of that virtuous person, take his example.

In this world those who take delight in and have a desire for sensual pleasure and practise the Dhamma that serves as a Path to good destinations, enjoy themselves in the deva world.

End of the Pabbatarāja Sutta;
the ninth in this vagga.

10. ĀTAPPAKARAṆĪYA SUTTA

Discourse on Striving

50. Bhikkhus, striving should be made for these three reasons. What are the three? Striving should be made so that evil demeritorious factors that have not yet arisen do not arise; striving should be made so that meritorious factors that have not yet arisen arise; striving should be made for patient of severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body. Bhikkhus, striving would be made for those three reasons.

Bhikkhus, a bhikkhu strives so that evil demeritorious factors that have not arisen do not arise; he strives so that meritorious factors that have not yet arisen arise; he strives for patient of severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body. Bhikkhus, this bhikkhu is said to be one who has diligence, profound wisdom, and mindfulness, and has made an end of dukkha.

End of the Ātappakaraṇīya Sutta,
the tenth in this vagga.

11. MAHĀCORA SUTTA

Discourse on the Great Robber

51. Bhikkhus, a great robber, depending on three factors, breaks into houses, raids villages, or robs a single house, and commits highway robbery. What are the three? Bhikkhus, in this matter, a great robber has rugged terrain to depend upon; he has an impenetrable jungle to depend upon; he has powerful men to depend upon. Bhikkhus, how does a great robber depend on rugged terrain? Bhikkhus, in this matter, a great robber depends on places difficult of access in rivers or mountains. In this way, bhikkhus, the great robber depends on rugged terrain.

Bhikkhus, how does a great robber depend upon impenetrable jungle? Bhikkhus, in this matter, the great robber depends on a jungle of grass or on a jungle of trees or on a thick forest, or on a large forest. In this way, bhikkhus, the great robber depends on impenetrable jungle.

Bhikkhus, how does a great robber depend on powerful men? Bhikkhus, in this matter, a great robber depends on kings or king's chief ministers. It occurred to him thus. 'If someone should say something against me, these kings or

king's chief ministers would speak in my defence." And if someone does say something against that great robber, those kings or king's chief ministers speak in his defence. Bhikkhus, in this way, a great robber depends on powerful men. Bhikkhus, a great robber, depending on these factors, breaks into houses, raids village, or robs a single house, and commits highway robbery.

Similarly, bhikkhus, a wicked bhikkhu depending on three factors acts in a self-destructive manner, undermining himself; he is blameworthy, is censured by the wise, and also generates much evil. What are the three? Bhikkhus, in this matter, a wicked bhikkhu has rugged terrain to depend on, he has an impenetrable jungle to depend on, and he has powerful men to depend on.

Bhikkhus, how does a wicked bhikkhu depend on rugged terrain? Bhikkhus, in this matter, a wicked bhikkhu is crooked in deed, word and thought. In this way, bhikkhus, a wicked bhikkhu depends on rugged terrain.

"How, bhikkhus, does a wicked bhikkhu depend on impenetrable jungle? Bhikkhus, in this matter, a wicked bhikkhu has wrong views and holds fast to the wrong views. In this way, bhikkhus, a wicked bhikkhu depends on impenetrable jungle.

"Bhikkhus, how does a wicked bhikkhu depend on powerful men? Bhikkhus, in this matter, a wicked bhikkhu depends on kings or king's chief minister. It occurred to him thus: If someone should say something against me, these kings, or king's chief minister; would speak in my defence. And if someone does talk something about the wicked bhikkhu, those kings and king's chief ministers do speak in his defence. Bhikkhus, in this way: a wicked bhikkhu depends on powerful men. Bhikkhus, a wicked bhikkhu, depending on three factors acts in a self-destructive manner undermining himself: he is

blame-worthy, censured by the wise and also generates much evil.

End of the Mahācora Sutta,
the eleventh in this vagga.

End of the Cūla Vagga,
the Fifth vagga in the First Sub-division
containing fifty-one suttas.

End of the First Sub-division

II. DUTIYA PAÑÑĀSAKA

vi. Brahmaṇa Vagga

1. Paṭhama Dve-brahmaṇa Sutta
2. Dutiya Dve-brahmaṇa Sutta
3. Aññatara Brāhmaṇa Sutta
4. Paribbājaka Sutta
5. Nibbuta Sutta
6. Paloka Sutta
7. Vacchagotta Sutta
8. Tikaṇṇa Sutta
9. Jānussoṇi Sutta
10. Saṅgārava Sutta

vi. BRĀHMAṆA VAGGA

1. Paṭhama Dve-brāhmaṇa Sutta

The First discourse to Two old Brahmins

52. At that time two brahmins who were frail, aged, of ripe age, (have gone through various times,) far gone in years, in the last stage of life, and a hundred and twenty years old, approached the Bhagavā and exchanged greetings with the Bhagavā; having concluded the courteous and formal greetings, they sat in a suitable place and said to the Bhagavā thus:

“O Gotama, we are brahmins who are frail, aged, decrepit, of ripe age, (have gone through various times,) have lived 120 years and in the last stage of life; we have not yet done good deeds, nor acts of merit, nor deeds that would protect us against danger (of going to bad destinations). May the Honourable Gotama admonish us, may the Honourable Gotama instruct us so that there might be for us happiness and welfare for a long time?

Indeed, you are brahmins who are frail aged, of ripe age, have gone through various times, in the last stage of life and a hundred and twenty years old; you have not yet done good deeds, nor acts of merit; nor deeds that would protect you against danger (of going to bad destinations).

Brahmins, indeed, ageing, illness and death carry sentient beings away. Brahmins, when carried away thus, there are those who exercise restraint in deed, word and thought; that restraint will be protection, shelter, support, refuge and resting place for them on their departure from this world.

Life inevitably moves toward death. Short indeed is life. There is no protection from the approach of ageing. He who sees this danger

of death should perform meritorious deeds that bring happiness. Restraint in deed, word and thought in the present life and doing deeds or merit while living, brings happiness to one who has departed from this world.

End of the Paṭhama Dve-brāhmaṇa Sutta

The first in this vagga.

2. DUTIYA DVE-BRĀHMAṆA SUTTA

The Second Discourse to Two old Brahmins

53. At that time, two brahmins who are frail, aged, of ripe age, (have gone through various times,) in the last stage of life, and a hundred and twenty years old, approached the Bhagavā, made obeisance, and sat in a suitable place. Having sat in a suitable place, those brahmins said to the Bhagavā, thus:

O Gotama, we brahmins who are frail, aged, of ripe age, (have gone through various times,) in the last stage of life, and a hundred and twenty years old; we have not yet done good deeds, nor acts of merit; nor deeds that would protect us against danger (of going to bad destinations). May the Honorable Gotama admonish us, may the Honorable Gotama instruct us so that there might be for us happiness and welfare for a long time.”

Indeed, you are brahmins who are frail, (have gone through various times,) in the last stage of life and a hundred and twenty years old; you have not yet done good deeds, nor acts of merit nor deeds that would protect you against danger (of going to bad destinations), Brahmins, indeed, ageing, illness and death are burning sentient-beings. Brahmins, on being burnt thus, there are those who exercise restraint in

deed, word and thought; that restraint will be protection, shelter, support, refuge and resting place for you on your departure from this world.

When a house is on fire, possessions are taken out; such possessions and those not destroyed by fire will benefit the owner of the house burnt. Likewise when the world of sentient-beings is burning with the fire of ageing and death; 'take out' by alms-giving'; what is given away is well 'taken out'

Restraint in deed, word and thought in the present life and doing deeds of merit while living brings happiness to one who has departed from this world.

End of the Dutiya Dve-brāhmaṇa Sutta,
the second in this vagga.

3. AÑÑĀTARA BRĀHMAṆA SUTTA

Discourse to a Certain Brahmin

54. At that time, a certain brahmin approached the Bhagavā, and exchanged greetings with the Bhagavā. ...p... Having sat in a suitable place, that brahmin said to the Bhagavā thus:

“O Gotama, it is said the Dhamma is personally apperceivable. The Dhamma is personally apperceivable. O Gotama, in what respect is the Dhamma apperceivable, (Sandtṭhiko), not delayed in its results (Akāliko) capable of withstanding investigation (Ehipassiko) worthy of being perpetually borne in mind (Opāneyyiko), can be realized and experienced by the ariyas individually (Paccattam-veditabbo) Brahmin, a person with attachment, who is oppressed by attachment and whose mind is overcome by attachment thinks of doing harm to both himself and others; he experiences mental pain and distress. When attachment is got rid of, one does not think of doing harm to himself, does not think of

doing harm to others and does not think of doing harm to both himself and others; he does not experience mental pain and distress. (Brahmin, a person with attachment ...p... does evil, speaks evil and thinks evil. When attachment is got rid of, one does not do evil, does not speak evil, and does not think evil. Brahmin, a person with attachment...p... does not know fundamentally and truly, his own interest, does not know fundamentally and truly, the interest of others, and does not know fundamentally and truly, the interest of both himself and others. When attachment is rid of, one knows, fundamentally and truly one's own interest, knows fundamentally and truly the interest of others and knows, fundamentally and truly the interest of both himself and others).

Brahmin, in this way is the Dhamma personally apperceivable ...p... Brahmin, a person with hatred who is oppressed by hatred and whose mind is overcome by hatred thinks of doing harm to both himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When hatred is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others.

Brahmin; a bewildered person who is oppressed by bewilderment and whose mind is overcome by bewilderment thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, one does not think of doing harm to himself, does not think of doing harm others, and does not think of doing harm to both himself and others, he does not experience mental pain and distress. Brahmin, in this way is the Dhamma personally apperceivable, not delayed in its results, can withstand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually.

“O Gotama! Excellent (is the Dhamma)!

O Gotama! Excellent (is the Dhamma)!”

The Revered Gotama has taught the Dhamma in many ways. It is Gotama, 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. Even so, the Revered Gotama has taught the Dhamma in many ways. I take refuge in the Revered Gotama, I take refuge in the Dhamma and, I take refuge in the Saṃgha. May the Revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of my life.

End of the Aññatara Brāhmaṇa Sutta.

the third in this vagga.

4. PARIBBĀJAKA SUTTA

Discourse to a Wandering Ascetic

55. At that time, a certain wandering ascetic who is a brahmin approached the Bhagavā,...p... Having sat in a suitable place, he said to the Bhagavā thus:

“O Gotama, it is said ‘The Dhamma is personally apperceivable, the Dhamma is personally apperceivable. O Gotama, in what respect is the Dhamma personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized by the ariyas individually?

Brahmin, a person with attachment who is oppressed by attachment, whose mind is overcome by attachment thinks of doing harm to himself, thinks of doing harm to others, and

thinks of doing harm to both himself and others; he experiences mental pain and distress. When attachment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress. Brahmin, a person with attachment who is oppressed by attachment, whose mind is overcome by attachment, does evil, speaks evil and thinks evil. When attachment is got rid of, one does not do evil, does not speak evil and does not think evil.

Brahmin, a person with attachment who is oppressed by attachment, whose mind is overcome by attachment does not know, fundamentally and truly, his own interest, does not know, fundamentally and truly, the interest of others and does not know, fundamentally and truly, both his own and others' interest. When attachment is got rid of, one knows, fundamentally and truly, one's own interest, knows, fundamentally and truly, the interest of others, and knows, fundamentally and truly, both his own and others' interest. Brahmin, in this way is the Dhamma personally apperceptible ...p... .

A person with hatred ...p... Brahmins, a bewildered person who is oppressed by bewilderment, whose mind is overcome by bewilderment, thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress.

Brahmin, a bewildered person who is oppressed by bewilderment, whose mind is overcome by bewilderment, does evil, speaks evil and thinks evil. when bewilderment is got rid of, one does not do evil, does not speak evil, and does not think evil, he does not experience mental pain and distress. A bewildered person who is oppressed by

bewilderment, whose mind is overcome by bewilderment does not know fundamentally and truly, his own interest, does not know fundamentally and truly, the interest of others, and does not know, fundamentally and truly, both his own and others' interest, when bewilderment is got rid of, one knows fundamentally and truly, his own interest, knows, fundamentally and truly, the interest of others and knows, fundamentally and truly, both his own and others' interest.

Brahmin, in this way is the Dhamma personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually.

“O Gotama! Excellent (is the Dhamma) ...p... . May the Revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṅgha), from today onwards till the end of my life.”

End of the Paribbājaka Sutta,
the fourth in this vagga.

5. NIBBUTA SUTTA

Discourse on ‘Nibbāna’

56. At that time, brahmin Jānussoni approached the Bhagavā, made obeisance, and sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā, “O Gotama, it is said

‘Nibbāna is personally apperceivable’. ‘Nibbāna is personally apperceivable.’ O Gotama, in what

respect is the Nibbāna personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually?

Brahmin, a person with attachment who is oppressed by attachment, whose mind, is overcome by attachment, thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others, experiences mental pain and distress. When attachment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress. Brahmin, in this way is Nibbāna personally apperceivable.

Brahmin, a person with hatred who is oppressed by hatred ...p... . Brahmin, a bewildered person, who is oppressed by bewilderment whose mind is overcome by bewilderment thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress. In this way, brahmin, Nibbāna is personally apperceivable.

Brahmin, when he experiences the complete extinction of attachment, he realizes Nibbāna; when he experiences the complete extinction of hatred, he realizes 'Nibbāna, when he experiences the complete extinction of bewilderment, he realizes Nibbāna. In this way, brahmin, is Nibbāna personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually.

“O Gotama! Excellent (is the Dhamma)! ...p...

May the Revered Gotama take me as a lay

disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of my life.”

End of the Nibbuta Sutta,

The fifth in this vagga.

6. PALOKA SUTTA

Discourse on Degeneration

57. At that time, a wealthy brahmin approached the Bhagavā ...p... . Having sat in a suitable place, he said to the Bhagavā.

“O Gotama, I have heard that brahmins of ancient times who were old, of ripe age, teachers of teachers had said ‘Indeed, in earlier times this world was as full of human beings as there are beings in the world of Avīci: villages, market towns, and royal cities were so close together as to be within the flying distance of a cockerel. But nowadays, the population has dwindled and has become sparse. Villages are no longer villages, market-towns are no longer market-towns and cities are no longer cities, and countries are no longer countries.

“O Gotama, what is the cause, what is the reason?”

Brahmin nowadays people have unlawful lust, are overwhelmed by inordinate greed and are overcome by perverted desire. Those people who have unlawful lust, who are oppressed by unlawful lust, and who are overcome by perverted desire take up sharp weapons and kill one another, as a result many people die. Brahmin, this is the cause, this is the reason why the population has dwindled and has become sparse, villages are no longer villages, market-towns are no

longer market-towns, cities are no longer cities, and countries are no longer countries.

Again, brahmin, nowadays, people have unlawful lust, are overwhelmed by inordinate greed and are overcome by perverted desire. Because people who have unlawful lust, are overwhelmed by inordinate greed, and who are overcome by perverted desire, rain does not fall at the proper time. Therefore there is famine, crops are blighted, crops do not grow well and only bare stalks are left. Therefore many people die. Brahmin, this is the cause, this is the reason why the population has dwindled and has become sparse. Villages are no longer villages, market towns are no longer market-towns, cities are no longer cities, and countries are no longer countries.

And again, brahmin, nowadays people have unlawful lust, are overwhelmed by inordinate greed and are overcome by perverted desire. To those people who have unlawful lust, are overwhelmed by inordinate greed, and are overcome by perverted desire, the chief demons send their fierce ogres. Therefore many people die. Brahmin, this is the cause, this is the reason why the population has dwindled and has become sparse. Villages are no longer villages, market towns are no longer market-towns, cities are no longer cities, and countries are no longer countries.

"O Gotama! Excellent (is the Dhamma) ...p...
May the Revered Gotama take me as a lay
disciple who has taken refuge (the Buddha,
the Dhamma and the Saṅgha) from today
onwards till the end of my life."

End of the Paloka Sutta,

the sixth in this vagga.

7. VACCHAGOTTA SUTTA

Discourse to Vacchagotta

58. At that time, Vacchagotta the wandering ascetic approached the Bhagavā and exchanged greetings with the Bhagavā. Having concluded the courteous and formal greetings, he sat in a suitable place, and said to the Bhagavā thus:

"O Gotama, I have heard it said that Samaṇa Gotama says thus: 'Offerings should be made only to me, not to others; offerings should be made only to my disciples, not to disciples of others; only offerings made to me bring great benefit, and offerings made to others do not; only offerings made to my disciples bring great benefit, and offerings made to disciples of others do not'.

"O Gotama, are those people who say that Samaṇa Gotama says: 'Offerings should be made only to me, not to others; offerings should be made only to my disciples, not to disciples of others; only offerings made to me bring great benefit, and offerings made to my disciples bring great benefit, and offerings made to disciples of others do not', saying in accordance with what Revered Gotama has said? Are they not slandering the Revered Gotama with what is not true? Are they saying in conformity with the Dhamma? Would there not be the least cause for censure or criticism in the repetition by other people (of what the Revered Gotama allegedly has said)? We have no wish whatever to slander the Revered Gotama.

Vaccha, those who say that Samaṇa Gotama says, 'Offerings should be made only to me ...p... . Offerings made to disciples of others do not' are not saying in accordance

with what I said. They are slandering me with what I did not say and with what is not true.

Vaccha, he who prevents others from giving alms does harm to three persons, robs three persons. What are the three? He does harm to meritorious deeds of the donors; he does harm to the receiving of alms by the recipients; first and foremost, he ruins and destroys himself. Vaccha, he who prevents others from giving alms does harm to three persons, robs three persons.

Vaccha, I say this “when washing pots and pans one throws the swill into cesspools and sewers, thinkings: ‘Let the swill serve as food to living things in the cesspools and sewers.’” Vaccha, I say that this will lead to the gaining of merit; what more can be said of offering to human beings? Moreover, I say that great benefits result from giving alms to the virtuous; but equally great benefit will not result from giving alms to one who lacks in morality. The virtuous is one who has abandoned five factors and is endowed with five factors.

What are the five factors that are abandoned? Desire for sense pleasures is got rid of; ill will is got rid of; sloth and torpor are got rid of; restlessness and worry are got rid of; uncertainty is got rid of. These are the five factors that are got rid of.

What are the five factors that the virtuous one is endowed with? He is endowed with the morality of an arahat, he is endowed with the concentration of an arahat, he is endowed with wisdom of an arahat, he is endowed with the liberation of an arahat, he is endowed with reflective knowledge of liberation of an arahat. These are the five factors that the virtuous one is endowed with. I say that great benefits result from giving alms to the virtuous who have thus got rid of the five factors and who are thus endowed with the five factors.

Among cattle, whether black, white, red, tawny, spotted, or dove-coloured, the leading bull is tame, capable of bearing burdens, stalwart

and undeviating, only that bull, irrespective of its colour, is used for carrying loads.

Similarly, among men, whether warrior class, brahmin class, merchant class, working class, whether outcastes or beggars, the righteous person is polite, is established in the Dhamma, has a sense of shame to do evil, has completed the Practice of Purity, has laid down the burden (of Khandha aggregates), is no more associated with the round of rebirths, (Saṃsara), has done all there is to be done, is free of āsavas; has crossed over to the other side of all that are conditioned; having no clinging, he attains Supreme Peace.

Alms given only to such an arahat who is free of the dust of defilements and is like fertile field for sowing seeds of merit, is indeed highly beneficial.

Unwise, unlearned, and uninformed fools give alms outside this Teaching and do not attend on the ariyas.

There are those who attend upon the ariyas who are wise and are acknowledged by the wise; their Conviction is deep-rooted in the Sugata. Those wise people are reborn in the deva world, or if they are reborn in this human world, they are reborn in good families, and by successive stages, realize Nibbāna.

End of the Vacchagotta Sutta

the seventh in this vagga

8. TIKANNA SUTTA**Discourse on Threefold Wisdom**

59. At that time, Tikaṇṇa the brahmin approached the Bhagavā and exchanged greetings with the Bhagavā ...p... . Having sat in a suitable place, he spoke, in the presence of the Bhagavā in praise of brahmins of threefold wisdom thus: "Brahmins of threefold wisdom are wise in this way, and they are wise for this reason."

Brahmin, how do brahmins define the threefold wisdom of a brahmin?

"O Gotama, a brahmin is wellborn on both the mother's side and father's side, he is of pure descent going back to seven generations, impeccable and irreproachable as regards lineage and caste; he can recite and memorise the Three Vedas; he is an expert in the Three Vedas together with the texts of Nighandu (Dictionary), Ketubha (the art of writing) and Akkharappabheda (Grammar) as well as Itihāsa The Fifth¹; he is also master of Pada (Composition), Veyyākāraṇa (Grammar), and is thoroughly conversant with Lokāyata (worldly wise philosophy) and, the bodily marks of a Great Man. O Gotama, brahmins define such a brahmin as a brahmin of threefold wisdom".

"Brahmin, brahmins' definition of threefold wisdom of a brahmin is one thing, and the definition of the threefold wisdom in the Ariya Teaching is another".

"O Gotama, how is threefold wisdom in the Ariya Teaching defined? May the Revered Gotama explain to me the threefold wisdom in the Ariya Teaching".

"Then brahmin, listen and pay good attention. I shall speak". "Very well, Revered Sir." said Tikaṇṇa the brahmin, in reply to the Bhagavā.

1. Itihāsa The Fifth: Itihāsa Pāncama means legendary lore. At one time apart from the Three Vedas, viz, Iru, Yazu, Sāma, there was a fourth veda called Athabbana (magic formulas). Besides these four vedas a brahmin student had to learn the treatise Itihāsa. Hence, it was usually known amongst the brahmins as Itihāsa The Fifth.

The Bhagavā said thus: Brahmin, in this Teaching, a bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first Jhāna, which has vitakka (initial application of the mind), Vicāra (sustained application of the mind), and also has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas).

Then, having got rid of vitakka and vicāra, the bhikkhu achieves and remains in the second Jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra but with pīti and sukha born of concentration.

Then, having been detached from pīti as well, the bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third Jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha.

Then, by dispelling both pain and pleasure, and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth jhāna, with absolute purity of mindfulness due to equanimity, without pain or pleasure.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of) Pūbbenivāsānusati Ñāṇa, the power that recollects existences of the past. He recollects many and varied existences of the past.

What does he recollect? 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 hundred 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 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 he recollects many and varied past existences, together with their characteristics and related facts (such as name, clan).

That bhikkhu gains the first vijjā (psychic knowledge of past existences). Just as in one who mindfully and strenuously, puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā arises, darkness disappears, and light appears, similarly, in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), malleable, ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of) cutupapātāñāṇa, the power that can know the passing away of beings and their rebirth in their new destinations with dibbacakkhu ñāṇa, the psychic power of Divine 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. He knows (about) beings arising according to their own kamma-actions, thus: Friends, these beings were full of evil committed bodily, ...p... mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (duggati), in 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 to right views. After death and dissolution of their bodies, they

reappeared in good destinations (sugati), the happy world of the deva (sagga). 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 or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions. That bhikkhu gains the second vijjā, the psychic power of Divine Sight. Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā arises, darkness disappears and light appears. Similarly, in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

Similarly, in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), malleable and ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of āsavakkhaya ñāṇa, the Insight which uproots the āsavas. He knows: 'This is dukkha as it really is; ...p... he knows: 'This is the practice leading to the cessation of dukkha' as it really is; he knows: 'These are the āsavas as they really are.'...p... Knowing thus and seeing thus, his mind becomes liberated from kāmāsava, the defilement of sense-pleasure, bhavāsava, the defilement of hankering after (better) existence, and avijjāsava, the defilement of the ignorance of the Four Ariyas Truths, when (the mind is thus) liberated, there occurs the knowledge 'It is liberated.' He knows Rebirth is no more, the Noble Practice of Purity has been fulfilled; what needed to be done for the attainment of Magga Insight has been done; nothing else remains to be done; for the attainment of Magga. That bhikkhu gains the third vijjā, the Insight which uproots the āsavas. Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā, the Insight which uproots āsavas) arises, darkness disappears

and light appears, similarly, (in him), avijjā disappears vajjā arises, darkness disappears and light appears.

The mind of an arahat who has unfluctuating (ie., steadfast) morality, who has profound wisdom, who practises jhāna absorption, is welltrained in jhāna practice, is one-pointed, and is well settled.

That person who has dispelled the darkness of ignorance, who is endowed with steadfast concentration, who has vanquished Death, who brings benefit to devās and men, and who has got rid of all evil is called one who is endowed with threefold wisdom.

That arahat who knows the Four Noble Truths, who is endowed with threefold wisdom, who always remains free from bewilderment, who bears the last burdern of aggrates (khandha), and who is a disciple of Gotama is venerated.

That Muni (ie., arahat) knows existences of the past, sees the deva world¹ and the four miserable states of apāya, attains arahattaphala which is the end of rebirth; he reaches perfection in special apperception. That brahmaṇa (ie.arahat) is of threefold wisdom being endowed with these three kinds of wisdom. Only such a person do I call a person of threefold wisdom not any other one whom others call a person of threefold wisdom.

Brahmin, in this way is the threefold wisdom defined in the Ariya Teaching.

O Gotama! Brahmins' definition of threefold wisdom of a brahmin, is one thing and the definition of threefold wisdom in the Ariya

1. The six deva realms and the nine lower-brahma realms out of the twenty.

♦ Teaching is another. O Gotama, threefold wisdom of brahmins is not worth even one sixteenth part of the threefold wisdom in the Ariya Teaching, O Gotama! Excellent is the Dhamma, ...p... May the Revered Gotama, take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma, and the Saṅgha) from today onwards till the end of my life.

End of the Tikaṇṇa Sutta,
the eighth in this vagga.

9. JĀNUSSOṆI SUTTA

Discourse to Jānussoṇi the Brahmin

60. At that time, Jānussoṇi the brahmin approached the Bhagavā and exchanged greetings with the Bhagavā ...p... Having sat in a suitable place, he said to the Bhagavā thus: "O Gotama, if a person has things for sacrificial offerings, or food to be offered for the well-being of the departed, or food to be offered to the worthy ones, or any other object of offering he should offer them to a brahmin of threefold wisdom.

Brahmin, how do brahmins define the threefold wisdom of a brahmin? O Gotama, a brahmin is well-born both on the mother's side and the father's side; he is of pure descent going back to seven generations, impeccable and irreproachable as regards lineage and caste; he can recite and memorise the three vedas; he is an expert in the three vedas together with the texts of Nighandu (Dictionary), Ketubha (the art of writing), Akkharappabheda (Grammar) as well as Itihāsa The Fifth; he is also master of Pada (composition), Veyyākaraṇa (Grammar) and is thoroughly conversant with Lokāyata (Worldly-wise Philosophy) and with the bodily marks of a Great Man; O

Gotama Brahmins define such a brahmin as a brahmin of threefold wisdom."

"Brahmin, brahmins' definition of the threefold wisdom of a brahmin is one thing, and the definition of the threefold wisdom in the Ariya teaching is another.

"O Gotama, how is the threefold wisdom in the Ariya teaching defined? May the Revered Gotama explain to me the threefold wisdom in the Ariya teaching.

"Then, brahmin, pay attention and listen well, I will speak".

"Very well, Sir", said Jānussoṇi the brahmin in reply to the Bhagavā. The Bhagavā said thus; Brahmin, in this Teaching, a bhikkhu, being detached from sensual pleasures...p... achieves and remains in the fourth Jhāna, a state of equanimity with absolute purity of mindfulness, due to equanimity. "When the concentrated mind has thus become perfectly pure, cleansed unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, that bhikkhu directs it toward, (attainment of) pubbenivāsānussati ñāṇa, the power that recollects existences of the past. He recollects many and varied existences of the past.

What does he recollect? He recollects one past existence, or two...p... .In this way he recollects many and varied existences of the past together with their characteristics and related facts (such as names and clans). That bhikkhu gains the first vijjā (psychic knowledge of past existences). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā arises, darkness disappears and light appears, similarly in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements) ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of) cutupapāta ñāṇa the power that can know the passing away and also their arising. With dibbācakkhu ñāṇa, the psychic power of divine sight which is extremely clear, surpassing

the sight of men, he sees and knows (about) beings ...p... arising according to their own kamma-action. That bhikkhu gains the second vijjā, the psychic power of divine sight. Just as, in one who mindfully and strenuously puts forth the effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) arises, darkness disappears and light appears, similarly in that bhikkhu, avijjā disappears, vijjā arises; darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), ready for application, firm and imperturbable that bhikkhu directs it towards (attainment of āsavakkhaya ñāṇa the Insight which uproots the āsavas. He knows "This is dukkha" as it really is ...p...he knows, "This is the practice leading to the cessation of dukkha as it really is. He knows "Those are the āsavas" as they really are ...p... he knows "This is the Practice leading to the cessation of āsavas" as it really is.

Knowing thus and seeing thus; his mind becomes liberated from Kāmāsava, the defilement of sense-pleasures, bhavāsava the defilement of hankering after (better) existences, and avijjāsava, the defilement of ignorance of the Four Ariya Truths. When (the mind is thus) liberated, there occurs the knowledge, "It is liberated". He knows, "Rebirth is no more; the Noble Practice of Purity has been fulfilled; what needs to be done for the attainment of Magga Insight has been done, nothing else remains to be done for the attainment of Magga."

In the last part of the night he gains the third vijjā (the Insight which uproots āsavas). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā (the Insight which uproots āsavas) arises, darkness disappears and light appears, similarly (in him), avijjā disappears, vijjā arises, darkness disappears and light appears.

He is endowed with morality and practice,
has a mind which is directed and inclined to
Nibbāna, and is well settled; his mind is well-

trained in jhāna practice, ie., one-pointed, and is well settled.

That Muni (ie,arahat) knows existences of the past, sees the deva world⁺ and the four miserable states of apāya, attains arahattaphala which is the end of rebirth; he reaches perfection in special apperception.

That brahmaṇa (ie., arahat), is of threefold wisdom, being endowed with these three kinds of wisdom. Only such a person do I call a person of threefold wisdom, and not any other one whom others call a person of threefold wisdom.

Venerable Gotama Brahminic description of threefold wisdom is one thing, and accomplishment in threefold wisdom of the Ariya teaching is another. The threefold wisdom of the brahminic description is not even one-sixteenth part in excellence of the threefold wisdom achieved with the teaching of the Ariyā. How mervellous is the Dhamma!...p... .May the Venerable Gotama, from today to the end of my life, accept me as a lay disciple who has taken refuge (in the three Gems of the Buddha, the Dhamma, and the Saṅgha).

End of the Jānussoṇi Sutta,
the ninth in this vagga.

10. SAṄGĀRAVA SUTTA

Discourse to Saṅgārava

61. At that time. Saṅgārava the brahmin approached the Bhagavā and exchanged greetings with the Bhagavā. Having concluded the courteous and formal greetings, he sat in a

+ . The six deva realms and the nine lower brahma realms out of the twenty

suitable place and said to the Bhagavā, "O Gotama, we brahmins do sacrificial offerings ourselves, and also cause others to do the same. O Gotama, those who do sacrificial offerings themselves and cause others to do the same do so in the interest of many. O Gotama, a person who leaves hearth and home to lead a homeless life tames himself alone; he calms himself alone; and he extinguishes defilements in himself alone. In that case, a bhikkhu, who has left hearth and home and leads a homeless life, does so in his interest alone."

Brahmin, in that case let me put a counter question to you. Answer it as it pleases you. Now, what do you think of this, brahmin? In this world has appeared the Tathāgata, who is worthy of special veneration; who truly comprehends all dhammas by his own intellect and insight; who is endowed with 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 man; who is the Enlightened One, knowing and teaching the Four Noble Truths; and who is the Most Exalted. That Tathāgata speaks thus: "Come, bhikkhus, I have, with my own intellect and insight, realised Nibbāna which is the unique goal of the Noble Practice, and I tell you the way to this Nibbāna; you, too, will realize with your own intellect and insight, this Nibbāna if you practice as I preach; and so, take up this Noble Practice." Thus the Tathāgata himself preaches the Dhamma, and others also practise for the realization of Nibbāna. Those who practise thus are not in mere hundreds, not in mere thousands, not in mere hundred thousands, but are innumerable.

Brahmin, what do you think of what I have just said? Is it that the practice of a homeless bhikkhu is in the interest of himself alone, or is it in the interest of many? "Then, the brahmin said, "If that is as you say, O Gotama, it is, indeed, in the interest of many." When this was said, the Venerable Ānanda asked Saṅgārava the brahmin, "Brahmin, of these two practices, which do you like better, which involves less

trouble, which involves less effort, which brings greater benefit and which is more advantageous?" To this question, Saṅgārava the brahmin answered. "I do honour and admire a man like the Revered Gotama, and a man like the Revered Ānanda."

The Venerable Ānanda said to Saṅgārava the brahmin for the second time, "O Brahmin, I do not ask you which person you honour or which person you admire, but I ask you which of these two practices you like better; which involves less trouble; which involves less effort; which brings greater benefit; and which is more advantageous." And for the second time, Saṅgārava the brahmin said to the Venerable Ānanda, "I do honour and admire a man like the Revered Gotama, and a man like the Revered Ānanda."

The Venerable Ānanda then said to Saṅgārava the brahmin for the third time, "O Brahmin, I do ask you which person you honour or which person you admire, but I ask you which of these two practices you like better; which involves less trouble; which involves less effort; which brings greater benefit; and which is more advantageous." And for the third time, Saṅgārava the brahmin said to the Revered Ānanda, "I do honour and admire a man like the Revered Gotama, and a man like the Revered Ānanda."

Then, it occurred to the Bhagavā thus: "Three times Ānanda has asked a reasonable question, and three times Saṅgārava the brahmin has ignored it and has not given an answer. It would be well if I were to save them (from all the trouble). Then, the Bhagavā said to Saṅgārava the brahmin, "Brahmin, what casual conversation took place among the courtiers assembled in harmony at the royal palace today?" The brahmin said, "O Gotama, today among the courtiers assembled in harmony at the royal palace, there took place this conversation: 'In earlier times, there were a few bhikkhus and yet there were many who displayed miracles of superhuman powers, but nowadays there are many bhikkhus and yet, there are so few who display miracles of superhuman powers.'"

"Brahmin, miracles are of three kinds. What are the three? The miracle of superhuman powers (Iddhipāṭihāriya).

the miracle of knowing other people's mind (Ādesanāpāṭihāriya). and the miracle of teaching (Anusāsanīpāṭihāriya). Brahmin, what is the miracle of superhuman powers? A certain person has the power of creating many and various things. Being one, he becomes many, and from being many, he becomes one. He becomes visible or invisible at will. He goes through a wall, a rampart, or a mountain, unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He plunges into or out of water. He walks on water, without sinking, as though on earth. He travels in space, seated cross-legged, like a winged bird. He touches and strokes with his hand the moon and the sun which are so mighty and powerful. He has mastery over his body at will (to reach) even as far as the Brahma world. Brahmin, this is called the miracle of superhuman powers.

“What, brahmin, is Ādesanāpāṭihāriya, the miracle of knowing other people's mind? Brahmin, in this world, a certain individual reads another person's mind by means of visible signs and omens and says, 'You are thinking in this way, you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise.

Then, again, brahmin, in this world, a certain individual reads another person's mind not by visible signs and omens but by hearing sounds uttered by humans, non-humans or devas: 'You are thinking in this way, you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise.

Then again, brahmin, in this world, a certain individual reads another person's mind not by visible signs and omens, nor by hearing sounds uttered by humans, non-humans or devas, but by hearing sounds resulting from thinking and considering a sound resulting from the initial application of the mind and sustained application of the mind of the person produced unconsciously, thus: You are thinking in this way, you have this thought in your mind. Your mind is thus.' In

this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise.

Then again brahmin, in this world, a certain individual reads another person's mind not by means of visible signs and omens, nor by hearing sounds uttered by humans, non-humans or devas, nor by hearing sounds resulting from thinking and considering a sound resulting from the initial application of the mind and sustained application of the mind of the person produced unconsciously. With his mind free from vitakka and vicāra, and fully concentrated, he discriminately knows with his mind the mind of another person, thus: 'This good person, having well established himself in volitional activities, will be immediately directing his mind to (further) stages (such as jhānas and maggas). In this way he makes numerous readings of people's minds and his readings turn out to be correct not otherwise. Brahmin, this is called the miracle of knowing other people's mind.

“Brahmin, what is the miracle of teaching (Anusāsanipā tihāriya)? Brahmin, in this world, a certain person teaches others. This you must think; this you must not, this you must bear in mind, this you must not; this you must get rid of, and this you must achieve and remain in. 'This, brahmin, is called the miracle of teaching. Brahmin, there are the three kinds of miracles. Brahmin, of these three kinds of miracles, which appeals to you as the most excellent?

“O Gotama, of the three kinds of miracles, there is in this world the miracle by which a certain person has the power of creating many and various thing ...p... he has mastery over his body at will (to reach) even as far as the Brahma world. O Gotama, this miracle is known only by one who displays it; it is possible to be performed only by him, O Gotama, it appears to me that this miracle is similar to magic in nature.” O Gotama, there is, in this world, the miracle by which a certain person reads another person's mind by means of visible signs and omens and says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus'. In this way, he makes numerous readings of other people's

minds and his readings turn out to be correct, not otherwise. Revered Gotama, in this world, a certain person, not by means of visible signs and omens, but by hearing sounds uttered by humans, non-humans or devas, reads another person's mind ...p... not by hearing sounds uttered by humans, non-humans or devas, but by hearing sounds resulting from thinking and considering produced unconsciously ...p... not by hearing sounds resulting from thinking and considering produced unconsciously. With his mind free from vitakka and Vicāra and fully concentrated, he discriminately knows with his mind the mind of another person, thus: 'This good person, having well established himself in volitional activities, will be immediately directing his mind to (further) stages (such as jhānas and maggas)! In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. Brahmin, this is called the miracle of knowing other people's mind. O Gotama, this miracle is known only by the one who displays it; it is possible to be performed only by him. O Gotama, it appears to me that this miracle is similar to magic in nature.

“O Gotama, there is in this world the miracle by which a certain person teaches other thus; ‘This you must think this you must not, this you must bear in mind, this you must not this you must get rid of, this you must achieve and remain in; O Gotama, of three kinds of miracles, only this miracle of teaching appears to me as the most excellent.

“Wonderful, O Gotama! Mervellous. O Gotama! How well the Revered Gotama has expounded the three kinds of miracles! We shall bear in mind that the Revered Gotama is endowed with the power to exercise these three kinds of miracles. The Revered Gotama has the power of creating many and various things ...p... has mastery over his body at will to reached even as far as the Brahma world.

Indeed, the Revered Gotama with mind free from vitakka and vicāra, and fully concentrated, knows the mind of

an other, thus: This good person, having well established himself in volitional activities will be immediately directing his mind to (further) stages (such as jhānas, and maggas) Indeed, the Revered Gotama teaches others thus: 'This you must think, this you must not; this you must bear in mind, this you must not, this you must get rid of, this you must achieve and remain in.

“Brahmin, what you said comes close to the truth. But I must tell you this: (Brahmin, I do have the power of creating many and various things ...p... . I have mastery over my body to reach even as far as the brahma world. Brahmin, with me, mind free from vitakka and vicāra and fully concentrated, I know the mind of another person, thus: 'This good person, having well established in volitional activities, will, in that instant, think such and such thought.' Brahmin, I do teach others thus: 'This you must think, this you must not; this you must bear in mind, this you must not; this you must get rid of, this you must achieve and remain in'.

“O Gotama! Apart from the Revered Gotama is there any other bhikkhu who is endowed with the power to exercise these three kinds of miracle?”

Brahmin, there are not a hundred, not two hundred, not three, four or five hundred, but many more bhikkhus who are endowed with the power to exercise these three kinds of miracles.

“Then, O Gotama, where are those bhikkhus living now?” Indeed, brahmin, in this very community of bhikkhus. “Excellent! O Gotama, Excellent! O Gotama. Just as something turned upside down has been set right, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. O Gotama, I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge

in the Saṅgha. Please take me as a lay disciple from now on till the end of my life.”

End of the Saṅgārava Sutta,

the tenth in this vagga.

The Brahmaṇa Vagga, the first vagga in the Second

Sub-division containing fifty-two suttas.

Namo tassa bhagavato arabato sammāsambuddhassa

II. DUTIYA PANṆĀSAKA

vii. Mahā Vagga

1. Titthāyatana Sutta
2. Bhaya Sutta
3. Venāgapura Sutta
4. Sarabha Sutta
5. Kesamutti Sutta
6. Sāḷha Sutta
7. Kathāvatthu Sutta
8. Aññatitthiya Sutta
9. Akusalamūla Sutta
10. Uposatha Sutta

vii. MAHĀ VAGGA

1. TITTHĀYATANA SUTTA

Discourse on Bases of Heretical Views

62. Bhikkhus, there are these three kinds of faiths. When the wise question, cross-question and press for reasons regarding these faiths, although it may lead to a succession of teachers no originators of the faith can be found. What are the three? Bhikkhus, there are certain samaṇas and brahmaṇas who teach and believe thus: A certain person experiences pleasant sensation, or unpleasant sensation, or sensation that is neither pleasant, nor unpleasant is due to what was done by him in the past (Pubbekata hetu).

Bhikkhus, there also are certain samaṇas and brahmaṇas who teach and believe thus: 'Whatever a certain person experiences, whether sensations of pleasure, or pain, or neither pain nor pleasure, all sensation is due to the will of a Supreme Power (Issaranimmāna-hetu).

Bhikkhus, there also are certain samaṇas and brahmaṇas who teach and believe thus: 'Whatever a certain person experiences, whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant, all sensation has no cause nor reason (Ahetu-apaccaya).

Bhikkhus, of these three, I approached those samaṇas and brahmaṇas who teach and believe thus: 'Whatever a certain person experiences as sensation of pleasure, or pain, neither-pain-nor-pleasure is the result of what was done by him in his past existence.' Having approached them, I asked 'Is it true that you venerable ones teach and believe thus: 'Whatever a person experiences as sensation of pleasure, or pain, or neither-pain-nor-pleasure is due to what was done in the past existence? When asked thus by me, they admitted it, saying, 'Yes, it is true.' Then I said to them thus: 'In that case if you venerable ones destroy life it would be due to your past actions; if you take what is not given it would be due to your past actions; if you lead a life of unchastity, it would

be due to your past action; if you tell lies, it would be due to your past actions; if you slander another it would be due to your past actions. If you use harsh words, it would be due to your past actions. If you engage in frivolous talk, it would be due to your past actions; if you are covetous, it would be due to your past actions; If you have a malevolent mind, It would be due to your past actions; If you hold wrong views, it would be due to your past actions’.

Bhikkhus, to those who earnestly believe that everything is caused by what was done in the past, there is no desire or effort as to what should be done and what should not be done. And if they do not have a correct and firm idea as to what should be done or what should not be done, then they remaining without mindfulness and without guarding their sense-doors, will not have a specific Samaṇa Doctrine in accordance with dhamma. Bhikkhus, this is my first refutation, in accordance with the dhamma, of those samaṇas and brahmaṇas who teach and believe thus.(1)

Bhikkhus, of these, I approached those samaṇas and brahmaṇas who teach and believe thus: ‘Whatever a person experiences, whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant, all sensation is due to the will of a Supreme Power: ‘Having approached them, I asked, “Is it true that you venerable ones teach thus: ‘Whatever a person experiences, whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant, all sensation is due to the will of a Supreme Power.’ When thus asked by me. They admitted it saying, “Yes, it is true.” Then I said to them thus: ‘In that case if you venerable ones destroy life, it would be due to the will of a Supreme Power: If you take what is not given, it would be due to the will of a Supreme Power; if you lead a life of unchastity, it would be due to the will of a Supreme Power; if you tell lies, it would be due to the will of a Supreme Power; if you slander another, it would be due to the will of a Supreme Power; if you use harsh words, it would be due to the will of a Supreme Power; if you engage in frivolous talk, it would be due to the will of a Supreme Power; if you are covetous,

it would be due to the will of a Supreme Power; if you have a malevolent mind, it would be due to the will of a Supreme Power; if you hold wrong views, it would be due to the will of a Supreme Power.

Bhikkhus, to those who earnestly believe that everything is due to the will of a Supreme Power, there is no desire or effort as to what should be done. And if they do not have a correct and firm idea as to what should be done or what should not be done, they, thus: remaining without mindfulness and without guarding their sense-doors, will not have a specific Samaṇa's Doctrine in accordance with the dhamma. Bhikkhus, this is my second refutation, in accordance with the dhamma, of those samaṇas and brahmaṇas who teach and believe thus. (2)

Bhikkhus, of these, I approached those samaṇas and brahmaṇas who teach and believe thus: 'Whatever a person experiences, whether pleasant or unpleasant, or neither-pleasant-nor unpleasant, all sensation has no cause nor reason. 'Having approached them, I asked, 'Is it true that you venerable ones teach and believe thus; 'Whatever a person experiences as sensation of pleasure, or pain, or neither-pain-nor-pleasure is due to no cause or reason? 'When asked thus by me, they admitted it, saying, "Yes, it is true." Then I said to them thus: 'In that case, if you venerable ones destroy life, it would be without cause or reason ...p... . If you hold wrong views, it would be without cause or reason.

Bhikkhus, to those who earnestly believe that there is no cause or reason for anything, there is no desire or effort as to what should be done and what should not be done; there will be no such thing as making an effort to do or not to do a certain thing. If they do not firmly have correct views as to what should be done or what should not be done, then, those people, without mindfulness and without guarding their sense-doors, will not have a specific true Samaṇa's Doctrine in accordance with the dhamma. Bhikkhus this is my third refutation in accordance with the dhamma of those samaṇas and brahmaṇas who teach and believe thus.(3)

Bhikkhus, there are these three kinds of faith; when the wise questioned, cross-questioned or pressed for reason regarding these faiths, although it may lead to a succession of teachers, no origination of these faiths can be found.

Bhikkhus, the dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa. Bhikkhus, what is the dhamma that I have expounded and that cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa? Bhikkhus, the dhamma that I expound is: "These are the six elements."¹ This dhamma cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

Bhikkhus, the dhamma that I expound is: 'These are the six sense bases of contact.' This dhamma cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

Bhikkhus, the dhamma that I expound is: These are the eighteen kinds of application of the mind: This dhamma cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

Bhikkhus, the dhamma that I expound is: These are the Four Truths: This dhamma cannot be refuted, censured, or scorned by any wise samaṇa or brahmaṇa.

It has been said, 'Bhikkhus, these are the six elements, with reference to what has this been said, "These are the six elements, and this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.'" With reference to what has this been said, Bhikkhus, the six elements are the element of solidity, the element of cohesion, the element of heat, the element of motion, the element of space, and the element of consciousness. Bhikkhus with reference to this it has been said: These are the six elements; this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

It has been said, 'Bhikkhus these are the six sense-bases of contact: this dhamma which I expound cannot be

1. Cha-dhātuga

refuted, defiled censured, or scorned by any wise samaṇa or brahmaṇa.' With reference to what has this been said, Bhikkhus, these are the six sense-bases of contact: sense-base of eye contact, sense base of ear contact, sense base of nose contact, sense base of tongue contact, sense base of body contact and sense base of mind contact. Bhikkhus,with reference to this it has been said: 'These are the six sense-bases of contact; this dhamma which I expound cannot be refuted, defiled,censured, or scorned by any wise samaṇa or brahmaṇa.

It has been said; 'Bhikkhus, these are the eighteen kinds of application of the mind: this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa. With refrence to what has this been said? On seeing a visual object with the eye, one takes it in his mind as a source of pleasant sensation or takes it in his mind as a source of unpleasant sensation; on hearing a sound with the ear... . On smelling an odour with the nose... On tasting a flavour with the tongue... . On contacting a tangible object with the body... . On cognizing a mind object with the mind,one takes it in his mind as a source of pleasant sensation or takes it in his mind as a source of unpleasant sensation,or takes it in his mind as a source of neither-pleasant-nor-unpleasant sensation. With reference to this, it has been said, 'Bhikkhus, these are the eighteen kinds of application of the mind; this dhamma which I expound cannot be refuted, defiled, censured, or scorned, by any wise samaṇa or brahmaṇa.'

It has been said: 'Bhikkhus, these are the Four Ariya Truths; this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa. With refrence to what has thus been said? Bhikkhus, dependent on the elements,conception takes place; when there is conception (ie.,when there is birth-linking consciousness) mind and body arise; because of mind and body, the six sense-bases arise; because of the six sense-bases, contact arises; because of contact sensation arises. Bhikkhus, to one who experiences sensation, I declare: 'This is Dukkha', I declare: 'This is the Origin of Dukkha', I declare: 'This is the Cessation of Dukkha';

I declare: 'This is the Path Leading to the Cessation of Dukkha.'

Bhikkhus, what is the Ariya Truth of Dukkha? Rebirth is dukkha, ageing also is dukkha; death also is dukkha; grief, lamentation, pain, distress and despair are also dukkha; having to associate with those one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get¹ is also dukkha; in short, the five aggregates which are the objects of clinging are dukkha. Bhikkhus, this is called the Ariya Truth of Dukkha.

Bhikkhus, what is the Ariya Truth of the Origin of Dukkha? Ignorance conditions the arising of volitional Activities; volitional Activities condition the arising of Consciousness; Consciousness conditions the arising of mind-and-body; mind-and-body conditions the arising of six sense-bases; the six sense-bases conditions the arising of contact; contact conditions the arising of sensation; sensation conditions the arising of craving; craving conditions the arising of clinging; clinging conditions the arising of bhava; bhava (kamma actions causing further existences) conditions the arising of rebirth; rebirth conditions the arising of ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of the entire mass of dukkha, Bhikkhus, this is called the Ariya Truth of the Origin of Dukkha.

Bhikkhus, what is the Ariya Truth of the Cessation of Dukkha? Only with the total cessation of ignorance through arahatta magga, volitional activities cease; with the cessation of volitional activities, Consciousness ceases; with the cessation of consciousness, mind-and-body ceases; with the cessation of mind-and-body, Sensation ceases; with the cessation of Sensation, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, bhava ceases; with the cessation of bhava, (kamma action causing further existences), rebirth ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress, and despair cease. In this way occurs the cessation of the entire mass of Dukkha. Bhikkhus, this is called the Ariya Truth of the Cessation of Dukkha.

1. According to the Commentary.

Bhikkhus, what is the Ariya Truth of the Path leading to the Cessation of Dukkha? It is the Ariya Path of Eight Constituents, namely, Right view, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. Bhikkhus, this is called the Ariya Truth of the Path leading to the Cessation of Dukkha. with reference to this it has been said: 'Bhikkhus, these are the Four Ariya Truths, this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

End of the Tūthāyatana Sutta,
the first in this vagga.

2. BHAYA SUTTA

Discourse on Danger

63. Bhikkhus, there are three kinds of danger from which, an unformed worldling says, mother and son cannot protect each other. What are the three? Bhikkhus, there is a time when there is a great conflagration. Bhikkhus, when there is such a great conflagration, it burns up villages, market towns and it burns up cities. When villages, market-towns and cities are aflame, a mother cannot find her son, a son cannot find his mother there. This bhikkhus, is what an unformed worldling calls' the first kind of danger from which mother and son cannot protect each other.

And again bhikkhus, there is a time when there is a great deluge. Bhikkhus, when there is such a great deluge, there occurs a flood. When there is a great flood, it sweeps away villages, market-towns and cities. When villages, market-towns and cities are swept away by the flood, a mother cannot find her son, a son cannot find his mother there. This bhikkhus is what an unformed worldling calls the second kind of danger from which mother and son cannot protect each other.

And again, bhikkhus, there is a time when plundering outlaws ravage the country and people have to run in all directions using various carriages. Bhikkhus, when plundering outlaws ravage the country and people have to run in all directions using various carriages, a mother cannot find her son, a son cannot find his mother there. This, bhikkhus, is what an uninformed worldling calls the third kind of danger from which mother and son cannot protect each other.

Bhikkhus, even though mother and son can protect each other from those three kinds of dangers, an uninformed worldling says that these are the three kinds of danger from which mother and son cannot protect each other. What are the three? Bhikkhus, there is a time when there is a great conflagration. Bhikkhus, when there is such a great conflagration; it burns up villages, it burns up market-towns and it burns up cities. When villages, market-towns and cities are aflame, there are times when a mother can find her son and a son can find his mother.

Bhikkhus, this is the first kind of danger from which an uninformed worldling says, mother and son cannot protect each other, even though this is the kind of danger from which mother and son can protect each other.

And again, bhikkhus, there is a time when there is a great deluge. Bhikkhus, when there is such a great deluge, there occurs a flood. When there is a great flood, it sweeps away villages, market-towns and cities. When villages, market-towns and cities are swept away by the flood, there are times when a mother can find her son, and a son can find his mother. Bhikkhus, this is the second kind of danger from which an uninformed worldling says mother and son cannot protect each other, even though this is the kind of danger from which mother and son can protect each other.

Again, bhikkhus, there is a time when plundering outlaws ravage the country and people have to run in all directions using various carriages. Bhikkhus, when plundering outlaws ravage the country and people have to run in all directions using various carriages, there are times when a

mother can find her son, and a son can find his mother. Bhikkhus, this is the third danger from which, an ignorant worldling says, mother and son cannot protect each other even though this is the kind of danger from which mother and son can protect each other.

Bhikkhus, these are the three kinds of danger from which, an uninformed worldling says, mother and son cannot protect each other even though these are the three kinds of danger from which mother and son can protect each other.

Bhikkhus, these are the three kinds of danger from which mother and son cannot protect each other. What are the three? They are: the danger of ageing, the danger of illness, and the danger of death.

Bhikkhus, a mother cannot protect her ageing son, saying 'I am subject to ageing; let not my son be subject to ageing'; neither can a son protect his ailing mother saying, 'I am subject to illness; let not my mother be subject to illness.'

Bhikkhus, a mother cannot protect her dying son saying, 'I am subject to death; let not my son be subject to death'; neither can a son protect his dying mother saying, 'I am subject to death; let not my mother be subject to death.' Bhikkhus, these are the three kinds of danger from which mother and son cannot protect each other.

Bhikkhus, there is the path, there is the practice for getting rid of and for overcoming the three kinds of danger from which mother and son can protect each other, as well as the three kinds of danger from which mother and son cannot protect each other. Bhikkhus, what is the path and what is the practice for getting rid of and for overcoming the three kinds of danger from which mother and son can protect each other, as well as the three kinds of danger from which mother and son cannot protect each other? it is the Ariya Path of Eight Constituents, namely, Right view, Right thinking, Right speech, Right concentration. Bhikkhus, this is the path, this is the practice for getting rid of and for overcoming the three kinds of danger from which mother and son can protect each

other, as well as the three kinds of danger from which mother and son cannot protect each other.

End of the Bhaya Sutta,
the second in this vagga.

3. VENĀGAPURA SUTTA

Discourse at Venāgapura

64. On one occasion, the Bhagavā, when journeying through the country of the Kosalans with a large company of bhikkhus of the Order, came to a Kosalan brahmin village called Venāgapura-Brahmins and householders of Venāgapura heard thus: “Indeed, friends, Samaṇa Gotama, a Sakyan prince who had gone forth as a recluse from the Sakyan clan, has arrived at Venāgapura. The good fame and reputation of that Honourable Gotama spread far and wide in this way:” Thus indeed is the Bhagavā who is worthy of special veneration; he truly comprehends Dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One knowing and teaching the Four Ariya Truths; he is the Most Exalted.”

“He personally knows through perfect wisdom, realizes the nature of the deva world with its devas, māras and brahmās, and also the world of human beings with its samaṇas, brāhmaṇas, beings and men, and expounds on it. He proclaims the Dhamma that is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. It is indeed good to pay respect to such an arahat.”

At that time, brahmins and householders of Venāgapura approached the Bhagavā: having approached the Bhagavā,

some of them made obeisance to the Bhagavā and sat in one place; some exchanged greetings with the Bhagavā and, having made courteous and amiable greetings, sat in one place; some sat in one place with their palms raised in respect to the Bhagavā; some mentioned their clan names and lineage and sat in one place; some just sat silently in one place.

A brahmin of Vaccha family, from Venāgapura, who was sitting in one place, said to the Bhagavā, "O Gotama, how wonderful! O Gotama how marvellous! your sense-faculties are very clear and your complexion is pure and bright. O Gotama, just as a ripe toddy-palm fruit just fallen off from its stem is pure and bright, so also, the sense-faculties of the honourable Gotama are very clear and the complexion of the honourable Gotama is pure and bright.

O Gotama, just as a gold ornament, carefully refined and worked by a skilled goldsmith in a smelting pot and placed on a piece of red velvet, shines bright and is pleasing to the eye, so also, the sense-faculties of the honourable Gotama are very clear and the complexion of the honourable Gotama is pure and bright.

O Gotama, there are high and luxurious beds and seats as high couches, divans raised on sculptured legs and covered with long-fleeced carpets, woollen coverlets with quaint designs, white woollen coverlets, woollen coverlets with floral designs, mattresses stuffed with cotton, coverlets with fringes on two sides, woollen coverlets with fringes on one side, gold brocaded coverlets, silk coverlets, carpets used for dancing girls, saddle cloth and trappings for elephants, saddle cloth and trappings for horses, upholstery for carriages, rugs made of black panther's hide, rugs made of antelope's hide, couches with red canopie and with red bolsters at either end. Honourable Gotama, isn't it that you can get such high and luxurious beds and seats as you wish without much difficulty and without trouble?

Brahmin, indeed, there are high and luxurious beds and seats such as high couches, divans raised on sculptured

legs, long-fleeced carpets, woollen coverlets with quaint designs, white woollen coverlets, woollen coverlets with floral designs, mattresses stuffed with cotton, woollen coverlets with pictorial design, woollen coverlets with fringes on two sides, woollen coverlets with fringes on one side, gold brocade coverlets, silk coverlets, carpets used for dancing girls, saddle cloth and trappings for elephants and horses, upholstery for carriages, rugs made of black panther's hide, and couches with red canopies and with red bolsters at either end. These are difficult to obtain for recluses; and even if they could obtain them, these are not proper for use by recluses.

Brahmin, there are three kinds of luxurious places which I can now obtain as I wish, without difficulty and without trouble. What are the three? They are: high and luxurious places of the devas, high and luxurious places of the brahmas; and high and luxurious beds and seats of the ariyas. Brahmin, these are the three kinds of high and luxurious places which I can now obtain as I wish without difficulty and without trouble.

O Gotama, 'what are the high and luxurious places of the devas which the Honourable Gotama can now obtain as he wishes without difficulty and without trouble?' "Brahmin, in this matter, I dwell depending on a village or a market-town for alms-food. Then, in the morning, rearranging my robes, and taking the alms-bowl and the great robe, I enter the village or market-town for alms-food. After having had my meal, I leave the place of alms-gathering and enter a forest. I gather some leaves and grass to make a pile to sit on, and I sit cross-legged on it, with my body upright and establish mindfulness in meditation.

Being detached from sensual pleasures and demeritorious factors, I achieve and remain in the first jhāna, which has vitakka (initial application of the mind), vicāra (sustained application of the mind, and also has pīti (delightful satisfaction) and sukha (bliss) born of detachment from hindrances (nīvaraṇas).

Having calmed vitakka and vicāra, I achieve and remain in the second jhāna, with internal tranquillity, 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 as well, I remain in equanimity with mindfulness and comprehension and experience sukha in mind and body; thus I enter upon and remain in the third jhāna, that which causes a person who attains it to be praised by the ariyas as one who has equanimity and mindfulness, one who abides in sukha.

Dispelling both pain and pleasure, and with the previous disappearance of sadness and gladness, I enter upon and remain in the fourth jhāna, that is characterized by absolute purity of mindfulness brought about by equanimity, without pain or pleasure.

Brahmin, if I who am in such a state (having attained the fourth jhāna) walk up and down, my walking is the walking of the devas, Brahmin, if I who am in such a state (having attained the fourth jhāna) stand, my standing then is the standing of the devas. Brahmin; if I who am in such a state, sit, my sitting then is the sitting of the devas. Brahmin; if I who am in such a state (having attained the fourth jhāna) lie down, my lying down then is the lying down of the devas in high and luxurious places of the devas, Brahmin, these are the high and luxurious places of the devas, which I can now obtain as I wish, without difficulty, and without trouble.

“How wonderful, O Gotama! How marvellous, O Gotama! Apart from the honourable Gotama, who will obtain such high and luxurious places of the devas as he wishes, without difficulty, and without trouble! O Gotama! What are the high and luxurious places of the brahma which you can now obtain as you wish, without difficulty and without trouble?”

Brahmin, in this matter, I dwell depending upon a village or a market-town for alms-food. Then, in the morning, rearranging my robes, and taking the alms-bowl and the great robe, I enter the village or market-town for alms-food. After having had my meal, I leave the place of alms-gathering and

enter a forest. I gather some leaves and grass to make a pile to sit on, and I sit cross-legged on it, with my body upright and establish mindfulness, in meditation. I dwell with a mind (filled) with goodwill (*mettā*), which permeates a quarter, likewise a second quarter, likewise a third quarter, and likewise a fourth quarter, and also likewise above, below and the across, identifying myself with all beings everywhere in the sentient world which is extensive lofty, measureless, without hostility and without malice.

I dwell with a mind (filled) with compassion (*karuṇā*) ...p... with a mind filled with sympathetic joy (*muditā*) I dwell with a mind filled with equanimity (*upekkhā*), which permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter and likewise above the below and across, identifying myself with all beings everywhere in the sentient world which is extensive, lofty, measureless, without hostility and without malice. Brahmin, if I who am in such a state (having attained brahmavihāra jhāna) walk up and down, my walking then is the walking of the brahmas. Brahmin, if I who am in such a state (having attained brahmavihāra jhāna) stand ...p... sit ...p... lie down, my lying down then is the lying down of the brahmas in high and luxurious places of the brahmas, which I can obtain as I wish, without difficulty and without trouble.

“How wonderful, O Gotama! How marvellous, O Gotama! A part from the honourable Gotama, who else will obtain such high and luxurious places of the brahmas as he wishes without difficulty and without trouble. O Gotama! What are the high and luxurious places of the Ariyas which you can now obtain as you wish, without difficulty and without trouble?”

Brahmin, in this matter, I dwell depending upon a village or a market-town for alms-food. Then in the morning, rearranging my robes and taking the alms-bowl and the great robe, I enter the village or the market-town for alms-food. After having had my meal, I leave the place of alms-gathering and enter a forest. I gather some leaves and grass to make a

pile to sit on, and I sit corss-legged on it with my body upright, and establish mindfulness in meditation. Then I know this: 'I have got rid of attachment, have cut it off at the roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to arise in the future. I have got rid of hatred, have cut it off at the roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to arise in the future; if I who am in such a state (having attained arahataphala) walk up and down, my walking then is the walking of the ariyas in the high and luxurious places.

Brahmin, if I who am in such a state, stand ...p... sit ...p... lie down, my lying down then is the lying down of the ariyas in the high and luxurious places. Brahmin, these are the high and luxurious places of the ariyas which I can now obtain as I wish, without difficulty and without trouble.

O Gotama, how wonderful! O Gotama, how marvelous! Apart from the Honourable Gotama, who else will obtain such high and luxurious place of the ariyas as he wishes without difficulty and without trouble!

O Gotama! Excellent is the Dhamma! O Gotama! Excellent is the Dhamma! The Dhamma is, indeed, delightful! O Gotama! It is as if one has turned up what lies upside down, as if one has uncovered what has been covered, as if one shows the way to a person who is lost; as if one holds up a lamp in the darkness for those with eyes to see visible objects. Even so has the revered Gotama revealed the Dhamma to me in various ways. I take refuge in the Honourable Gotama, in the Dhamma, in the bhikkhu Saṅgha. May the Honourable Gotama take me as a lay disciple from today on to the end of my life.

End of the Venāgapura Sutta,
the third in this vagga.

4. SARABHA SUTTA**Discourse Concerning Sarabha**

65. Thus have I heard:

At one time, the Bhagavā was residing on the Gijjhakūṭa hill near Rājagaha. That was the time not long after a wandering ascetic named Sarābha had left the Order of bhikkhus. He was saying among the people of Rājagaha, thus: "I have known the dhamma of the samaṇas of the Sakyan clan and it is because I have known the dhamma of the samaṇas of the Sakyan clan that I have left that Teaching." At that time, in the morning, many bhikkhus, after rearranging their robes and taking their alms-bowls and great robes, entered Rājagaha for alms-food. These bhikkhus heard the words of the wandering ascetic Sarabha who was saying among the people of Rājagaha, thus: "I have known the dhamma of the samaṇas of the Sakyan clan, and it is because I have known the dhamma of samaṇas of the sakyan clan that I have left that Teaching."

Then, these bhikkhus, after their alms round in Rājagaha and after having had their meal, left the place of alms gathering and approached the Bhagavā. Having approached the Bhagavā, they made obeisance to the Bhagavā and sat in a suitable place. Having sat in a suitable place, those bhikkhus said to the Bhagavā thus: "Venerable Sir, a winding ascetic by the name of Sarabha who had left the Order of bhikkhus not long ago was saying among the people of Rājagaha thus: "I have known the dhamma of the samaṇas of the Sakyan clan and it is because I have known the dhamma of the samaṇas of the Sakyans clan that I have left that Teaching. "Venerable Sir, it would be good if the Bhagavā, out of compassion, would go to the place of the wandering ascetics, on the bank of the Sippini river, where the wandering ascetic Sarabha is." The Bhagavā signified his consent by remaining silent. Then in the evening the Bhagavā, arising from solitary meditation, approached the place of the wandering ascetics near the river Sippinī where the wandering ascetic Sarabha was. Having approached the place and sat on a

prepared seat, the Bhagavā said to the wandering ascetic Sarabha, "Sarabha, is it true that you have said thus: 'I have known the dhamma of the samaṇas of Sakyan clan, and it is because I have known the dhamma of the samaṇas of the Sakyan clan that I have left that Teaching?' When this was said, the wondering ascetic Sarabha remained silent.

Then, for the second time the Bhagavā said to the wandering ascetic Sarabha thus: "Speak, Sarabha. In what way do you know the dhamma of the samaṇas of the Sakyan clan? Should you not be complete (in your knowledge) I shall make you complete (in your knowledge). Should you be complete (in your knowledge). I shall be pleased." For the second time, the wandering ascetic Sarabha remained silent.

Then, for the third time, the Bhagavā said, "Speak, Sarabha. In what way do you know the dhamma of the samaṇas of the Sakyan clan? Should you not be complete (in your knowledge) I shall make you complete (in your knowledge). Should you be complete (in your knowledge) I shall be pleased." For the third time, the wandering ascetic Sarabha remained silent.

At that time, those wandering ascetics said to the wandering ascetic Sarabha, "Friend Sarabha, Samaṇas Gotama whom you wish to see-is himself inviting you to speak. Speak, friend Sarabha. In what way do you know the dhamma of the samaṇas of the Sakyan clan? Should you not be complete (in your knowledge) Samaṇa Gotama, will make you complete (in your knowledge); Should you be complete (in your knowledge) Samaṇa Gotama will be pleased." When this was said, the wandering ascetic Sarabha sat silent, confused, with drooping shoulders, and fallen, face, downcast and incapable of saying anything.

Then, the Bhagavā, Knowing that the wandering ascetic Sarabha had become silent, confused, dejected with drooping shoulders and fallen face, downcast and incapable of saying anything, said to those wandering ascetics: "Wandering ascetics, should a certain person say to me, thus: 'You who claim to have become Perfectly Self-Enlightened do not know those

dhammas, and should I thoroughly question, cross question and press him for reasons in regard to that, he would evade issues by countering them with other issues, turn the talk aside (ie, prevaricate), or show his anger, hatred and displeasure; there is nothing for him to do but one or the other of these three. Or else, he will have to remain sitting silent confused with drooping shoulders, with fallen face, downcast and incapable of saying anything, just like the wandering ascetic Sarabha.

Wandering ascetics, should a certain person say to me, thus: 'You who claim to be one in whom āsavas (defilements that befuddle the mind) are extinct, still have such and such asavas, and should I thoroughly question, cross-question and press him for reasons in regard to that, he would evade issues by countering them with other issues, turn the talk aside, or show anger, hatred and ill-will; there is nothing for him but to do one or the other of these three. Or else, he will have to remain sitting silent, sitting confused, with drooping shoulders, with fallen face, downcast and incapable of saying anything, just like the wandering ascetic Sarabha.

Wandering ascetics, should a certain person say to me thus: 'the dhamma which you expound for the attainment of arahatta phala leads one who practises it to complete extinction of dukkha, should I question, cross-question, and press him for reasons in regard to that, he would evade issues by countering them with other issues, turn the talks aside, or show anger, hatred and ill-will; there is nothing for him but to do one or the other of these three. Or else, he will have to remain sitting silent, confused, with drooping shoulders, with fallen face, downcast and incapable of saying anything, just like the wandering ascetic Sarabha.

The Bhagavā, having made these three fearless pronouncements at the place of the ascetics on the bank of the Sippenī river, went off into the sky.

Not long after the Bhagavā left, the wandering ascetics rebuked the wandering ascetic Sarabha with acrimonious words from all sides, saying, "Friend Sarabha, just as an old jackal in the jungle that boasted 'I will roar like a lion', could only

produce a hoarse jackal's bark, so also friend Sarabha, you in the absence of Samaṇa Gotama boasted. 'I will roar like a lion', could only produce a hoarse jackal's bark. Friend Sarabha, just as a little hen that boasted, 'I will crow like a rooster' could only produce a hen's cackle, so also friend Sarabha, you friend Sarabha, who in the absence of Samaṇa Gotama boasted 'I will crow like a rooster, could only produce a hen's cackle. Friend Samaṇa, just as a bull in the absence of a leader bull in the bull-pen thinks he could bellow like a mighty bull, so also, friend Sarabha you think that you could bellow like a mighty bull in absence of Samaṇa Gotama". Thus, those wandering ascetics rebuked the wandering ascetic Sarabha with acrimonious words from all sides.

End of the Sarabha Sutta,
the fourth in this vagga.

5. KEṢAMUTTI SUTTA

Discourse Delivered at Kesamutta

66. Thus have I heard:

At one time, the Bhagavā, followed by a large company of bhikkhus, travelled in the country of the Kosalans and arrived at Kesamutta, the market town of the Kālāmas. The Kālāmas of Kesamutta heard thus; "Friends Samaṇa Gotama, a Sakyan prince who has gone forth as a recluse from the Sakyan clan, has arrived at Kesasmutta. And the good fame and reputation of the Honourable Gotama has spread far and wide in this way: "The Bhagavā is worthy of special veneration; he truly comprehends all the dhamma by his intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One knowing and teaching the

four Ariya Truths; he is the Most Exalted". "Thus indeed is the Bhagavā worthy of special veneration;...p... It is indeed good to pay respect to such arahats.

At that time, the Kālāmas of Kesamutta approached the Bhagavā: having approached the Bhagavā, some of them made obeisance to the Bhagavā and sat in one place; some exchanged greetings with the Bhagavā, and having made courteous and amiable words of greeting sat in one place; some sat in one place with their palms raised together in respect to the Bhagavā; some mentioned their clan names and lineage and sat in one place; and some just sat silently in one place.

Thus seated, the Kālāmas of Kesamutta said to the Bhagavā: "Venerable Sir, some samaṇas and brahmaṇas came to Kesamutta; they presented and glorified their own views, but caluminated, slighted, belittled and dismissed others' views; Venerable Sir, some other samaṇas and brahmaṇas also came to Kesamutta; they, too, presented glorified their own views, but caluminated, slighted, belittled, and dismissed others' views. Venerable Sir, of them we are doubtful and uncertain as to: who amongst these honourable samaṇas and brahmaṇas speak the truth, and who speak the untruth."

Kālāmas, you have good reason to doubt and you have good reason to be uncertain. You are doubtful and uncertain where you should doubt and be uncertain.

Come, you Kālāmas. Do not take anything as true just by heresay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Kālāmas, only when you yourselves are

convinced thus: 'These are demeritorious; these are blameworthy; these are censured by the wise; these, when fully present in one, lead to disadvantage and suffering, you should abandon them.

Kālāmas, what do you think of this? If greed arises in one, is it advantageous or disadvantageous?

"Venerable Sir, it is disadvantageous."

"Kālāmas, a person who is greedy, who is oppressed by greed and whose mind is overcome by greed, destroys life, takes what is not given him, commits adultery, and speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

Kālāmas, what do you think of this? If hatred arises in one, is it advantageous or disadvantageous?

"Venerable Sir, it is disadvantageous."

Kālāmas, a person who harbours hatred, who is oppressed by hatred, and whose mind is overcome by hatred, destroys life, takes what is not given him, commits adultery, and speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

Kālāmas, what do you think of this? If bewilderment arises in one, is it advantageous or disadvantageous?

"Venerable Sir, it is disadvantageous."

"Yes, they would, Venerable Sir."

Kālāmas, a person who is bewildered, who is oppressed by bewilderment, and whose mind is overcome by bewilderment, destroys life, takes what is not given him, commits adultery, and speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for long time?

"Yes, they would, Venerable Sir."

Kālāmas, what do you think of this? Are these meritorious or demeritorious?

"Demeritorious, Venerable Sir."

Are these blameworthy or blameless?

“Blameworthy, Venerable Sir.”

Are these censured by the wise, or praised by the wise?

“These are censured by the wise, Venerable Sir.”

“Do these, when fully present in one lead to disadvantage and suffering or do they not? What is your opinion in this matter?”

“Venerable Sir, these, when fully present in one, lead to disadvantage and suffering. This is our opinion in this matter.” Kālāmas, based on this, I say to you:

“Come, you Kālāmas. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects.

Kālāmas, only when you yourselves are convinced thus; These are demeritorious; these are blameworthy; these are censured by the wise; these, when fully present in one, lead to disadvantage and suffering, you should abandon them.”

Come, you Kālāmas. Do not take anything as true just by hearsay, do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with sacred texts; do not take anything as true just because it is logical; do not take anything as true by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do

not take anything as true just because it is the word of the samaṇa one respects.

Kālāmass, only when you yourselves are convinced thus: These are meritorious; these are blameless; these are praised by the wise; these, when fully present in one, lead to advantage and happiness; you should fulfil and abide by them.

Kālāmas, what do you think of this? If non-greed arises in one, is it advantageous or disadvantageous?

“It is advantageous, Venerable Sir.”

Kālāmas, a person without greed, who is not oppressed by greed and whose mind is not overcome by greed, does not destroy life, does not take what is not given him; does not commit adultery, does not speak the untruth; he also does not make others do the same. Would these not bring about advantage and happiness to him for a long time?

“Yes, they would”, Venerable Sir.”

Kālāmas, what do you think of this? If non-hatred arises in one...p... non-bewilderment...p... bring about advantage and happiness to him for a long time?

“Yes, they would, Venerable Sir.”

Kālāmas, what do you think of this? Are these meritorious or demeritorious?”

“Meritorious, Venerable Sir.”

Are these blameworthy or blameless?

“Blameless, Venerable Sir.”

Are these censured by the wise or praised by the wise?

“Praised by the wise, Venerable Sir.”

Do these, when fully present in one, lead to advantage and happiness, or do they not? what is your opinion in this matter?

“Venerable Sir, these, when fully present in one, lead to advantage and happiness. This is our opinion in this matter.”

Kālāmas, based on this I say to you:

Come, you Kālāmas. Do not take anything as true just

by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Kālāmas, only when you yourselves are convinced thus: 'These are meritorious; these are blameless; these are praised by the wise; these, when fully present in one, lead to advantage and happiness,' you should fulfil and abide by them.

"Kālāmas, an ariya disciple, thus free from covetousness, free from illwill, free from bewilderment, having comprehension and mindfulness, abides with a mind (filled) with goodwill (*mettā*), that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, and likewise above, below, across. Identifying himself with all beings everywhere in the sentient worlds, he abides with a mind (filled) with goodwill that is extensive, lofty, measureless, without hostility and without malice. With a mind (filled) with compassion ...p... with a mind (filled) with sympathetic joy ...p... abides with a mind (filled) with equanimity, that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, and likewise above, below, across. Identifying himself with all beings everywhere in the sentient world, he abides with a mind (filled) with equanimity which is extensive, lofty, measureless, without hostility and without malice.

Kālāmas, an ariya disciple, whose mind is thus without hostility, whose mind is thus without malice, whose mind is thus pure, gains four kinds of comfort in this very life. If there be existence after death, and if good and bad deeds produce consequential effects or different results, after death and disso-

lution of the body I shall be reborn in a good destination, the happy abode of devas. This is the first kind of comfort which the ariya disciple gains.

‘If there be no existences after death, and if good and bad deeds produce no consequential effects or direct results, I live without hostility, without malice, untroubled and a life of peace and comfort in this very life. This is the second kind of comfort which the ariya disciple gains.

If what an evil doer does is an evil action, how could I, who have not encouraged anyone to do evil nor have done evil myself, meet with suffering. This is the third kind of comfort which the ariya disciple gains.

If what an evil doer does is not an evil action, then I see myself pure in both ways. This is the fourth kind of comfort which the ariya disciple gains.

Kālāmas, an ariya disciple whose mind is thus without hostility, whose mind is thus without malice, whose mind is then thus undefiled and whose mind is thus pure, gains four kinds of comfort in this very life.

“It is exactly so, Bhagavā. It is exactly so, Sugata. Venerable Sir, an ariya disciple whose mind is thus without hostility, whose mind is thus without malice, whose mind is thus undefiled, and whose mind is thus pure gains four kinds of comfort in this verfy life.

If there be existence after death, and if good and bad deeds produce consequential effects or direct results, he will have the comfort thus: After death and dissolution of the body I shall be reborn in a good destination, the happy abode of devas. This is the first kind of comfort which the ariya disciple gains.

“If there be no existence after death, and if good and bad deeds produce no consequential effects or direct results, he will have the comfort thus, I live without hostility, without malice, untroubled and a life of peace and comfort in this very life.” This is the second kind of comfort which the ariya disciple gains.

If what an evil doer does is an evil action, how could I, who have not encouraged anyone to do evil nor have done

evil myself, meet with suffering. This is the third kind of comfort which the ariya disciple gains.

‘If what an evil doer does is not an evil action, I see myself pure in both ways. This is the fourth kind of comfort which the ariya disciple gains.

Venerable Sir, an ariya disciple whose mind is thus without hostility, whose mind is thus without malice, whose mind is thus undefiled, and whose mind is thus pure, gains four kinds of comfort in this very life.

“Venerable Sir, excellent (is the Dhamma) ...p... Venerable Sir, we take refuge in the Bhagavā; we take refuge in the Dhamma; we take refuge in the Saṃgha. Venerable Sir, may the Bhagavā take us as lay disciples who have taken refuge (in the Buddha, Dhamma and the bhikkhu Saṃgha) from today onwards till the end of our lives.”

End of the Kesamutti Sutta,

The fifth in this vagga.

6. SĀḶHA SUTTA

Discourse to Sāḷha

67. Thus have I heard:

At one time, the Venerable Nandaka was dwelling in Pubbārāma, the pinnacled monastery donated by Migārāmātā (Viśākhā) near Sāvattihī. During that time Sāḷha, grandson of Migārā and Sāṇa, grandson of Sekhuniya approached the Venerable Nandaka; having approached him, they made obeisance, and sat in a suitable place. Then the Venerable Nandaka spoke to Sāḷha, grandson of Migārā thus:

“Come you, Sāḷha and Sāṇa, do not take anything as true just by hearsay, do not take anything as true just because it is by tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration

of circumstrances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Sāḷha and Sāna, only when you yourselves are convinced thus:" These are demeritorious; these are blameworthy, these are censured by the wise, and that these when fully present in one lead to disadvantage and suffering, you should abandon them"

Saḷha and Sāna, what do you think of this? Is there such a thing as greed?

"Yes, Venerable Sir, Sāḷha and Sāna, I say it means covetousness, Sāḷha and Sāna one who is greedy, being covetous, destroys life, takes what is not given, commits adultery, speaks the untruth, and also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

Sāḷha and Sāna, what do you think of this? Is there such a thing as hatred?

"Yes, Venerable Sir."

Sāḷha and Sāna, one who harbours hatred, his mind being filled with ill will, destroys life, takes what is not given, commits adultery, speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time? Isn't it so, Sāḷha and Sāna?

"Yes, they would, Venerable Sir."

"Sāḷha and Sāna, what do you think of this? Is there such a thing as bewilderment? Yes, "Venerable Sir." " Sāḷha and Sāna, I say it means ignorance. Sāḷha and Sāna, one who is bewildered, being ignorant, destroys life: takes what is not given him, commits adultery, speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

"Sāḷha and Sāna, what do you think of this? Are these meritorious or demeritorious?"

“Demeritorious, Venerable Sir,”

“Are these blameworthy, or are they blameless?”

“Blameworthy, Venerable Sir.”

“Are these censured by the wise, or praised by the wise?”

“Censured by the wise, Venerable Sir.”

Do these, when fully present in one, lead to suffering or do they not? What is your opinion in this matter?

Venerable Sir, these, when fully present in one, lead to disadvantage and suffering. This is our opinion in this matter. Sāḷha and Sāna, based on this I say to you “Sāḷha and Sāna. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so, do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects.

Sāḷha and Sāna, only when you yourselves are convinced thus: ‘These are demeritorious, these are blameworthy, these are censured by the wise, and that these, when fully present in one, lead to disadvantage and suffering, you should abandon them.

“Sāḷha and Sāna, Do not take anything as true just by hearsay, do not anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances, do not take anything as true just because it comes from good authority; do not take anything as true just because it is the

word of the samaṇa on respects, Sāḷha and Sāna, only when you yourselves are convinced thus: 'These are meritorious, these are blameless, these are praised by the wise; these, when fully present in one, lead to advantage and happiness, you should fulfil and abide by them.

"Sāḷha and Sāna, what do you think of this? Is there such a thing as non-greed?"

"Yes, there is, Venerable Sir."

"Sāḷha and Sāna, I say it means non-covetousness. Sāḷha and Sāna, one who is without greed, being not covetous, does not destroy life, does not take what is not given, does not commit adultery, does not speak the untruth; he also does not make others do the same. Would these bring about advantage and happiness to him for a long time?"

"Yes, they would, Venerable Sir."

"Sāḷha and Sāna, what do you think of this? Is there such a thing as non-hatred?"

"Yes, there is, Venerable Sir"

"Sāḷha and Sāna, I say it means absence of ill-will.

Sāḷha and Sāna, one who is without hatred, his mind being free from ill will, does not destroy life, does not take what is not given, does not commit adultery, does not speak untruth; he also does not make others do the same. Would these bring about advantage and happiness to him for a long time?"

"Yes, they would, Venerable Sir."

Sāḷha and Sāna, what do you think of this? Is there such a thing as non-bewilderment?"

"Yes, there is, Venerable Sir."

Sāḷha and Sāna, I say it means knowledge. Sāḷha and Sāna, one who is not bewilderment, having knowledge, does not destroy life, does not take what is not given, does not commit adultery, does not speak the untruth; he also does not make others do the same. Would these bring about advantage and happiness to him for a long time?"

“Yes, they would, Venerable Sir.”

Sāḷha and Sāna, what do you think of this, then?

Are these meritorious or demeritorious?

“Meritorious, Venerable Sir,”

“Are these blameworthy or blameless?”

“Blameless, Venerable Sir”

Are these censured by the wise or praised by the wise?”

“Praised by the wise, Venerable Sir.” Do these, when fully present in one, lead to advantage and happiness, or do they not? What is your opinion in this matter?

Venerable Sir, these, when fully present in one, lead to advantage and happiness. This is our opinion in this matter.

Sāḷha and Sāna, based on this I say to you:

“Sāḷha and Sāna. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Sāḷha and Sāna, only when you yourselves are convinced thus: “These are meritorious, these are blameless, these are praised by the wise; these fully present in one, lead to advantage and happiness, you should fulfil and abide by them.

Sāḷha and Sāna, an ariya disciple, thus free from covetousness, free from ill will, free from bewilderment having comprehension and mindfulness, abides with a mind (filled) with goodwill (metta) which permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth

quarter and likewise above, below and across. Identifying himself with all beings everywhere in the sentient world, he abides with a mind (filled) with goodwill that is extensive, lofty, measureless without hostility without malice...with a mind (filled) with compassion ...p... with a mind (filled) with sympathetic joy ...p... abides with a mind (filled) with equanimity, which permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, and likewise above, below and across. Identifying himself with all beings everywhere in the sentient world, he abides with a mind (filled) with equanimity which is extensive, lofty, measureless, without hostility and without malice.

He understands thus: "There is this (complex of the aggregates of mind-and-body)¹ there is what is ignoble (i.e. greed)²; there is what is excellent (Ariya magga Insight)³ there is emancipation (Nibbāna) which transcends this mind (i.e.vipassanā saññā)⁴.

Knowing thus and seeing thus, his mind becomes liberated from Kāmāsava, the defilements of sense-pleasure; bhavāsava, the defilement of hankering after (better) existence; Avijjāsava, the defilement of ignorance of the Four Ariya Truths. When (the mind is thus) liberated, there occurs the knowledge, "It is liberated." He knows; '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.

He understands thus:

There was greed (in me) in the past; that greed is demeritorious: that greed is no more (in me) now; this absence of greed is good. There was hatred (in me) in the past. There

1. The knowledge of the Truth of Dukkha

2. This means discernment of greed (lobha) as the root cause of dukkha.

This is the knowledge of the Truth of the cause of Dukkha.

3. This is the knowledge of the Truth of the Path

4. This is the knowledge of the Truth of the cessation of Dukkha.

was bewiderment (in me) in the past; that bewiderment is demeritorious; that bewiderment is no more (in me) now; this absence of bewiderment is good. That person has no craving, is peaceful, is calm enjoys happiness and lives a noble life in this very existence.

End of the Sāḷha Sutta.

the sixth in this vagga.

7. KATHĀVATTHU SUTTA

Discourse on Subjects for Talking

68. Bhikkhus, these are the three subjects for talking. What are the three? Bhikkhus, the talking may arise with reference to the past, such as, 'It had happened before' the talking may arise with reference to the future, such as, 'it will be so in the future,' the talking may arise with reference to the present, such as, 'It is happening so now.'

“Bhikkhus, by getting into conversation, one should know who is fit to speak to, and who is not fit to speak to. Bhikkhus, if a person, on being asked a question, if he does not give his answer in detail where a detailed answer is required; if he does not ask a counter-question where such a counter-question is required, and if he does not leave unanswered the question which should be left unanswered; then bhikkhus, that person is not fit to speak to. Bhikkhus if, on the other hand, a person, on being asked a question, gives a direct answer where a direct answer is required, if he gives his answer in detail where a detailed answer is required, if he asks a counter-question where such a counter-question is required, and if he leaves unanswered the question which should be left unanswered, then bhikkhus, that person is fit to speak to.

“Bhikkhus, by getting into conversation, one should know who is fit to speak to, and who is not fit to speak to. Bhikkhus, if a person, on being asked a question, does not

stand consistently on any ground; if he does not stand on the answer which he has thought out; if he does not stand by the doctrine he has known; and if he does not stand by the code of conduct in answering questions; then, bhikkhus, that person is not fit to speak to. If, on the other hand, bhikkhus, a person, on being asked a question, stands consistently on some ground; if he stands on the answer which he has thought out; if he stands by the doctrine he has known; if he stands by the code of conduct in answering questions; then, bhikkhus, that person is fit to speak to.

“Bhikkhus, by getting into conversation, one should know who is fit to speak to, and who is not fit to speak to. Bhikkhus, if a person, on being asked a question covers up one word with another; if he evades issues by countering them with other issues; if he turns aside the talk (i.e., prevaricates), or shows his anger, hatred and displeasure; then, bhikkhus, that person is not fit to speak to. If, on the other hand, bhikkhus, a person, when asked a question, does not cover up one word with another; if he does not evade issues by countering them with other issues; if he does not turn aside the talk (i.e., prevaricate), or does not show anger, hatred and displeasure; then, bhikkhus that person is fit to speak to.

“Bhikkhus, by getting into conversation, one should know who is not fit to speak to. Bhikkhus, if a person, on being asked a question, overwhelms the questioner (with recitations from various Pāli texts); if he crushes the questioner (with reasonings); if he derisively laughs at the questioner; or if he catches the slightest slip on the part of the questioner; then, bhikkhus, that person is not fit to speak to. If, on the other hand, a person, on being asked a question, does not overwhelm the questioner (with recitations from various Pāli texts), if he does not to crush the questioner with reasonings; if he does not derisively laugh at the questioner; and if he does not catch the slightest slip on the part of the questioner then bhikkhus, that person is fit to speak to.

Bhikkhus, by getting into conversation one should know who has a good basis and who does not have a good basis. Bhikkhus, one who does not listen attentively does not have

a good basis, whereas one who listens attentively has a good basis. If a person has a good basis; he knows the one dhamma (i.e., the Ariya Magga) by his own Insight; he knows thoroughly and rightly the one dhamma (i.e., the Truth of Dukkha); he abandons the one dhamma (i.e., the cause of dukkha); and he realizes the one dhamma (i.e., Nibbāna). That person, having known thus knows by his own Insight the one dhamma (i.e., Ariya Magga) having known thoroughly and rightly the one dhamma (the Truth of dukkha), having abandoned the one dhamma (the cause of dukkha), and having realized the one dhamma (Nibbāna), attains arahatta phala which is the liberation from defilements. Bhikkhus, with the mind free from clinging, there is arahattaphala which is liberation of the mind from defilements. Getting into conversation has this benefit which is arahattaphala. Discussion has this benefit which is arahattaphala. Having a good basis of listening has this benefit which is arahattaphala. Bearing in mind what one has listened attentively has this benefit which is arahattaphala.

Certain people, with antagonism, wrong views and conceit, finding fault with one another, speak words that hurt the dignity of the non-ariya (worldling).

They take delight in one another's words which are ill-spoken, defective, ignorant and self-defeating. Such words are not spoken by an ariya.

When the wise person wishes to speak, he, knowing the proper moment, speaks words based on the dhamma, associated with the dhamma, in the language of ariyas.

The wise person who is unantagonistic, unconceited with undistracted mind, free of improper rivalry, not imperious, speaks that language (of the ariyas).

That wise person, who is free from jealousy, speaks what he knows well; he rejoices in well-spoken words of others, he does not condemn the ill-spoken words of others. He does not disparage others; he does not seize on any slip on the part of others; nor does he

overwhelm others (with recitations from Various Pāli texts); he does not crush others (with reasonings); he does not speak a mixture of truth and untruth.

Discussion of the virtuous is for knowledge and clear understanding; thus, the ariyas do carry on their discussion; and this is what is called the Ariya discussion; the wise knowing this, should do the same without being conceited.

End of the Kathāvatthu Sutta

the seventh in this vagga.

8. AÑÑATITTHIYA SUTTA

Discourse Concerning Wandering Ascetics of Other Faiths

69. Bhikkhus, supposing wandering ascetics of other faiths should ask you, "Friends, there are these three dhammas. What are the three? Attachment (rāga), hatred (dosa), and bewilderment (moha). These, friends, are the three dhammas. Now, friends, what is the distinction, the significance, and the difference among these dhammas. Should such question be put to you by wandering ascetics of other faiths, how would you answer them?"

"Venerable Sir, the Bhagavā is the source of the doctrines, the Bhagavā is the guide to the doctrines, the Bhagavā is the repository of the doctrines. Venerable Sir, it would be good if the Bhagavā himself make clear the meaning of what has been said (by the Bhagavā). Having heard (the explanation) from the Bhagavā, the bhikkhus will bear it in mind."

Bhikkhus, in that case, listen and pay good attention; I shall speak.

“Very well, Venerable Sir,” replied those bhikkhus to the Bhagavā. And the Bhagavā spoke thus:

Bhikkhus, supposing wandering ascetics of other faiths should ask you ‘Friends, there are these three dhammas. What are the three?’ Attachment, hatred, and bewiderment. These, friends, are the dhammas. Now, friends, what is the distinction, the significances, and the difference among these dhammas? ‘Should such a question be put to you by wandering ascetics of other faiths, you should answer them thus: ‘Friends, attachment is a small fault, but it takes long to disappear; anger is a great fault, but it disappears quickly; bewiderment is a great fault, and it takes long to disappear.

(Should you be asked:) ‘Friends, what is the cause, what is the reason for the arising of attachment that has not yet arisen, and for the growth and development of attachment that has already arisen? you should answer: ‘They are pleasing sense-objects. To one who takes a pleasing sense-object with an improper preception attachment that has not yet arisen arises in him grows and develops. Friends, this is the cause, this is the reason for the arising of attachment that has not yet arisen, and for the growth and development of attachment that has already arisen.

(Should you be asked:) ‘Friends, what is the cause, what is the reason for the arising of hatred that has not yet arisen, and for the growth and development of hatred that has already arisen? You should answer: They are repugnant sense-objects. To one who takes repugnant sense-object with an improper perception, hatred that has not arisen arises in him, and the hatred that has arisen in him grows and develops. Friends, this is the cause, this is the reason for the arising of hatred that has not yet arisen, and for the growth and development of hatred that has already arisen.

(Should you be asked:) ‘Friends, what is the cause, what is the reason for the non-arising of attachment that has not yet arisen, and for the abandonment of attachment that has already arisen? You should answer: They are displeasing sense-objects. To one who takes a displeasing sense-object

with a proper perception, attachment that has not arisen does not arise, in him and the attachment that has already arisen in him is abandoned. Friends, this is the cause, this is the reason for the non-arising of attachment that has not yet arisen, and for the abandonment of attachment that has already arisen.

(Should you be asked:) 'Friends, what is the cause, what is the reason for the non-arising of hatred that has not yet arisen, and for the abandonment of hatred that has already arisen, 'You should answer: 'It is goodwill, the cause of emancipation of the mind from malevolence. To one who has a proper perception of goodwill, the cause of emancipation of the mind from malevolence, hatred, that has not yet arisen in him not does arise, the hatred that has already arisen in him is abandoned. Friends, this is the cause, this is the reason for the non-arising of hatred that has not yet arisen, and for the abandonment of hatred that has already arisen.

(Should you be asked:) 'Friends, what is the cause, what is the reason for the non-arising of bewilderment that has not yet arisen and for the abandonment of the bewilderment that has already arisen? You should answer: 'It is the right perception of phenomena,' To one who has the right perception of phenomena, bewilderment that has not yet arisen does do arise in him, and the bewilderment that has already arisen in him' is abandoned. This, friends, is the cause, this is the reason for the non-arising of bewilderment that has not yet arisen, and for the abandonment of the bewilderment that has already arisen.

End of the Aññatitthiya Sutta,

The eighth in this vagga

9. AKUSALAMŪLA SUTTA

Discourse on Roots of Demeritoriousness

70. Bhikkhus, there, are these three roots of demeritoriousness, what are the three? Greed is the root of

demeritoriousness; hatred is the root of demeritoriousness; bewilderment is the root of demeritoriousness. Bhikkhus, there is greed which is the root of demeritoriousness. A person with greed performs volitional actions physically, verbally and mentally; those actions are demeritorious. A person with greed, his mind being overwhelmed and oppressed by greed, (thinks 'I am strong, I am able, and unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others; causing such distress is demeritorious. Thus arise in that person various kinds of demeritoriousness born of greed, originating in greed, caused by greed, and conditioned by greed.

“Bhikkhus, there is hatred, which is the root of demeritoriousness. A person with hatred performs volitional actions physically, verbally and mentally; those actions are demeritorious. A person with hatred, his mind being overwhelmed and oppressed by hatred, thinks: 'I am strong; I am able; and unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others; causing such distress is demeritorious. Thus arise in that person various kinds of demeritoriousness born of hatred, caused by hatred, originating in hatred and conditioned by hatred.

Bhikkhus, there is bewilderment which is the root of demeritoriousness. A person with bewilderment performs volitional actions physically, verbally and mentally; those actions are demeritorious. A person with bewilderment, his mind being overwhelmed and oppressed by bewilderment, thinks 'I am strong; I am able; and unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others; causing such distress is demeritorious. Thus arise in that person various kinds of demeritoriousness born of bewilderment, caused by bewilderment, originating in bewilderment and conditioned by bewilderment. Bhikkhus, such a person is called one who speaks at the wrong time, one who speaks an untruth, one who speaks what is not beneficial, one who speaks what is not in accordance with the Doctrine, and one who speaks what is not in accordance with the Discipline.

Bhikkhus, why is such a person called one who speaks at the wrong time, one who speaks an untruth, one who speaks what is not beneficial, one who speaks what is not in accordance with the Doctrine, and one who speaks what is not in accordance with the Discipline? Bhikkhus, this person, thinking, 'I am strong, I am able, 'unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others. When truth is spoken to him he disputes it, does not acknowledge it. When untruth is spoken to him, he does not make an attempt to put it right by saying,' This is not right because of this, and this is not true because of that, 'That is why such a person is called one who speaks what is not beneficial, one who speaks what is not in accordance with the Doctrine, and who speaks what is not in accordance with the Doctrine, and one who speaks what is not in accordance with the Discipline.

Bhikkhus, such a person, being overwhelmed and oppressed by demeritoriousness which arises from greed and which is evil, lives a miserable life of vexation, agony and burning in this very life; and it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body. Such a person, being overwhelmed and oppressed by demeritorious (which arises) from, hatred ...p... (Such a person, being, overwhelmed and oppressed by demeritoriousness which arises from bewilderment and which is evil, lives a miserable life of vexation, agony and burning in this very life, it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body.

Bhikkhus, just as sal tree¹, a dhava tree² or a phandana tree³ which is entwined and strangled by three creeper vines ceases to grow, dies, and not only ceases to grow but dies, so also, bhikkhus, such a person being overwhelmed and oppressed

1. Sal (Pentacme Siamensis)

2. Dhava (Duabanga grandifolia)

3. Phandana (Schleichera Oleosa)

by demeritoriousness which arises from greed and which is evil, lives a miserable life of vexation, agony and burning in this very life; it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body.

(Such a person being overwhelmed and oppressed by demeritorious which arises) from anger ...p... (Such a person) being overwhelmed and oppressed by demeritoriousness which arises from bewilderment, lives a miserable life of vexation, agony and burning in this very life; it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body. Bhikkhus, these are three roots of demeritoriousness.

Bhikkhus, there are these three roots of meritoriousness. What are the three? Non-greed is the root of meritoriousness. non-hatred is the root of meritoriousness; non-bewilderment is the root of meritoriousness. Bhikkhus, there is non-greed which is the root of meritoriousness. A person with non-greed performs volitional activities physically, verbally and mentally; those actions are meritoriousness. A person with non-greed, his mind being not overwhelmed and not oppressed by greed, does not cause undue distress to others by torturing, binding, causing loss of property, humiliating and banishing, with the thought, 'I am strong, I am able. Not causing distress to others is meritorious.' Thus arise in that person various kinds of meritoriousness born of non-greed originating by non-greed, caused in non-greed, and conditioned by non-greed.

Bhikkhus, there is non-hatred which is the root of meritoriousness. A person with non-hatred performs volitional actions physically, verbally, and mentally. Those actions are meritorious. A person with non-hatred, his mind being not overwhelmed and oppressed by anger, does not cause undue distress to others by torturing binding, causing loss of property, humiliating and banishing, with the thought, 'I am able, Not causing distress to others is meritorious.' Thus arise in that person various kinds of meritoriousness born of non-hatred, originating is non-hatred, caused by non-hatred, originating is

non-hatred, caused by non-hatred. originating in non-hatred and conditioned by non-hatred.

Bhikkhus, there is non-bewilderment which is the root of meritoriousness. A person with non-bewilderment performs volitional actions physically, verbally, and mentally. Those actions are meritorious. A person with non-bewilderment, his mind being not overwhelmed and not oppressed by ignorance, does not cause undue distress to others by torturing, binding, causing loss of property, humiliating and banishing, with the thought 'I am strong, I am able. Not causing distress to others is meritorious.' Thus arise in that person various kinds of meritoriousness born of non-bewilderment, caused by non-bewilderment, originating in non-bewilderment and conditioned by non-bewilderment. Bhikkhus, such a person is called one who speaks at the right time, one who speaks the truth, one who speaks what is beneficial, one who speaks in accordance with the Doctrine and who speaks in accordance with the Discipline.

Bhikkhus, why is such a person called one who speaks at the right time, one who speaks the truth, one who speaks what is beneficial, one who speaks in accordance with the Doctrine, and who speaks in accordance with the Discipline? Bhikkhus, this person does not cause undue distress to others by torturing, binding, causing loss of property, humiliating, and banishing with the thought, 'I am strong, I am able..' When truth is spoken to him, he acknowledges it; does not dispute it. When untruth is spoken to him, he makes an attempt to put it right by saying, 'This is not true because of this, and this is not right because of that.' That is why such a person is called one who speaks at the right time, one who speaks the truth, one who speaks what is beneficial, one who speaks in accordance with the Doctrine and one who speaks in accordance with the Discipline.

Bhikkhus, such a person has got rid of various kinds of demeritoriousness which arise from greed and which is evil; he has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being

again, and has made them impossible to arise in the future. He leads a happy life free from vexation, agony and burning in this very life; he realizes Nibbāna in this very life.

(Such a person has got rid of various kinds of demeritoriousness which arise) from hatred ...p... he realizes Nibbāna in this very life (Such a person has got rid of various kinds of demeritoriousness which arise) from bewilderment ...p... he realizes Nibbāna in this very life.

Bhikkhus, for example, a sal tree, a dhava tree, or a phandana tree is entwined and strangled by three creeper vines. A man might come along carrying a pick-axe and a basket; he might cut off the vines at the base; then he might dig up the ground all around the tree; then, he might remove even the smallest rootlets the size of the stem of usira grass. Suppose he then cuts up the vines into small lengths, splits them and again splinters them into little pieces; he dries these splintered pieces in the wind and the sun, burns them and reduces them into ashes. And suppose he lets the ashes be blown away in a strong wind or be carried away in the swift current of a river. Bhikkhus, when treated thus, the vines would become completely uprooted, would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future. Similarly, bhikkhus, such a person has got rid of various kinds of demeritoriousness which arise from greed which is evil, he has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future. He leads a happy life free from vexation, agony and burning in this very life; he realizes Nibbāna in this very life.

(Such a person has got rid of various kinds of demeritoriousness which arise) from hatred ...p... (Such a person has got rid of or various kinds of demeritoriousness which arise) from bewilderment and which is evil; he has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future. He leads a

happy life free from vexation, agony and burning in this very life; he realizes Nibbāna in this very life. Bhikkhus, these are the three roots of meritoriousness.

End of the Akusalamūla Sutta

the ninth in this vagga.

10. UPOSATHA SUTTA

Discourse on Uposatha Precepts

71. Thus have I heard:

At one time, the Bhagavā was residing in Pubbārāma the pinnacled monastery donated by Migāramātā¹. Then on uposatha day² Visākhā, Migāra's mother, approached the Bhagavā; then, having made obeisance to the Bhagavā, she sat in a suitable place. To Visākhā, Migāra's mother, who was thus seated, the Bhagavā said, 'Now Visakhā, where have you come from at this noontime of the day?' "Venerable Sir, today is an uposatha day, and I am observing the uposatha precepts."

Visākhā, there are these three kinds of uposatha.

What are the three? Cowherd uposatha, Nigaṇṭha uposatha, and Ariya uposatha. Visākhā, what is the cowherd uposatha? Visākhā, just as a cowherd, after delivering the cattle back to the owner in the evening, reflects, 'Today, the cattle grazed in such and such a place, and they drank water in such and such a place, tomorrow, they shall graze in such and such a place, and they shall drink water in such and such

1. Migāramātā: Migāra's mother: Another name for Visākhā, who was the daughter-in-law of the rich man Migārā of Sāvattī. She came to be known as Migāramātā because her father-in-law called her 'Mother'.

2. uposatha day: In the Buddha's Teaching the days on which the eight moral precepts are observed are called uposatha (sabbath) days. The eighth and the fifteenth days of the waxing half of the lunar month as well as the eighth and the fourteenth or the fifteenth days of the waning half of the lunar month are uposatha days.

a place, so also, Visākhā, in this Teaching, a certain person who observes uposatha precepts, reflects, "Today, I ate such and such hard food, and I ate such and such soft food; tomorrow, I shall eat such and such hard food and I shall eat such and such soft food. That person passes the day with the mind steeped in covetousness. Visākhā, such is the cowherd uposatha, Visākhā, the cowherd uposatha, which is thus observed, is not of great benefit, not of great advantage, not of great splendour, and not all-pervading.

"Visākhā, what is the Nigaṇṭha uposatha? Visākhā, there are samaṇas known as nigaṇṭhas. They make a disciple observe uposatha precepts, saying thus: "Come, O man, lay aside your stick or weapon with regard to beings living beyond a hundred yojanās in the east; lay aside your stick or weapon with regard to being sleeping beyond a hundred yojanās in the west; lay aside your stick or weapon with regard to beings living beyond a hundred yojanās in the north, lay aside your stick or weapon with regard to beings living beyond a hundred yojanās in the south. In this manner they tell him to be merciful and compassionate towards some beings. But with regard to some, they tell him not to be merciful or compassionate. On uposatha days, they make him observe uposatha precepts, saying, "Come O man, discard all your clothes and say. 'I have no concern for any person in any place; I have no concern for any property, whether internal or external. "Even though the disciple is told to observe these precepts, his parents also know. 'This is our son', and he also knows: 'These are my parents.' His wife knows: 'This is my husband, and he also knows; "This is my wife. 'His slaves and servants know. In this way, the instruction to observe the truth turns out to be instruction to observe the untruth; I say that this observance of his in accordance with that instruction is the observance of untruth. When the night is over, that person uses his property again without being given him; this, I say, is 'taking what is not given.' Visākhā, such is the Nigaṇṭha uposatha. Visākhā, the Nigaṇṭha uposatha which is thus observed is not of great benefit, not of great advantage not of great splendour, and not all-pervading. (2)

Visākhā, what is the ariya uposatha? Visākhā, there is purification of a defiled mind by making an effort¹. How, Visākhā, is a defiled mind purified by making an effort? In this Teaching, Visākhā, an ariya disciple reflects upon the supreme attributes of the Tathāgata. The mind of that person who reflects upon the supreme attributes of the Tathagata is thus purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā it is like a dirty head being cleansed by making an effort.

How, Visākhā, is a dirty head cleansed by making an effort? A dirty head is cleansed by means of shampoo powder, by means of sandsoap, by means of water, and through adequate effort of a person. Visākhā, in this way, is a dirty head cleansed by making an effort?

How, Visākhā, is a defiled mind purified by making an effort? in this Teaching, Visākhā, an ariyā disciple reflects upon the (supreme attributes of) the Tathāgathā, thus:

‘Thus indeed is the Bhagavā, worthy of special veneration, truly comprehending the dhammas by his own intellect and insight, possessing penetrative knowledge and perfect course of practice, speaking only what is beneficial and true, knowing all three lokas (worlds), incomparable in taming those who deserve to be tamed, the Teacher of devas and men, the Enlightened One knowing and teaching the Four Ariya Truths, the Most Exalted.’

The mind of that person who reflects upon the supreme attributes of the Tathāgatha is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, it is like a dirty head being cleansed by making an effort.

1. Here, the question is ‘What is the ariya uposatha?’ In this context, the text begins the answer with the subject of purifying the defiled mind before taking up the precepts. This is because, taking up the precepts with a purified mind brings about great benefit and advantage whereas doing so with an unpurified mind does not have the same effect. (The Commentary)

How, Visākhā, is a dirty head cleansed by making an effort? A dirty head is cleansed by means of shampoo powder, by means of sandsoap, by means of water, and through adequate effort of a person. In this way, Visākhā, is a dirty head cleansed by making an effort. How, Visākhā, is a defiled mind purified by making an effort? In this Teaching, Visākhā, an ariyā disciple reflects upon the supreme attributes of the Tathāgata, thus;

‘Thus indeed is the Bhagavā, worthy of special veneration, truly comprehending the dhammas by his own intellect and insight, possessing penetrative knowledge and perfect course of practice, speaking only what is beneficial and true, knowing all three lokas (worlds), incomparable in taming those who deserve to be tamed, the Teacher of devas and men, the Enlightened One, knowing and teaching the Four Ariya Truths, the Most Exalted.’

The mind of that person who reflects upon the supreme attributes of the Tathāgata is purified, and gladness arises in him; the impurities that defile the mind disappear, Visākhā, that Ariya disciple is called one who observes the Brahma uposatha¹, one who abides with the Brahmā, one whose mind is purified by reflecting upon the supreme attributes of the Brahmā, one in whom gladness arises; and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified by making an effort. (3A)

Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple reflects upon the supreme attributes of the Dhamma, thus:

‘The dhamma which is well-expounded by the Bhagavā is personally apperceivable; it is not delayed in its results; its

1. Brahmā Uposatha: Observe the uposatha precept after purification of the mind, reflecting upon the supreme attributes of the Buddha. In this context, brahmā means the Buddha-Likewise, dhammuposatha and samghuposatha the modes of observance of uposatha precepts after reflecting on the attributes of the dhamma, the samgha respectively.

truths can be tested by anyone; it is worthy of being perpetually borne in mind; and its truth can be realized and experienced by the ariyas individually by their own effort and practice.'

The mind of that person who reflects upon the supreme attributes of the dhamma is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, it is like a dirty body being cleansed by making an effort.

"Visākhā, how is a dirty body washed clean by making an effort? A dirty body washed by means of pumice stone, by means of bathing soap power, by means of water and through adequate effort of a person. Visākhā, in this way is a dirty body washed clean by making an effort. How, Visākhā, is a defiled mind purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple reflects upon the supreme attributes of the dhamma" thus:

'The dhamma which is well-expounded by the Bhagavā is personally apperceivable; it is not delayed in its results; its truths can be tested by anyone; it is worthy of being perpetually borne in mind; and its truth can realized and experienced by the ariyas individually (by their own effort and practice).'

The mind of that person who reflects upon the supreme attributes of the Dhamma is purified, and gladness arises in him the impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes the Dhamma Uposatha, one who abides with the dhamma, one in whom gladness arises; and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified by making an effort. (3B)

"In this Teaching Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple contemplates on the supreme attributes to the Saṃgha:

'The disciples of the Bhagavā, the Saṃgha, are endowed with the right practice; they are endowed with straightforward uprightness (in that they follow the straight Middle Way); they are endowed with right conduct (in that their practice is directed to the realization of Nibbāna) they are endowed with

correctness in practice; the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are worthy of offerings brought even from afar, are worthy of offerings specially set aside for guests, are worthy of offerings donated for wellbeing in the future existences; they are worthy of receiving obeisance; they are the incomparable fertile field for all to sow the seeds of merit.'

The mind of that person who reflects upon the supreme attributes of the Saṃgha is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, it is like a soiled piece of cloth being cleansed by making an effort.

How, Visākhā, is a piece of soiled cloth cleansed by making an effort? A piece of soiled cloth is cleansed by means of steam, by means of soap, by means of cow urine, by means of water, and through adequate effort of a person. Similarly, Visākhā, a defiled mind is purified by an effort.

How, Visākhā, is a defiled mind purified by making an effort? In this teaching, Visākhā, an ariya disciple reflects upon the supreme attributes of the Saṃgha, thus 'The disciples of the Bhagavā, the Saṃgha, are endowed with the right practice; they are endowed with straightforward uprightness (in that they follow the straight Middle Way); they are endowed with right conduct (in that their practice is directed to the realization of Nibbāna); they are endowed with correctness in practice. The disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are worthy of offerings brought even from afar, are worthy of offerings specially set aside for guests, are worthy of offerings donated for well-being in the future existences; they are worthy of receiving obeisance; they are the incomparable fertile field for all to sow the seeds of merit.'

The mind of that person who reflects upon the supreme attributes of the Saṃgha is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes Saṃgha Uposatha, one who abides with the Saṃgha, one whose mind is purified by reflecting upon the supreme attributes the Saṃgha, one in

whom gladness arises, and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified.(3C)

Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? In this Teaching Visākhā, an ariya disciple reflects upon his own morality (Sīla)¹ which is unbroken, intact, unblemished, and unspotted, which leads to liberation (from the bonds of craving), which is praised by the wise, which is not subject to craving and wrong view, and which is conducive to concentration of mind. The mind of that person who reflects upon his own morality is purified, and gladness arises in him, the impurities that defile the mind disappear, Visākhā, it is like a foggy mirror being cleansed by making an effort.

How, Visākhā, is a foggy mirror being cleansed by making an effort? A foggy mirror is cleansed by means of oil, by means of ash, by means of horse-hair brush, and through adequate effort of a person. In this way, Visākhā, is a foggy mirror cleansed by making an effort. Similarly, Visākhā, a defiled mind is purified by making an effort.

How, Visākhā, is a defiled mind purified by making an effort? In this Teaching, Visākhā, an ariya disciple reflects upon his own morality (Sīla) which is unbroken, ...p... and which is conducive to concentration of mind. The mind of that person who reflects upon his own morality is purified, and gladness arises in him; impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes the Sīla Uposatha, one who abides with morality (Sīla), one whose mind is purified by reflecting upon his own morality, one in whom gladness arises, and one in whom impurities that defile the mind have disappeared, In this way, Visākhā, is a defiled mind purified.(3D)

Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an

1. his own morality (Sīla): The Kind of morality, proper to him, i.e., a layman's morality (observance of precepts) if he is a layman, or recluse's morality if he is a recluse.

effort? In this Teaching, Visākhā, an ariya disciple reflects upon the devas¹: 'There are Cātumahārājikā devas, Tāvatisā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimmita-vasavatti devas, devas of the lower Brahmakāyikā devas, and the devas higher than Brahmakāyikā devas. Those devas are endowed with morality and are reborn in those deva abodes after passing away from this human world; I too, have such morality. Those devas are endowed with Learning and are reborn in those deva abodes after passing away from this human world; I, too, have such Learning. Those devas are endowed with Generosity and are reborn in those deva abodes after passing away from this human world; I, too, have such Generosity. Those devas are endowed with Wisdom and are reborn in those devas abodes after passing away from this human world; I, too have such Wisdom.

The mind of that person who reflects upon his own virtues of Conviction, Morality, Learning, Generosity and Wisdom, as well as those of the devas, is purified, and gladness arises in him; the impurities that defile the mind disappear, Visākhā, it is like purifying tarnished gold by making an effort.

How, Visākhā, is tarnished gold purified by making an effort? Tarnished gold is purified by means furnace, by means of salt earth, by means of red chalk, and by means of a blow-pipe and tongs and through adequate efforts of a person. In this way Visākhā, is tarnished gold purified. Similarly, Visākhā, a defiled mind is purified by making an effort.

How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple reflects upon the deva: 'There are Cātumahārājikā deva, Tāvatisā devas...p... and the devas higher than the Brahmakāyikā devas. Those devas are endowed with Conviction and are reborn in those devas abodes after passing from this human world; I, too have such Conviction. Those devas are endowed with Morality... with learning ...with Generosity... with Wisdom and are reborn in

1. Call upon the devas as witness and reflects upon has Conviction (saddhā) etc (the Commentary)

those deva abodes after passing away from the human world: I, too have such Wisdom.

The mind of that person who reflects upon his own Conviction, Morality, Learning, Generosity and Wisdom, as well as those of the devas..., is purified, and gladness arises in him, the impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes the Devatā Uposatha, who abides with the devas, whose mind is purified by reflecting upon the devas, one in whom gladness arises, and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified by making an effort. (3E)

Visākhā, that ariya disciple (who has purified his mind) reflects thus: 'The arahats, as long as they live, abandon killing, and abstain from destroying life; they have laid aside the stick and the weapon; they are ashamed to do evil; they dwell with compassion, solicitude for the welfare of all living beings. Today, I, too, throughout this day and this night, shall abandon killing, and shall abstain from destroying life; I shall lay aside the stick and the weapon; I shall be ashamed to do evil; I shall dwell with compassion and solicitude for the welfare of all living beings. I shall follow the example of the arahats regarding this factor and I shall have observed the uposatha.

The arahats, as long as they live, abandon taking what is not given, and abstain from taking what is not given; they accept only what is given, wishing to receive only what is given; they dwell establishing themselves in purity by not committing theft. Today I, too, throughout this day and this night, shall abandon taking what is not given, and shall abstain from taking what is not given; I shall accept only what is given, wishing to receive only what is given; I shall dwell establishing myself in purity by not committing theft. I shall follow the example of the arahats regarding this factor too, and I shall have observed the uposatha.

The arahats, as long as they live, abandon unchastity and practise chastity remaining virtuous; and I shall abstain from sexual intercourse, the practice of lay people. Today I,

too, throughout this day and this night, shall abandon unchastity and shall practise chastity; remaining virtuous; I shall abstain from sexual intercourse, the practice of the lay people. I shall follow the example of the arahats regarding this factor too, and I shall have observed the uposatha.

The arahats, as long as they live, abandon telling lies, and abstain from telling lies; they speak only the truth, combining truth with truth; remaining steadfast (in truth); they are trustworthy, and they do not deceive the world. Today I, too, throughout this day and this night, shall abandon telling lies, and shall abstain from telling lies; I shall speak only the truth, combining truth with truth; I shall remain steadfast (in truth); trustworthy, and I shall not deceive the world. I shall follow the example of the arahats regarding this factor too, and I shall have observed the uposatha.

The arahats, as long as they live, abandon taking fermented beverages and liquor, and abstain from taking fermented beverages which are the cause of forgetfulness. Today I, too, throughout this day and this night, shall abandon taking fermented beverages and liquor. I shall follow the example of the arahats regarding, this factor too, and shall have observed the uposatha.

The arahats, as long as they live, take only one meal a day, not taking food at night and fasting after mid-day. Today I, too, throughout this day and this night, shall take only one meal, not taking food at night and fasting after mid-day. I shall follow the example of the arahats regarding this factor too and I shall have observed the uposatha.

The arahats, as long as they live, abstain from dancing, singing, music and watching shows; abstain from wearing flowers, using perfumes and applying unguents. Today I, too, throughout this day and this night, shall abstain from dancing, singing, music and watching shows; shall abstain from wearing flowers, using perfumes and applying unguents. I shall follow the example of the arahats regarding this factor, and I shall have observed the uposatha.

The arahats, as long as they live, abandon high and luxurious beds and seats and refrain from using high and luxurious beds and seats; they sleep on low cots or grass mats. Today I, too, throughout this day and this night, shall abandon high and luxurious beds and seats, and refrain from using high and luxurious beds and seats; I shall sleep on a low cot or on a grass mat. I shall follow the example, of the arahats regarding the factor too, and I shall have observed the Uposatha.

Visākhā, such is the Ariya Uposatha. Visākhā, the Ariya Uposatha which is thus observed is of great benefit, of great advantage, of great splendour and is all-pervading.

To what extent is it of great benefit? To what extent is it of great advantage? To what is it of great splendour? To what extent is it of all-pervading? Visākhā, being a sovereign ruler over the sixteen kingdoms of Aṅga, Magadha, Kāsi, Kōsala, Vajjī, Mallā, Cetīya, Vaṅga, Kura, Pañcāla, Maccha, Sūrasena, Assaka, Avantī, Gondhāra, Kamboja, with abundance of desirable gems, is not as valuable as a sixteenth part of observing this Uposatha comprising eight factors. Why is this so? Visākhā, it is because the pleasures of kingship in the human world is trifling compared to the pleasures of the devās.

Visākhā, fifty years of the human beings is equal to a single night-and-day of the Cātumahārājikā devas, thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Cātumahārājikā devas is five hundred years; by that reckoning, In this matter, Visākhā, it is possible that some woman or man who has observed this Uposatha comprising eight-factors, after death and dissolution of the body, would be reborn in the company of the Cātumahārājikā devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, a hundred years of human beings is equal to a single night-and-day of the Tāvātimsā deva; thirty days by

that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Tāvatisā devas is a thousand years by that reckoning. In this matter, Visāsakhā, it is possible that some woman or man who has observed this Uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of the Tāvatisā devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, two hundred years of human beings is equal to a single night-and-day of the Yāmā devas; thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Yāmā devas is two thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this Uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of Yāmā devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devās.

Visākhā, four hundred years of human beings is equal to a single night-and-day of the Tusitā devas; thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Tusitā devas is four thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of Tusitā devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, eight hundred years of human beings is equal to a single night-and-day of the Nimmānarati devā; thirty days by that reckoning is one month and by that reckoning is one year; the life-span of the Nimmānarati devas is eight thousand years by that reckoning. In this matter Visākhā, it is possible that some woman or man, who has observed this Uposatha

comprising eight factors, after death and dissolution of the body, would be reborn in the company of the Nimmānarati devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, one thousand and six hundred years of the human beings is equal to a single night-and-day of the Paranimmitavasavattī devas; thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Paranimmitavasavattī devas is sixteen thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of the Paranimmitavasavattī devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

One (who observes the Uposatha) comprising
the eight factors

should not take the life of others;

should not take what is not given,

should not tell lies,

should not take intoxicating drinks.

should abstain from the unchaste practice of
sexual intercourse,

should not take food after mid-day and at
night.

He should abstain from wearing flowers and
using perfumes,

should sleep on a low cot, or on suitably
prepared ground, or on a grass mat.

It is said that this is the Uposatha of eight-
factors which the Buddha who has reached
the end of dukkha prescribes. They that roam
the skies, dispelling darkness and illuminating
all quarters shine in the sky.

In this universe (where the moon and the sun shine) there are treasures called mother-of-pearl, ruby, lapis lazuli which bring good luck, nugget gold¹, lustrous gold², sterling gold³ and haṭaka gold⁴.

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

Therefore, a woman or a man with morality should observe the Uposatha of eight factors; having acquired the merit resulting in happiness, one is free from blame and gets to the world of the devas.

End of the Uposatha Sutta,

The tenth in this Vagga.

End of the Mahā Vagga.

The Second Vagga in the Second Sub-division containing fifty-two suttas.

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1. Siṅgī suvaṇṇam : gold found in the shape of cow's horn
 2. Kañcanam: gold found in the mountains
 3. Jatarūpam: gold like the complexion of the Buddha
 4. Haṭaka: gold brought by ants.

III. DUTIYA PANNŪĀSAKA

viii. Ānanda Vagga

1. Channa Sutta
2. Ājīvaka Sutta
3. Mahānāmasakka Sutta
4. Nigaṇṭha Sutta
5. Nivesaka Sutta
6. Paṭhama Bhava Sutta
7. Dutiya Bhava Sutta
8. Sīlabbata Sutta
9. Gandhajāta Sutta
10. Cūjanikā Sutta

VIII. ĀNANDA VAGGA**1. Channa Sutta****Discourse to Channa**

72. At one time, the Bhagavā was staying at the Jetavana Monastery of Anāthapiṇḍika in Sāvattī. At that time a wandering ascetic named Channa approached the Venerable Ānanda and exchanged greetings with the Venerable Ānanda. Having said courteous words of felicitation, the wandering ascetic Channa sat in a suitable place and said to the Venerable Ānanda: "Friend Ānanda, do you proclaim abandonment of attachment, abandonment of hatred and abandonment of bewilderment?"

Friend Channa, we do proclaim abandonment of attachment, abandonment of hatred and abandonment of bewilderment.

Friend Ānanda, what fault do you see in attachment in proclaiming abandonment of it? What fault do you see in proclaiming abandonment of it?

"Friend Channa, a person with attachment who is oppressed by attachment, and whose mind is overcome by attachment thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When attachment is got rid of, he does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others. He does not experience, mental pain and distress.

Friend Channa, a person with attachment who is oppressed by attachment and whose mind is overcome by attachment does evil, speaks evil and thinks evil. When attachment is got rid of, one does not do evil, does not speak evil, and does not think evil.

Friend Channa, a person with attachment, who is oppressed by attachment, and whose mind is overcome by

attachment, does not know fundamentally and truly his own interest, does not know fundamentally and truly the interest of others, does not know fundamentally and truly both his own and others' interest. When attachment is got rid of one knows fundamentally and truly the interest of others, and knows fundamentally and truly both his own and others' interest.

Friend Channa, attachment causes blindness, causes lack of vision; causes lack of wisdom; it impedes wisdom; it is vexatious; and it is not conducive to Nibbāna.

Friend Channa, a person with hatred...p... .

Friend Channa, a person with bewilderment, who is oppressed by bewilderment and whose mind is overcome by bewilderment, thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, and does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; and does not experience mental pain and distress.

Friend Channa, a person with bewilderment, who is oppressed by bewilderment, and whose mind is overcome by bewilderment does evil, speaks evil and thinks evil: when bewilderment is got rid of, one does not do evil, does not speak evil and does not think evil.

Friend Channa, a person with bewilderment, who is oppressed by bewilderment, and whose mind is overcome by bewilderment, does not know fundamentally and truly his own interest, does not know fundamentally and truly the interest of others and does not know fundamentally, and truly both his own and others' interest. When bewilderment is got rid of one knows fundamentally and truly one's own interest, knows fundamentally and truly the interest of others, and knows fundamentally and truly both his own and others' interest.

Friend Channa, bewilderment causes blindness, causes lack of vision, causes lack of wisdom, it impedes wisdom, it is vexations, and it is not conducive to Nibbāna.

Friend Channa, we prescribe abandonment of attachment because we see such faults in attachment; we prescribe abandonment of hatred because we see such faults in hatred; we prescribe abandonment of bewilderment because we see such faults in bewilderment.

"Friend Ānanda, is there a way, is there a practice for abandonment, of attachment, hatred and bewilderment?"

"Friend Channa, there is a way, there is a practice for abandonment of attachment, hatred and bewilderment."

"Friend Ānanda, what is the way, what is the practice for abandonment of attachment, hatred, and bewilderment?"

"Friend Channa, it is the Ariya Path of Eight Constitutents? namely, Right View ...p... Right Concentration. Friends, this is the way, this is the practice for abandonment of attachment, hatred, and bewilderment.

"Friend Ānanda, good indeed is the way, good indeed is the practice for abandonment of attachment, hatred and bewilderment. If it be so Ānanda, you should be mindful.

End of the Channa Sutta
the first* in this vagga

2. ĀJIVAKA SUTTA

Discourse to a Follower of Ājivaka

73. At one time, the Venerable Ānanda was residing at the monastery of Gositārāma in the kingdom of Kosambi. At that time a certain householder who was follower of a naked ascetic (Ājivaka) approached the Venerable Ānanda, and having made obeisance, sat in suitable place and said, "Venerable Ānanda, whose dhamma is well-taught? Who follow the right practice? And who have done well (what needs to be done) in this world?"

"Householder, in this matter, I shall ask you a question; you can answer as it pleases you. Householder, what do you think of this? Certain people teach abandonment of attachment,

teach abandonment of hatred, and teach abandonment of bewilderment. Is their dhamma well-taught or not? What is your opinion in this matter?"

"Venerable Sir, certain people teach abandonment of attachment, teach abandonment of hatred, and teach abandonment of bewilderment. Their dhamma is well-taught. This is my opinion in this matter."

"Householder, what do you think of this? Certain people take up the practice for abandonment of attachment, take up the practice for abandonment of hatred, and take up the practice for abandonment of bewilderment. Do they follow the right practice in this world, or do they not? What is your opinion in this matter?" Venerable Sir, certain people take up the practice for the abandonment of attachment, take up the practice for abandonment of hatred and take up the practice for abandonment of bewilderment. They follow the right practice in this world. This is my opinion in this matter."

"Householder, what do you think of this? Certain people have abandoned attachment; they have cut off its roots, have made it like a palm tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned bewilderment; they have cut off its roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future, Certain people have abandoned bewilderment; they have cut off its roots, have made it like a palm tree stump, rendered it incapable of coming into being again, and have made it impossible to rise in the future. Have they done well (what needs to be done) in this world, or have they not? What is your opinion in this matter?"

"Venerable Sir, certain people have abandoned attachment; they have cut off its roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned hatred ...p... . Certain people have abandoned bewilderment; they have cut off its roots, have

made it like a palm-tree stump, have rendered it incapable coming into being again, and have made it impossible to rise in the future. They have done well (what needs to be done) in this world. This is my opinion in this matter.'

"Householder, when you say: "Venerable Sir, certain people teach abandonment of attachment, teach abandonment of hatred, and teach abandonment of bewilderment. Their dhamma is well-taught, "you yourself have answered your question. When you say: "Venerable Sir, certain people practise for the abandonment of the attachment, practise for the abandonment of hatred and practise for the abandonment of bewilderment; they follow the right practice in this world, "you yourself have answered your question. When you say; 'Venerable Sir, certain people have abandoned attachment, they have cut off its root, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned hatred ...p... Certain people have abandoned bewilderment; they have cut off its roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. They have done well (what needs to be done) in this world', you yourself have answered your question.

"How marvellous, Venerable Sir! How wonderful Venerable Sir! You have not extolled your own doctrine, nor have you disparaged others' doctrines. You have revealed the dhamma, based only on facts. You have also given the answer (to my questions). You have not involved yourself in this matter.

Venerable Ānanda, you teach abandonment of attachment, ...p... of hatred, and teach abandonment of bewilderment. Venerable Sir, your dhamma is well-taught.

Venerable Ānanda, you teach abandonment of attachment, ...p... of hatred, and teach abandonment bewilderment. Venerable Sir, your dhamma is well-taught.

Venerable Ānanda, you practise for the abandonment of attachment ...p... of hatred, and practise for the abandonment

of bewilderment. Venerable Sir, you follow the right practice in this world.

Venerable Ānanda, you have abandoned attachment; you have cut off its roots, have made like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. You have abandoned hatred ...p... you have abandoned bewilderment; you have cut off its roots have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. You have done well (what needs to be done) in this world.

“Venerable Sir, Excellent is the Dhamma! Venerable Sir! Excellent is the Dhamma! Venerable Sir, it 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. Similarly, the Venerable Ānanda has explained the dhamma in many ways. Venerable Ānanda. I take refuge in the Bhagavā. I take refuge in the Dhamma, I take refuge in the Saṃgha. May the Venerable Ānanda accept me as a lay disciple who has taken refuge in the Buddha, the Dhamma, and bhikkhu saṃgha from today onwards till the end of my life.

End of the Ājīvaka Sutta

The second in this vaggā.

3. MAHĀNĀMASAKKA SUTTA

Discourse to Mahānāma the Sakyan

74. Thus have I heard:

At one time, the Bhagavā was staying at the Nigrodhārāma monastery in Kapilavatthu in the country of the Sakyans. At that time the Bhagavā had recently recovered from an illness and was convalescing. At that time a Sakyan prince named Mahānāma approached the Bhagavā and having made obisance, sat in a suitable place, and said to the

Bhagavā thus: Venerable Sir, I have long known that the Bhagavā has taught: ‘Wisdom arises in one who has concentration, and it does not arise in one who has no concentration. Venerable Sir, is it that concentration comes first and wisdom comes next, or is it that wisdom comes first and concentration comes next?’ Then, it occurred to the Venerable Ānanda thus: ‘The Bhagavā-having recently recovered from an illness was convalescing and this Sakyan prince Mahānāma is asking the Bhagavā a question on a profound matter. I had better take the Sakyan prince away to a suitable place and teach him the dhamma.

Then the Venerable Ānanda took the Sakyan prince Mahānāma by the arm led him to a suitable place, and said to him thus: “Mahānāma, the Bhagavā has expounded on the morality of the sekha;¹ the Bhagava also has expounded on the morality of the asekha,² the Bhagavā has expounded on the concentration of the sekha, the Bhagavā has also expounded on the concentration of the asekha. The Bhagavā has expounded on the wisdom of the sekha, the Bhagavā has also expounded on the wisdom of the asekha.

Mahānāma, what is the morality of the sekha? Mahānāma, a bhikkhu in this Teaching has perfect morality; he observes restraints according to the fundamental principle of Pātimokkha³ ...p... he fully observes the precepts (of the Discipline). This, Mahānāma, is the morality of the sekha.

Mahānāma, what is the concentration of the sekha, Mahānāma, in this Teaching, a bhikkhu being detached from sense-pleasures ...p... achieves and remains in the fourth jhāna.

1. Sekha: The term used for the first seven of the eight Ariyapuggalas, ie, Sotapannas (Stream-Enterers), Sakadāgāmīs (Once Returners), Anāgāmīs (Non-Returners) and those who have attained the final Magga Insight but have not yet Arahatta Fruition are regarded as sekhas.

2. Asekha: The eighth Ariyapuggala, ie, the Arahat.

3. Patimokkha a set fundamental instructions on conduct and attitude to be followed by every bhikkhu.

* For full context of the omissions, see Majjhima Nikāya, Majjihimapanā-sa, Sekha Sutta.

This, Mahānāma, is called the concentration of the sekha. What Mahānāma, is the wisdom of the sekha? In this Teaching Mahānāma a bhikkhu comprehends as it really is. This is dukkha ...p... In this Teaching, ...p... this is way leading to the cessation of dukkha. This Mahānāma, is called the wisdom of the sekha.

Mahānāma, that ariya disciple thus possessed of the Morality, thus possessed of the concentration, and thus possessed of the wisdom, in this very life, knows by himself through Magga Insight, attains to and remains in the emancipation of mind freed of āsavas because of their extinction. In this way, Mahānāma, the Bhagavā has expounded on the morality of sekha, the Bhagavā has also expounded on the morality of the asekha. The Bhagavā has expounded on the concentration of the sekha the Bhagavā has also expounded on the concentration of the a sekha, the Bhagavā has expounded on the wisdom of the sekha the Bhagavā has also expounded on the wisdom of the asekha.

End of the Mahānāma Sutta

the third in this vagga.

4. NIGANṬHA SUTTA

Discourse relating to 'Nigaṅṭha'

75. At one time, the Venerable Ānanda was residing at the pinnacled monastery in Mahāvana Grove in Vesālī. At that time, the Licchavī Princes Abhaya and Paṇḍitakumāraka approached the Venerable Ānanda, and having made obeisance, sat in a suitable place. Having thus seated, the Licchavī prince Abhaya said to the Venerable Ānanda, "Venerable Sir, the naked ascetic Nāṭaputta claims that he knows all and sees all dhammas; that he professes having perfect knowledge and vision, by saying, whether I am walking, or standing, or

sleeping, or awake, my knowledge and wisdom are constantly and continually present.

That ascetic declares destruction of old Kamma by austerity and eradication of the cause of new Kamma by not doing them; because Kamma is thus exhausted, dukkha is exhausted; because dukkha is exhausted, Sensation is exhausted: because Sensation is exhausted, all dukkha will become extinct. Thus, through the practice of purity that destroys defilements which is personally apperceivable, one overcomes (the miserable round of rebirths).

“Venerable Sir, how does the Bhagavā teach in this matter?”

“Abhaya, there are these three pure practices that are non-decaying, taught well by the Bhagavā, the All-knowing, who knows and sees all, the All-seeing, the Perfectly Self-Enlightened, for the purification (of the mind) of beings, for overcoming sorrow and lamentation for the complete destruction of (physical) pain and (mental) distress, for the attainment of Ariya Magga, and for the realization of Nibbāna. What are the three?

In this Teaching, Abhaya, a bhikkhu has perfect morality ...p... fully observes the precepts (of the Discipline). That bhikkhu does not commit new Kamma; he exhausts old Kamma by going through them as and when he comes into contact with them. This is pure practice which is (non-decaying), (personally apperceivable), not delayed in its results, capable of standing investigation, worthy of being perpetually borne in mind, and can be realized by the Ariyas individually (by their own effort and practice).

“Abhya, that bhikkhu who is thus endowed with morality, being detached from sense pleasures ...p... achieves and remains in the fourth jhāna. That bhikkhu does not commit new Kamma; he exhausts old Kamma by going through them as he comes into contact with them. This is the practice that is personally apperceivable, that is non decaying, not delayed in its results, capable of standing investigation worthy of being

perpetually borne in mind, and can be realized by the Ariyas individually.

“Abhaya, that bhikkhu who is thus endowed with Concentration attains and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction through realization of Magga Insight by himself in this very life. The bhikkhu does not commit new Kamma; he exhausts old Kamma by going through them as and when he comes into contact with them. This is the practice that is personally apperceivable, that is non-decaying, not delayed in its results, capable of standing investigation, worthy of being perpetually borne in mind, and can be realized by the Ariyas individually. Abhaya, these are the three pure practices that destroy defilements, taught well by the Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, for purification (of the mind) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of Ariya Magga, and for the realization of Nibbāna.

When this was said, the Licchavi-prince Paṇḍitakumāraka said to Licchavi Prince Abhaya, “Friend Abhaya, why don't you rejoice in the well-said words of the Venerable Ānanda as being well-said?” Friend, Paṇḍitakumāraka, how could I not rejoice in the well-said words of the Venerable Ānanda as being well-said? The head of one who does not rejoice in the well-said words of the Venerable Ānanda as being well-said would fall to pieces.

End of the Nigaṇṭha Sutta

the fourth in this Vagga.

5. NIVESAKA SUTTA

Discourse on Abiding in the Three Gems

76. At that time, the Venerable Ānanda approached the Bhagavā and having made obeisance to the Bhagavā, sat in a suitable place. To the Venerable Ānanda who was seated thus, the Bhagavā said: Ānanda, should you have compassion on friends, companions, relatives and kinsmen, should you think that they would listen to you, Ānanda, you should make them undertake, make them abide in, and make them established in three things.

What are the three?

“You should make them undertake, make them abide in, and make them established in unshakable faith in the Buddha: thus” The Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses supreme knowledge and perfect practice of morality; he speaks only what is beneficial and true, he knows all three lokas; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and Most Exalted.

“You should make them undertake, make them abide in, make them established in unshakable faith in the Dhamma, thus: “The Teaching of the Bhagavā, the Dhamma, is well-expounded; is not delayed in its results; its truths can be tested by anyone; it is worthy of being perpetually borne in mind; and its truths can be realized by the Ariyas individually.

“You should make them undertake, make them abide in them, and make them established in unshakable faith in the Saṃgha thus: “The disciples of the Bhagavā are endowed with right practice; they are endowed with uprightness (in that they follow the straight Middle Way); they practise solely for the realization of Nibbāna; they are endowed with correctness in practice, (they practise in conformity with the Ariya Path of Eight Constituents); the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are

worthy of offerings brought even from afar; are worthy of offerings specially set aside for guests, are worthy of offerings donated for wellbeing in the next existence; they are worthy of obeisance obeisance; they are the incomparable fertile field for all to sow the seeds of merit.”

“Ānanda, it might be possible for the Four Primary Elements, namely, the Element of Solidity, the Element of Fluidity and Cohesion, the Element of Heat and Cold, and the Element of Motion change their nature, but it is utterly impossible for the unshakable faith of the Ariya disciple in the Buddha to change.

Ānanda, in this matter, there is no possibility for this kind of change in an ariya disciple who has unshakable faith in the Buddha that he will be reborn in the realm of continuous suffering (niraya), or in the realm of animals, or in the realm of ever-hungry beings (petas)¹.

“Ānanda, it might be possible for the Four Primary Elements, namely, the Element of Solidity, the Element of Fluidity and Cohesion, the Element of Heat and Cold, and the Element of Motion to change their nature. But it is utterly impossible for the unshakable faith of the ariya disciple in the Dhamma ...p... it is utterly impossible for the unshakable faith of the ariya disciple in the Saṅgha to change.

Ānanda, in this matter, there is no possibility for this kind of change in an ariya disciple who has unshakable faith in the Buddha that he will be reborn in the realm of continuous suffering (niraya), or in the realm of animals, or in the realm of ever-hungry beings (petas).

“Ānanda, should you have compassion on friends, companions, relatives, and kinsmen, should you think that they

1. According to the Commentary, for that ariya disciple there can be a change in the form of existence in that he can become a deva or a brahmā.

would listen to you, Ānanda, you should make them undertake, make them abide in, and make them established in these three things.

End of the Nivethaka Sutta,
the fifth in this vagga

6. PATHAMA BHAVA SUTTA

The First Discourse on Bhava

77. At that time, the Venerable Ānanda approached the Bhagavā and, having made obeisance, sat in a suitable place. Having sat thus, he said to the Bhagavā: “Venerable Sir, it is said, “Bhava, Bhava.” Venerable Sir, in what manner does bhava come about?”

Ānanda, the Bhagavā said, if there are no kammic deeds that lead to the realms of sense-desire¹, can sensual existence become evident?

“No, indeed, Venerable Sir”,

In this way, Ānanda, kammic deed is the field, Consciousness² is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, their Consciousness arises in the inferior realms of sense-desire. Thus, there takes place new existence in the future.

“Ānanda, if there are no kammic deeds that lead to the fine material realms, can Fine Material existence become evident?”

“No, indeed, Venerable Sir,”

In this way, Ānanda, kammic deed is the field, Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, Consciousness arises in the medium Fine Material realms. Thus, there takes place new existence in the future.

1. Realms of sense desire: *kāmadhātu*; lit, the element of sense-desire.

2. Consciousness: Here means *abhisankhara*, *viññāṇa*, a state of mind which induces rebirth.

“Ānanda, if there are no deeds that lead to the non-material realms, can non-material existence become evident?”

“No, indeed, Venerable Sir.” “In this way, Ānanda, kammic deed of is the soil, Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, Consciousness arises in the medium fine material realms. Thus, there takes place new existence in the future.

“Ānanda, if there are no deeds that lead to the non-material realms, can Non-material existence become evident?”

“No, indeed, Venerable Sir.”

“In this way, Ānanda, kammic deed is the soil, Consciousness is the seed, and Craving is the water. For beings hindered by ignorance and bound by Craving, Consciousness arises in the superior Non-material realms. Thus, there takes place new existence in the future. In this manner, Ānanda, does bhava come about.”

End of the Paṭṭama Bhava Sutta,
the sixth in this vagga.

7. DUTIYA BHAVA SUTTA

The Second Discourse on Bhava

78. At that time, the Venerable Ānanda approached the Bhagavā ...p... . The Venerable Ānanda said to the Bhagavā, “Venerable Sir, it is said ‘Bhava, Bhava’. Venerable Sir, in what manner does bhava come about?”

“Ānanda, if there are no kammic deeds that lead to the realms of sense-desire, can sensual existence become evident?”

“No, indeed, Venerable Sir.” “In this way, Ānanda, kammic deed is the field, Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, volition arises, desire arises in the inferior

realms of sense-desire. Thus there takes place new existence in the future.

“Ānanda, if there are no kammic deeds that lead to the fine material realms, can Fine-Material existence become evident?”

“No, indeed, Venerable Sir,”

“In this way Ānanda, kammic deed is the field, Consciousness is the seed and Craving is the water. For beings hindered by Ignorance are bound by Craving, volition arises, desire arises in the medium Fine-Material realms. Thus there takes place new existence in the future.

“Ānanda, if there are no kammic deeds that lead to the Non-material realms, can Non-material realms become evident?”

“No, indeed, Venerable Sir.”

In, this way, Ānanda, kammic deed is the field; Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by craving volition arises, desire arises in the superiour Non-material realms. Thus, there takes place new existence in the future. In this manner, Ānanda does bhava come about.

End of the Dutiya Bhava Sutta,
the seventh in this vagga.

8. SĪLABBATA SUTTA

Discourse on Practice

79. At that time, the Venerable Ānanda approached the Bhagavā, and having made obeisance to the Bhagavā sat in a suitable place. The Bhagavā said to the Venerable Ānanda, who was seated, thus: “Ānanda, the practice involving the risk of one's own life, the Noble Practice, the ultimate goal, are all these beneficial to one?”

“Venerable Sir, a definite answer should not be given to this question.”

“In that case, Ānanda, explain in detail.”

“Venerable Sir, if resorting to the practice involving the risk of one's own life, resorting to the Noble Practice, or by resorting to the ultimate goal, demeritoriousness increases and meritoriousness decreases, then, such practice involving the risk of one's own life, such Noble Practice and such ultimate goal are not beneficial to one. Venerable Sir, if by resorting to the practice involving the risk of one's own life, such noble practice and such ultimate goal meritoriousness increases and demeritoriousness decreases then such practice involving the risk of one's own life, resorting to the Noble Practice, or resorting to the ultimate goal are beneficial to one.”

The Venerable Ānanda said these words, and the Bhagavā approved.

Then, the Venerable Ānanda, thinking, the Bhagavā approves of my words, “rose from his seat, made obeisance to the Bhagavā and respectfully, left the place. Soon after the Venerable Ānanda had left, the Bhagavā said to the bhikkhus:” Bhikkhus, Ānanda is still a sekha; nevertheless, it is no easy matter to find one equal to him in wisdom.”

End of the *Sīlabbatta* sutta,
the eighth in this vagga.

9. GANDHAJĀTA SUTTA

Discourse on Scents

80. At that time, the Venerable Ānanda approached the Bhagavā and having made obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place, the Venerable Ānanda said to the Bhagavā, thus: “Venerable Sir, there are

three kinds of scents, which go with the wind, but not against the wind. What are the three? The scent of roots, the scent of hard wood, and the scent of flowers. Venerable Sir, these are the three kinds of scents which go with the wind, but not against the wind. Venerable Sir, is there any kind of scent which can go with the wind, against the wind, and both with and against the wind?"

"Ānanda, there is such a kind of scent that can go with the wind, against the wind, and both with and against the wind."

"Venerable Sir, what is the kind of scent that can go with the wind, against the wind, and both with and against the wind?"

Ānanda, in this matter, there lives in a village or a market-town a woman or a man, who takes refuge in the Buddha, takes refuge in the Dhamma, and takes refuge in the Saṃgha, who refrains from destroying life, from taking what is not given, and from sexual misconduct, from speaking what is not true, and from taking fermented beverage and liquor; who is endowed with morality and is virtuous; and who lives a householder's life with a mind free from the taint of avarice, giving generously, having a clean hand¹, taking delight in giving things away, ready to comply with another's request, taking delight in giving and sharing.

Samaṇas and brahmaṇas in all quarters speak of that person's reputation thus: 'In such and such a village or such and such a market-town, there lives a woman or a man who takes refuge in the Buddha, who takes refuge in the Dhamma, and who takes refuge in the Saṃgha; who refrains from destroying life, from taking what is not given, from speaking what is not true and from taking fermented beverages and liquor; who is endowed with morality and is virtuous; and lives a householder's life with a mind free from the taint of

1. Having a clean hand : A hand that does good deeds.(The commentary)

avarice of giving generously, having a clean hand, taking delight in giving things away, ready to comply with another's request, taking delight in giving and sharing.

Devas speak of that person's reputation, thus:

In such and such a village or such and such a market-town there lives a man (or a woman) of such and such a name who takes refuge in the Buddha, who takes refuge in the Dhamma, and who takes refuge in the Saṅgha; who refrains from destroying life, from taking what is not given, from sexual misconduct, from speaking what is not true, from taking fermented beverages and liquor; who is endowed with morality and is virtuous and who lives a householder's life with a mind free from the taint of avarice-giving generously, having a clean hand, taking delight in giving things away, ready to comply with another's request, taking delight in giving and sharing. Ānanda, this is the kind of scent that goes with the wind, against the wind, and both with and against the wind.

The scent of flowers does not go against the wind; nor the scent of sandal-wood, nor of rhododendron, nor of jasmine; but the scent of good people go against the wind; the reputation of the virtuous permeates in all directions.

End of the Gandhajāta Sutta,
the ninth in this vagga.

10. CŪḶANIKĀ SUTTA

Discourse Containing the Lesser World System

81. At that time, the Venerable Ānanda approached the Bhagavā and having made obeisance sat in a suitable place. Then the Venerable Ānanda said to the Bhagavā, thus "Venerable Sir, I have heard this from the Bhagavā, I have

learnt this from the Bhagavā: 'Ānanda a disciple of Sikhī Buddha by the name of Abhibhū, from the world of Brahmās, could make his voice heard throughout a thousand world systems (lokadhātus)'. Venerable Sir, how far could the Bhagavā, who is worthy of special veneration, and who is Perfectly Self-Enlightened, make his voice to be heard?

Ānanda, that Abhibhū is just a disciple; the Tathāgatas are incomparable. "For the second time, the Venerable Ānanda said to the Bhagavā, "Venerable Sir, I have heard this from the Bhagavā, I have learnt this from the Bhagavā: 'Ānanda, a disciple of Sikhī Buddha by the name of Abhibhū from the world of Brahmās, could make his voice heard throughout a thousand world systems (lokadhātus)'. Venerable Sir, how far could the Bhagavā, who is worthy of special veneration, and who is Perfectly Self-Enlightened, make his voice to be heard?"

Ānanda, that Abhibhū, is just a disciple; the Tathāgatās are incomparable.

For the third time, the Venerable Ānanda said to the Bhagavā, "Venerable Sir, I have heard this from the Bhagavā, I have learnt this from the Bhagavā: Ānanda, a disciple of Sikhī Buddha by the name of Abhibhū from the world of Brahmās, could make his voice heard throughout a thousand world systems. Venerable Sir, how far could the Bhagavā, who is worthy of special venerable, and who is Perfectly Self-Enlightened, make his voice heard?"

"Ānanda, have you ever heard of Cūḷanikā Lokadhātu (a Minor World System) consisting a thousand universes?"

This is the time for the Bhagavā: this is the time for the Sugata to expound the dhamma. Having heard it from the Bhagavā, the bhikkhus will bear it in mind."

"Ānanda, in that case listen, and pay good attention. I shall speak.

"Yes, Venerable Sir, "replied the Venerable Ānanda to the Bhagavā. And the Bhagavā said thus:

Ānanda, there is what is called a universe, in which a sun and a moon roam about radiating their light in all

directions. That universe multiplied by a thousand makes one world-system. A thousand such universes make one world-system. In that world system, there are one thousand moons, one thousand suns, one thousand Merus, Kings of mountains, one thousand Southern Island-continent (Jambūdīpas), one thousand Western Island-continent (Aparagoyānas), one thousand Northern Island-continent (Uttarakurus), one thousand Eastern Island-continent (Pubbavidehas), four thousand Great Oceans, four thousand Great Dēva-Kings, one thousand abodes of) Cātumahārājika devas, one thousand abodes of Tāvātimsa devas, one thousand abodes of Yāmā devas, One thousand abode of Tusitā devas, one thousand abodes of Nimmānarati devas, one thousand abodes of Parānimmitavassavattī devās, one thousand Brahma worlds. Ānanda, this is called a Cūlanika lesser world System consisting of a thousand universes (sahassi).

“Ānanda, there is what is called a Cūlanikā Lokadhātu (a lesser world-system), consisting of a thousand universes. Such a lesser world-system multiplied by a thousand makes another world system. Ānanda, this world system is called Majjaimikā Lokadhātu (a Medium world-system) consisting of a thousand into a thousand universes (dvisahassi, ie., a million universes).

Ānanda, there is what is called a Majjaimikā Lokadhātu (a Medium world-system) consisting of a thousand into a thousand universes. Such a medium world-system multiplied by a thousand* makes another world system. Ānanda, this world system is called a Mahāsahassī-Lokadhātu (a Great world-system) consisting of a thousand into a thousand into a thousand** universes tisahassī (ie., a million million universes).

“Venerable Sir, in what manner can the Bhagavā make his voice heard throughout the Great World System consisting of a million million universes, or to any extent he might wish.

* The Commentary says that some versions have ten thousand Universes instead of a million.

** This 'thousand' stands for a thousand Cūlanikā Lokadhātus which amounts to a million universes.

Ānanda, in this matter, should the Tathāgata radiate light throughout the great World System consisting of a million million universes beings there would recognize that light (ie., feel presence); then if the Tathāgata should make an utterance, that sound (of the dhamma) could be heard by beings. In this way, Ānanda, can the Tathāgata make his voice heard throughout the Great World System consisting of a million universes, or to any extent he might wish.

When this was said, the Venerable Ānanda said (to the Venerable Udāyī), Great indeed is my gain. Fortunate indeed am I! So great and glorious is my Teacher!

At this, the Venerable Udāyī said to the Venerable Ānanda, "Friend Ānanda, what is the benefit to you by your teacher being such a great and glorious One? When this was said, the Bhagavā said to the Venerable Udāyī, "Udāyī, do not say so Udāyī, do not say so Udāyī, even if Ānanda were to die before he has got rid of attachment, because of his devotion to me, he could be reborn seven times in the deva world as king of the devas; he could be reborn seven times as a Universal Monarch in this Southern Island Continent (Jambudīpa). Udāyī, as a matter of fact, Ānanda will realize Nibbana in this very life."

end of the *Cuḷanikā Sutta*,

The tenth in this *vagga*.

End of the *Ānanda Vagga*,

the Third *vagga* in the Second Sub-division

containing fifty-two *suttas*.

IV. DUTIYA PAṆṆĀSAKA

ix. Samaṇa Vagga

1. Samaṇa Sutta
2. Gadrabha Sutta
3. Khetta Sutta
4. Vajjīputta Sutta
5. Sekkha Sutta
6. Paṭhama Sikkhā Sutta
7. Dutiya Sikkhā Sutta
8. Tatiya Sikkhā Sutta
9. Paṭhama Sikkhattaya Sutta
10. Dutiya Sikkhattaya Sutta
11. Saṅkavā Sutta

ix. SAMANA VAGGA

1. SAMANA SUTTA

Discourse Concerning Samaṇas

82. Bhikkhus, there are these three things which are the property of samaṇas and which should be performed by samaṇas. What are the three? They are: undertaking the training of Supermundane Morality (*adhisīla sikkhā*); undertaking the training of Supramundane Mind (*adhicitta sikkhā*); undertaking the training of Supramundane Wisdom (*adhipaññā sikkhā*). Bhikkhus, these are the three which are the property of samaṇas and which should be performed by samaṇas.

Therefore, bhikkhus, in this Teaching you should train yourselves thus: 'There shall be in us ardent wish to undertake the training of Supermundane Morality; there shall be in us ardent wish to undertake the training of Supramundane Mind; there shall be in us ardent wish to undertake the training of Supramundane Wisdom. In this manner, bhikkhus, you should train yourselves.

End of the Samaṇa Sutta
the first in this vagga.

2. GADRABHA SUTTA

Discourse Containing the Simile of a Donkey

83. Bhikkhus, suppose a donkey keeps following closely behind a herd of cattle, thinking, 'I, too am a cow; I, too, am a cow. 'But that donkey has no colour like that of cows, no voice like that of cows, and no hoofs like those of cows. That donkey keeps following closely behind a herd of cattle, thinking, 'I, too, am a cow, I, too, am a cow!

In the same way, bhikkhus, in this Teaching a certain bhikkhu keeps following closely behind the company of bhikkhus, thinking, "I, too, am a bhikkhu: I, too, am a bhikkhu: "But that bhikkhu has no ardent wish to undertake

the training of Supramundane Morality like other bhikkhus; he has no ardent wish to undertake the training of Supramundane Mind like other bhikkhus; he has no ardent wish to undertake the training of Supramundane Mind like other bhikkhus; he has no ardent wish to undertake the training of Supramundane Wisdom like other bhikkhus. That bhikkhu keeps following closely behind the company of bhikkhus, thinking, 'I, too, am a bhikkhu, 'I, too, am a bhikkhu.'

Therefore, bhikkhus, you should train yourselves thus:

There shall be in us ardent wish to undertake the training of Supramundane Morality; there shall be in us ardent wish to undertake the training of Supramundane Mind; there shall be in us ardent wish to undertake the training of Supramundane Wisdom. In this manner, bhikkhus, you should train yourselves.

End of the Gadrabha Sutta,
the second in this vagga.

3. KHETTA SUTTA

Discourse Containing the Simile of a Field

84. Bhikkhus, there are these three preliminary things that a householder-farmer has to do. What are the three? Bhikkhus, in this matter a householder-farmer first ploughs and harrows the field properly: after first ploughing and harrowing the field properly, he should cast the seeds at the appropriate time; after casting the seeds at the appropriate time, he lets in water, or drains it out from time to time as required. Bhikkhus, these are the three preliminary things that a householder-farmer has to do.

Similarly, bhikkhus, there are three preliminary things that a bhikkhu has to do. What are the three? they are: undertaking of the training in Supramundane Morality; undertaking the training in Supramundane Mind; undertaking the training in Supramundane Wisdom. Bhikkhus, these are the three preliminary things that a bhikkhu has to do.

Therefore, bhikkhus, you should train yourselves thus: 'There shall be in us ardent wish to undertake the training in Supramundane Morality; there shall be in us ardent wish to undertake the training in Supramundane Mind; there shall be in us ardent wish to undertake the training in Supramundane Wisdom. In this manner, bhikkhus, you should train yourselves.

End of the Khetta Sutta,
the third in this vagga.

4. VAJJĪPUTTA SUTTA

Discourse to Vajjīputta Prince

85. At one time, Bhagavā, was residing at the pinnacled monastery in Mahāvana Grove near Vesāli. Then a bhikkhu who was a Vajjī Prince approached the Bhagavā and having made obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā, thus: "Venerable Sir, the summary of over one hundred and fifty Fundamental Precepts for bhikkhus¹ is recited fortnightly. Venerable Sir, I am not capable of observing so many precepts."

Then, bhikkhu, can you train yourself the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of Supramundane Wisdom?

"Venerable Sir, I can train myself in the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of Supramundane Wisdom."

Therefore, bhikkhu, in this Teaching train yourself in the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of

1. The Fundamental Precepts for bhikkhus are two hundred and twenty seven according to Patimokkha Precepts; At the time this discourse was delivered only over one hundred and fifty Fundamental Precepts had been prescribed by the Buddha.

Supramundane Wisdom. Bhikkhu, when you train yourself in the threefold training—the training of Supramundane Morality, the training of Supramundane Mind and the training of Supramundane Wisdom, you who train yourself in the training of Supramundane Morality, in the training of Supramundane Mind and in the training of Supramundane Wisdom, will get rid of attachment (rāga) will get rid of hatred (dosa) and will get rid of bewilderment (moha). By getting rid of attachment, by getting rid of hatred and by getting rid of bewilderment you will not do demeritorious deeds, you will not resort to evil.

Then, that bhikkhu sometimes afterwards trained himself in the training of Supramundane Morality, in the training of Supramundane Mind and in the training of Supramundane Wisdom. That bhikkhu who trained himself in the training of Supramundane Morality, in the training of Supramundane Mind and in the training of Supramundane Wisdom got rid of attachment, got rid of hatred, and got rid of bewilderment. That bhikkhu who had got rid of attachment, who had got rid of hatred, and who had got rid of bewilderment, did not do demeritorious deeds, did not resort to evil.

End of the Vajjīputta Sutta,
the fourth in this vagga.

5. SEKKHA SUTTA

Discourse on One Who is Training Himself

86. At one time, a bhikkhu approached the Bhagavā and, having made obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place he said to the Bhagavā, thus: “Venerable Sir, it is said ‘Sekkha, Sekkha. Venerable Sir, in what respect is one a ‘Sekkha’?”

Bhikkhu, because one is still training himself he is called a ‘sekkha’. What does a sekkha train himself in? He trains himself in Supramundane Morality, trains himself in Supramundane Mind, and trains himself in Supramundane

Wisdom. Bhikkhu, because one is still training himself, he is called a sekkha.

A sekkha, who trains himself in conformity with the Straight Path, first realizes the Maggañāṇa which eradicates defilements. Immediately after the Arahattamagga follows the Arahattaphala.

After the Arahattaphala in such a one who is liberated from defilements through arahattaphala there arises Reflective Knowledge; 'Through the extinction of fetters that bind one to existence, my Arahantship is secure.'

End of the Sekkha Sutta,
the fifth in this vagga.

6. PATHAMA SIKKHĀ SUTTA

The First Discourse on Training

87. Bhikkhus, the summary of over one hundred and fifty Fundamental Precepts for bhikkhus is recited fortnightly. Worthy men who care for their own welfare train themselves in these precepts. Bhikkhus, there are these three kinds of training; in them are included all the precepts. What are the three? They are: the training of Supramundane Morality; the training of Supramundane Mind; the training of Supramundane Wisdom. Bhikkhus, these are the three kinds of training in which are included all those precepts.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating Concentration to the right extent, is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts,¹ and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do

1. Fundamental precepts other than the four serious offences (parajikas)

not say that an ariya is incapable of such violations and cures, (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts¹ which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu, because of total extinction of the three fetters², becomes a sotāpanna, one who is not liable to fall into realms of misery and suffering (apāya), who is assured of a good destination of (the three higher Maggas Culminating in) full Enlightenment.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating concentration to the right extent, is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu, because of total extinction of the three fetters and because of diminishing of attachment, hatred and bewilderment, becomes a sakadāgāmi, one who, after returning to this realm of (human) world once, will make an end of dukkha.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating concentration to the right extent, is in the habit of developoing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But)

1. The four serious offenses, parajikas

2. Three fetters: Sakkaya diṭṭhi (wrong view concerning the five khandha aggregates); vicikicchā (uncertainty concerning the Buddha, Dhamma and Saṃgha); Silabbataparāmāsa (wrong view of the practice of morality)

that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhus, because of total extinction of the five fetters leading to (rebirth in) the lower (Sensual) realms, is one (anāgāmi) who will have spontaneous rebirth (in the Brahmā realm), and who will realize parinibbāna there; there is no possibility of his return from that realm (to be reborn anywhere).

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating Concentration to the right extent, is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice. He takes up the training in the Fundamental Precepts. That bhikkhu, in this very life, knows by himself through Magga Insight, attains to, and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction.

Thus, bhikkhus, one who practises partially attains partially (i.e., becomes a Sotāpanna, a Sakadāgāmi, or Anāgāmi); one who practises in full attains in full (i.e., becomes an arahat). Bhikkhus, I do say that these precepts are not barren, not fruitless.

End of Paṭhama Sikkhā Sutta,

the sixth in this vagga

7. DUTIYA SIKKHĀ SUTTA**The Second Discourse on Training**

88. Bhikkhus, the summary of over one hundred and fifty Fundamental Precepts for bhikkhus is recited fortnightly. Worthy men who care for their own welfare train themselves in these precepts. Bhikkhus, there are these three kinds of training; in them are included all these precepts. What are the three? They are: the training in Supramundane Morality; the training in Supramundane Mind; the training in Supramundane Wisdom. Bhikkhus, these are the three kinds of training in which are included all these precepts.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating Concentration to the right extent; is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus I do not say that an ariya is incapable of such violations and cures, (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice. He takes up the training in the Fundamental Precepts.

That bhikkhu, because of total extinction of the three fetters, becomes a *sattākkhattuparama Sotapanna*); he will run through and fare in the human world and in the deva world to the extent of seven times, and will make an end of dukkha. That bhikkhu, because of total extinction of the three fetters, becomes a *kolamkola sotāpanna*; he will run through and fare in the human world and in the deva world for two to three times¹, and will make an end of dukkha. That bhikkhu, because of total extinction of the three fetters, becomes an *ekabijī sotapanna*; he will be reborn only once in this human world, and will make an end of dukkha.

1. According to the Commentary, a *Kolamkola Sotāpanna* may be reborn up to six times although it is stated in the text as one who will be reborn two to three times.

That bhikkhu, because of total extinction of the three fetters and because of diminishing of attachment, hatred, and bewilderment, becomes a sakadāgāmi, one who, after returning once to this (human) world, will make an end of dukkha.

Bhikkhus, in this Teaching a bhikkhu is in the habit of making himself perfect in Morality is in the habit of cultivating Concentration to the right extent; is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in the morality regarding the (four) Precepts which are the beginning of the Noble Practice; he takes up the training in the fundamental Precepts. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms is an Uddhamsota-Akaniṭṭhagāmi-Anāgami, one who is reborn in the Pure Abodes (Suddhāvāsa Brahma realms) where he rises from one realm to another to the highest Brahma realm of Akaniṭṭha. That bhikkhu, because of total extinction of the five fettes leading to rebirth in the lower sensual realms, is a Sasamkhāra-parinibbāyī Anāgāmi one who realizes Parinibana having attained Arahathship with some effort. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is an Asamkhārā parinibāyī Anāgāmi, one who realizes parinibbāna having attained Arahathship without effort. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is an Upahaccaparinibbāyī Anāgāmi, one who realizes Nibbāna after having lived half of the life span. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is an Antara parinibbāyī Anāgāmi, one who realizes parinibbāna before having lived half of the life span is in the habit of making himself perfect in Wisdom. That bhikkhu might violate some minor trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is

incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu, attains to and remains in the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, realizing them through Magga Insight, by himself in this very life.

Thus, bhikkhus, one who practises partially attains partially; (i.e., becomes a Sotāpanna, a Sakadāgāmi, an Anāgāmi) one who practises in full attains in full (i.e., becomes an Arahant). I do say that these precepts are not barren, not fruitless.

End of the Dutiya Sikkhā Sutta,
the seventh in this vagga.

8. TATIYA SIKKHĀ SUTTA

The Third Discourse on Training

89. Bhikkhus, the summary of over hundred and fifty fundamental Precepts for bhikkhus is recited fortnightly. Worthy men who care for their own welfare train themselves in those precepts. Bhikkhus, there are these three kinds of training; in them are included all those precepts. What are the three? They are: the training in Supramundane mind; the training in Supramundane Morality; and the training in Supramundane Wisdom. Bhikkhus, these are the three kinds of training in which are included all those precepts.

Bhikkhus, in this Teaching, a bhikkhu is the habit of making himself perfect in Morality, is in the habit of making himself perfect in Concentration, is in the habit of making himself perfect in Wisdom. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that

bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu attains to and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction, realizing them through Magga Insight by himself in this very life.

If he does not attain nor gain penetrative Insight into Arahattaphala, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become an Antara-parinibbāyī Anāgāmī, one who realizes parinibbāna before having lived half of the life-span. If that is not the case, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become an Upahacca-parinibbāyī Anāgāmī, one who realizes parinibbāna after having lived half of the life-span. If that is not the case, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become an Asañkhāra-parinibbāyī Anāgāmī, one who realizes parinibbāna having attained Arahathship without effort. If that is not the case, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become a Sasañkhāraparinibbāyī Anāgāmī, one who realizes parinibbāna having attained Arahathship with some effort. If that is not the case, he will, because of total extinction of the five lower fetters leading to rebirth in the lower sensual realms, become a Sasañkhāraparinibbāyī Anāgāmī, one who realizes parinibbāna having attained Arahathship with some effort. If that is not the case, he will, because of total extinction of the five lower fetters leading to rebirth in the lower sensual realms become an Uddhamsota-akanittahagāmī Anāgāmī, one who is reborn in the Pure Abodes (Suddhāvāsa Brahma realms), where he rises from one realm to another to the highest realm of Akaniṭṭha, and realizes parinibbāna there.

If he does not attain nor gain penetrative insight into Anāgāmi-phala, he will, because of total extinction of the three fetters and because of diminishing of attachment, hatred, and bewilderment become a Sakadāgāmi, one who, after returning once to this (human) world, will make an end of dukkha.

If, he does not attain nor gain penetrative Insight into Sakadāgāmi-phala, he will, because of total extinction of the three fetters; become an Ekabījī-Sotāpanna, one who will be reborn only once in this human world, and will make an end of dukkha. If that is not the case, he will, because of total extinction of the three fetters, becomes a Kolaṅkola Sotāpanna, who will run through and fare in for two or three times, the human world and in the deva world and will make an end of dukkha. If that is not the case, he will, because of total extinction of the three fetters, becomes a Sattakkhattuparama Sotāpanna who will run through and fare in the human world and in the deva world, and to the extent of seven times, and will make an end of dukkha.

Thus, bhikkhus, one who practises in full attains in full (i.e., becomes an Arahat). One who practises partially attains partially (i.e., becomes an Aṅgāmi, a Sakadāgāmi, or Sotāpanna). Bhikkhus, I do say that these precepts are not barren, not fruitless.

End of the Tatiya Sikkhā Sutta,
the eighth in this Vagga.

9. PAṬHAMA SIKKHATTAYA SUTTA

The First Discourse on Three Kinds of Training

90. "Bhikkhus, there are these three kinds of training. What are the three? They are: the training in Supramundane Morality: the training in Suppramundane Mind; and the training in Supramundane Wisdom.

What, bhikkhus, is the training in Supramundane Morality? Bhikkhus, in this Teaching, a bhikkhu has perfect morality...p...he fully observes the precepts (of the Discipline). This, bhikkhus, is called the training in Supramundane Morality.

What, bhikkhus, is the training in Supramundane Mind? Bhikkhus, in this Teaching, a bhikkhu being detached from sensual pleasures ...p... achieves and remains in the fourth jhāna. This, bhikkhus, is called training in Supramundane Mind.

What, bhikkhus, is the training in Supramundane Wisdom? Bhikkhus, in this Teaching, a bhikkhu truly understands as it really is: 'This is dukkha ...p... truly understands as it really is: 'This is the way leading to cessation of dukkha. This, bhikkhus, is called the training in Supramundane Wisdom. These, bhikkhus, are the three kinds of training.

End of the Paṭhama Sikkhattaya Sutta

the ninth in this vagga.

10. DUTTIYA SIKKHATTAYA SUTTA

The second Discourse on Three Kinds of Training

91. "Bhikkhus, there are these three kinds of training. What are the three? They are: the training in Supramundane Morality; the training in Supramundane Mind; and the training in Supramundane Wisdom.

What, bhikkhus, is the training in Supramundane Morality? Bhikkhus, in this Teaching, a bhikkhu has perfect morality ...p... he fully observes the precepts (of the Discipline). This, bhikkhus, is called the training in Supramundane Morality.

What, bhikkhus, is the training in Supramundane Mind? Bhikkhus, in this Teaching, a bhikkhu, being detached from sensual pleasures ...p... achieves and remains in the fourth jhāna. This, bhikkhus, is called the training in Supramundane Mind.

What, bhikkhus, is the training in Supramundane Wisdom? Bhikkhus, in this Teaching, a bhikkhu attains to and remains in the emancipation of mind and in the emancipation by Insight, which are free of asavas because of their extinction, realizing them through Magga Insight by himself in this very life. This, bhikkhus, is called the training in Supramundane Wisdom. Bhikkhus, these are the three kinds of training.

One who is diligent, steadfast, resolute, engaged in jhāna practice, mindful, and has his sense-faculties guarded, cultivates the training in Supramundane Morality, the training in Supramundane Mind, and the training in Supramundane Wisdom.

Overwhelming all quarters with limitless Concentration (*arahatta-magga samādhi*), he cultivates (the three kinds of training), as well before as later and as well later as before, as above and as well above as below¹, as well in the day as in the night and as well in the night as in the day.

That person being perfect in practice and endowed with pure morality is called a *Sekkha*. The person who has steadfast Concentration and has reached the final goal (i.e., *Nibbāna*) through practice is called an Enlightened One who has realized the Four Truths.

In one who realizes *arahattaphala* where all craving cease, because of cessation of consciousness with no tendency to arise again, the mind is liberated like the extinguished flame of an oil-lamp.

End of the *Dutiya Sikkhattaya Sutta*.

The tenth in this *vagga*.

1. Above and below: "Above" means the upper part of the body and "below" means the lower part of the body. This is with reference to contemplating the repulsiveness of the body. (The Commentary).

11. SANKAVĀ-SUTTA

Discourse delivered at Saṅkavā

92. At one time, the Bhagavā, while journeying in the country of the Kosalans, accompanied by a large number of Bhikkhus, arrived at the Kosalan market town called Saṅkavā and stayed there. At that time, a bhikkhu named Kassapa Gotta was in permanent residence at Saṅkavā. At that market town of Saṅkavā the Bhagavā by the discourse concerning the Fundamental Precepts caused the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the Practice of) the Teaching. When the Bhagavā thus caused the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching by his discourse concerning the Fundamental Precepts, the bhikkhu Kassapa Gotta felt resentment and displeasure, thinking: 'This samaṇa is a very austere bhikkhu. Then, the Bhagavā, after staying at Saṅkavā as long as he wished, left on a journey for Rājagaha. Travelling by stages, he reached Rājagaha and stayed there.

Then, not long after the Bhagavā had left Saṅkavā, bhikkhu Kassapa Gotta became remorseful and regretful, reflecting, thus: 'It is no gain to me; indeed it is loss to me!; 'I am not fortunate; indeed I am unfortunate! 'When the Bhagavā by his discourse concerning the Fundamental Precepts caused the bhikkhu to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, I felt resentment and displeasure, thinking: 'This samaṇa is a very austere bhikkhu. 'It would be good if I were to approach the Bhagavā and admit my guilt as guilt. Then, bhikkhu Kassapa Gotta after tidying up his dwelling place, and taking with him alms-bowl and the great robe, left for Rājagaha, and approached the Buddha who was residing on

the Gijjhakūṭṭa hill. He made obeisance to the Bhagavā, sat in a suitable place, and said to the bhagavā thus:

"Venerable Sir, at one time the Bhagavā was staying at the Kosalan market town called Saṅkavā. Venerable Sir, there the Bhagavā by his discourse concerning the Fundamental Precepts was causing the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, to be filled with enthusiasm and gladness for (the practice of) the Teaching, When the Bhagavā by his discourse concerning the Fundamental Precepts caused the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, I felt resentment and displeasure thinking: 'This samaṇa is very austere bhikkhu. Then, the Bhagavā, after staying at Sṃkava as long as he wished, left on a journey for Rājagaha. Then, not long after the Bhagavā had left Sankavā, I became remorseful; and regretful, reflectiong thus: (It is no gain to me; indeed it is a loss to me! I am not fortunate; indeed, I am unfortunate. It would be good if I were to approach the Bhagavā and admit any guilt as guilt. I was overwhelmed by a misdeed, being foolish, bewildered and unwise. When the Bhagavā caused the bhikkhus, by the discourse concerning the Fundamental Precepts, to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, I felt resentment and displeasure, thinking: 'This samaṇa Gotama is a very austere bhikkhu.' Venerable Sir, I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future.)

Indeed, Kassapa, you were overwhelmed by a misdeed being foolish, bewildered and unwise, when I caused the bhikkhus, by my discourse on the Fundamental Precepts, to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, you felt resentment and displeasure, thinking: 'This samaṇa is

a very austere bhikhu. 'Kassapa, as you have realized your guilt as guilt and admitted it to make amends, we accept your admission. Kassapa, realizing one's guilt making amends and abstaining from such deed in the future means progress in the discipline of the ariyas¹.

Kassapa, be he a bhikkhu elder, if he is not anxious for the three kinds of training, if he does not speak in praise of undertaking the three kinds of training, if he does not make other bhikkhus who are not anxious for the three kinds of training undertake them, if he, whenever appropriate, does not speak truly and really in praise of the virtues of other bhikkhus who are anxious for the three kinds of training, Kassapa, I do not speak in praise of such a bhikkhu elder. why is this so? This act of imitation will bring about disadvantage and suffering to imitators for a long time. This is why I do not speak in praise of such a bhikkhu elder.

Kassapa, be he a bhikkhu of middle standing: ...p... be he a newly admitted bhikkhu, if he is not anxious for the three kinds of training, if he does not speak in praise of undertaking the three kinds of training if he does not make other bhikkhus who are not anxious for the three kinds of training undertake them, does not occasionally speak in praise of the anxious for the three kinds of training. Kassapa, I do not speak in praise of such a newly admitted. Why is this so? It is because other bhikkhus might say, 'The Teacher speaks in praise of that newly admitted bhikkhu (who is not anxious for the three kinds of training, and will approach him; those who approach him will imitate him. This act of imitation will bring about disadvantage and suffering to the imitators for a long time. That is why I do not speak in praise of such a newly admitted bhikkhu.

Kassapa, be he a bhikkhu elder, if he is anxious for the three kinds of training, if he speaks in praise of undertaking the three kinds of training, if he makes other bhikkhus who

1. The discipline of the ariyas: ariyassa vinaya: the Teaching of the Buddha

are not anxious for the three kinds of training undertake them, if he, whenever appropriate, speaks truly and really in praise of the virtues of other bhikkhus who are anxious for the three kinds of training, Kassapa, I do speak in praise of such a bhikkhu elder. Why is this so? It is because other bhikkhus might say, 'The Teacher speaks in praise of that elder bhikkhu elder who is anxious for the three kinds of training and will approach him; those who approach him will imitate him. This act of imitation will bring about advantage and wellbeing to the imitators for a long time. That is why I speak in praise of such bhikkhu elder.

Kassapa, be he a bhikkhu of middle standing ...p... be he a newly admitted bhikkhu, if he is anxious for the three kinds of training if he speaks in praise of undertaking the three kinds of training, if he makes other bhikkhus who are not anxious for the three kinds of training undertake them, if he, whenever appropriate, speaks truly and really in praise of the virtues of other bhikkhus who are anxious for the three kinds of training, Kassapa, I do speak in praise of such a newly admitted bhikkhu. Why is this so? It is because other bhikkhus might say, 'The Teacher speaks in praise of that newly admitted bhikkhu (who is anxious for the three kinds of training) and will approach him those who approach him will imitate him. This act of imitation will bring about advantage and wellbeing to the imitators for a long time. That is why I speak in praise of such a newly admitted bhikkhu.

End of the Saṅkāva Sutta, .

the eleventh in this vagga.

End of the Samaṇa Vagga,

the fourth vagga in the Second

Sub-division containing fifty-two suttas.

Namo tassa bhagvato arahato Sammāsambuddhassa.

IV. DUTIYA PAṆṆĀSAKA

X. Loṇakapalla Vagga

1. Accāyika Sutta
2. Paviveka Sutta
3. Sarada Sutta
4. Parisā Sutta
5. Paṭhama Ājānīya Sutta.
6. Dutiya Ājānīya Sutta.
7. Tatiya Ājānīya Sutta
8. Potthaka Sutta
9. Loṇakapalla Sutta
10. Paṇṣudhovaka Sutta
11. Nimitta Sutta

X. V. LOṆAKAPALLA VAGGA**1. ACCĀYIKA SUTTA****Discourse on 'Urgency'**

93. Bhikkhus, there are these three urgent duties of a householder farmer. What are the three? Bhikkhus, in this matter, a householder farmer has to plough and harrow the field very quickly and properly, he has to cast the seeds very quickly; after casting the seeds very quickly he has to let in water or drain it out very quickly. Bhikkhus, these are the three duties of a householder farmer. Bhikkhus, the householder farmer has no power or authority as to say, 'let my crops germinate today; let them bear grain tomorrow; let them ripen the day after tomorrow. 'As a matter of fact, bhikkhus, there is a time when that householder farmer's crops germinate, bear grain, and ripen due to favourable climatic conditions.

Similarly, bhikkhus, there are these three urgent duties of a bhikkhu. What are the three? They are: undertaking the training in Supramundane morality undertaking the training in Supramundane mind, and undertaking the training in Supramundane Wisdom. Bhikkhus, these are the three urgent duties of a bhikkhu. Bhikkhus, that bhikkhu has no power or authority as to say. 'Let my mind be free from clinging and be free from āsavas to day, tomorrow or the day after. As a matter of fact, bhikkhus, there is a time when the mind of that bhikkhu who trains himself in Supramundane morality, trains himself in Supramundane mind and trains himself in Supramundane Wisdom is without clinging and free from aśavas.

Therefore, bhikkhus in this Teaching you should train yourself thus: 'There shall be in us ardent wish to undertake the training in Supramundane morality; there shall be in us ardent wish to undertake the training in Supramundane mind; there shall be in us ardent wish in us to undertake the training

Supramundane Wisdom'. In this manner, bhikkhus, you should train yourselves.

End of the Accāyika Sutta
the first in this vaggā.

2. PAVIVEKA SUTTA

Discourse on Detachment

94. "Bhikkhus, ascetics of other faiths proclaimed three kinds of detachment from defilements. What are the three? They are: detachment from defilements connected with robes, detachment from defilements connected with alms-food; detachment from defilements connected with dwelling place.

Of those there, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with robes thus: they wear robes made of hemp; they wear robes made of hemp interwoven with other materials; made from corpses; they wear robes made from cloth that has been used for wrapping corpses; they wear robes made from rags picked up from a dust heap; they wear robes of black antelope skin; they wear robes of black antelops skin complete with hoofs; they wear robes made of kusa grass; they wear robes made from fibrous barks; they wear robes of wooden planks; they wear human-hair cloth as robes; they wear horse-tail cloth as robes; they wear horse-tail cloth as robes; they wear owl-feather cloth as robes. Thus, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with robes.

Of those three, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with alms-food thus: they eat greens, they eat uncooked millet; they eat uncooked wild rice; they eat discarded scrapings of hide; they eat moss; they eat broken rice; they eat crust of cooked rice; they eat flour of oil-seeds; they eat grass; they eat cow-dung; they subsist on roots and fruits of the jungle; and they live on fallen fruits. Thus, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with alms-food.

Of those three, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with dwelling

place, thus; living in forest dwellings living at the foot of trees; living in cemeteries; living in open places; living in heaps of straw; and living in straw huts. Thus, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with dwelling place. Bhikkhus, ascetics of other faiths proclaim these three kinds of detachment from defilements.

Bhikkhus, in this Teaching, there are these three kinds of detachment from defilements for a bhikkhu. What are the three? Bhikkhus, in this Teaching, a bhikkhu has perfect morality, has got rid of immorality and is detached from that immorality; he has right view, has got rid of wrong view, and is detached from that wrong view; and he has extinguished āsavas, has got rid of āsavas and is detached from these āsavas.

"Bhikkhus, because the bhikkhu has perfect morality, has got rid of immorality and is detached from that immorality; because he has right view, has got rid of wrong view, and is detached from that wrong view, because he has extinguished āsavas, has got rid of āsavas, and is detached from those āsavas, bhikkhus this bhikkhu is called one who has attained perfection (in morality), one who has attained the essence (of morality), one who is pure, and one who has established himself in the essence (of morality, concentration and wisdom).

For example, bhikkhus, when the rice field of the householder-farmer is full of ripe paddies, he should reap them very quickly; after having them reaped very quickly, he should collect them very quickly; after having collected them very quickly, he should carry them away (to the threshing floor) very quickly; after having carried them away quickly, he should pile them up very quickly; after having piled them up very quickly; he should thresh them very quickly; after having threshed them very quickly, he should separate the straw from the grains very quickly; after having separated the straw from the grains very quickly; he should separate the rubbish from the grains very quickly, he should winnow the grains very quickly; after having winnowed the grains very

quickly he should carry them away (to the pounding place) very quickly; after carrying them away, he should pound them very quickly; after having pounded the grains very quickly, he should separate husks and bran from them very quickly. By doing so, the householder-farmer's paddies become pure, and remain as essence.

Similarly, bhikkhus, because the bhikkhu has perfect morality, has got rid of immorality, and is detached from that immorality; because he has right view, has got rid of wrong view, and is detached from that wrong view; because he has extinguished āsavas, has got rid of āsavas, and is detached from these āsavas, bhikkhus, this bhikkhu is called one who has attained perfection (in morality), one who has attained the essence (of morality), one who is pure, and one who has established himself in the essence of morality, concentration, and wisdom.

End of the Paviveka Sutta,
The second in this vagga.

3. SARADA SUTTA

Discourse Containing a Comparison with Sarada Season

95. Bhikkhus, just as the sun rising in a high cloudless sky in sarada, the last part of the rainy season, dispels all the darkness and shines forth brilliantly, so also, bhikkhus, there arises in the ariya disciple the clear and undefiled eye of dhamma (*sotāpatti magga ñāṇa*). Bhikkhus with the arising of the eye of dhamma, the three fetters, namely, wrong view concerning the five khadha aggregates, (*sakkāya diṭṭhi*), uncertainty (*Vicikicchā*), and belief in the efficacy of rites and rituals outside the Ariya path (*Silabbataparāmāsā*), are got rid of in the ariya disciple.

"After that, the ariya disciple is liberated from two factors, covetousness and ill-will. That bhikkhu, being detached sense-pleasures and demeritorious factors, achieves and

remains in the first jhāna, which has vitakka (initial application of the mind), and which has piti (delightful satisfaction) and subha (bliss) born of detachment from hindrances. At such time, bhikkhus, if that bhikkhu were to die, there would be in him no fetters leading to rebirth in this human world*.

End of the Sarada Sutta,
the third in this vagga.

4. PARISĀ SUTTA

Discourse Concerning three Kinds of Assembly

96. Bhikkhus, these are these three kinds of assembly. What are they there? They are the assembly of the virtuous (aggavati parisā); the assembly of the disharmonious (vagga parisā) and the assembly of the harmonious (samaggā parisā).

What, bhikkhus, is the assembly of the virtuous? Bhikkhus, in this Teaching, bhikkhu elders of this assembly do not live for abundance in material things; they are not lax in undertaking the three kinds of training; they are energetic in abandoning whatever that leads to lower forms of existence; they are foremost in achieving (the three kinds of) detachment; they earnestly strive for attaining what has not yet been attained, for knowing what has not yet been known, and for realizing what has not yet been realized. Later generations will follow the example of those bhikkhu elders too. They too will not live for abundance in material things; they too will not be lax (in undertaking the three kinds of training); they too will be energetic in abandoning whatever that they will be foremost in achieving (the three kinds of) detachment; they will earnestly strive for attaining what has not yet been attained, for knowing what has not yet been known, and for realizing what has not

*. This discourse is about an Anāgāmi who has not attained any jhāna during his life, but attains the first jhāna just before his death, (The Commentary).

yet been realized. Bhikkhus, this kind of assembly is called the assembly of the virtuous.

Bhikkhus, what is the assembly of the disharmonious? Bhikkhus, in this Teaching, bhikkhus of a certain assembly are argumentative, quarrelsome, discordant and are bickering at one another with piercing words. Bhikkhus, this kind of assembly is called the assembly of the disharmonious.

Bhikkhus, what is the Saṃtagga assembly of the harmonious? Bhikkhus, in this Teaching, bhikkhus of a certain assembly live in harmony, taking delight in the company of one another, never taking in disagreement, mixing like milk with water, looking at one another with loving eyes, then, bhikkhus, they gain much merit. At that time, bhikkhus, they live a noble life of sympathetic joy which is conducive to liberation of mind from defilements. One who is gladdened enjoys delightful satisfaction (pīti); the body¹ of one who has a mind filled with delightful satisfaction is calm: one who is calm in body experiences happiness (subha): the mind of one who is happy is concentrated.

For example, bhikkhus, when it rains heavily on a mountain top, the water flows down the slopes and fills chasms, crevices, and small streams; after filling chasms, crevices, and small streams, it fills small ponds; after filling small ponds, it fills large ponds; after filling large ponds, it fills small rivers; after filling small rivers, it fills large rivers; after filling large rivers, it fills oceans.

Similarly, bhikkhus, when bhikkhus live in harmony taking delight in the company of one another, never taking in disagreement, mixing like milk with water, looking at one another with loving eyes, then, bhikkhus, they gain much merit. At that time, bhikkhus, they live a noble life of sympathetic joy which is conducive to liberation of mind from defilements. One who is gladdened enjoys delightful satisfaction;

1. body: kāya: Here it connotes both namakāya and rūpakāya, the body of mind and mental concomitants, and the physical body (The Commentary).

the body of one who has a mind filled with delightful satisfaction is calm; one who is calm in body experiences happiness: the mind of one who is happy is concentrated. Bhikkhus, these are the three kinds of assembly of bhikkhus.

End of the Parisā Sutta

the fourth in this vagga

5. PATHMA ĀJĀNĪYA SUTTA

The First Discourse on "Throughbreds"

97. Bhikkhus, a King's noble thoroughbred steed that is endowed with three features is worthy of the king, is an asset to the king and is counted as an attribute of kingship. What are the three? Bhikkhus, in this matter, a king's thoroughbred steed is endowed with these three features is worthy of the king is an asset to the king is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who is endowed with these three features, 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 wellbeing in the next existence, is worthy of receiving obeisance and is the incomparable fertile field for all to sow the seeds of merit. Bhikkhus, in this Teaching, a bhikkhu is endowed with a good appearance is endowed with strength, and is endowed with speed.

How, bhikkhus, is a bhikkhu endowed with a good appearance? Bhikkhus in this Teaching, a bhikkhus has perfect morality; he observes restraint according to the Fundamental Precepts of Pātimokkha; he adheres to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest fault; he fully observes the precepts (of the Discipline). Thus, bhikkhus a bhikkhu is endowed with beauty.

How, bhikkhus, is a bhikkhu endowed with strength? Bhikkhus, in this Teaching, a bhikkhu continually puts forth strenuous effort to get rid of demeritorious factors and to

acquire meritorious factors; he resolutely perseveres in meritorious actions; he makes firm effort; he does not relinquish his task. Thus, bhikkhus, is a bhikkhu endowed with strength.

How, Bhikkhus, is a bhikkhu endowed with speed? Bhikkhus, in this Teaching, a bhikkhu understands fundamentally and truly: 'This is dukkha; understands fundamentally and truly this is the cause of dukkha'; understands fundamentally and truly; 'This is the cessation of dukkha; and 'This is the practice leading to the cessation of dukkha.' Thus, bhikkhus, is a bhikkhu endowed with speed.

Bhikkhus, a bhikkhu who is endowed with these three features 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 wellbeing in the next existence, is worthy of receiving obeisance, and is the incomparable fertile field for all to sow the seed of merit.

End of the Paṭhama Ājāṇīya Sutta,
the fifth in this vagga.

6. DUTIYA ĀJĀNĪYA SUTTA

The Second Discourse on 'Thoroughbreds'

98. Bhikkhus, a king's noble thoroughbred steed that is endowed with three features is worthy of the king, is an asset to the king and is counted as an attribute of kingship. What are the three? Bhikkhus, in this matter a king's thoroughbred steed is endowed with a good appearance, is endowed with strength, and is endowed with speed. Bhikkhus, a king's thoroughbred steed that is endowed with these three features is worthy of the king, is an asset to the king; and is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who is endowed with three features is worthy of receiving offerings brought even from afar ...p... and is the incomparable fertile field for all to sow the seed of merit. What are the three? Bhikkhus, in this Teaching a bhikkhu is endowed with a good

appearance. is endowed with strength and is endowed with speed.

How, bhikkhus. is a bhikkhu endowed with a good appearance? Bhikkhus, in this Teaching, a bhikkhu has perfect morality;...p... he fully observes the precepts (of Discipline). Thus, bhikkhus, a bhikkhu is endowed with a good appearance.

How, bhikkhus, is a bhikkhu endowed with strength? Bhikkhus, in this Teaching, a bhikkhu continually puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors; he resolutely perseveres in meritorious actions; he makes firm effort; he does not relinquish his task. Thus bhikkhus, is a bhikkhu endowed with strength.

How, bhikkhus, is a bhikkhu endowed with speed? Bhikkhus, in this Teaching, a bhikkhu, through the complete destruction of the five fetters which lead to rebirth in the lower sensuous realms of existence, arises spontaneously as an anāgāmi, in the Brahma realm, and with no possibility of returning from that realm to existence in any form or in any other realm, he will finally realize parinibbāna in that very realms. Thus, bhikkhus, is a bhikkhu endowed with speed.

Bhikkhus, a bhikkhu who is endowed with these three features is worthy of receiving offerings brought even from afar;...p...is the incomparable fertile field for all to sow the seed of merit.

End of the Duttiya Ājāṇīya Sutta,

the sixth in this vagga.

7. TATIYA ĀJĀNĪYA SUTTA

The Third Discourse on 'Throughbreds'

99. Bhikkhus, a king's throughbred steed that is endowed with three features is worthy of the king, is an asset to the king, and is counted as an attribute of kingship. What are the three? Bhikkhus, in this matter, a king's throughbred steed is endowed with a good appearance, is endowed with strength.

and is endowed with speed. Bhikkhus, a king's throughbred steed that is endowed with these three features is worthy of the king, is an asset to the king, and is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who is endowed with three features 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, and is the incomparable fertile field for all to sow the seed of merit. What are the three? Bhikkhus in this teaching, a bhikkhu is endowed with a good appearance is endowed with strength, and is endowed with speed.

How, bhikkhus, is a bhikkhu endowed with a good appearance? Bhikkhus, in this Teaching, a bhikkhu has perfect morality; he observes restraint according to the Fundamental Precepts (Pātimokkha); he adheres to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest fault; he fully observes the precepts (of Discipline). Thus, bhikkhus, is a bhikkhu endowed with a good appearance.

How, bhikkhus, is a bhikkhu endowed with strength? Bhikkhus, in this Teaching, a bhikkhu continually puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors, he makes firm effort; he does not relinquish his task. Thus, bhikkhus, is a bhikkhu endowed with strength.

How, bhikkhus, is a bhikkhu endowed with speed? Bhikkhus, a bhikkhu, in this very life remains knowing himself through Magga Insight the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, realizing them through magga Insight by himself in this very life. Thus, bhikkhus, is a bhikkhu endowed with speed. Bhikkhus, a bhikkhu who is endowed with these three features is worthy of receiving offerings brought even from afar, ...p... is the incomparable fertile field for all to sow the seed of merit.

End of the Tatiya Ājāṇīya Sutta,
the Seventh in this vagga.

8. POTTHAKA SUTTA

Discourse with the Simile of Hempen Cloth

100. Bhikkhus, a new piece of hempen cloth is not good in appearance, is rough to the touch, and is of little value. Bhikkhus, a used piece of hempen cloth is bad in appearance, is rough to the touch, and is of little value. Bhikkhus, an old piece of hempen cloth is bad in appearance, is enough to the touch and is of little value. Bhikkhus, an old piece of hempen cloth is used as a pot-holder, or is thrown away in a rubbish heap.

Similarly, bhikkhus, if a newly admitted bhikkhu has no morality and is of evil nature, I say this is his being of bad appearance. Bhikkhus, just as a new piece of hempen cloth is bad in appearance, I say, bhikkhus; so also is this person. Bhikkhus, to those who associate with, keep company with, attend upon, and follow the example of that bhikkhu, there will be disadvantage and unhappiness for a long time. Bhikkhus, I say this is his being rough to the touch. Bhikkhus, just as a piece of hempen cloth is rough to the touch. I say, bhikkhus, so also is this person. Acceptance of donations of robes, alms-food, monastic dwelling, medicines and medicinal requisites by that bhikkhu is not of great benefit and not of great advantage to the donors. Bhikkhus, I say this is his being of little value. Bhikkhus, just as a piece of hempen cloth is of little value. I say, bhikkhu, so also is this person.

Bhikkhus, if a bhikkhu of middle standing ...p... Bhikkhus, if a bhikkhu elder has no morality, and is of evil nature. I say this is his bad appearance. Bhikkhus, just as a piece of hempen cloth is bad in appearance, I say, bhikkhus, so also is this person. Bhikkhus, to those who associate with, keep company with, attend upon, and follow the example of that bhikkhu there will be disadvantage and unhappiness for a long time. Bhikkhus, I say this is his being rough to the touch. Bhikkhus, just as a piece of hempen cloth is rough to the touch, I say bhikkhus, so also is this person. Donations of robes, alms-food, monastic dwelling, medicines and medicinal

requisites by that bhikkhu is not of great benefit and of great advantage to the donors. Bhikkhus, I say this is his being of little value. Bhikkhus, just as a piece of hempen cloth is little value, I say, bhikkhus, so also is this person.

Bhikkhus, if such a bhikkhu elder spoke in the midst of members of the Order, other bhikkhus would say thus; "What benefit would there be in the words spoken by you who are stupid and ignorant! How, could a person like you think it fit to speak! At these words that bhikkhu elder would become angry and displeased, and speak words that would cause the members of the Order to expel him like throwing away a piece of hempen cloth in the rubbish heap.

Bhikkhus, a new piece of Kāsi cloth is good in appearance; is soft to the touch, and is of great value. Bhikkhus, a used piece of Kāsi cloth is good in appearance, is soft to the touch, and is of great value. Bhikkhus, an old piece of Kāsi cloth is good in appearance, is soft to the touch, and is of great value. Bhikkhus, an old piece of Kāsi, cloth is used for wrapping jewellery, or is put in a casket of scent as padding.

Similarly, bhikkhus, if even a newly admitted bhikkhu has morality and is of good nature, I say this is good appearance. Bhikkhus, just as a piece of Kāsi cloth is good in appearance, I say, bhikkhus, so also is this person. Bhikkhus, to those who associate with, keep company with, attend upon, and follow the example of that bhikkhu there will be advantage and happiness for a long time. Bhikkhus, I say this is, his being soft to the touch. Bhikkhus, just as a piece of Kāsi cloth is soft to the touch, I say, bhikkhus, so also is this person. Acceptance of donations of robes, alms-food, monastic dwelling, medicines, medicinal requisites by that bhikkhu is of great benefit and of great advantage. Bhikkhus, I say this is his being of great value. Bhikkhus, just as a piece of Kāsi cloth is of great value, I say, bhikkhus, so also this person.

Bhikkhus, if a bhikkhu of middle standing...p... Bhikkhus, if a bhikkhu elder ...p... of members of the Order, other bhikkhus would say thus: 'Venerable Sirs, make no noise; the bhikkhu elder is speaking on the Doctrine and Discipline.

‘Therefore, bhikkhus, in this Teaching, you should train yourselves thus; ‘I shall be like a piece of cloth made in Kāsi Province; I shall not be like a piece of hempen cloth. ‘Indeed, bhikkhus, you should train yourselves thus.

End of the Pottahaka Sutta,

the eighth in this vagga.

9. LOṆAKAPALLA SUTTA

Discourse with the Simile of a Cup of Salt

101. Bhikkhus, if someone says, ‘Whatever action a person does, he will have to experience the result of that action.’ and if that be so, there will be no chance to make a complete end of dukkha. Bhikkhus, if someone says, ‘Whatever result-producing action a person does, he will have to experience the result of that action, and if that be so, there will be the Noble Practice of Purity, there will be a chance to make a complete end of dukkha. Bhikkhus, in this world, a certain person does a trifling evil deed; however trifling that deed may be; it will take him to niraya. On the other hand, bhikkhus, in this world, a certain person is affected in the present existence by a trifling evil deed of that very nature, that evil deed will not have even a little effect, let alone a great effect (in the next existence).

Bhikkhus, what kind of person is led to niraya by even a trifling evil deed he has done? Bhikkhus, in this world, a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance and of small body¹; he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to niraya by even a trifling evil deed he has done.

¹small body: appātuma: appa+ātuma: lit, small body. Here, it means persons of little prestige.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed, but that deed not having even a little effect, let alone a great effect (in the next existence)? Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body¹; he lives a life free of defilements². Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed, but that deed not having even a little effect, let alone a great effect. (in the next existence).

For example, bhikkhus, a man were to put a cup of salt into a bowl containing a little water. Bhikkhus, what do you think of this? Would the water in the bowl be rendered undrinkably salty by that cupful of salt?

Yes, it would, Venerable Sir.

Why is it so?

“Venerable Sir, it is because there is only a little water in that bowl, and that little water would become undrinkably salty due to that cupful of salt. “For example, bhikkhus, a man were to throw a cup of salt into the river Gaṅgā. Bhikkhus, what do you think of this? Would the water in the river Gaṅgā be rendered undrinkably salty by that cupful of salt?

“No, it would not, Venerable Sir.”

“Why is this so?”

“Venerable Sir, it is because there is a great mass of water in the river Gaṅgā and that mass of water would not become undrinkably salty due to that cupful of salt.”

Similarly, bhikkhus, in this world, a certain person does a trifling evil deed; however trifling that deed may be, it will take him to niraya. Bhikkhus, in this world, a certain person does a trifling evil deed of that very nature which has its

1. big body: Mahāta: Mahā+atta: lit, bigbody. Here it means a person to great prestige.

2. This is the interpretation according to the Commentary of the Pāli expression ‘appamāna Nihāri’

effect in the present existence; that evil deed will not have even a little effect, let alone a great effect (in the next existence).

Bhikkhus, what kind of person is led to niraya by even a trifling evil deed he has done? Bhikkhus, in this world a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance and of small body; he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to niraya by even a trifling evil deed he has done.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed, but that deed not having even in little effect, let alone a great effect? (in the next existence) Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body; he lives a life free of defilements. Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed, but that deed not having a little effect, let alone a great effect, (in the next existence). (1)

Bhikkhus, in this world, a certain person is imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins. Bhikkhus, in this world, a certain person is not imprisoned for half a silver coin, for a silver coin or for a hundred silver coins? Bhikkhus, a certain person is poor, has few possessions, has little wealth. Bhikkhus, such kind of person will be imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins.

Bhikkhus, what kind of person is not imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins? Bhikkhus, in this world, a certain person is rich, has many possessions; and has great wealth. Bhikkhus, such kind of person is not imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins. Similarly, bhikkhus, in this world a certain person does a trifling evil deed; that evil deed,

however trifling it may be, will lead him to niraya. (On the other hand) Bhikkhus, in this world, a certain person does a trifling evil deed of that very nature which has its effect in the present existence; that evil deed will not have even a little effect, let alone a great effect (in the next existence).

Bhikkhus, what kind of person is led to niraya by a trifling evil deed he has done? Bhikkhus, in this world, a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance, and is of small body; he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to niraya by even a trifling evil deed he has done.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed but that evil deed not having even a little effect, let alone a great effect (in the next existence)? Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body; he lives a life free of defilements. Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed of that very nature, that deed not having even a little effect, let alone a great effect (in the next existence) (2).

Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body; he lives a life free of defilements. Bhikkhus, such kind of person is effected in the present existence by a trifling evil deed, that deed not having even a little effect, let alone a great effect (in the next existence). For example, bhikkhus, in this world, an owner of goats or a butcher might kill, or bind, or fine, or suitably punish a certain kind of person who stole his goat; (on the other hand) an owner of goats or a butcher might not kill, or bind, or fine, or suitably punish another kind of person who

stole his goat. Bhikkhus, what kind of person could be killed, or bound, or fined, or suitably punished by an owner of goats or a butcher for stealing his goat? Bhikkhus, in this world, a certain person is poor, has few possessions has little wealth. Bhikkhus, an owner of goats or a butcher might kill, or fine, or suitably punish such a person for stealing his goat.

Bhikkhus, what kind of person could not be killed, or bound, or fined, or suitably punished by an owner of goats or a butcher for stealing his goat? Bhikkhus, in this world, a certain person is rich, has many possessions, has great wealth; he may be a king, or a king's minister. Bhikkhus, an owner of goats or a butcher might not kill, or bind, or fine or suitably punish such a person for stealing his goat. Instead, he (the owner of the goat or the butcher) would have to worshipfully plead before that person, and say, 'My lord!' Kindly return my goat to me, or give me the price of that goat. Similarly, bhikkhus, in this world, a certain person does a trifling evil deed; that evil deed, however trifling it may be, will lead him to *niraya* (On the other hand), bhikkhus, in this world, a certain person is affected in the present existence by a trifling evil deed of that very nature, that evil deed will not have even a little effect, let alone a great effect. (in the next existence).

Bhikkhus, what kind of person is led to *niraya* for a trifling evil deed he has done? Bhikkhus, in this world a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance, and is of small body, he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to *niraya* by even a trifling evil deed he has done.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed of that very nature; that evil deed not having even a little effect, let alone a great effect (in the next existence)? Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind has training with regard to knowledge, he is not of little significance, and is of big body; he

lives a life free of defilements. Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed of that very nature, that deed not having even a little effect, let alone a great effect (in the next existence). (3).

Bhikkhus, if someone says, Whatever action a person does, he will have to experience the result of that action; and if that be so, there will be no Noble Practice of Purity, there will be no chance to make a complete end of dukkha. Bhikkhus, if someone says, 'Whatever result-producing action a person does, he will have to experience the result of that action; and if that be so, there will be the Noble Practice of Purity, there will be a chance to make a complete end of dukkha.

End of the *Loṇakapalla Sutta*,

the ninth in this *vagga*.

10. PAMSUDHOVAKA SUTTA

Discourse on Gold Panner

102. "Bhikkhus, there are such crude impurities as coarse particles of dust, sand, gravel and potsherd that begrime gold. The gold panner or his assistant puts the gold in the pan, and washes it by flushing and panning again and again. After discarding and removing these crude impurities, there still are such medium-sized impurities as fine gravel and coarse grains of sand that begrime gold. The gold panner or his assistant washes away the medium-sized grime, flushing and panning again and again. After discarding and removing the medium-sized impurities, there still remain such fine impurities as fine grains of sand and black dirt. The gold panner or his assistant washes away these fine impurities, flushing and panning again and again. After discarding and removing the fine impurities, there remains only gold dust. The goldsmith or his assistant puts this gold dust in the crucible and smelts and smelts it repeatedly and intensively. That gold which is smelt, smelt

repeatedly and intensively is not yet perfectly pure; it is not yet malleable, not yet pliable, it is not yet resplendent; it is still brittle; it is not fully refined for working. Bhikkhus, the goldsmith or his assistant smelts it; he smelts it repeatedly and intensively; then, this gold, smelt, repeatedly smelt, and intensively smelt, becomes perfectly pure, malleable and pliable; it is not resplendent; it is no longer brittle; it is fully refined for working. Bhikkhus, there is such a time as this. Whosoever wants such ornaments as gold plates (ribbons or bands), gold earrings, gold necklaces, and garlands of gold, could serve the purpose of that person.

Similarly, bhikkhus, there are such crude forms of impurities as evil deed, evil speech, and evil thought that defile the mind of the bhikkhu who repeatedly cultivates tranquillity and Insight development. A bhikkhu who is wise and who repeatedly cultivates the tranquillity and Insight development forsakes, rejects, gets rid of and prevents the repeated arising in him of these impurities. When the bhikkhu has discarded and removed those crude impurities, there still are such medium impurities as sensual thoughts, thoughts of malice, thoughts of harming others that defile the mind of the bhikkhu who repeatedly cultivates the tranquillity and Insight-development. That bhikkhu who is wise and who repeatedly cultivates the tranquillity and Insight-development, forsakes, rejects, gets rid of and prevents the repeated arising in him of those impurities. When the bhikkhu has discarded and removed those medium impurities these still are such fine impurities as thinking about his relatives, thinking about his country, and thinking about being despised by others. That bhikkhu who is wise and who repeatedly cultivates the tranquillity and Insight-development forsakes, rejects, gets rid of, and prevents the repeated arising in him of those fine impurities again. When the bhikkhu has discarded and removed those fine impurities there still remains in him thoughts about the Dhamma¹; and

1 Dhammavitakka Vipassanupakkilesa: Thinking about the ten characteristics impurities in the practice of Insight meditation

his concentration is not yet serene, not yet excellent, not achieved through extinction of defilements, not achieved through one-pointedness of the mind, it is just a state of mind achieved through conscious suppression and suspension (of defilements). Bhikkhus, when the mind rests within himself is well settled is fixed on the object, and is concentrated, then, that Concentration is serene, excellent, achieved through extinction of defilements, achieved one-pointedness of the mind; it is not just a state of mind achieved through conscious suppression and suspension (of defilements). Bhikkhus, there is such a time as this. When such a time arrives, the bhikkhu directs his mind towards realization of such and such dhamma which can be realized through special apperception. Then, if he is endowed with proper basis for its fulfilment (is, previous perfection and mastery of jhāna practice in the present), he will personally realize that dhamma.

If he should have the wish: “May I enjoy (possession of) the various forms of psychic power; having been one, may I become many; from having been one, may I become many; from being many, may I become one; may I be visible or invisible; may I pass unhindered though walls, enclosures, and mountains as though going though space; may I plunge into or out of the earth as though plunging into or out of water; may I walk on water without parting it as though walking on earth; may I travel in space cross-legged as if I were a winged bird; may I touch and stroke the moon and the sun, so mighty and powerful; and may I gain mastery over my body (to reach) even up to the world of brahmās;” then: if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish: “May I hear both kinds of sounds of devas and men, far or near, with the hearing power surpassing that of men, being like the extremely clear devine hearing-power, then, if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish; "May I know discriminatively with my own mind the minds of other beings or individuals; may I know the mind with attachment, (rāga) as mind with attachment; may I know the mind without attachment as mind without attachment; may I know the mind with anger, (dosa), as mind with anger; may I know the mind without anger; may I know the mind with bewilderment, (moha), as mind with bewilderment; may I know the mind without bewilderment as mind without bewilderment; may I know the indolent mind (samkhitta citta), as indolent mind; may I know the distracted mind, (vikkhitta citta), as distracted mind; may I know the exalted mind, (mahāggata citta), as exalted mind; may I know the unexalted mind (mahāggata citta), as unexalted mind; may I know the inferior mind; (sauttara citta), as inferior mind; may I know the superior mind (anuttara citta), as superior mind; may I know the concentrated mind, (samāhita citta,) as concentrated mind, may I know the unconcentrated mind, (asamāhita citta), as unconcentrated mind, may I know the liberated mind, (vimutta citta) as liberated mind; and may I know the unliberated mind (avimutta citta) as unliberated mind; then if he is endowed with proper basis for its fulfilment (i.e previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish. "May I recollect many and varied existences of the past. And what is that? It is the recollection of one existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or existences in many cycles of the rounds of development and dissolution, in this way; "In that past existence I was known by such a name; I was born into such a clan; 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 clan; 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; and then I was born in that existence. "May I recollect thus (my) many and varied past existences, together with their circumstances and related facts," then if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish: "May I, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings, and beings with good or bad destinations. May I know how beings arise according to their own kamma-actions. (thus);

'Friends! These beings were full of evil committed bodily, verbally, mentally. They maligned the ariyas, held wrong views and performed actions according to their wrong views. After death and dissolution of their bodies, they appeared in wretched destinations (duggati), in miserable existences (āpaya), states of ruin (vinipāta), and realms of continuous suffering (niraya). But, 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 to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas!

"In this way, may I, with the Psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings and beings with good or bad destinations; and may I know how beings arise according to their own kamma-actions." Then, if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

And if he should have the wish; 'May I, in this very life remain knowing by myself through Magga Insight the emancipation of mind and the emancipation by Insight, which are free of āsavas because of their extinction, realizing them

and attaining to them," then, if he is endowed with the proper basis for its fulfilment (ie, previous perfection and proper insight-defilement,) he will personally realize it.

End of the Paṃsudhovaka Sutta

the tenth in this vagga.

11. NIMITTA SUTTA

Discourse on Three Factors

103. Bhikkhus, the bhikkhu who repeatedly practises the tranquillity and Insight meditation should pay attention to three factors at appropriate times should pay attention to the factor of Concentration at the appropriate time; he should pay attention to the factor of effort at the appropriate time; he should pay attention to the factor of Equanimity at the appropriate time. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight meditation lopsidedly pays attention only to the factor of Concentration there is the possibility that his mind will become slack. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight meditation lopsidedly pays attention only to the factor of Effort, there is the possibility that his mind will become distracted. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight-meditation lopsidedly pays attention only to the factor of Equanimity, there is the possibility that his mind will not be well concentrated for the purpose of eradication of āsavas. Bhikkhus, when the bhikkhu who repeatedly practises the tranquillity and Insight meditation pays attention to the factor of Concentration at the appropriate time, pays attention to the factor of Effort at the appropriate time; and pays attention to the factor of Equanimity at the appropriate time, then, his mind becomes malleable, pliable, and resplendent; it is no longer brittle; it is well concentrated for the purpose of eradication of āsavas.

Suppose, bhikkhus, a goldsmith or his apprentice were to make a furnace. When the furnace has been made he might kindle a fire at the mouth of the furnace. Having done so, he might take the gold with a pair of tongs and place it on top of the fire. He might blow the flame at the appropriate time, might sprinkle water on the gold at the appropriate time and might examine it at the appropriate time. Bhikkhus, if the goldsmith or his apprentice were to lopsidedly be blowing (the flame) on to that gold, it is possible that it will become overheated. Bhikkhus, if the goldsmith or his apprentice were to lopsidedly keep on sprinkling water on the gold, it is possible that it will become cold. Bhikkhus, if the goldsmith or his apprentice were to lopsidedly keep examining the gold, it is possible that it will not become well refined. Bhikkhus, when the goldsmith or his apprentice blows the flame at the appropriate time, sprinkles water on the gold at the appropriate time, and examines it at the appropriate time, then this gold becomes malleable, pliable, and resplendent; it is no longer contaminated with impurities; it is fully refined for working. Whosoever wants such ornaments as gold plates (or bands), gold earrings, gold necklaces, or garlands of gold, this gold could serve the purpose of that person.

Similarly, bhikkhus, a bhikkhu who repeatedly practises the tranquillity and Insight-meditation should pay attention to three factors at appropriate times. He should pay attention to the factor of Effort at the appropriate time; and he should pay attention to the factor of Equanimity at the appropriate time. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight-meditation lopsidedly, pays attention only to the factor of Concentration, there is the possibility that his mind will become slack. Bhikkhus if the bhikkhu who repeatedly practises the tranquillity and Insight-meditation lopsidedly, pays attention only to the factor of Equanimity, there is the possibility that his mind will not be well concentrated for the purpose of eradication of āsavas. Bhikkhus, when the bhikkhu who repeatedly practises the tranquillity and Insight-meditation pays attention to the factor of Concentration at the appropriate

time, and pays attention to the factors of Equanimity at the appropriate time, then his mind becomes malleable, pliable, and resplendent; it is no longer contaminated with impurities; it is well concentrated for the purpose of eradication of āsavas. He directs his mind towards realization of such and such dhamma which can be realized through special apperception. Then, if he is endowed with proper basis for its fulfilment (ie. previous perfection and mastery of jhāna practice in the present), he will personally realize that dhamma.

If he should have the wish, "May I enjoy (possession of) the various forms of psychic power ...p... (here, the omission stands for the six kinds of supernormal powers)' May I, in this very life, know by myself through Magga Insight, realize, attain to and remain in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction, then, if he is endowed with proper basis for its fulfilment (ie. previous perfection and proper Insight-development in the present), he will personally realize that wish.

End of the Nimitta Sutta,

the eleventh in this vagga.

End of the Loṇakapalla Vagga,

the fifth Vagga in the Second Sub-division

containing fifty-two suttas.

End of the Second Sub-division.

Namo tassa bhagavato arahato sammāsambuddhassa

III. TATIYA PANNĀSAKA

The Third Sub-division

(xi) i. Sambodha Vagga

1. Pubbevasambodha Sutta
2. Paṭhama Assāda Sutta
3. Dutiya Assāda Sutta
4. Samaṇa Brahmaṇa Sutta
5. Ruṇṇa Sutta
6. Atitti Sutta
7. Arakkhita Sutta
8. Byāpanna Sutta
9. Paṭhama Nidāna Sutta
10. Dutiya Nidāna Sutta

(xi) i. SAMBODHA VAGGA

1. PUBBEVASAMBODHA SUTTA

Discourse on Pre-Enlightenment Thoughts

104. Bhikkhus, when I was only a Buddha-to-be before having penetrative knowledge of the Four Ariya Truths and not yet a Buddha, these thoughts occurred to me: 'What is the enjoyableness of the world¹, what are its faults, and what is the (way of) escape from it?' Bhikkhus, it also occurred to me thus: 'The physical well-being and mental ease that arise dependent on the world are the enjoyableness of the world; its impermanence, its unsatisfactoriness and its changeableness are its faults. Rooting out and abandoning the craving for the world constitute freedom from it. Bhikkhus, as long as I had not yet come to understand fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, freedom from it as freedom, so long did I not admit to the deva world with its devas, māras and brahmās, and to the human world with its samaṇas, brahmaṇas, kings and people that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment (ie., become a Supremely Self-Enlightened One).

When, bhikkhus, I had come to understand fundamentally and truly the enjoyableness of the world as its enjoyableness, its faults as faults, freedom from it as freedom, then only I declared to the deva world with its devas, māras and brahmās, to the human world with its samaṇas, brahmaṇas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment.

Indeed, reflective-knowledge and vision arose in me: Unshakable is my liberation (ie., arahatta phala consciousness). This is the last existence; now there is no more rebirth for me.'

End of the Pubbevasambodha Sutta.

the first in this vagga.

1. world: loka. Here, it means the five khandha aggregates.

2. PAṬHAMA ASSĀDA SUTTA**The First Discourse on Enjoyableness**

105. Bhikkhus, I have wandered in search of enjoyableness of the world¹; I have known enjoyableness of the world; I have clearly seen all the enjoyableness of the world through Magga Insight. Bhikkhus, I have wandered in search of the faults of the world; I have known the faults in the world; I have clearly seen all the faults of the world through Magga Insight. Bhikkhus, I have wandered in search of freedom from the world. I have known freedom from the world; I have clearly seen all the freedom from the world through Magga-Insight.

Bhikkhus, as long as I had not come to understand truly and fundamentally the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, so long did I not admit to the deva world with its devās, māras, and brahmās, and to the human world with its samaṇas and brahmaṇas, kings and people that I had attained and realized rightly by myself the incomparable, the most Supreme Enlightenment.

When, bhikkhus, I had come to understand truly and fundamentally the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, I declared to the deva world with its devās, māras, and brahmās, and to the human world with its samaṇas, brahmaṇas, kings and people that I had attained and realized rightly by myself the incomparable, the Most Supreme Enlightenment.

Indeed, reflective-knowledge and vision arose in me: 'Unshakable is my liberation (ie., arahatta phala consciousness). This is the last existences; now there is no more rebirth for me.'

End of the Paṭhama Assāda Sutta.

the second in this vagga.

¹wandered in the round of existences since his past existence as Sumedha the Recluse during the time of Dipaṅkarā Buddha. (The Commentary)

3. DUTIYA ASSĀDA SUTTA

Second Discourse on Enjoyableness

106. Bhikkhus, if there were no enjoyableness of the world, sentient beings would not become attached to the world. Bhikkhus, it is only because there is enjoyableness of the world that sentient beings become attached to the world. Bhikkhus, if there were no faults of the world, sentient beings would not become disgusted with the world. Bhikkhus it is only because there are faults of the world that sentient beings become disgusted with the world. Bhikkhus, if there were no freedom from the world sentient beings would not gain freedom from the world. Bhikkhus, it is only because there is freedom from the world that sentient beings do gain freedom from the world. Bhikkhus, as long as sentient beings have not yet come to understand fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, so long do they not remain liberated from, unharnessed to, and released from the world with its devas māras, and brahmās, and from the human world with its samaṇas, brahmaṇas, kings and people with their minds unrestricted by defilements. When, bhikkhus, sentient beings come to understand the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from, it as freedom, then only they remain liberated from, unharnessed to, and released from the world with its devas, māras and brahmās, and from the human world with its samaṇas, brāhmaṇas, kings and people with their minds unrestricted by defilements.

End of the Dutiya Assāda Sutta,

the third in this vagga

4. SAMANA-BRAHMANA SUTTA**Discourse on Samanas and Brāhmaṇas**

107. Bhikkhus, there are those samanas and brāhmaṇas who do not know fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom. Bhikkhus, such samanas and brāhmaṇas do not deserve to be called samanas amongst samanas, brāhmaṇas amongst brāhmaṇas; those venerable ones in this very life, do not remain knowing by themselves through Magga Insight the benefit of being a samaṇa or of being a brāhmaṇa¹, realizing them, and attaining to them. When, bhikkhus, those samanas and brāhmaṇas know fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, then only they deserve to be called samanas amongst samanas, brāhmaṇas amongst brāhmaṇas; those venerable ones, in this very life, remain knowing by themselves through magga Insight the benefits of being a samaṇa or of being a brāhmaṇa, realizing them, and attaining to them.

End of the Samaṇa Brāhmaṇa Sutta,
the fourth in this vagga.

5. RUNṆA SUTTA**Discourse on Weeping**

108. In the Ariya Teaching², bhikkhus, singing is weeping. In the Ariya Teaching, bhikkhus dancing is madness. In the Ariya Teaching, bhikkhus, laughing heartily exposing one's teeth is childish behaviour. Therefore, bhikkhus you should

1.The benefit of being a samaṇa -----a brāhmaṇa:

The four ariya phalas (The Commentary)

2.Ariya Teaching vinaya: the Teaching of the Buddha.

get rid of the cause for singing; you should get rid of the cause for dancing; and when you are delighted for some reason, it is enough if you would just smile.

End of the *Runṇa Sutta*,
the fifth in this *vagga*.

6. ATITTI SUTTA

Discourse on Non-Satiety

109. "Bhikkhus, of indulgence in three things there is no satiety. What are the three? Bhikkhus, of indulgence in sleep there is no satiety; of indulgence in fermented beverages and liquor there is no satiety; of indulgence in sexual intercourse there is no satiety. Bhikkhus there is no satiety of indulgence in these three things.

End of the *Atitti Sutta*,
the sixth in this *vagga*.

7. ARAKKHITA SUTTA

Discourse on Unguardedness

110. At that time, the householder *Anāthapiṇḍika* approached the *Bhagavā* and having made obeisance to the *Bhagavā* sat in a suitable place. To the householder *Anāthapiṇḍika* who was thus seated, the *Bhagāva* said: Householder, if the mind is unguarded, physical action is also unguarded, verbal action is also unguarded, and mental action is also unguarded. For one whose physical action is unguarded, whose verbal action is unguarded, whose mental action is unguarded, his physical action is soaked (in defilements), his verbal action also is soaked (in defilements) and his mental action also is soaked (in defilements). For one whose physical action is soaked (in defilements) whose verbal action is soaked

(in defilements) whose mental action is soaked (in defilements) his physical action becomes rotted, his verbal action also becomes rotted. For one whose physical action is rotted, whose verbal action is rotted, whose mental action is rotted, his death is not a good one, his passing away is not a good one.

For example, householder, if a house with peaked roof is not properly roofed, its peak is unprotected, its rafters also are unprotected, its walls also are unprotected; the peak is soaked (in rain water), the rafters also are soaked (in rain water), the walls also are soaked (in rain water); the peak becomes rotted, the rafters also become rotted, and the walls also become rotted.

Similarly, householder, if the mind is unguarded, physical action is unguarded, verbal action also is unguarded, and mental action is also unguarded. For one whose physical action is unguarded, whose verbal action is unguarded, whose mental action is unguarded, his physical action is soaked (in defilements), his verbal action also is soaked (in defilements) and his mental action also is soaked (in defilements). For one whose physical action is soaked (in defilements), whose verbal action is soaked (in defilements), whose mental action is soaked (in defilements), his physical action also becomes rotted, his verbal action also becomes rotted, and his mental action also becomes rotted.

For one whose physical action is rotted, whose verbal action is rotted, whose mental action is rotted, he does not die a good death, his passing away is not a good one.

Householder, if the mind is guarded, physical action also is guarded, verbal action also is guarded, mental action also is guarded. For one whose physical action is guarded, whose verbal action is guarded, whose mental action is guarded, his physical action is not soaked (in defilements), his verbal action is not soaked (in defilements), and his mental action is not soaked (in defilements). For one whose physical action is not soaked (in defilements) whose verbal action is not soaked (in defilements), whose mental action is not soaked (in defilements), his physical action does not become rotted, his verbal

action also does not become rotted and his mental action also does not become rotted. For one whose physical action is not rotted, whose verbal action is not rotted, whose mental action is not rotted, he dies a good death, his passing away is a good one.

For example, householder, if a house with peaked roof is properly roofed, its peak is protected, its rafters also are protected; its walls also are protected; the peak is not soaked (in rain water), the rafters are not soaked (in rain water); the walls are not soaked (in rain water); the peak does not become rotted, the rafters also do not become rotted, the rafters also do not become rotted, and the walls also do not become rotted.

Similarly, householder, if the mind is guarded physical action is guarded, verbal action also is guarded and mental action also is guarded. For one whose physical action is guarded, whose verbal action is guarded, whose mental action is guarded, his physical action is not soaked (in defilements), his verbal action is not soaked (in defilements), his mental action is not soaked (in defilements). For one whose physical action is not soaked (in defilements), whose verbal action is not soaked (in defilements), whose mental action is not soaked (in defilements), his physical action does not become rotted, his verbal action does not become rotted, his mental action does not become rotted. For one whose physical action is not rotted, whose verbal action is not rotted, whose mental action is not rotted, he dies a good death, his passing away is a good one.

End of the Arakkhita Sutta,

the seventh in this vagga.

8. BYĀPANNA SUTTA

Discourse on Being Defective

111. To the householder Anāthapiṇḍika who had sat in a suitable place, the Bhagavā said thus: "Householder, if the

mind is defective, physical action is also defective, verbal action also is defective and mental action also is defective. For one whose physical action is defective, whose verbal action is defective, whose mental action is defective, he does not die a good death, his passing away is not a good one. For example, householder, if a house with a peaked roof is not properly roofed, the peak is defective, the rafters also are defective, and the walls also are defective. Similarly, householder, if the mind is defective, physical action also is defective, verbal action also is defective, and mental action also is defective. For one whose physical action is defective, whose verbal action is defective, whose mental action is defective, his death is not a good one, his passing away is not a good one.

Householders, if the mind is not defective, physical action is not defective, verbal action is not defective, verbal action also is not defective, mental action also is not defective. For one whose physical action is not defective, whose verbal action is not defective, whose mental action is not defective, his death is a good one, his passing away is a good one. For example, householder, if a house with peaked roof is properly roofed, the peak is not defective, the rafters also are not defective, and the walls also are not defective. Similarly householder, if the mind is not defective, physical action is not defective, verbal action also is not defective, mental action also is not defective. For one whose physical action is not defective, whose verbal action is not defective, whose mental action is not defective, he dies a good death, his passing away is a good one.

End of the *Byāpanna Sutta*

the eighth in this *vagga*.

9. PATHAMA NIDĀNA SUTTA

The First Discourse on Causes

112. Bhikkhus, there are these three causes of arising of actions. What are the three? Greed is the cause of arising of actions; hatred is the cause of arising of actions; bewilderment is the cause of arising of actions. Bhikkhus, an action is done in greed, originates in greed, is caused by greed, and arises because of greed, that action is demeritorious; it is blameworthy; it results in dukkha; it is conducive to the arising of actions; it is not conducive to cessation of actions. Bhikkhus, an action is done in hatred, originates in hatred, is caused by hatred, and arises because of hatred; that is demeritorious; it is blameworthy; it results in dukkha; it is conducive to the arising of actions; it is not conducive to the cessation of action. Bhikkhus, an action is done in bewilderment, originates in bewilderment, is caused by bewilderment, and arises because of bewilderment; that action is demeritorious; it is blameworthy; it results in dukkha; it is conducive to the arising of actions; it is not conducive to the cessation of actions. Bhikkhus, these are the three causes of arising of actions.

Bhikkhus, there are these three causes of arising of actions. What are the three? Generosity is the cause of arising of actions; goodwill is the cause of arising of actions; wisdom is the cause of arising of actions¹. Bhikkhus, an action is done out of generosity, and arises because of generosity; that is meritorious; it is not blameworthy; it results in happiness it is conducive to cessation of actions; it is not conducive to the arising of actions. Bhikkhus, an action is done out of goodwill, originates in goodwill, is caused by goodwill, and arises because of goodwill; that action is meritorious; it is not blameworthy; it results in happiness. it is conducive to cessation of actions; it is not conducive to the arising of actions. Bhikkhus, an action is done with wisdom originates in wisdom, is caused by wisdom, and arises because of wisdom; that action is meritorious; it is not blameworthy; it results in

happiness; it is conducive to cessation of actions; it is not conducive to the arising of actions. Bhikkhus, these are the three causes of arising of actions.

End of the Paṭhama Nidāna Sutta

the ninth in this vagga.

10. DUTIYA NIDĀNA SUTTA

The Second Discourse on Causes

113. Bhikkhus, there are these three causes of arising of actions (which binds one to saṃsāra). What are the three? Bhikkhus, Craving (chanda) arises for past objects which are the cause of Craving (chandarāga)². Bhikkhus, Craving arises for future objects which are the cause of Craving. Bhikkhus, Craving arises for present objects which are the cause of Craving.

Bhikkhus, how does Craving arise for past objects which are the cause of Craving? Bhikkhus, one mentally fixes one's attention and ponders repeatedly on past objects which are the cause of Craving. In him who mentally fixes his attention and ponders repeatedly on past objects which are the cause of craving, these arises Craving. One in whom Craving arises is tied up with those past objects which are the cause of Craving. Bhikkhus, I call this strong attachment a fetter (saṃyojana). Bhikkhus, in this way Craving arises for past objects which are the cause of Craving.

Bhikkhus, how does Craving arise for future objects which are the cause of Craving? Bhikkhus, one mentally fixes

1. Generosily, goodwill, wisdom: In the text, the Pali words are *alobha*, the opposite of *lobha* (greed), *adosa*, the opposite of *dosa* (hatred); *amoha*, the opposite of *moha* (bewilderment).

2. *Chanda* by itself means 'desire'; *rāga* by itself means 'attachment', but here both *chanda* and *chandarāga* are rendered as 'Craving'.

one's attention and ponders repeatedly on future objects which are the cause of Craving. In him who mentally fixes his attention and ponders repeatedly on future objects which are the cause of Craving, there arises Craving. One in whom Craving arises is tied up with those future objects which are the cause of Craving. Bhikkhus, I call this strong attachment a fetter. Bhikkhus, in this way Craving arises for future objects which are the cause of Craving.

Bhikkhus, how does Craving arise for present objects which are the cause of Craving? Bhikkhus, one mentally fixes one's attention and ponders repeatedly on present objects which are the cause of Craving. In him who mentally fixes his attention and ponders repeatedly on present objects which are the cause of Craving, there arises Craving. One in whom Craving arises is tied up with those present objects which are the cause of Craving. Bhikkhus, I call this strong attachment a fetter. Bhikkhus, in this way Craving arises for present objects which are the cause of Craving. Bhikkhus, these are the three causes of arising of actions (which bind one to saṃsāra).

Bhikkhus, there are these three causes of arising of actions (which free one from saṃsāra). Which are the three? Bhikkhus, Craving does not arise for past objects which are the cause of Craving. Bhikkhus, Craving does not arise for future objects which are the cause of Craving. Bhikkhus, Craving does not arise for present objects which are the cause of Craving.

Bhikkhus, how does Craving not arise for past objects which are the cause of Craving? Bhikkhus, one comprehends the future resultants of those past objects which are the cause of Craving and comprehending those future resultants one avoids them (by taking up vipassanā practice); and having avoided them thus, one knows them in one's mind and sees them clearly with Magga Knowledge. In this way bhikkhus, does Craving not arise for past objects which are the cause of Craving.

Bhikkhus, how does Craving not arise for future objects which are the cause of Craving?

Bhikkhus, one comprehends the future resultants of those future objects which are the cause of Craving, and comprehending those future resultants, one avoids them (by taking up vipassanā practice); and having avoided them thus, one knows them in one's mind and sees them clearly with Magga Knowledge. In this way, bhikkhus, does Craving not arise for future objects which are the cause of Craving.

Bhikkhus, how does Craving not arise for present objects which are the cause of Craving? Bhikkhus, (one) comprehends the future resultants of those present objects which are the cause of Craving, and comprehending those future resultants, one avoids them (by taking up vipassanā practice; having avoided them, one knows them in one's mind, and sees them clearly with Magga Knowledge. In this way, bhikkhus, does Craving not arise for present objects which are the cause of Craving. Bhikkhus, these are the three causes of arising of actions (which free one from saṃsāra).

End of the Dutiya Nidāna Sutta,

the tenth in this vagga.

End of the Sambhoda Vagga,

the first Vagga in the Third Sub-division

containing fifty-three suttas.

III TATIYA PAṆṆĀSAKA
The Third Sub-division

(xii) ii. Āpāyika Vagga

1. Āpāyika Sutta
2. Dullabha Sutta
3. Appameyya Sutta
4. Āneñja Sutta
5. Vipatti Sampadā Sutta
6. Appaṇṇaka Sutta
7. Kammanta Sutta
8. Paṭhama Soceyya Sutta
9. Dutiya Soceyya Sutta
10. Moneyya Sutta

(XII) II. ĀPĀYIKA VAGGA

1. Āpāyika Sutta

Discourse on One going to Āpāya

114. Bhikkhus, there are these three kinds of person going to the realm of misery (apāya)¹, to realm of continuous suffering, for not abandoning these evil things. What are the three? One who, living an unchaste life, claims to live a life of chastity; one who groundlessly accuses a person living a pure, chaste life as one who lives an unchaste life; one who declares, and holds the view; 'There is no fault in sensual pleasures' and with that view indulges in sensual pleasures, Bhikkhus, these are the three kinds of person going to the realm of misery, to the realm of continuous suffering, for not abandoning these evil things.

End of the Āpāyika Sutta,

the first in this vagga.

DULLABHA SUTTA

2. Discourse on Rarity

115. Bhikkhus, appearance of three kinds of person in the world is rare. What are the three? The appearance of the Tathāgata in the world, who is worthy of special veneration and who is perfectly self-enlightened, is rare; the appearance of one who can teach the Doctrine and the Discipline (Dhama Vinaya) as taught by the Tathāgata is rare; the appearance of one who is grateful and accordingly shows gratitude for a

* This sutta is concerned with bhikkhus.

(1) apāya: The four realms of misery: (i) niraya, realm of continuous suffering (ii) tiracchāna, the animal world (iii) peta, the realm of ever-hungry beings (iv) asurakāya, the realm of miserable beings.

good turn done to him is rare. Bhikkhus, appearance of these three kinds of persons in the world is rare.

End of the Dullabha Sutta,

The second in this vagga.

APPAMEYYA SUTTA

3. Discourse on Immeasurableness.

116. Bhikkhus, these three kinds of person do exist in the world. What are the three? One whose worth is easy to be measured, one whose worth is hard to be measured, one whose worth is immeasurable. Bhikkhus, what kind of person is one whose worth is easy to be measured? Bhikkhus, in this world, a certain person is distracted, arrogant, foppish, scurrilous, loose-tongued, unmindful, uncomprehending, unsettled (in mind), straying in mind, and uncontrolled in his faculties. Bhikkhus, such a person is called one whose worth is easy to be measured.

Bhikkhus, what kind of person is one whose worth is hard to be measured? Bhikkhus, in this world, a certain person is not distracted, not arrogant, not foppish, not scurrilous, not loose-tongued, mindful, clear in comprehension, settled (in mind), concentrated in mind, and controlled in his faculties. Bhikkhus, such a person is called one whose worth is hard to be measured.

Bhikkhus, what kind of person is one whose worth is immeasurable? Bhikkhus, in this world, a bhikkhu has rid himself of defilements, has no more āsavas. Bhikkhus, such a person is called one whose worth is immeasurable. Bhikkhus, these three kinds of person do exist in the world.

End of the Appameyya Sutta,

the third in this vagga.

4. ĀNEÑJA SUTTA

Discourse on Imperturbability

117. Bhikkhus, these three kinds of person do exist in the world. What are the three? Bhikkhus, in this Teaching, a certain bhikkhu, with complete transcending of rūpasaññā (all forms of Consciousness that turn upon corporeality), with the disappearance of paṭighasaññā (all forms of Consciousness occurring when the five senses come into contact with their objects), with non-attention to nānattasaññā (all forms of Consciousness in the sensual sphere excepting paṭighasaññā), achieves and remains in the ākāsānañcāyatana jhāna where the object of concentration is the concept 'space is Infinite'.

That bhikkhu enjoys himself in that jhāna; he relishes it, and he also takes delight in it. He establishes himself in that jhāna; he contemplates on it; he remains in it most of the time; and he does without falling away from that jhāna, he will be reborn as a companion of the brahmās, who have reached the Ākāsānañcāyatana realm. Bhikkhus the life-span of the brāhmās who have reached the Ākāsānañcāyatana realm is twenty thousand world cycles (Mahākappas); a worlding, after having lived the whole life-span of a brahmā in that realm and having exhausted that life-span, may be reborn in the realm of continuous suffering (niraya), or in the animal world, or in the realm of ever-hungry beings (petas). On the other hand, an ariya disciple of the Bhagaṅva, after having lived the whole life-span of a brahmā in that realm, and having exhausted that life-span, will realize parinibbāna in that very Non-material Sphere (arūpabrahmā loka). Bhikkhus, this is the destination, this is the significance, this is the difference between the well-informed ariya disciple and the uninformed worlding in respect of their destination and their rebirth.

Again, bhikkhus in this Teaching, a certain bhikkhu, completely passing beyond the Ākāsānañcāyatana jhana (jhāna of the Infinity of Space), achieves and remains in the viññāṇañcāyatana jhana where the object of concentration is the concept 'Consciousness is Infinite'.

That bhikkhu enjoys himself in that jhāna; he relishes it; he takes delight in it. He establishes himself in that jhāna, he contemplates on it; he remains in it most of the time; and if he dies without falling away from that jhāna, he will be reborn as a companion of the brahmās who have reached the viññānañcāyatana realm. Bhikkhus, the life-span of brahmas who have reached the viññānañcāyatana realm is forty thousand world-cycles (mahākappas); a worldling, after having lived the whole life-span of a brahmā in that realm, and having exhausted that life-span, may be reborn in the realm of continuous suffering (niraya), or in the animal world, or in the realm of ever-hungry beings (peta). On the otherhand, an ariya disciple of the Bhagavā after having lived the whole life-span of a brahma in that realm, and having exhausted that life-span, will realize parinibbāna, in that very Non-material sphere (arūpabrahmaloka). Bhikkhus, this is the destination, this is the significance, this is the difference between the well-informed ariya disciple of the Bhagavā and the uninformed worldling in respect of their destination and their rebirth.

Again, bhikkhus, in this Teaching a certain bhikkhu, completely passing beyond viññānañcāyatana jhāna (the jhana of the Infinity of consciousness) achieves and remains in the ākiñcaññayatana jhāna where the object of concentration is the concept. 'Nothing is there'. That bhikkhu enjoys himself in jhāna; he relishes it; he takes delight in it. He establishes himself in that jhāna; he contemplates on it; he remains in it most of the time; and if he dies without falling away from that jhāna, he will be reborn as a companion of brāhmas of the ākiñcaññāyatana realm. Bhikkhus, the life-span of a brāhmā who has reached the ākiñcaññāyatana realm is sixty thousand world cycles (Mahākappas); a worldling, after having lived the whole life-span of a brāhmā in that realm, and having exhausted that life-span, may be reborn in the realm of continuous suffering, or in the animal world, or in the realm of ever-hungry beings, on the other hand, an ariya disciple of the Bhagavā, after having lived the whole life-span of a brāhma in that realm, and having exhausted that life-span will realize

parinibbāna in that very Non-material Sphere (arūpa brahma loka). Bhikkhus, this is the distinction, this is the significance, this is the difference between the well-informed ariya disciple of the Bhagavā and the unformed worlding in respect of their destinations and of their rebirth. Bhikkhus, these three kinds of person do exist in the world.

End of the Āneñja Sutta,
the fourth in this vagga.

5.VIPATTI SAMPADĀ SUTTA

Discourse on Defectiveness and Attainments

118. Bhikkhus, there are these three kinds of defectiveness. What are the three? Defectiveness in morality; defectiveness in mind; defectiveness in belief. What, bhikkhus, is defectiveness in morality? Bhikkhus, in this world, a certain person destroys life, takes what is not given, indulges in sexual misconduct, tells lies, uses malicious speech sowing discord, uses harsh speech, and indulges in frivolous talk. This, bhikkhus, is called defectiveness in morality.

What, bhikkhus, is defectiveness in mind? Bhikkhus, in this world, a certain person is overly covetous, and has a malevolent mind. This, bhikkhus, is called defectiveness in mind.

What, bhikkhus, is defectiveness in belief? Bhikkhus, in this world, a certain person holds the wrong belief and has the perverse view; 'There is no (benefit in) alms-giving, sacrificial offerings or pious donations, a good or bad action produces no direct or indirect results; there is no present world¹; there is no future world; there is no (consequence of good or bad deeds done to one's) mother; there is no (consequence of

1. From the standpoint of the future world, this present world does not exist. (The Commentary)

good or bad deeds done to one's) father; there is no rebirth of beings after death; there is no saṃanas or brāhmaṇas in the world, established in the Ariya Path and accomplished in good practice, who know and realize by themselves through magga Insight (*abhiññā*)¹ the present world and the future world and make them known to others. This, bhikkhus, is called defectiveness in belief.

Bhikkhus, because of defectiveness in morality beings reappear in wretched destinations (*duggāti*), in miserable existences (*apāya*), in states of ruin (*vinipāta*), and in realms of continuous suffering (*niraya*), after death and dissolution of their bodies. Bhikkhus, because of defectiveness in mind, beings reappear in wretched destinations, in miserable existences, in states of ruin; and in realms of continuous suffering, after death and dissolution of their bodies. Bhikkhus, because of defectiveness in belief, beings reappear in wretched destinations, in miserable existences, in states of ruin, and in realms of continuous suffering, after death and dissolution of their bodies. Bhikkhus, these are the three kinds of defectiveness.

Bhikkhus, there are three kinds of attainment. What are the three? Attainment in morality; attainment in mind; and attainment in belief. What, bhikkhus, is attainment in morality? Bhikkhus, in this world, a certain person abstains from destroying life, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, abstain from using malicious speech sowing discord, abstains from using harsh speech, and abstains from indulging in frivolous talk. This, bhikkhus, is called attainment in morality.

What, bhikkhus is attainment in mind? Bhikkhus, in this world, a certain person is not overly covetous and has no malevolent mind. This, bhikkhus, is called attainment in mind.

What, bhikkhus, is accomplishment in belief? Bhikkhus, in this world a certain person holds the right belief and has the correct view: There is (benefit in) alms-giving, sacrificial offerings and pious donations; a good or bad action produces

1. Here it stands for *Sabbaññuta Nāna*.

either direct or indirect resultants; there is the present world; there is the future world; there is (consequence of good or bad deeds done to one's) mother; there is (consequence of good or bad deeds done to one's) father; there is rebirth of beings after death; there are samaṇas and brahmaṇas who are established in the Ariya Path and accomplished in good practice, who know and realize by themselves through magga Insight the present world and the future world and make them known to others. This, bhikkhus, is called attainment in belief.

Bhikkhus, because of attainment in morality, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, because of attainment in mind, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, because of attainment in belief, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, these are the three kinds of attainment.

End of the Vipatti Sampadā Sutta,
the fifth in this vagga.

6. APPAṆṆAKA SUTTA

Discourse Containing the Simile of a Dice

119. Bhikkhus, there are these three kinds of defectiveness. What are the three? Defectiveness in morality; defectiveness in mind; defectiveness in belief. What, bhikkhus, is defectiveness in morality? Bhikkhus, in this world, a certain person destroys life, ...p... and indulges in frivolous talk. This, bhikkhus, is called defectiveness in morality?

What, bhikkhus, is defectiveness in mind? Bhikkhus, in this world, a certain person is overly covetous, and has a malevolent mind. This, bhikkhus, is called defectiveness in mind.

What, bhikkhus, is defectiveness in belief? Bhikkhus, in this world, a certain person holds the wrong belief and has the wrong view; There is no (benefit in) alms-giving, sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and make them known to others. This, bhikkhus, is called defectiveness in belief.

Bhikkhus, because of defectiveness in morality ...p... . Bhikkhus, because of defectiveness in belief, beings reappear in wretched destinations, in miserable existences, in states of ruin, and in realms of continuous suffering. Bhikkhus, just as a six-sided dice when tossed upwards drops and rests on whichever side it falls, so also, bhikkhus, because of defectiveness in morality, beings reappear ...p... . Bhikkhus, these are the three kinds of defectiveness.

Bhikkhus, there are these three kinds of attainment. What are the three? Attainment in morality; attainment in mind; and attainment in belief. What, bhikkhus, is attainment in morality? Bhikkhus, in this world, a certain person abstains from destroying life...p... . Bhikkhus, this is called attainment in morality.

What, bhikkhus, is attainment in mind? Bhikkhus, in this world, a certain person is not overly covetous and has no malevolent mind. This bhikkhu, is called attainment in mind.

What, bhikkhus, is attainment in belief? Bhikkhus, in this world, a certain person holds the right belief and correct view: 'There is (benefit in) alms-giving, sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and makes them known to others. This, bhikkhus, is called attainment in belief.

Bhikkhus, because of attainment in belief, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, just as a six sided dice when tossed upwards drops and rests on whichever side it falls, so also bhikkhus, because of attainment in morality, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Because of

attainment in mind beings...p... because of attainment in belief, beings reappear in a good destination, the happy abode of devas, after death and dissolution of their bodies. Bhikkhus, these are the three kinds of attainment.

End of the Appaṇṇaka Sutta,
the sixth in this vagga.

7.KAMMANTA SUTTA

Discourse on Action

120. Bhikkhus, there are these three kinds of defectiveness. What are the three? Defectiveness in action; defectiveness in livelihood; defectiveness in belief. What, bhikkhus, is defectiveness in action? Bhikkhus, in this world, a certain person destroys life ...p... he indulges in frivolous talk. This, bhikkhus is called defectiveness in action.

What, bhikkhus, is defectiveness in livelihood? Bhikkhus, in this world, a certain person is of wrong livelihood and lives by a wrong livelihood. This, bhikkhus, is called defectiveness in livelihood.

What, bhikkhus, is defectiveness in belief? Bhikkhus, in this world, a certain person holds wrong belief and has the perverse view: There is no (benefit in) alms-giving, sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and make them known to others. This, bhikkhus, is called defectiveness in belief. Bhikkhus, these are the three kinds of defectiveness.

Bhikkhus, there are these three kinds of attainment. What are the three? Attainment in action; attainment in livelihood, attainment in belief. What bhikkhus, is attainment in action? Bhikkhus, in this world a certain person abstains from destroying life ...p...; abstains from indulging in frivolous talk. Bhikkhus this is called attainment in action.

What, bhikkhus, is attainment in livelihood? Bhikkhus, in this world a certain person of right livelihood and lives by a right livelihood. This, bhikkhus, is called attainment in livelihood.

What, bhikkhus, is attainment in belief? Bhikkhus, in this world, a certain person holds the right belief and has the correct view. There is (benefit in) alms-giving sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and make them known to others. Bhikkhus, these are the three kinds of attainment.

End of the Kammanta Sutta,
the seventh in this vagga.

8. PATHAMA SOCEYYA SUTTA

The First Discourse on Purity

121. Bhikkhus, there are these three kinds of purity. What are the three? Purity (in the sense-door) of the body; Purity (in the sense-door) of the speech; Purity (in the sense-door) of the mind. What, bhikkhus, is purity (in the sense-door) of the body? Bhikkhus, in this world, a certain person abstains from destroying life, abstains from taking what is not given, and abstains from indulging in sexual misconduct. This, bhikkhus, is called purity (in the sense-door) of the body.

What bhikkhus, is purity (in the sense-door) of speech? Bhikkhus, in this world, a certain person abstains from telling lies, from malicious speech, sowing discord, from using harsh speech, and from indulging in frivolous talk. This bhikkhus, is called purity (in the sense-door) of speech. What, bhikkhus, is purity (in the sense-door of) the mind? Bhikkhus, in this world a certain person is not overly covetous, has no malevolent mind and has right view. This, bhikkhus, is called purity (in

the sense-door) of the mind. Bhikkhus, these are these three kinds of purity.

End of the Paṭhama Soceyya Sutta,
the eighth in this vagga.

9. DUTIYA SOCEYYA SUTTA

The Second Discourse on Purity

122. Bhikkhus, there are these three kinds of purity. What are the three? Purity (in the sense-door) of the body; Purity (in the sense-door) of speech; and purity (in the sense-door) of the mind. What, bhikkhus, is purity (in the sense-door) of the body? Bhikkhus, in this Teaching, a bhikkhu abstains from destroying life, abstains from taking what is not given, and abstains from living an unchaste life. This bhikkhus, is called purity (in the sense-door) of the body.

What, bhikkhus, is purity (in the sense-door) of speech? Bhikkhus, in this Teaching, a bhikkhu abstains from telling lies, abstains from malicious speech sowing discord, abstains from using harsh speech and abstains from indulging in frivolous talk. This, bhikkhus, is called purity (in the sense-door) of speech.

What, bhikkhus, is purity (in the sense-door) of the mind? Bhikkhus, in this Teaching, a bhikkhu discerns presence of sense-desire in him thus: 'There is sense-desire in me'. He discerns absence of sense-desire in him thus: 'There is no sense-desire in me'. Besides, he discerns how the sense-desire which has not yet arisen, comes to arise; and he discerns how the sense-desire that has arisen comes to be discarded; and he discerns how the discarded sense-desire will not arise in the future.

The bhikkhu discerns presence of ill will in him; 'There is ill will in me'. He discerns the absence of ill will in him thus: 'There is no ill will in me'. Besides, he discerns how

the ill will which has not yet arisen comes to arise, and he discerns how the ill will that has arisen comes to be discarded; and he discerns how the discarded ill will will not arise in the future.

The bhikkhu discerns presence of sloth and torpor in him thus: 'There is sloth and torpor in me' He discerns absence of sloth and torpor in him thus: 'There is no sloth and torpor in me.' Besides, he discerns how the sloth and torpor which has not yet arisen come to arise; and he discerns how the sloth and torpor that has arisen come to be discarded; and he discerns how the discarded sloth and torpor will not arise in the future.

The bhikkhu discerns presence of restlessness and worry in him thus: 'There is restlessness and worry in me.' He discerns absence of restlessness and worry in him thus: 'There is no restlessness and worry in me. Besides, he discerns how the restlessness and worry which has come to arise; and he discerns how the restlessness and worry that has arisen come to be discarded and he discerns how the discarded restlessness and worry will not arise in the future.

The bhikkhu discerns presence of uncertainty in him thus: 'There is uncertainty in me' He discerns absence of uncertainty in him thus: 'there is no uncertainty in me'. Besides, he discerns the uncertainty which has not yet arisen comes to arise; and he discerns how the uncertainty that has arisen comes to be discarded; and he discerns how the discarded uncertainty will not arise in the future. This, bhikkhus, is called purity (in the sense-door) of the mind: Bhikkhus, there are these three kinds of purity (in the sense-door)

He who has purity in the sense-doors of the body, of speech and the mind, who is devoid of befudding defilements and is pure, is called one who has washed away all evil and therefore is clean and virtuous.

End of the *Dutiya Soceyya Sutta*,
the ninth in this *vagga*.

10. MONEYYA SUTTA**Discourse on Perfection**

123. Bhikkhus, there are these three kinds of perfection. What are the three? Perfection (in the sense-door) of the body; perfection (in the sense-door) of speech; perfection (in the sense-door) of the mind. What, bhikkhus, is perfection (in the sense-door) of the body. Bhikkhus, in this Teaching a bhikkhu abstains from destroying life, abstains from taking what is not given, and abstains from living an unchaste life. This, bhikkhus, is called perfection (in the sense-door) of the body.

What, bhikkhus, is perfection (in the sense-door) of speech? Bhikkhus, in this Teaching, a bhikkhu abstains from telling lies, abstains from malicious speech, abstains from sowing discord, abstains from using harsh speech, and abstains from indulging in frivolous talk. This, bhikkhus, is called perfection (in the sense-door) of speech.

What, bhikkhus, is perfection (in the sense-door) of the mind? Bhikkhus, in this Teaching, a bhikkhu in this very life, knows by himself through magga Insight, realizes, attains to and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction. This, bhikkhus, is called perfection (in the sense-door) of the mind.

He who has perfection in the sense-doors of the body, of speech, and of mind, who is devoid of befuddling defilments and is perfect is called one who has abandoned all evil and is endowed with moral perfection.

End of the Moneyya Sutta,

the tenth in this vagga.

End of the Āpāyika Vagga.

the second vagga in The third

Sub-division containing

fifty-three suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

III. TATIYA PANNASAKA
The Third Sub- division

(xiii) iii. Kusināra Vagga

1. Kusināra Sutta
2. Bhaṅḍhana Sutta
3. Gotamakaccetiya Sutta
4. Bharanḍhu Kalama Sutta
5. Hatthaka Sutta
6. Kaṭuvīya Sutta
7. Paḥama Anuruddha Sutta
8. Dutiya Anuruddha Sutta
9. Paṭicchanna Sutta
10. Tekha Sutta

(xiii) iii. KUSINĀRA VAGGA

1. Kusanāra Sutta

Discourse Delivered at Kusināra

124. On one occasion, the Bhagavā was residing in Baliharana Grove near Kusināra. Then the Bhagavā addressed the bhikkhus, saying; "Bhikkhus!". The bhikkhus replied to the Bhagavā, "Venerable Sir." The Bhagavā spoke thus:

Bhikkhus, in this Teaching, a bhikkhu dwells depending on a village or a market-town. Bhikkhus, a householder or a householder's son approaches the bhikkhu and invites him to come for alms-food on the next day. The bhikkhu who is willing accepts the invitation. On the next morning after the night has passed, he rearranges his robes, takes his alms-bowl and great robe, and approaches the house where the householder or the householder's son lives, and sits on the seat prepared for him. The householder or the householder's son personally attends on that bhikkhu and serves him with choice hard and soft food with his own hands till the bhikkhu causes him to stop, signifying he has had enough.

It occurs to that bhikkhu, thus: 'It is good, indeed that the householder or the householder's son personally attended on me and served me with choice hard and soft food till I caused him to stop, signifying that I had had enough. It also occurred to him, thus: 'It would be good if, in the future this householder or his son should personally attend on me and serve me with choice hard and soft food till I caused him to stop, signifying that I had had enough. He takes the alms-food with greed, being besotted by it, hankering after it, not seeing danger¹ in it, and not understanding the way of escape (from attachment). There in that village or market town he harbours

langer: ādinava: Also rendered as 'blameworthiness' or 'fault'

sensual thoughts¹, destructive thoughts² and harmful thoughts³. Bhikkhus, I say that giving alms to such a bhikkhu is not of much benefit. Why is this so? Bhikkhus, it is because the bhikkhus lives without mindfulness.

Bhikkhus, in this Teaching, a bhikkhu dwells depending on a village or a market-town. Bhikkhus, a householder or a householder's son approaches the bhikkhu and invites him to come for alms-food on the next day. The bhikkhu who is willing accepts the invitation. On the next morning, after the night has passed, he rearranges his robes, takes his alms-bowl and great robe, and approaches the house where the householder or the householder's son lives and sits on the seat prepared for him. The householder or the householder's son personally attends on that bhikkhu and serves him with choice hard and soft food till the bhikkhu causes him to stop, signifying he has had enough.

It does not occur to that bhikkhu, thus: 'It is good, indeed, that the householder or the householder's son personally attended on me and served me with choice hard and soft food till I caused him to stop, signifying I had had enough. It also does not occur to him thus: 'It would be good if in the future, this householder or his son should personally attend on me and serve me with choice hard and soft food till I caused him to stop, signifying I had had enough?' He takes the alms-food without greed, without being besotted by it, without hankering after it, seeing danger in it, and understanding the way of escape (from attachment). There in that village or

1. sensual thoughts: *kāma-vittaka*: Thoughts, based on desire, related to sense-pleasures.
2. destructive thoughts: *byāpāda-vitakka*: Thoughts based on ill will, malevolence, directed to killing, destroying, harming.
3. harmful thoughts: *vihimsā-vitakka*: Thoughts, based on cruelty, injuring, hurting directed to causing harm and injury to others.

market town he harbours thoughts of liberation¹, non-destructive thoughts² and non-harmful thoughts³. Bhikkhus, I say that giving alms to such a bhikkhu is of much benefit. Why is this so? Bhikkhus, it is because the bhikkhu lives with mindfulness.

End of the Kusināra Sutta,

the first in this vagga.

2. BHANḌĪANA SUTTA

Discourse on Argumentativeness

125. Bhikkhus, in a certain place, there live bhikkhus who are argumentative, quarrelsome, discordant, and bickering at one another with piercing words. Bhikkhus, this is the place which is not pleasant for me even to think about, let alone to go there. Indeed, I have come to the conclusion ..those venerable ones have abandoned three things, and have repeatedly done three things. What are the three things that are abandoned? They are: thoughts of liberation; non-destructive thoughts; non-harmful thoughts. These are the three things that are abandoned. What are the three things that are done repeatedly?

Bhikkhus, in a certain place there live bhikkhus who are argumentative, quarrelsome, discordant, and bickering at one another with piercing words. Bhikkhus, this is the place which is not pleasant for me even to think about, let alone to go

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1. thoughts of liberation *nekkhammavitakka* Thoughts, associated with renunciation, seeking freedom from the clutches of sensepleasures
 2. non-destructive thoughts *abyāpādivitakka* Thoughts opposite of ill will or malevolence that motivates killing or destroying, positively put, this is goodwill (*metta*)
 3. non-harmful thoughts *avihimsa vitakka* Thoughts opposite of cruelty or hurtful intention that motivates doing harm or injury to

there. Indeed, I have come to the conclusion: "These venerable ones have abandoned these three things, and they have repeatedly done these three things."

Bhikkhus, in a certain place, there live bhikkhus who are harmonious, who take delight in the company of one another who never talk in disagreement, who mix together like milk and water, who look at one another with loving eyes. Bhikkhus this is the place which is pleasant for me even to go to, much more so to think about it. Indeed, I have come to the conclusion-- those venerable ones have abandoned three things, and have repeatedly done three things. What are the three things that are abandoned? They are: sensual thoughts, destructive thoughts, and harmful thoughts. These are the three things that are abandoned. What are the three things that are repeatedly done? They are: Thoughts of liberation, non-destructive thoughts and, non-harmful thoughts. These are the three things that are repeatedly done. Bhikkhus, in a certain place there live bhikkhus who are harmonious, who take delight in the company of one another, who never talk in disagreement, who mix together like milk and water, who look at one another with loving eyes. Bhikkhus, this is the place which is pleasant for me even to go to, much more so to think about it. Indeed, I have come to the conclusion: 'Those venerable one have abandoned these three things, and they have repeatedly done these three things'

End of the Bhaṅḍhana Sutta,

the second in this vagga.

3. GOTAMAKACETIYA SUTTA

Discourse Delivered at the Gotamaka Shrine

126. At one time the Bhagavā was residing at the Gotamaka shrine in Vesāli. Then the Bhagavā addressed the bhikkhus, saying, 'Bhikkhus'. The bhikkhus replied, "Venerable Sir". The Bhagavā then spoke thus:

Bhikkhus, only after having realized all the dhammas (through Sabbaññuta Ñāna) do I teach the dhama, and not without having realized them. I teach the dhamma together with their causes, and not without their causes. I teach the dhamma accompanied by the miracle (of teaching)¹ and not without being accompanied by it. Bhikkhus, I who teach the dhamma only after having realized all the dhammas (though Sabbaññuta Ñāna), and not without having realized them; who teach the dhamma together with their causes; and not without their causes; who teach the dhamma accompanied by the miracle (of teaching) and not without being accompanied by it, give advice, and give instruction. Bhikkhus, you should be pleased, delighted and joyful (with the thought): 'The Bhagavā is one who is Perfectly Self-Enlightened; the dhamma is well expounded, the Saṃghas are endowed with the right practice.

Thus spoke the Bhagavā. Delighted, these bhikkhus rejoiced in what the Bhagavā had said. Even while this exposition was in progress, one thousand world systems² quaked.

End of the Gotamakacetiya Sutta

the third in this vagga.

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1. the miracle (of teaching): in the text Paṭihariya; (miracle); here it refers to anusāsanīyapatihāriya, the miracle of teaching. There are three kinds of miracle: Iddhipatihāriya: the miracle of displaying superhuman powers; ādensanapatihāriya= the miracle of knowing other people's mind: anusāsanipatihāriya= the miracle of teaching. See also Sangāra sutta, para 61.
 2. One thousand world systems: saḥassi lokadhātu: In most other contexts, ten thousand world systems, dasa saḥassī lokadhātu, are said to shake.

4. BHARAṄḌHU KĀLĀMA SUTTA**Discourse about Bharanḍhu Kālāma**

127. At one time, the Bhagavā while journeying in the country in the country of the Kosalans, arrived at Kapilavatthu. The Sakyan Prince Mahānāma, heard this: 'The Bhagavā has now arrived at Kapilavatthu.' Then the Sakyan Prince Mahānāma approached the Bhagavā, made obeisance, and stood in a suitable place. To the Sakyan Prince Mahānāma who was thus standing, the Bhagavā said:

"Go, Mahānāma, and find a suitable residence we could spend this one night." The Sakyan Prince Mahānāma said, "Very well, Venerable Sir"; and entered the city of Kapilavatthu; he searched all over the city, but did not find a suitable residence where the Bhagavā could spend this one night.

Then, the Sakyan Prince Mahānāma went back to where the Bhagavā was and said, "Venerable Sir, there is no suitable residence in the city of Kapilavatthu where the Bhagavā could spend this one night; (But), Venerable Sir, there is your old companion Bharanḍhu Kalāma; the Bhagavā could stay at his hermitage for this one night." Then, Mahānāma, go and spread a mat (for me) there" Mahānāma said, "Very well, Venerable Sir." and went back to the Bhagavā and said, "Venerable Sir, the mat has been spread, and the water pots for washing the feet have been arranged. Venerable Sir, you know the time to proceed."

Then, the Bhagavā approached the hermitage of Bharanḍhu Kālāma, sat on the prepared seat, and washed his feet. It occurred to the Sakyan Prince Mahānāma thus: 'This is not the time to wait upon the Bhagavā; the Bhagava is tired; I would wait upon him tomorrow. Then, he made obeisance to the Bhagavā, and departed respectfully.

When the night was over, the Sakyan Prince Mahānāma approached the Bhagavā, made obeisance to the Bhagavā and sat in a suitable place. To the Sakyan Prince Mahānāma

who was thus seated the Bhagavā, said: "Mahānāma, these three kinds of teachers do exist in the world.

What are the three?

Mahānāma, in this world, certain teachers only point out the first Jhāna that gets beyond sense-pleasures; they do not point out the Arūpāvacara Jhāna that gets beyond material forms; they do not point out Nibbāna that gets beyond Sensation (vedanā)

Mahānāma, in this world, certain teachers point out the first Jhāna that gets beyond sense-pleasures; they also point out the Arūpāvacara Jhāna that gets beyond sense-pleasures, they also point out the Arūpāvacara Jhāna that gets beyond material forms; but they do not point out Nibbāna that gets beyond sensation.

Mahānāma, in this world, certain teachers point out the First Jhāna that gets beyond material forms; they also point out Nibbāna that gets beyond sensation.

Mahānāma, these three kinds of teacher do exist in the world.

Mahānāma, are these three kinds of teacher the same, or are they different in their goal? When the Bhagavā said this, the hermit Bharandhu Kālāma said to the Sakyan Prince Mahānāma thus: "Mahānāma, say that they have the same goal." When Bharandhu Kālāma said this, the Bhagavā said to the Sakyan Prince Mahānāma, "Mahānāma, say that they have different goals." Then, for the second time, Bharandhu Kālāma said to the Sakyan Prince Mahānāma, "Mahānāma, say that they have the same goal." And, for the second time, the Bhagavā said to the Sakyan Prince Mahānāma, "Mahānāma, say that they have different goals." Again, for the third time, Bharandhu Kālāma said to the Sakyan Prince Mahānāma, "Mahānāma, say that they have the same goal." And, for the third time, the Bhagavā said to the Sakyan Prince Mahānāma, "Mahānāma, say that they have different goals."

Then, it occurred to the hermit Bharandhu Kālāma thus: Even up to three times Samaṇa Gotama has indeed disparaged me in the presence of this powerful Sakyan Prince

Mahanāma. It would be good if I should leave Kapilavatthu." Then, the hermit Bharandhu Kālāma left Kapilavatthu never to come back again.

End of the Bharandhu Kālāma Sutta,
the fourth in this vagga.

5. HATTHAKA SUTTA

Discourse Concerning Hatthaka

128. At one time, the Bhagavā was staying at the Jetavana Monastery of Anathapiṇḍika in Sāvattī. Then, soon after the middle watch of the night, Hatthaka, son of a deva, of extremely attractive appearance approached the Bhagavā, illuminating the entire Jetavana monastery. And he intended to "stand in front of the Bhagavā, but sank down, seeped into the ground, and cannot stand firm. Just as butter or oil, when poured on the sand, sinks down, seeps into the sand, and cannot remain on the surface, so also the deva Hatthaka when he intended to stand in front of the Bhagavā, sank down, seeped into the ground, and cannot stand firm.

Then, the Bhagava said to Hatthaka, son of a deva, "Hatthaka turn yourself into a gross form." Then, Hatthaka, son of a deva, said "Very well, Venerable Sir," and turned himself into a gross form; and then, making obeisance to the Bhagavā, he stood in a suitable place. To Hatthaka, son of a deva, who was thus standing, the Bhagavā said, "Hatthaka, when you were a human being in the past you had pursued the teachings of the Buddha. Are you still in pursuit of them now?" "Venerable Sir, I am now still in pursuit of the teachings of the Buddha which I had pursued when I was a human being in the past; and now I am also in pursuit of the teachings of the Buddha which I had not pursued when I was a human being in the past. Venerable Sir just as the Bhagavā here lives surrounded by bhikkhus, bhikkhunīs, male lay devotees female lay devotees, kings, ministers, ascetics of

other faiths and their followers, so also Venerable Sir, I am living surrounded by sons of devas; Venerable Sir, sons of devas from distant places also come with the thought, 'We shall hear the Dhamma from Hatthaka, son of a deva.'

Venerable Sir, I died without shrinking from three things. What are the three? Venerable Sir, I died without having enough of, and without shrinking from, paying homage to the Bhagavā. Venerable Sir, I died without having enough of, and without shrinking from listening to the Dhamma of the virtuous. Venerable Sir, I died without having enough of, and without shrinking from attending on the Saṅgha. Venerable Sir, I died without having enough of, and without shrinking from these three things.

I never for a moment had enough of paying homage to the Bhagavā, listening to the Dhamma of the Virtuous, and attending on the Saṅgha.

Thus Hatthaka, who observes the ten precepts, who is happy in hearing the Dhamma of the Virtuous and who never had enough of these three things, is reborn in the Avihā Brahmā realm.

End of the Hatthaka Sutta

The fifth in this vagga.

6. Kaṭuviya Sutta

Discourse Containing the Simile of Leftover Food

129. At one time, the Bhagavā was staying at the Deer Park named Isipatana near Bārānasi. It was then that, one early morning, the Bhagavā, having arranged his robes and taking his alms-bowl and great robe, went into Bārānasi for alms-food. While the Bhagavā was going on his alms-round he saw near the banyan tree where cattle were being bought and sold, he saw a bhikkhu who was devoid of bliss

(of ghāna), who took delight in external objects, who was unmindful, uncomprehending, unsettled (in mind) straying in mind, and uncontrolled in his sense faculties. Then, the Bhagavā said to that bhikkhu, thus:

Bhikkhus, do not make leftover food¹ of your own body. Bhikkhus, your body which is made like leftover food is permeated with the smell of raw meat, and there is no possibility of flies not descending upon it and tormenting you. Then, that bhikkhu, on being admonished by the Bhagavā thus, became apprehensive². Having made the rounds of alms-food in Bārāṇasī and having had his meal, he left the place of alms-gathering and said to the bhikkhus: "Bhikkhus, today, early in the morning, I rearranged my robes, took my alms-bowl and great robe, and went into Bārāṇasī for my alms-food. While I was going on my alms-rounds, I saw near the banyan tree where cattle were being bought and sold, a bhikkhu who was devoid of the bliss (of jhāna) who took delight in external objects, who was uncomprehending, unsettled (in mind), straying in mind, and uncontrolled in his sense faculties. Then, I said to that bhikkhu, thus: 'Bhikkhu, do not make leftover food of your own body. Bhikkhu, your body which is made like leftover food is permeated with the smell of raw meat, and there is no possibility of flies not descending upon it and tormenting you'. Then, bhikkhus, that bhikkhu, on being admonished by me thus, became apprehensive." When this was said, a certain bhikkhu said to the Bhagavā, "Venerable Sir, what is 'leftover food', what is smell of raw meat; and what is 'flies'?"

"Bhikkhus, leftover food means Covetousness, smell of raw meat means 'ill will', and 'flies' means 'evil demeritorious thoughts. I have said, 'Bhikkhus, your body which is made like leftover food is permeated with the smell of raw meat,

1. leftover food: *katuviya*: The Cy explains this term as *ucchittha*, meaning leftover food.

2. The Cy says that this apprehension amounts to realization of *Sotāpatthi magga ñāṇa*.

and there is no possibility of flies not descending upon it and not tormenting him".

"One who fails to guard the sense-door of the eye and of the ear, and who fails to restrain the sense faculties will be descended upon by flies of evil thoughts dependent on attachment. The bhikkhu who is made like leftover food, who is permeated with the smell of raw meat is far away from Nibbāna; vexation only will be his lot. The ignorant fool cannot find peace of mind whether in the village or in the forest; he wanders about with flies around him. Those who are endowed with morality and who delight in calmness sleep well as their minds are calm, having destroyed the flies.

End of the Kaṭuviya Sutta.

the sixth in this vagga.

7. PAṬHAMA ANURUDDHA SUTTA

The First Discourse to Anuruddha

130. At one time, the Venerable Anuruddha approached the Bhagavā and having made obeisance, sat in a suitable place. Having sat thus, the Venerable Anuruddha said to the Bhagavā: "Venerable Sir, with the divine power of sight which is extremely clear, surpassing the sight of men, I see mostly womanfolks reappearing in miserable existences (apāya), in wretched destination (duggatī), in states of ruin (vinipāta) and in realms of continuous suffering (niraya) after death and dissolution of their bodies. Venerable Sir, possessing what factors do women reappear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering after death and dissolution of their bodies?"

Anuruddha, the woman who have three things reappear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering after death and dissolution of the bodies. What are the three? Anuruddha, in this world, in the morning, a woman lives in the house with the mind pervaded by the filth of stinginess; in the day time she lives in the house with the mind overwhelmed by the filth of envy; and in the evening she lives in the house with the mind overwhelmed by the filth of sensual desire. Anuruddha, the woman who has these three things reappears in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering after death and dissolution of the body.

End of the Paṭhama Anuruddha Sutta,
the seventh in this vagga.

8 DUTIYA ANURUDDHA SUTTA

The Second Discourse to Anuruddha

131. At one time, the Venerable Anuruddha approached the Venerable Sāriputta, and exchanged greetings with him. Having said amiable and courteous words of felicitation, he sat in a suitable place and said to the Venerable Sāriputta, thus: "Sāriputta, I can see a thousand lokadhātus (world systems) with divine power of sight which is extremely clear, surpassing the sight of men; I strive with unrelenting effort; mindfulness is steadfast and constant in me; my body¹ is tranquil and not agitated; my mind is well settled and concentrated on one object. And yet, my mind is not freed from clinging, and not yet released from āsavas."

"Friend Anuruddha, when you say, 'I can see a thousand world systems with divine power of sight which is extremely

1. body=Kāya: Here it embraces both nāmakāya and rūpakāya, mind

clear surpassing the sight of men,' you are being conceited: when you say, 'I strive with unrelenting effort; mindfulness is steadfast constant in me; my body is tranquil and not agitated; my mind is well settled and concentrated on one object,' you are being restless; and when you say: 'And yet my mind is not freed from clinging and not released from asavas, you are being worried. Venerable Anuruddha, I request you to abandon these three things and not to think about them; direct your mind towards the Deathless (Nibbāna)"

Then, the Venerable Anuruddha, dwelling alone and in seclusion, vigilant and diligent, directed his mind (to Nibbāna), and soon, realizing by himself, in this very life, through magga Insight (abhiññā) he attained and abided in (the fruits of) the noblest and most supreme arahatship which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home to lead the homeless life. He knew distinctly: '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'. And so, the Venerable Anuruddha became one among arahats.

End of the Dutiya Anuruddha Sutta,
the eighth in this vagga.

9. PATICCHANNA SUTTA

Discourse on Being Covered

132. Bhikkhus, it is well for these three things to be covered and not exposed. What are the three? Bhikkhus, it is well for a woman to be covered and not exposed. Bhikkhus, it is well for mantras of brahmins to be covered and not exposed. Bhikkhus, it is well for wrong views to be covered and not exposed. Bhikkhus, it is well for these three things to be covered and exposed.

Bhikkhus, it is well for these three things to be exposed and not covered. What are the three? Bhikkhus, it is well for the moon to be exposed and not covered. Bhikkhus, it is well for the sun to be exposed and not covered. Bhikkhus, it is well for the teachings of the Tathāgata to be exposed and not covered. Bhikkhus, it is well for these three things to be exposed and not covered.

End of the Paṭicchanna Sutta.

the ninth in this vagga.

10. LEKHA SUTTA

Discourse Containing the Simile of Writing

133. Bhikkhus, there do exist in the world these three kinds of person. What are the three? One who is like an inscription on rock; one who is like writing on the ground; one who is like writing on water. What, bhikkhus, is one who is like writing on rock? Bhikkhus, in this world, a certain person always gets angry, and his anger remains in him for a long time. Bhikkhus, just as writing made on rock does not quickly disappear due to wind or water, but remains there for a long time, so also, bhikkhus, in this world, a certain person always gets angry and his anger remains in him for a long time. Bhikkhus, this person is called one who is like writing on rock.

What, bhikkhus is one who is like writing on the ground?: Bhikkhus, in this world, a certain person always gets angry, but his anger does not remain in him for a long time. Bhikkhus, just as writing made on the ground quickly disappears due to wind or water, and does not remain for a long time, so also, bhikkhus, in this world, a certain person always gets angry, but his anger does not remain in him for a long time. Bhikkhus, this person is called one who is like writing on the ground.

What, bhikkhus, is one who is like writing on water? Bhikkhus, in this world a certain person, even though he may be spoken to with abusive words, harsh words, and unpleasant words, he continues to be communicable, amicable, and agreeable. Bhikkhus, just as writing made on water quickly disappears (in fact, does not appear at all), does not remain there for a long time, so also, in this world, a certain person, even though he may be spoken to with abusive words, harsh words, and unpleasant words, he continues to be communicable, amicable, and agreeable. Bhikkhus, this person is called one who is like writing made on water. Bhikkhus, there do exist these three kinds of person in the world.

End of the Lekha Sutta,

the tenth in this vagga.

End of Kusināra Vagga,

the third Vagga in the Third

Sub-division containing fifty-three suttas.

III. TATIYA PAṆṆĀSAKA
The Third Sub-division

(xiv) iv. Yodhājīva Vagga

1. Yodhājīva Sutta
2. Parisā Sutta
3. Mitta Sutta
4. Uppādā Sutta
5. Kesakambala Sutta
6. Sampadā Sutta
7. Vuddhi Sutta
8. Assakhaḷuṅka Sutta
9. Assaparassa Sutta
10. Assājānīya Sutta
11. Paṭhama Moranivāpa Sutta
12. Dutiya Moranivāpa Sutta
13. Tatiya Moranivāpa Sutta

(xiv) iv. YODHĀJĪVA VAGGA

1. YODHĀJĪVA SUTTA

Discourse on the Champion Warrior

134. Bhikkhus, a champion warrior who possesses three qualities is worthy of a king; he is an asset to the king; and he is counted as an attribute to kingship. What are the three? Bhikkhus, in this world, a champion warrior is able to shoot (his arrow) to great distances; he is able to shoot (his arrow quickly like lightning) without missing; and he is able to shoot (his arrow) to penetrate large bodies. A champion warrior who possesses these three qualities is worthy of a king; he is an asset to the king; and he is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who has three qualities is worthy of receiving offerings brought even from afar; ...p... he is the incomparable fertile land for all to sow the seed of merit. What are the three? Bhikkhus, in this Teaching, a bhikkhu is able to shoot (his wisdom) to great distances; he is able to shoot (his wisdom) quickly like lightning without missing; and he is able to shoot (his wisdom) to penetrate large bodies.

How, bhikkhus, is a bhikkhu able to shoot (his wisdom) to great distances? Bhikkhus, in this Teaching, whatever corporeality there is, whether past, present or future, whether internal or external, whether gross or subtle, whether inferior or superior, and whether far or near, a bhikkhu perceives all corporeality as it really is, with Insight-wisdom, thus: 'This is not "mine"; 'this is not "I"; 'this is not my "self (atta)". Whatever sensation(vedenā) there is, whether past, present or future, whether internal or external, whether gross or subtle, whether inferior or superior, and whether far or near, he perceives all sensation as it really is, with Insight-wisdom, thus: 'This is not "mine"; 'this is not "I"; 'this is not my "self". Whatever Perception(saññā) there is, whether past, present or future, whether internal or external, whether gross or subtle, whether inferior or superior and whether far or near, he perceives all perception as it really is, with Insight-wisdom.

thus: 'This is not "mine"'; 'this is not "I"'; 'this is not my "self"'. In this way, bhikkhus, a bhikkhu is able to shoot (his wisdom) to great distances.

"How, bhikkhus, is a bhikkhu able to shoot (his wisdom quickly like lightning) without missing? Bhikkhus, a bhikkhu in this Teaching truly comprehends (The Four Ariya Truths) as they really are, thus: 'This is "dukkha"'; 'this is "the origin of dukkha"'; 'this is the "the cessation of dukkha"'; and 'this is "the way to the cessation of dukkha"'. In this way, bhikkhus, a bhikkhu is able to shoot (his wisdom) quickly like lightning without missing.

"How, bhikkhus, is a bhikkhu able to shoot (his wisdom) to penetrate large bodies? Bhikkhus, a bhikkhu in this Teaching is able to penetrate (with arahatta magga) a huge mass of ignorance (avijjā). In this way, bhikkhus, a bhikkhu is able to shoot (his wisdom) to penetrate large bodies.

Bhikkhus, a bhikkhu who possesses these three qualities is worthy of receiving offerings brought even from afar; ...p...; he is the incomparable fertile field for all to sow the seed of merit.

End of the Yodhājīva Sutta,

the first in this vagga.

2. PARISĀ SUTTA

Discourse on Kinds of Assembly

135. Bhikkhus, there are these three kinds of assembly. What are the three? They are: an assembly that is trained without being questioned; an assembly that is trained by means of question and an assembly that is trained as far as they can understand. Bhikkhus, these are the three kinds of assembly.

End of the Parisā Sutta,

the second in this vagga.

3.MITTA SUTTA**Discourse on Friendship**

136. Bhikkhus, a friend who has these three qualities should be associated with. What are the three? They are: giving; what is not easy to give; doing what is not easy to do; and tolerating in what is not easy to tolerate. Bhikkhus, a friend who has these three qualities should be associated with.

End of the Mitta Sutta.

the third in this vagga.

4.UPPĀDĀ SUTTA**Discourse on Appearance of Buddhas**

137. Bhikkhus, whether Buddhas arise or do not arise, there indeed is the natural law of the existence of nature, the orderliness of nature. The Tathāgata penetratingly knows and fully understands that all conditioned things are impermanent. Having gained penetrating insight into it and full comprehension of it, the Tathāgata announces, teaches, proclaims, establishes, discloses, expounds in detail, and explains that all conditioned things are impermanent. Bhikkhus, whether the Buddhas arise or do not arise, there indeed is the natural law of the existence of nature, the orderliness of nature. The Tathāgata penetratingly knows and fully understands that all conditioned things are dukkha. Having gained penetrating insight into it and full comprehension of it, the Tathāgata announces, teaches, proclaims, establishes, discloses, expounds in detail, and explains that all conditioned things are dukkha.

Bhikkhus, whether the Buddhas arise or do not arise, there indeed is the natural law of the existence of nature, the orderliness of nature. The Tathāgata penetratingly knows and fully understands that all phenomena are non-self, anatta. Having gained penetrating insight into it and full comprehension of it, the Tathāgata announces, teaches, proclaims, estab-

lishes, discloses, expounds in detail, and explains that all phenomena are non-self, anatta.

End of the Uppādā Sutta,
the fourth in this vagga.

5.KESAKAMBALA SUTTA

Discourse Containing the Simile of Human-hair Cloth

138."Bhikkhus, of all the woven materials, cloth made of human hair should be called the vilest. Bhikkhus, cloth made of human hair is very cold in the cold season, and very hot in the hot season; it is ugly in appearance, bad in smell, and rough to the touch. In like manner, bhikkhus, of all the creeds preached by samaṇas and brāhṇanas, the creed preached by Makkhali Gosāla is the vilest.

"Bhikkhus, that empty man¹ Makkhali Gosāla holds and preaches that 'there is no such thing as action (kamma); there is no such thing as performing a deed (kirīya); there is no such thing as making an effort (vīriya). Bhikkhus the Homage-worthy, the perfectly self-Enlightened Ones of the past have taught that 'there is such a thing as action (kamma); there is such a thing as performing a deed (kirīya); and there is such a thing as making an effort (vīriya). Bhikkhus, this empty man Makkhali Gosala contradicts those Enlightened Ones by saying that there is no such thing as action (kamma); there is no such thing as performing a deed (kirīya) there is no such thing as making an effort (vīriya)". Bhikkhus, the Homage-Worthy, the Perfectly Self-Enlightened Ones of the future will teach that 'there is such a thing as action (kamma); there is such a thing as performing a deed (kirīya); and there is such a thing as making an effort (vīriya). Bhikkhus, that

1. Mogha-pūrisa- A foolish person or an empty-headed person who cannot attain magga-phala Nāna

empty man Makkhali Gosāla contradicts these Enlightened ones by saying that there is no such thing as action (kamma); there is no such thing as making an effort (vīriya). Bhikkhus, I, the Homage-worthy, the Perfectly Self-Enlightened One of the present time teach that 'there is such a thing as performing a deed (kirīya); and there is such a thing as making an effort (vīriya). Bhikkhus, just as a fish-trap set at the mouth of a stream is for the disadvantage, misery, misfortune, and ruin of fish, so also appearance in this world of this empty man Makkhali Gosāla acting like a human-trap is for the disadvantage, misery, misfortune, and ruin of many beings.

End of the Kasakambala Sutta,

the fifth in this vagga.

6. SAMPADĀ SUTTA

Discourse on Attainment

139. Bhikkhus, there are these three kinds of attainment. What are the three? They are: attainment of Conviction (saddhā); attainment of Morality (sila); and attainment of Wisdom (pañña). Bhikkhus, these are the three kinds of attainment.

End of the Sampadā Sutta,

the sixth in this vagga

7. VUDDHI SUTTA

Discourse on Growth

140. Bhikkhus, there are these three kinds of growth. What are the three? They are: growth of Conviction; growth of Morality; and growth of Wisdom. Bhikkhus, these are the three kinds of growth.

End of the Vuddhi Sutta,

the seventh in this vagga.

8. ASSAKHALUNKA SUTTA**Discourse Containing the Simile of Young Horses**

141. Bhikkhus, I shall deliver a discourse on three kinds of young horse, and three kinds of young men. Listen and bear it well in mind, said the Bhagavā. The bhikkhus replied, "Very well, Venerable Sir." The Bhagavā spoke thus:

What, bhikkhus, are the three kinds of young horses? Bhikkhus, in this world, a certain young horse has swiftness but lacks good appearance and build. Bhikkhus, a certain young horse has swiftness and good appearance, but lacks build. Bhikkhus, a certain young horse has swiftness, good appearance and build. Bhikkhus, these are three kinds of young horse. What, then, Bhikkhus, are the three kinds of young men? Bhikkhus, in this world a certain young man has swiftness, but lacks good appearance and build. Bhikkhus, in this world a certain young man has swiftness and good appearance, but lacks build. Bhikkhus, in this world, a certain young man has swiftness, good appearance and build.

In what way, bhikkhus, is a young man endowed with swiftness but lacks good appearance and build? Bhikkhus, in this Teaching, a bhikkhu truly comprehends as it really is, thus: 'This is dukkha ...p... this is the way to the cessation of dukkha.' This, I say, is the swiftness of the bhikkhu. But when a question is put to him on specific aspects of the Doctrine or specific aspects of Discipline he cannot answer; he recoils. This, I say, is lack of good appearance in that bhikkhu. He does not get the four requisites of robes, food, shelter, and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a young man has swiftness, but lacks good appearance and build.

In what way, bhikkhus, is a young man endowed with swiftness and good appearance, but lacks build? Bhikkhus, a certain bhikkhu truly comprehends as it really is thus: 'This is dukkha, ...p...: this is the way to cessation of dukkha.' This, I say, is swiftness of that bhikkhu. And when a question is put to him on specific aspects of doctrine or specific aspects

of Discipline, he can answer; he does not recoil. This, I say, is the good appearance of that bhikkhu. But that bhikkhu, does not get the four requisites of robes, food, shelter, and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a young man has swiftness and good appearance, but lacks build.

In what way, bhikkhus, is a young man endowed with swiftness, good appearance and build? Bhikkhus, in this Teaching, a bhikkhu truly comprehends as it really thus: 'This is dukkha';p...; ' this is the way to the cessation of dukkha. This, I say, is swiftness of that bhikkhu. When a question is put to him on specific aspects of Doctrine or specific aspects of Discipline, he can answer; he does not recoil. This, I say, is the good appearance of that bhikkhu. And that bhikkhu gets the four requisites of a bhikkhu, i.e, robes, food, shelter and medicines to cure his ailments; and this, I say, is the build of that bhikkhu. Thus, bhikkhus, a young man has swiftness, good appearance and build. These, bhikkhus, are the three kinds of young men.

End of the Assakhaluṅka Sutta,
the eighth in this vagga.

9. ASSAPARASSA SUTTA

Discourse Containing the Simile of Superior Horses

142. Bhikkhus, I shall deliver a discourse on three kinds of superior horses, and three kinds of superior men. Listen well, and bear it in mind, said the Bhagavā. The bhikkhus replied, " Very well, Venerable Sir. " The Bhagavā spoke thus:

"What, bhikkhus, are the three kinds of superior horses? Bhikkhus, in this world, a certain superior horse has swiftness, but lacks good appearance and build. Bhikkhus, a certain superior horse has swiftness and good appearance, but lacks build: Bhikkhus, a certain superior horse has swiftness, good

appearance, and build. Bhikkhus, these are the three kinds of superior horses:

What, bhikkhus, are the three kinds of superior men? Bhikkhus, in this world, a certain superior man has swiftness, but lacks good appearance and build. Bhikkhus, in this world, a certain superior man has swiftness and good appearance, but lacks build. Bhikkhus, in this world, a certain superior man has swiftness, good appearance and build. In what way, bhikkhus, is a certain superior man endowed with swiftness, but lacks good appearance and build? Bhikkhus, in this Teaching, a bhikkhu, because of total extinction of five fetters that lead to (rebirth in) the lower (sensual) realms, is one who will have a spontaneous rebirth (in the Brahma realm) and who will realize parinibbāna there; there is no possibility of his returning from that realm (to be reborn anywhere). This, I say, is the swiftness of that bhikkhu. But when a question is put to him on specific aspects of Doctrine or specific aspects of Discipline, he cannot answer; he recoils. This, I say, is lack of good appearance in that bhikkhu. He does not get the four requisites of a bhikkhu, i.e. robes, food, shelter, and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a superior man has swiftness, but lacks good appearance and build.

In what way, bhikkhus, is a certain superior man endowed with swiftness and good appearance, but lacks build? Bhikkhus, in this Teaching, a bhikkhu, because of total extinction of five fetters leading to (rebirth in) the lower (sensual) realms, is one who will have a spontaneous rebirth (in the Brahmā realm) and who will realize parinibbāna there; there is no possibility of his returning from that realm (to be reborn anywhere). This, I say, is the swiftness of that bhikkhu. When a question is put to him on specific aspects of the Doctrine or specific aspect of the Discipline, he can answer; he does not recoil. This, I say, is the good appearance of that bhikkhu. But he does not get the four requisites of a bhikkhu, i.e. robes, food, shelter and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a

superior man has swiftness and good appearance, but lacks build.

In what way, bhikkhus, is a superior man endowed with swiftness, good appearance and build? Bhikkhus, in this Teaching, a bhikkhu because of total extinction of five fetters leading to (rebirth in) the lower (sensual) realms, is one who will have a spontaneous rebirth (in the Brahmā realm) and who will realize parinibbāna there; there is no possibility of his return from that realm (to be reborn anywhere). This, I say, is the swiftness of that bhikkhu. When a question is put to him on specific aspects of the Doctrine or specific aspects of the Discipline, he can answer, he does not recoil. This, I say, is the good appearance of the bhikkhu. And this bhikkhu gets the four requisites of a bhikkhu, i.e. robes, food, shelter and medicines to cure his ailments. This, I say, is the build of that bhikkhu. Thus, bhikkhus, a superior man has swiftness, good appearance, and build. These, bhikkhus, are the three kinds of superior men.

End of the Assaparassa Sutta,

the ninth in this vagga.

10. ASSĀJĀNĪYA SUTTA

Discourse Containing the Simile of Thoroughbreds

143. "Bhikkhus, I shall now deliver a discourse on three kinds of thoroughbred steeds, and three kinds of thoroughbred men. Listen well and bear it in mind said the Bhagavā. The bhikkhus replied, "Very well, Venerable Sir." The Bhagavā spoke thus:

"What, bhikkhus, are the three kinds of thoroughbred steeds?" Bhikkhus, in this world ...p... a certain thoroughbred steed has swiftness, good appearance and build. Bhikkhus,

these are the three kinds of thoroughbred steeds. What, bhikkhus, are three kinds of thoroughbred men? Bhikkhus, in this Teaching a certain thoroughbred man, ...p... has swiftness, good appearance and build.

In what way, bhikkhus, is a thoroughbred man, ...p... endowed swiftness, good appearance and build? Bhikkhus, in this Teaching, a bhikkhu in this very life remains knowing by himself through magga Insight the emancipation of mind and the emancipation by Insight which are free of āsavas, because of their extinction, realizing them, attaining to them and abided in them. This, I say, is the swiftness of that bhikkhu. When a question is put to him on specific aspects of the Doctrine or specific aspects of the Discipline, he can answer, he does not recoil. This, I say, is the good appearance of that bhikkhu. And he gets the four requisites of a bhikkhu, i.e., robes, food, shelter and medicines to cure his ailments; and this, I say, is the build of that bhikkhu. Thus, bhikkhus, a thoroughbred man has swiftness, good appearance, and build. These, bhikkhus, are the three kinds of thoroughbred men.

End of the Assājānīya Sutta,
the tenth in this vagga.

11. PAṬHAMA MORANIVĀPA SUTTA

The First Discourse at the Feeding Ground of Peacocks

144. At one time, the Bhagavā was residing in Rājagaha at Paribbājaka monastery where peacocks were fed. Then the Bhagavā addressed the bhikkhus, saying: "Bhikkhus" and the bhikkhus replied, "Venerable Sir." The Bhagāva spoke thus:

Bhikkhus, a bhikkhu who is endowed with three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds¹; he certainly leads the life of purity; he certainly has

attained absolute perfection; he is the most excellent of devās and men. What are the three? They are: Morality, which is the attribute of the arahat; Concentration, which is the attribute of the arahat; Wisdom, which is the attribute of the arahat. Bhikkhus, a bhikkhu who has these three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of purity; he certainly has attained absolute perfection; he is the most excellent of devas and men.

End of the Paṭhama Moranivāpa Sutta,
the eleventh in this vagga.

12. DUTIYA MORANIVĀPA SUTTA

The Second Discourse at the Feeding-ground of
Peacocks

145. "Bhikkhus, a bhikkhu who has three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of Purity; he certainly has attained absolute perfection; he is the most excellent of devas and men. What are the three? They are: the miracle of superhuman powers, the miracle of knowing other people's mind, and the miracle of teaching. Bhikkhus, a bhikkhu who has these three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of Purity; he certainly has attained absolute perfection; he is the most excellent of devas and men.

End of the Dutiya Maranivāpa Sutta,
the twelfth in this vagga.

1. The four bonds are the bond of sensuality the bond of existence, the bond of wrong view, and the bond of ignorance: Kāmayoga, Diṭṭhiyoga and Avijjāyoga (yoga is synonymous with ogha).

13. TATIYA MORANIVĀPA SUTTA**The Third Discourse at the Feeding-ground of Peacocks**

146. "Bhikkhus, a bhikkhu who has these three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of purity; he certainly has attained absolute perfection; he is the most excellent of devas and men. What are the three? They are Right View (arahattamagga ñāṇa; Arahatta Fruition (attained of Arahatta phala); and Right liberation (remaining in the bliss of Arahatta phala); a bhikkhu who has these three factors certainly has transcended the phenomenon of arising perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of purity; he certainly has attained absolute perfection; he is the most excellent of devas and men.

End of the Tatiya Moranivāpa Sutta,
the third in this vagga.

End of the the fourth vagga in the Third
Sub-division containing fifty three suttas.

III TATIYA PAṆṆĀSAKA
The Third Sub-division

(xv) v. Maṅgala Vagga

1. Akusala Sutta
2. Sāvijja Sutta
3. Visama suṭṭa
4. Asuci Sutta
5. Paṭhama Khata Sutta
6. Dutiya Khata Sutta
7. Tatiya Khata Sutta
8. Catuttha Khata Sutta
9. Vandanā Sutta
10. Pubbaṅha Sutta

(xv) v. MANGALA VAGGA

1. AKUSALA SUTTA

Discourse on Demeritoriousness

147. Bhikkhus, one who is endowed with three things is reborn in niraya as though taken away and placed there. What are the three? They are: demeritorious physical action, demeritorious verbal action, demeritorious mental action. Bhikkhus, one who is endowed with these three things is reborn in niraya as though taken away and placed there.

Bhikkhus, one who is endowed with three things is reborn in the deva world as though taken away and placed there. What are the three? They are: meritorious physical action, meritorious verbal action, meritorious mental action. Bhikkhus, one who is endowed with these three things is reborn in the deva world as though taken away and placed there.

End of the Akusala Sutta,

the first in this vagga

2. SĀVIJJA SUTTA

Discourse on Blameworthiness

148. Bhikkhus, one who is endowed with three things is reborn in niraya as though taken away and placed there. What are the three? They are: blameworthy physical action, blameworthy verbal action, blameworthy mental action. Bhikkhus, one who is endowed with these three things is reborn in niraya as though taken away and placed there.

Bhikkhus, one who is endowed with three things is reborn in the deva world as though taken away and placed there. What are the three? They are; blameless physical action, blameless verbal action, blameless mental action. Bhikkhus, one

who is endowed with these three things is reborn in deva world ...p... .

End of the Sāvajja Sutta
the second in this vagga

3. VISAMA SUTTA

Discourse on Unjust Action

149. Bhikkhus, one who is endowed with three things ...p... unjust physical action, unjust verbal action and unjust mental action. Bhikkhus, one who is endowed with these three things ...p... in niraya.

Bhikkhus, one who is endowed with three things ...p... just physical action; just verbal action; just mental action. Bhikkhus, one who is endowed with these three things ...p... in the deva world.

End of the Visama Sutta,
the third in this vagga.

4. ASUCI SUTTA

Discourse on Unclean Action

150. Bhikkhus, one who is endowed with three things ...p... unclean physical action, unclean verbal action, unclean mental action. Bhikkhus, one who is endowed with these three things ...p... in niraya.

Bhikkhus, one who is endowed with three things ...p... clean physical action, clean verbal action, clean mental action. Bhikkhus, one who is endowed with these three things ...p... in the deva world.

End of the Asuci Sutta,
the fourth in this vagga.

5. PAṬHAMA KHATA SUTTA**The First Discourse on Uprooting**

151. Bhikkhus, a foolish, unintelligent and evil person who is endowed with three things keeps uprooting and destroying himself; he is also blameworthy and deserves the censure of the wise; he also generates much demerit. What are the three? They are: demeritorious physical action, demeritorious verbal action, demeritorious mental action. Bhikkhus, a foolish, unintelligent and evil person who is endowed with these three things keeps uprooting and destroying himself; he is also blameworthy and deserves the censure of the wise; he also generates much demerit.

Bhikkhus, a wise, intelligent and virtuous person who is endowed with three things does not keep uprooting and destroying himself; he is also blameless and does not deserve the censure of the wise; he generates much merit. What are the three? They are meritorious physical action, meritorious verbal action, meritorious mental action ...p... .

End of the Paṭhama Khata Sutta,

the fifth in this vagga

6. DUTIYA KHATA SUTTA**The Second Discourse on Uprooting**

152. Bhikkhus, three things ...p... blameworthy physical action, blameworthy verbal action, blameworthy mental action ...p... Bhikkhus, three things ...p... blameless physical action, blameless verbal action, blameless mental action ...p... .

End of the Dutiya Khata Sutta,

the sixth in this vagga.

7. TATIYA KHATA SUTTA**The Third Discourse on Uprooting**

153. Bhikkhus, three things ...p... unjust physical action, unjust verbal action, unjust mental action ...p... Bhikkhus, three things ...p... just physical action, just verbal action just mental action ...p... .

End of the Tatiya Khata Sutta,
the seventh in this vagga.

8. CATUTTHA KHATA SUTTA**The Fourth Discourse on Uprooting**

154. Bhikkhus, three things ...p... unclean physical action, unclean verbal action, unclean mental action ...p... Bhikkhus, three things ...p... clean physical action, clean verbal action, clean mental action ...p... .

Bhikkhus, a wise, intelligent and virtuous person who is endowed with these three things, does not keep uprooting and destroying himself; he is also blameless and does not deserve the censure of the wise; he generates much merit.

End of the Catuttha Khata Sutta,
the eighth in this vagga.

9. VANDANĀ SUTTA**Discourse on Paying Homage**

155. Bhikkhus, there are these three kinds of paying homage. What are the three? They are: paying homage physically, paying homage verbally, paying homage mentally. Bhikkhus, these are the three kinds of paying homage.

End of the Vandana Sutta,
the ninth in this vagga.

10. PUBBAṆHA SUTTA**Discourse on Auspicious Morning**

156. Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the morning, the morning is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the day time, the day time is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the evening, the evening is an auspicious one.

When the day is filled with good deeds: it is a day when stars augur well, it is indeed an auspicious day. It is a good dawn, a good rising from bed, a good momenta, good instant; it is a day of good offerings to the virtuous ones; bodily acts are beneficial, words spoken are beneficial, thoughts are beneficial; and those things are established in one;

Having done the beneficial things, one gains the benefits thereof. May those who gain those benefits, together with their kinsmen, live happily and prosper in the Buddha's Teaching, enjoying health and happiness.

End of the Pubbaṇha Sutta

The tenth in this vagga.

End of the Maṅgala Vagga.

the fifth vagga in the Third

Sub-division containing

fifty-three suttas

Namo tassa bhagavato arahato sammāsambuddhassa

III TATIYA PANṆĀSAKA
The Third Sub-division

(xvi) vi. Acelaka Vagga

(xvi) vi. ACELAKA VAGGA

157-163. Bhikkhus, practices are of these three kinds. What are the three? They are tenacious practice (of sensual indulgence); the practice of self mortification and the practice of the Middle Way. What, bhikkhus, is the tenacious practice (of sensual indulgence? bhikkhus, in this world, a certain person holds and says: 'Sensual pleasures are blameless,' and indulges in sensual pleasures. This, bhikkhus, is the tenacious practice (of sensual indulgence).

What, bhikkhus, is the practice of self-mortification? Bhikkhus, in this world, a certain person goes about without wearing clothes; he lives without restraint in his habits; he wipes the faces from his anus with his hand; he does not accept alms-food from one who says 'Come, Venerable Sir'; he does not accept alms-food from one who says, "Stop a while, Venerable Sir"; he does not accept alms-food that is brought before he actually arrives; he does not accept alms-food that has been prepared especially for him; he does not accept alms-food to which he is invited; he does not accept alms-food scooped out from a pot; he does not accept alms-food scooped out from a basket; he does not accept alms-food given across the threshold; he does not accept alms-food given across a stick; he does not accept alms-food given across a pestle; he does not accept alms-food given while two persons are at their meal; he does not accept alms-food given by a pregnant woman; he does not accept alms-food given by a woman feeding her child from her breast; he does not accept alms-food given by a woman who is having sexual relationship with a man; he does not accept alms-food from a community that has organized the offering; he does not accept alms-food at which a dog is looking intently; he does not accept alms-food with house-flies swarming over it; he does not eat fish; he does not eat meat; he does not drink fermented beverages; he does not drink liquor; he does not drink fermented drinks buried in paddy husks. That person goes to only one house for alms-food, and eats only one morsel; he goes to only two

houses for alms-food, and eats only two morsels; he goes to only seven houses for alms-food, and eats only seven morsels; he contents himself with a cupful of alms-food; he contents himself with two cupfuls of alms-food; he contents himself with seven cupfuls of alms-food; He takes food only once a day or once in two days or once in seven days. Thus he keeps a schedule for taking his food on fixed days up to a period of half a month. He eats greens; he eats uncooked millet; he eats discarded scrapings of hide; he eats moss; he eats broken rice; he eats crust of cooked rice; he eats flour of oil seeds; he eats grass; he eats cow-dung; he subsists on roots and fruits of the jungle; he is one who lives on fruits fallen on the ground.

That ascetic wears robes made of hemp; he wears robes made of hemp interwoven with other materials; he wears robes made from cloth that has been used for wrapping corpses; he wears robes made from rags picked up from a dust heap; he wears robes made from barks; he wears robes of antelope skin; he wears robe made from strips of black antelope skin; he wears robes made of kusa grass; he wears robes made from fibrous barks; he wears robes of wooden planks; he wears human-hair cloth as robes; he wears animal-hair cloth as robes; he wears horse-tail cloth as robes. He wears owl feather cloth as robes. He pulls out his hair and beard, and he is used to this habit; he rejects seats and stays standing; he squats, and is used to this habit, he stays on a bed of thorns; he sleeps on a bed of thorns; he is in the habit of dipping himself in water for the third time in the evening. Thus, the ascetic remains continually tormenting himself severely. This, bhikkhus, is called the practice of self-mortification.

What, then, bhikkhus, is the practice of the Middle Way? Bhikkhus, in this Teaching, a bhikkhu keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress;...p...; on sensations ...p... on mind ...p..., on the dhamma with diligence, comprehension and mindfulness, thus keeping away

convetousness and distress. Bhikkhus, this is called the practice of the Middle Way (Majjimapaṭipadā).(1)

Bhikkhus, practices are of these three kinds. What are the three? They are: tenacious practice (of sensual indulgence); the practice of self-mortification; and the practice of the Middle Way. What, Bhikkhus, is the tenacious practice (of sensual indulgence) the practice of self-mortification and the practice of the Middle Way? What, bhikkhus, is the tenacious practice (of sensual indulgence)? This, bhikkhus, is called the tenacious practice (of sensual indulgence).

What, bhikkhus, is the practice of self-mortification ...p... This, bhikkhus, is called the practice of self-mortification.

What, bhikkhus, is the practice of the Middle Way? Bhikkhus, in this Teaching, a bhikkhu generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to prevent the arising of the evil demeritorious factors that have not yet arisen. He also generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to abandon the evil demeritorious factors that have arisen; he also generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to develop the meritorious factors that have not yet arisen may arise; he also generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to maintain the meritorious factors that have already arisen to prevent them from lapsing, to increase them, to cause them to grow, and to make them develop in full (in vipassanā meditation). (2)

(The bhikkhu) develops the basis of psychic power by making determination in respect of concentration predominated by will ...p... predominated by energy ...p... predominated by mind; ...p... predominated by investigative knowledge ...p... . (3)

(The bhikkhu) develops the Faculty of Conviction; develops the Faculty of Energy; develops the Faculty of Mindfulness; develops the Faculty of Concentration; develops the Faculty of Wisdom. (4)

(The bhikkhu) develops the Power of Conviction; develops the Power of Energy; develops the Power of Mindfulness; develops the Power of Wisdom. (5)

The bhikkhu develops the Enlightenment factor of mindfulness; develops the Enlightenment factor of investigative knowledge; Energy develops the Enlightenment factor of delightful satisfaction, develops the Enlightenment factor of calm; develops the Enlightenment factor of concentration; develops the Enlightenment factor of equanimity. (6)

The bhikkhu develops the path of the Right View; develops Right Thinking; develops Right Speech; develops Right Action; develops Right Livelihood; develops Right Effort; develops Right Mindfulness; and develops Right Concentration. Bhikkhu, this is called the practice of the Middle Way. These, bhikkhus, are the three kinds of practice. (7)

End of the Acela Vagga

the sixth vagga

Namo tassa bhagavato arahato sammāsambuddhassa

III TATIYA PAṆṆĀSAKA
The Third Sub-division

(xvii) vii. Kammaṭṭha Peyyāla

164-183. "Bhikkhus, a person who is endowed with three things is reborn in niraya as though taken away and placed there. What are the three? He personally destroys life. He makes others destroy life. He approves of others destroying life. Bhikkhus, a person who is endowed with these three things is reborn in niraya as though taken away and placed there. Bhikkhus, one who is endowed with three things is reborn in the deva world as though taken away and placed there. What are the three? He abstains from destroying life; he makes others abstain from destroying life; he approves of others abstaining from destroying life ...p.... (2)

He personally takes what is not given him; he makes others take what is not given them; he approves of others taking what is not given them; ...p.... He himself abstains from taking what is not given him; he himself approves of others abstaining from taking what is not given them; ...p....(4)

He personally commits sexual misconduct; he makes others commit sexual misconduct; he approves of others committing sexual misconduct ...p.... He abstains from committing sexual misconduct ...p.... He abstains from committing sexual misconduct; he makes others abstain from committing sexual misconduct; he approves of others abstaining from sexual misconduct ...p.... (6)

He personally tells lies; he makes others tell lies; he approves of others telling lies ...p.... He abstains from telling lies; he makes others abstain from telling lies; he approves of others abstaining from telling lies ...p.... (8)

He himself sets one against another; he makes others set one against another; he approves of others setting one against another ...p.... He abstains from setting one against another; he makes others abstain from setting one against another; he approves of others abstaining from setting one against another ...p.... (10)

He personally uses harsh words; he makes others use harsh words; and he approves of others using harsh words;

and he approves of other using harsh words ...p.... He abstains from using harsh words; he approves of others abstaining from use of harsh words; ...p.... (12)

He himself uses frivolous words; he makes others use frivolous words; he approves of others using frivolous words ...p.... He abstains from using frivolous words; he makes others abstain from using frivolous words; he approves of others abstaining from use of frivolous words ...p.... (14)

He himself has much covetousness; he himself makes others have covetousness; he himself approves of others having covetousness ...p.... He himself does not have much covetousness; he makes others uncovetous. He approves of others being uncovetous ...p.... (16)

He himself has a malevolent mind; he makes others have ill will; he approves of others ill will ...p.... He himself does not have a malevolent mind; he makes others not to have ill will; he approves of others having ill will ...p.... (18)

He himself holds wrong views; he makes others hold wrong views; he approves of others holding wrong views ...p.... He himself holds the Right View; he makes others hold the Right View; and he approves of others holding the Right View. Bhikkhus, a person who is endowed with these three things is reborn in the deva world as though taken away and placed there. (20)

End of the Kammaṭṭhāna Peyyāla

Namo tassa bhagavato arahato sammā sambuddhassa

III TATIYA PANṆĀSAKA
The Third Sub-division

(xviii) viii. Rāga Peyyāla

(xviii) viii. RĀGA PEYYĀLA

184. Bhikkhus, to know attachment (rāga) to sensual pleasures with special apperception (abhiññā), three dhammas should be developed. What are the three? They are: Concentration that is voidness which is empty of self (suññata samādhi); Concentration that is signlessness (Animitta samādhi); Concentration that is desirelessness (Appaṇihita samādhi). Bhikkhus these three dhammas should be developed in order to know attachment (rāga) to sensual pleasures with special apperception. These three dhammas should be developed,(1)

To know attachment (rāga) with discriminative knowledge (pariññā) ..., to exhaust (parikkha)...., to get rid of (pahānaa), to extinguish (khaya)...., to destroy (vaya)...., to render extinct (virāga)...., to bring about cessation (nirodha)...., to abandon (cāga)...., to discard (paṭinissagga).... these three dhammas should be developed.

(Concerning) hatred (dosa), bewilderment (moha), anger (kodha), grudge (upanāha), denigrating others (makkha), improper rivalry (paḷāsa), envy (issā), miserliness or stinginess (maccharīya) deceit (māyā), hypocrisy (sāṭheyya), obduracy (thambha), disparaging others (sārambha), conceit (māna), arrogance (atimāna), vanity (mada), heedlessness (pamāda), ..to know them with special apperception (Insight) ..to know them with discriminative knowledge; ..to exhaust, ... to get rid of ... to extinguish, to destroy, ...to render extinct,... to bring about cessation, ..to abandon.... to discard.... these three dhammas should be developed..

(Thus spoke the Bhagavā. And bhikkhus, glad at heart, rejoiced at the words of the Bhagavā).

End of Rāga Peyyāla

End of Division of Three-Factor Discourses

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Suttanta Piṭaka
AṄGUTTARA NIKĀYA
Collection of Numerically Graduated Discourses
A TRANSLATION OF
CATUKKA NIPĀTA PĀḶI
(DIVISION OF FOUR-FACTOR DISCOURSES)

Translated by
U THEIN MAUNG



Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana
YANGON, MYANMAR

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Namo tassa bhagavato arahato sammāsambuddhassa

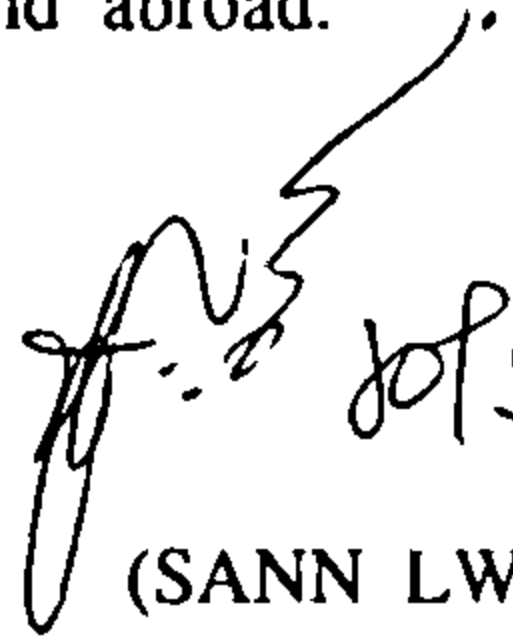
Venerable to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

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 defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great 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).

FOREWORD

It is with great pleasure that we now present to our readers a translation of the Catukka Nipāta Pāḷi, the division of four-factor discourses from Aṅguttara Nikāya, the collection of numerically graduated discourses. This follows the Ekaka Nipāta & Duka Nipāta, the divisions of one-factor and two-factor discourses, published by us in December 2000 and Tika Nipāta, the division of three-factor discourses published in September 2001. This book completes the collection of discourses in the first Volume of Aṅguttara Nikāya as presented in the Pāḷi Text.

We sincerely hope that this book will receive a warm welcome from our readers and that it will prove to be of benefit to readers, both at home and abroad.



(SANN LWIN)

Director-General

Department for the Promotion
and Propagation of the Sāsana

Kaba-Aye, Yangon.

Dated 20th February, 2003.

INTRODUCTION

According to Piṭaka classification, the Suttanta Piṭaka consists of five Nikāyas or Collections. These five are Dīgha Nikāya or Collection of long discourses of the Buddha, Saṃ-yutta Nikāya or Collection of groups of connected discourses, Aṅguttara Nikāya, and lastly, Khuddaka Nikāya or Collection of miscellaneous works or books, an omnibus collection which contains compilations of suttas, i.e., discourses and narrative accounts.

Aṅguttara Nikāya

The Aṅguttara Nikāya consists of eleven Nipātas, or Collections ranging from the first Collection consisting of one-factor discourses, each dealing with one dhamma or subject matter to eleven-factor discourses dealing with eleven dhammas or subject matters. These eleven Nipātas are divided into three books. In the first book are the Collection of one-factor discourses (Ekaka Nipāta), Collection of two-factor discourses (Duka Nipāta), Collection of three-factor discourses (Tika Nipāta), and Collection of four-factor discourses (Catukka Nipāta). In the second book are the Collection of five-factor discourses (Pañcaka Nipāta), Collection of six-factor discourses (Chakka Nipāta), and Collection of seven-factor discourses (Sattaka Nipāta). In the third book are the Collection of eight-factor discourses (Aṭṭhaka Nipāta), Collection of nine-factor discourses (Navaka Nipāta), and Collection of eleven-factor discourses (Ekadasaka Nipāta). The Department for the Promotion and Propagation of the Sāsana has already published two books from Aṅguttara Nikāya. The first book containing the English translation of the Ekaka Nipāta and Duka Nipāta Pāli was published in December 2000. This was followed by Tika Nipāta, published in December

2001. The present book contains translation of Catukka Nipāta, the Collection of four-factor discourses which are originally included in the first book of Aṅguttara Collection.

Catukka Nipāta

This is the Collection of four-factor discourses. In this Collection, there are twenty-seven vaggas or divisions plus Rāga Peyyāla. Of these twenty-seven vaggas, Ducarita Vagga, Kamma Vagga and Āpatti Vagga each contains eleven suttas, and the remaining twenty-four vaggas contain ten suttas each. So, there is a total of 273 suttas in these vaggas. Rāga Peyyāla contains 510 suttas. Thus, the total number of suttas in Catukka Nipāta is 783. Here are some examples of suttas selected from various vaggas.

Examples of Discourses

(1) Four Dhammas leading to Emancipation from the Round of Rebirths Anubuddha Sutta (Sutta number 1)

Here, the Bhagavā in his opening address to the bhikkhus said: “Bhikkhus, it is through not having proper understanding and penetrative comprehension of the four dhammas that I as well as yourselves have had to go incessantly through this long stretch of round of rebirths, that we have had to go through one life after another continuously.” ... Afterwards, towards the end of the sutta, the Bhagavā pointed out to the bhikkhus that he has properly understood and penetratingly comprehended the four dhammas and therefore the craving for existence, bhavataṇhā, which is like a rope that drags one to renewed existences, is cut off and now, there will be no more rebirths for him.

The four dhammas mentioned here are: the noble morality (Ariya Sīla), the noble concentration (Ariya Samādhi), the noble wisdom (Ariya Paññā), and the noble emancipation (Ariya vimutti), i.e., Arahattaphala.

(2) Four Types of Persons Crossing the Stream, Anusota Sutta (Sutta number 5)

This sutta tells us about four types of persons in this world. They are the person who drifts downwards with the stream, the person who goes against the stream (of saṃsāra), the person who has stopped (running round the stream of saṃsāra), and the person who has crossed over to the other shore and stands on firm ground (Nibbāna).

Here, the person who drifts down along with the stream is one who indulges in sensual pleasures and does evil deeds. One who goes against the stream is one who does not indulge in sensual pleasures and avoids doing evil. He is one who lives the pure, chaste life, even if he has to struggle painfully to live such a life. One who has stopped running round the saṃsāra is one who, having destroyed the five lower fetters is reborn spontaneously in one of the Brahma realms, where he realizes Nibbāna without ever returning to the sensuous sphere. One who has reached the other shore, standing on firm ground is one who has destroyed all moral intoxicants (āsavas) and has realized, in this very life, by himself, the liberation of mind (cetovimutti) and liberation by insight (paññā vimutti), i.e., Arahattaphala.

(3) Four kinds of Supreme Effort, Padhāna Sutta (Sutta number 13)

This sutta deals with four kinds of supreme effort (Sammappadhāna). The four are: the effort to prevent the arising of evil which has not yet arisen; the effort to put away the evil that has arisen; the effort to bring about the arising of good which has not yet arisen; and to further the good that has arisen. With these four kinds of Supreme Effort the arahats have crossed over to “the other shore of all rebirths and deaths....”

(4) Taking the Wrong Course of Action, Tatiya Agati Sutta (Sutta number 19)

A person takes the wrong course of action on account of one or more of these four factors, viz.: One's own wish or desire (chanda), or hatred (dosa), or ignorance of truth (moha), or fear (bhaya). The Bhagavā pointed out to the bhikkhus the results of doing and not doing what is wrong. He said that the fame and following of a person who does what is wrong, decrease like the waning moon. The fame and following of a person who does not do what is wrong increase like the waxing moon.

(5) Dhammas which are not to be abandoned, Dhammapada Sutta (Sutta number 29)

There are four Dhammas which are recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to an ancient lineage. The four dhammas are: not coveting others' property (anabhijja); not having ill will towards others (abyāpāda); having right-mindfulness (sammasati); and right concentration (sammasamādhi). This noble group of dhamma was not abandoned by the Buddhas of the past, it is not abandoned now, nor will it be abandoned in the future. It is not censured by the wise.

(6) Factors for acquiring prosperity and happiness, Cakku Sutta (Sutta number 31)

The four factors for acquiring prosperity and happiness are: living in a suitable place; having companionship of the virtuous ones; setting oneself in the right course; and having good deeds done in the past. Those who are endowed with these four factors enjoy prosperity and happiness.

(7) Benevolent Practices, Saṅgaha Sutta (Sutta number 32)

The four benevolent practices are acts of generosity or charitableness (dāna); pleasant speech (peyyavajja); helpful to others (atthacariya); impartial treatment or treating others as oneself (samānattatā). These acts of benevolence are like the linchpin of a moving carriage.

Were there no such practice of benevolence in the world, mothers and fathers would not receive honour and respect from their own children. The wise observe these four benevolent practices as they hold them very high. Praised be the wise!

(8) Conviction (faith) in the Highest Virtue, Aggapasāda Sutta (Sutta number 34)

The four highest in virtue are: (i) the Tathāgata, who is Homage-worthy and the Perfectly Self-enlightened, who is the highest among all living beings; (ii) the Ariya Path of eight constituents, which is the highest among all conditioned things; (iii) Nibbāna, which is the highest among all conditioned and unconditioned things; and (iv) the Order of bhikkhu disciples of the Tathāgata, the Saṅgha which is made up of the four pairs of ariyas.

For those who have conviction (faith) in the highest, viz. the Tathāgata, the Ariya Path of Eight Constituents, Nibbāna, and the Ariyas, the highest benefits will surely accrue. These benefits are longevity, beauty, fame and following, happiness, mental and physical powers (or strength). The wise, devas and men do enjoy these noble benefits.

(9) Factors that Defile the Mind, Upakkilesa Sutta (Sutta number 50)

There are four factors that obscure the light (brilliance) of the sun and the moon. They are dark clouds; fog; smoke and dust; and Rahu, king of Asuras. The sun and the

moon observed by them do not shine forth, are not brilliant and have no splendour. In the same way, there are four factors that defile the minds of samaṇas and brahmaṇas. The four are: not abstaining from taking intoxicating drinks; not abstaining from sexual intercourse; not abstaining from acceptance of gold and silver; and not abstaining from wrongful living, i.e., not making the right livelihood (sammā ājīva, a constituent of the Ariya Path).

The conclusion goes as follows:

Thus said the Bhagavā,

Kinsman of the Sun:-

“Those blind men, (blinded by pleasant objects),
Who are imprisoned in darkness,
Who are slaves of craving (taṇhā)
Who are clinging to existence,
Develop their crude bodies
In the course of numerous rebirths.”

(10) Living together or Four Kinds of Couples, *Dutiya Samvāsa Sutta* (Sutta number 54)

There are two types of persons. The first type does not observe the five moral precepts, has wrong views, has no morality, is wicked, lives with a mind oppressed by the filth of stinginess and scolds and abuses others. Such a person is likened to a corpse. The second type observes the five moral precepts, has right views, has morality, is virtuous, lives with a mind free from the filth of stinginess and does not scold and abuse others. Such a person is likened to a celestial being (a deva).

With the combination of these two types of persons there arise four kinds of living together (couples). In the first combination, the husband does not observe the five precepts, he has wrong views, is wicked, stingy and abusive. He is like a corpse. The wife also is just like him; she also is like a corpse. This is how a corpse-like husband lives together

with a corpse-like wife. In the second combination, the husband is like a corpse. The wife observes the five precepts, has right views, is virtuous, not stingy and not abusive. She is like a celestial being. This is how a corpse-like husband lives together with a wife, who is like a celestial. The third kind is the combination of a husband with morality and the wife with no morality, i.e., the living together of a celestial-like husband and a corpse-like wife. The fourth kind is the combination of a husband with morality and a wife with morality. i.e., the living together of a celestial-like husband with a celestial-like wife.

Of the above four kinds of couples, the husband and wife of equal morality have abundance of gain and they live a life of well-being.

(11) Right Conduct of a Householder, Sāmicī Sutta (Sutta number 60)

This discourse was given to Anāthapiṇḍika by the Bhagavā and deals with making offering of the four requisites to the bhikkhus. The four requisites are robes, alms-food, monastic dwelling and medicines and medicinal requisites for the sick.

Making offerings of the four requisites to the bhikkhus amounts to fulfilment of the right practice of a householder. Merits grow to donors, by day and by night, and having done good deeds they will be reborn in the deva realms.

(12) Our parents or Our Great Benefactors, Brahma Sutta (Sutta number 63)

Parents are like brahmas to their children. To them parents are also the First Teachers, Ancient Deities and Worthy Recipients of gifts brought even from afar. This is because they protect the life of and feed sons and daughters; they show (their sons and daughters) the ways of the world. Parents are always kind and loving and always willing to help their children in all matters.

That is why wise sons and daughters worship their parents, attending respectfully to their needs, giving food, drinks, clothing and bed, washing their bodies and rubbing them with unguents and washing their feet. They enjoy well-being in the devaloka in the hereafter.

(13) A Worthy Man, Sappurisa Sutta (Sutta number 73)

Here, a distinction is made between a worthy (virtuous) man and an unworthy (wicked) man. A virtuous man speaks openly of others' virtue; he does not speak openly of his own virtues. He does not speak openly of others' faults; he speaks openly of his own faults. A wicked man does not speak openly of others' virtues; he speaks openly of his own virtues. He does not speak openly of his own faults; he speaks openly of others' faults.

Thus, a worthy or virtuous person is not boastful, nor does he denigrate others. An unworthy or wicked person is boastful and is prone to denigrating others.

(14) Rainclouds, Pathama Vatāhaka Sutta (Sutta number 101), Dutiya Vatāhaka Sutta (Sutta number 102)

In these two suttas four kinds of rainclouds are mentioned. They are: the raincloud that produces thundering sound but no rain; the raincloud that produces rain but no thundering sound; the raincloud that produces neither thundering sound nor rain; and the raincloud that produces both rain and thundering sound. In the same way, four kinds of persons who are like these rainclouds do exist in this world.

(i) The Four Kinds of Persons: classification according to Sutta number 101

In this world, there is a certain person who only talks but does not act; he is like the raincloud that produces only the thundering sound but no rain. The second person only acts but does not talk; he is like the raincloud that produces

rain but no thundering sound. The third person neither talks nor acts; he is like the raincloud that produces neither thundering sound nor rain. The fourth person both talks and acts; he is like the raincloud that produces both thundering sound and rain.

(ii) Classification according to Sutta number 103

In this world, there is a certain person who learns the teachings of the Buddha (viz. Sutta, Geyya, Veyyakarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, Vedalla) but does not know the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to Cessation of Dukkha. He is like the raincloud that produces thundering sound but no rain.

The second person does not learn the teachings of the Buddha but he knows the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to Cessation of Dukkha. He is like the raincloud that produces rain but no thundering sound.

The third person does not learn the teachings of the Buddha and does not know the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to the Cessation of Dukkha. He is like the raincloud that produces neither thundering sound nor rain.

The fourth person learns the teachings of the Buddha and knows the Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha (i.e., Nibbāna) and the Path leading to the Cessation of Dukkha. He is like the raincloud that produces both thundering sound and rain.

These four kinds of persons who are like rainclouds do exist in this world.

(15) Discourse to Kesi, the Horse-trainer, Kesi Sutta (Sutta number 111)

This sutta shows how the Bhagavā tames beings. Kesi, the horse-trainer once asked the Bhagavā how the incomparable

trainer of beings train those who deserve to be trained. To this the Bhagavā replied that he tames them by using gentle ways, rough ways and also both gentle and rough ways. Kesi, the horse-trainer further asked the Bhagavā: "What do you do if the one you tame does not give in to your gentle ways, rough ways and both gentle and rough ways of training?" To this question, the Bhagavā promptly replied, "Kesi, I kill that person". This answer was, indeed, very puzzling to Kesi. What the Bhagavā meant here by the term 'Killing' is that he would no longer recognize that person as one who deserves to be tamed. The wise fellow bhikkhus also will no longer recognize him as one who deserves to be tamed. This is as good as being killed. The Bhagavā's answer here is very apt, very much to the point.

(16) Danger or Fear (Bhaya), Attanuvāda Sutta¹ (Sutta number 121)

There are four kinds of danger or fear, viz. the fear of self-censure (attanuvāda bhaya); the fear of censure by others (parānuvāda bhaya); the fear of punishment (daṇḍa bhaya); and the fear of rebirth in wretched destinations (duggati bhaya).

A certain person reflects that anyone who commits evil (physically, verbally or mentally) will be censured both by himself or by others; on being caught by the authorities, that evil-doer will be subject to severe punishment. After death and dissolution of his body he will be reborn in miserable existences (apāya), wretched destinations (duggati), states of ruin (vinipāta), and realms of continuous suffering (niraya). So, that person, for fear of the above four dangers (bhaya) abandons evil deeds, evil speech and evil thoughts.

1. Attanuvāda Sutta : This discourse is named after the first kind of danger or fear.

and cultivates good deeds, good speech and good thoughts. Then he keeps himself pure.

(17) Marvels (Acchariya)

- (i) Pathama Tathāgata Acchariya Sutta (Sutta number 127)
- (ii) Dutiya Tathāgata Acchariya Sutta (Sutta number 128)
- (iii) Ānanda Acchariya Sutta (Sutta number 129)

(i) Pathama Tathāgata Acchariya Sutta- This sutta mentions four events in the life of the Buddha counted as being marvellous. They are: (a) The event of the Bodhisatta's passing away from Tusitā deva realm and conceiving in his mother's womb, with mindfulness and clear comprehension. (b) The event of delivery from his mother's womb (i.e, his birth). (c) The attainment of Supreme Enlightenment and (d) the time of setting the Wheel of Truth, i.e, the exposition of the Dhammacakkapavuttana Sutta.

At each event there appeared a great light surpassing the light by the power of the devas, and incomparable in the devaloka and the world of human beings. This light also appeared in the Lokantara nether regions, which are great voids between worlds, abysses of space, pitch dark and totally lacking in visibility. By the power of this light those beings in those regions (niraya) could see one another. These four marvellous and unprecedented phenomena did happen on the appearing of the Tathāgata who is Homage-worthy and Perfectly Self-enlightened.

(ii) Dutiya Tathāgata Acchariya Sutta- The four marvellous things mentioned here came about in connection with the Tathāgata's exposition of the dhamma: (a) To all those beings who are attached to sensual pleasures the Tathāgata expounds the dhamma that tells them not to be attached to sensual pleasures; (b) To all those beings who are attached to conceit (māna) the Tathāgata expounds the dhamma that tells them to destroy their conceit; (c) To all those beings who are

attached to sensuous realms and are happy in these realms of suffering, the Tathāgata expounds the dhamma that is conducive to the attainment of peace; (d) To all those beings who are born ignorant and are like living in an eggshell, enveloped in it, the Tathāgata expounds the dhamma that tells them how to break through their ignorance.

When the Tathāgata expounds the above dhammas, all those in the four groups are willing to listen, they do listen and are eager to learn. These four marvellous and unprecedented things did happen dependent on the appearing of the Tathāgata who is Homage-worthy, Perfectly Self-enlightened.

(iii) Ānanda Acchariya Sutta- In this sutta marvellous things concerning the Venerable Ānanda are mentioned. Various groups of people often call on the Venerable Ānanda; for instance, a group of bhikkhus, or a group of bhikkhunis might come to see the Venerable Ānanda and pay respects to him. So also a group of lay disciples or a group of female lay disciples might come and pay respects to the Venerable Ānanda. All these people are delighted on seeing Ānanda; just seeing him is a great pleasure to them. And, if the Venerable Ānanda should discourse to them, they are delighted by that discourse. When Ānanda concludes his discourse and remains silent they are not satiated, they could not have enough. These are the marvellous and unprecedented qualities of Ānanda.

(18) Ways of Attaining Arahattaphala (i.e., Nibbāna), Yuganaddha Sutta (Sutta number 170)

Anyone who attains Arahattaphala attains it by means of four paths (maggas) or by means of either one or the other of these four maggas. The four ways of attaining maggas are: (a) practising insight meditation (vipassanā) preceded by concentration (samatha); (b) practising concentration (samatha) preceded by insight meditation (vipassanā); (c) practising samatha and vipassanā together. To a person who

practises in any one of these three ways, Path knowledge arises, and he enjoys it, cultivates it, and repeatedly practises it; as a result, fetters (samyojanas) disappear in him, and potential defilements (anusayas) are removed; (d) In the case of the fourth person who has distractions of the dhamma (dhammauddhacca), at such a time, he fixes his mind on vipassanā ñāṇa, and it rests well on Nibbāna. His mind remains there, settled and concentrated. To that person also, Path knowledge arises, he enjoys it, he cultivates it, and repeatedly practises it; as a result, fetters disappear in him and potential defilements are removed.

These are the four ways of attaining arahatta magga and phala. They may be practised individually or in a pair, that is, samatha and vipassanā together, or one preceding the other.

(19) Contemplation of the Primary Elements: Discourse to Rāhula (Sutta number 177)

In this sutta, the Bhagavā talked to Rāhula about the four primary elements: pathavi dhātu, āpo dhātu, tejo dhātu, and vāyo dhātu. These elements are generally taken as earth, water, fire and air; or element of solidity, element of fluidity or cohesion, element of heat and cold (temperature), and element of motion. The Bhagavā also explained to Rāhula that these elements are found in oneself (ajjhattika) and also outside oneself (bāhira). These elements in oneself and the external elements are all merely elements. These should be seen fundamentally and truly, with right understanding thus: "This is not mine; this is not my atta, Self." Having thus seen the elements fundamentally and truly, with right understanding, one gets disgusted with these elements and one's mind becomes free of attachment to the elements. "At such a time when a person does not view these four elements as his 'Self' or as his 'own', Rāhula, that person is one who has cut off craving (taṇhā) and gone beyond the fetters on abandoning 'conceit' (māna), and has put on end to the

round of rebirths. (Thus said the Bhagava in conclusion).

(20) Guarantee or assurance, Pāṭibhoga Sutta (Sutta number 182)

No one in this world, whether samaṇa or brāhmaṇa, or devas, Māra, or brahmas, can give his assurance for the non-occurrence of these four things, viz., the non-occurrence of ageing, non-occurrence of sickness, non-occurrence of death and non-occurrence of the consequential fruition of previous evil deeds of defilements leading to rebirths which are conducive to further rebirths with ageing, grief and pain.

Conclusion

These above examples are chosen at random and are, in many cases, just excerpts from the discourses or condensations. Nevertheless they illustrate the wide scope covered by Catukka Nipāta, the Collection of Four Factor Discourses from Aṅguttara Nikāya.

Regarding these examples of discourse, first we would like to mention two discourses dealing with the marvellous qualities and unprecedented events connected with the life of the Buddha and the Buddha's expositions of the Dhamma. The two suttas are: Paṭhama Tathāgata Acchariya Sutta (Sutta number 127) and Dutiya Tathāgata Sutta (Sutta number 128). These two suttas clearly show us the Buddha's attributes of being incomparable in taming those who deserve to be tamed and of his being the teacher of devas and men. Kesi Sutta (Sutta number 111) also tells us how the Tathāgata tames beings.

On the whole, the discourses are mostly confined to the Buddha's Teaching (Dhamma) but they are given from various angles and aspects. There are discourses on "Dhamma leading to Emancipation from Round of Existences" (Anubuddha Sutta, Sutta number 1), the discourse on "Ways of Attaining Arahattaphala (Yugamaddha Sutta, Sutta number 170). There

are also discourses on conduct and practice; for example, Padhāna Sutta (Sutta number 13), dealing with strenuous or supreme effort; Agati Sutta (Sutta number 19), dealing with wrong course of action; Saṅgaha Sutta (Sutta number 32), dealing with benevolent practice; and Rāhula Sutta (Sutta number 177), dealing with contemplation of the four Primary Elements.

Similes in Discourses: The Buddha very often makes use of similes in his discourses to make his audience get a clearer and deeper comprehension of the dhamma. The first example in this collection is found in Anusota Sutta (Sutta number 5). Here, the stream is identified with the stream of saṃsāra, the Round of Existences. Four kinds of travellers are mentioned here: the first person drifts down the stream with the current, the second goes against the stream, the third has stopped running round saṃsāra, and the fourth has reached the other shore (i.e., Nibbāna).

Next comes the simile of rainclouds. People who just talk and do not act, people who learn the Buddha's Teaching, but do not know the Teaching nor practise the dhamma are just like rainclouds that produce thundering sound but no rain.

All these are just examples of discourses which would give to the reader a sampling of the taste of the dhamma. With this incentive, may the reader be pleased to read through the text and get the full flavour and essence of the dhamma, taught by the Tathāgata for the benefit, welfare and happiness of mankind and all other beings.

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

The Editorial Committee

Dated 20th December, 2002

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

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Namo tassa bhagavato arahato sammāsambuddhassa

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9. Taṇhuppāda Sutta
10. Yoga Sutta

I. ANUBUDDHA SUTTA

Discourse on Proper Understanding of the Dhamma

1. Thus have I heard:

At one time, the Bhagavā was residing at Bhaṇḍa village in Vajjī country. There the Bhagavā addressed the bhikkhus, saying, 'O bhikkhus' and they replied to him, 'Venerable Sir'. The Bhagavā said:

Bhikkhus, it is through not having proper understanding and penetrative comprehension of the four dhammas that I as well as yourselves have had to go incessantly through the long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously. What are the four? Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble morality' (Ariya sīla) that I as well as yourselves have had to go incessantly through this long stretch (of saṃsāra, round of existences), that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble concentration' (Ariya samādhi) that I as well as yourselves have had to go incessantly through this long stretch of saṃsāra, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble wisdom' (Ariya paññā) that I as well as yourselves have had to go incessantly through this long stretch of saṃsāra, that we have had to go through one life after another continuously.

Bhikkhus, it is through not having proper understanding and penetrative comprehension of 'noble emancipation' (Ariya vimutti), i.e. Arahattaphala, that I as well as yourselves have had to go incessantly through this long stretch of saṃsāra, that we have had to go through one life after another continuously.

Bhikkhus, I have properly understood and penetratingly comprehended the noble morality, the noble concentration, the noble wisdom, and the noble emancipation, i.e., Arahattaphala. The craving for existence (bhavataṇhā) has been cut off without any vestige remaining. The bhavataṇhā, which is like a rope that drags one to renewed existence, is exhausted. Now, there will be no more rebirth.

After the Bhagavā had spoken the above words, he further said thus:

I, Gotama the Buddha, with many disciples, have proper understanding of these dhammas of incomparable morality, of concentration, and of wisdom and of the noble emancipation from moral defilements.

Thus, the Buddha, the possessor of fine visions, who has exhausted all defilements and who has ended all kinds of suffering, and who is Perfectly Self-Enlightened, now tells you, O bhikkhus, what he has thus known.

End of the Anubuddha Sutta, the first.

2. PAPATTA SUTTA

Discourse on One Who Falls Off from the Teaching

2. Bhikkhus, one who is not endowed with four dhammas should be called 'one who falls off from this Teaching'¹. What are the four? Bhikkhus, one who is not endowed with the 'noble morality' (Ariya sīla) should be called 'one who falls off from this Teaching'. Bhikkhus, one who is not endowed with the 'noble concentration' (Ariya

1. Dhammavinaya: The Teaching of the Buddha in its compl

samādhi) should be called 'one who falls off from this Teaching'. Bhikkhus, one who is not endowed with the noble wisdom (Ariya paññā) should be called 'one who falls off from this Teaching'. Bhikkhus, one who is not endowed with the 'noble emancipation' (Ariya vimutti), i.e. Arahattaphala, should be called 'one who falls off from this Teaching.' Bhikkhus, one who is not endowed with these four dhammas should be called 'one who falls off from this Teaching.'

Bhikkhus, one who is endowed with four dhammas should be called 'one who does not fall off from this Teaching.' What are the four? Bhikkhus, one who is endowed with the 'noble morality' (Ariya sīla) should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with the 'noble concentration' (Ariya samādhi) should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with the 'noble wisdom' (Ariya paññā) should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with the 'noble emancipation' (Ariya vimutti), i.e. Arahattaphala, should be called 'one who does not fall off from this Teaching.' Bhikkhus, one who is endowed with these four dhammas should be called 'one who does not fall off from this Teaching.' (Thus said the Bhagavā.)

Those who deviate are those who fall off from the Teaching. Those who fall off, hanker after sensualities with craving, is the cause of rebirth. Those who are endowed with Ariya dhammas have done what there is to be done, for the purpose of Magga. They have enjoyed what there is to be enjoyed and they pass on from one happy state to another.

End of the Papatita Sutta, the Second.

3. PAṬHAMA KHATA SUTTA

First Discourse on Digging Up and Destroying Oneself

3. Bhikkhus; a foolish, unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; he also generates much evil. What are the four? They are: one who, without knowing well and without scrutiny, speaks of virtues in favour of one who is not virtuous; one who, without knowing well and without scrutiny, speaks of evil or vices attributing them to one who is virtuous; one who, without knowing well and without scrutiny, shows faith in what is not faith-inspiring; one who, without knowing well and without scrutiny, shows no faith in what is really faith-inspiring. Bhikkhus, a foolish, unintelligent and evil person who is characterised by these four dhammas nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; he also generates much evil.

Bhikkhus, a wise, intelligent and virtuous person who is characterised by four dhammas nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; he also generates much merit. What are the four? They are: one who, knowing well and with scrutiny, does not speak of virtues in favour of one who is not virtuous; one who, knowing well and with scrutiny, speaks of virtues in favour of one who is virtuous; one who, knowing well and with scrutiny, shows disbelief in what is not faith-inspiring; one who, knowing well and with scrutiny, shows faith in what is really faith-inspiring. Bhikkhus, a wise, intelligent and virtuous person who is characterised by these four dhammas nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; he also generates much merit. (Thus said the Bhagavā).

Baṇḍagāma Vagga

He 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 the game of dices; his loss is but negligible compared to the loss of one who bears an ill-will against those living in unity; for which act of malice his loss is even greater.

One who maligns the Noble Ones, for his evil thought and evil speech, reaches Nirabbuda Niraya where suffering is intense and continuous, and stays there for 100,036 years and five Abbudas.¹

End of the Paṭhama Khata Sutta, the third.

4. DUTIYA KHATA SUTTA

Second Discourse on Digging Up and Destroying Oneself

4. Bhikkhus, a foolish, unintelligent and evil person who wrongs four kinds of person nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; and he also generates much evil. What are the four? Bhikkhus, a foolish, unintelligent and evil person who wrongs his mother nurtures himself by uprooting and destroying the virtues; he is also blameworthy; he also deserves the censure of the wise; and he generates much evil, too. Bhikkhus, a foolish, unintelligent and evil person who wrongs his father ... p... . Bhikkhus, a foolish, unintelligent and evil person who wrongs the Tathāgata ... p... . Bhikkhus, a foolish, unintelligent and evil person who wrongs

Abbuda: five abbudas is a quarter of a year in Nirabbuda Niraya.

the Tathāgata's disciple nurtures himself by uprooting and destroying the virtues; he is also blame worthy; he also deserves the censure of the wise; and he generates much evil, too.

Bhikkhus, a wise, intelligent and virtuous person who treats four kinds of person well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; he generates much merit, too. What are the four? Bhikkhus, a wise, intelligent and virtuous person who treats his mother well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit, too. Bhikkhus, a wise, intelligent and virtuous person who treats his father well ... p... . Bhikkhus, a wise, intelligent and virtuous person who treats the Tathāgata well ... p... . Bhikkhus, a wise, intelligent and virtuous person who treats the Tathāgata's disciple well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit, too. Bhikkhus, a wise, intelligent and virtuous person who treats these four kinds of person well nurtures himself by not uprooting and destroying the virtues; he is also blameless; he does not deserve the censure of the wise; and he generates much merit, too. (Thus said the Bhagavā.)

A certain person wrongs his mother, his father, the Tathāgata, the Perfectly Self-Enlightened and his disciples; such a person generates much evil.

For having wronged his mother and father, he is censured by the wise in the present life and he appears in miserable existences (apāya) hereafter.

A certain person treats well his mother, his father, the Tathāgata, the Perfectly Self-Enlight-

ened and his disciples; such a person generates much merit.

For having treated his mother and father well, he is praised by the wise in the present life, and he appears in good destinations hereafter.

End of the Dutiya Khata Sutta, the fourth.

5. ANUSOTA SUTTA

Discourse on One Who Drifts Down the Stream of Saṃsāra

5. Bhikkhus, in this world there do exist these four kinds of person. What are the four? They are: one who drifts down the stream (of saṃsāra); one who goes against the stream (of saṃsāra); one who has stopped (running round saṃsāra); and a brāhmaṇa who has reached the other shore and is standing on firm ground (Nibbāna). Bhikkhus, what is meant by 'one who drifts down the stream (of saṃsāra)'? Bhikkhus, a certain person in this world enjoys sensual pleasures, and does evil deeds, too. Bhikkhus, such a person should be called 'one who drifts down the stream (of saṃsāra).'

Bhikkhus, what is meant by 'one who goes against the stream (of saṃsāra)'? Bhikkhus, a certain person in this world does not indulge in sensual pleasures, nor does he do evil deeds; he leads a life of perfection and purity, even in a state of lamenting, and shedding tears owing to physical pain and mental distress. Bhikkhus, such a person should be called 'one who goes against the stream (of saṃsāra).'

Bhikkhus, what is meant by 'one who has stopped (running round saṃsāra)'? Bhikkhus, a certain person in this

world, because of exhaustion of the five lower fetters conducive to rebirth in the lower realms of existence,¹ arises in one of the happy realms as full-fledged matured being (opapātika); he realises Nibbāna in that realm, and he is not destined to return to another existence. Bhikkhus, such a person should be called 'one who has stopped (running round saṃsāra).'

Bhikkhus, what is meant by a noble one, a brāhmaṇa, who has reached the other shore, and is standing on firm ground (Nibbāna)? Bhikkhus, a certain person in this world, because of the exhaustion of moral intoxicants (āsavas) attains and remains in this very life, by his own insight (Abhiññā) in the taint-free emancipation of mind (cetovimutti, i.e., Arahattaphala samādhi), and in the taint-free emancipation by insight (Paññāvimutti, i.e., Arahattaphala paññā). Bhikkhus, such a person should be called a 'noble one, a brāhmaṇa, who has reached the other shore and is standing on firm ground (Nibbāna). Bhikkhus, there do exist these four kinds of person in this world. (Thus said the Bhagavā.)

Some people have no scruple in sensual enjoyments; they are not free from attachment; they indulge in pleasures of the sensual world. Those people, overwhelmed by craving, are subject to rebirth and ageing. They drift down the stream of saṃsāra.

The wise, who are mindful, do not indulge in sensual pleasures and evil actions. They abandon sensual pleasures even in the face of

1. The five lower fetters ... existence: (i) sakkāya diṭṭhi, personality belief, (ii) vicikicchā, doubt or wavering, (iii) sīlabataparāmāsā, wrong view, i.e., belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents, (iv) kāmarāga, sensual desire, and (v) paṭigha, hatred.

physical pain. Such a person is one who goes against the stream of saṃsāra, thus said the wise.

A certain person has truly abandoned the five fetters of the lower realms. He has a perfect practice which has a nature of non-decline. He has reached the summit of subjugation of the mind and tranquillity of faculties. Such a person is one who has stopped running round saṃsāra.

Destroying merit and demerit with discriminative wisdom, a certain person is rid of them completely. He has fulfilled the noble practice, and reached the very end of the journey in the three worlds. Such a person is said to be one who has reached the other shore and is standing on firm ground (Nibbāna). (Thus said the Bhagavā.)

End of the Anusota Sutta, the fifth.

6. APPASSUTA SUTTA

Discourse on One who is Not Well-informed

6. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who is not well-informed and unlearned; one who is not well-informed but learned; one who is well-informed but unlearned; and one who is well-informed and learned.

Bhikkhus, how is a person not well-informed and unlearned? Bhikkhus, a certain person in this world has heard but little of the discourses (suttas), discourses of mixed prose and verse (geyya), prose exposition (veyyakaraṇa), verses (gāthā), utterance of exultation (udāna), sayings (itivuttaka), birth stories of the Buddha (jātaka), marvels of the dhammas

(abbhuta-dhamma), and replies to questions (vedalla). That person is one who knows little of the texts and the meaning thereof, and one who does not practise according to the dhammas, i.e., the Nine transcendentals.¹ Thus, bhikkhus, this person is one who is not well-informed and unlearned.

Bhikkhus, how is a person not well-informed but learned? Bhikkhus, a certain person in this world has heard but little of the discourses, discourses of mixed prose and verse, prose exposition, verses, utterance of exultation, sayings, birth stories of the Buddha, marvels of the dhammas, and replies to questions. That person is one who knows little of the texts and the meaning thereof, and one who practises according to the dhammas, i.e., the Nine transcendentals. Thus, bhikkhus, this person is one who is not well-informed but learned.

Bhikkhus, how is a person who is well-informed but unlearned? Bhikkhus, a certain person in this world has heard much of the discourses, discourses of mixed prose and verse, prose exposition, verses, utterance of exultation, sayings, birth stories of the Buddha, marvels of the dhammas, and replies to questions. That person is one who knows much of the texts and the meaning thereof, but is one who does not practise according to the dhammas, i.e., the Nine transcendentals. Thus, bhikkhus, this person is one who is well-informed but unlearned.

Bhikkhus, how is a person who is well-informed and learned? Bhikkhus, a certain person in this world has heard much of the discourses, discourses of mixed prose and verse, prose exposition, verses, utterance of exultation, sayings, birth stories of the Buddha, marvels of the dhammas, and replies to questions. That person is one who knows much of the texts and the meaning thereof, and one who practises according to

1. Nine transcendentals = 4 Maggas, 4 Phalas and Nibbāna.

the dhammas, i.e., the Nine transcendentals. Thus, bhikkhus, this person is one who is well-informed and learned.' Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

If one is not well-informed and immoral, the wise censure such a person both in morality and knowledge.

If one is not well-informed but moral, the wise praise such a person in morality, but not his knowledge.

If one is well-informed but immoral, the wise censure such a person in morality, but not his knowledge.

If one is well-informed and moral, the wise praise both his knowledge and morality.

Who should censure the disciple of the Buddha, who is well-informed and learned, knowing the Dhamma (by heart), who is like the purest Jambunada gold? He is praised by the devas, and brāhmas, too.

End of the Appassuta Sutta, the sixth.

7. SOBHANA SUTTA

Discourse on Adding Glory to the Order of Saṅgha

7. Bhikkhus, there do exist these four kinds of person who are accomplished, well-trained, confident, well-informed, who know the Dhamma (by heart), and practise in conformity with the Dhamma, add glory to the Order (of the Saṅgha) what are the four? Bhikkhus, a bhikkhu who is accom-

plished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, a bhikkhunī who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, a layman disciple who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, a laywoman disciple who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises in conformity with the Dhamma, adds glory to the Order (of the Saṃgha). Bhikkhus, four kinds of person who are accomplished, well-trained, confident, well-informed, who know the Dhamma (by heart), and practise in conformity with the Dhamma, add glory to the Order (of the Saṃgha). (Thus said the Bhagavā.)

One who is accomplished, well-trained, confident, well-informed, who knows the Dhamma (by heart), and practises accordingly is one who adds glory to the Saṃgha.

A bhikkhu who has morality, a bhikkhunī who is well-informed, a layman disciple or a laywoman disciple who has conviction (Saddhā) add glory to the Saṃgha. They are the causes of Saṃgha's glory.

End of the Sobhana Sutta, the seventh.

8. VESĀRAJJA SUTTA

Discourse on Self-confidence

8. Bhikkhus, the Tathāgata's perfect self-confidence (Vesārajja ñāṇa) is of these four kinds. The Tathāgata, who is endowed with this perfect self-confidence, acknowledges his being a great man; he makes bold utterances (like a lion's roar) in the presence of (eight kinds of) audience;¹ he turns the Noble Wheel of Dhamma. What are the four? (The Bhagavā said,) "I see no sign of anyone, samaṇa, brāhmaṇa, deva, Māra, or brahma, who could rebuke me with reason, saying: 'You, who have acknowledged having known by your own insight all dhammas as they really are, have not penetratingly known such and such dhamma; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain.'"

"I see no sign of anyone, samaṇa, brāhmaṇa, deva, Māra, or brahma, who could rebuke me with reason, saying 'you, who have acknowledged having exhausted all moral intoxicants (āsavas), have not exhausted such and such moral intoxicant (āsava)'; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain."

"I see no sign of anyone, samaṇa, brāhmaṇa, deva, Māra, or brahma, who could rebuke me with reason, saying 'you have said that certain dhammas are detrimental to the user (in his striving for higher wisdom of jhāna, magga and phala), but such and such a thing (of your description) is not

1. Parisā: Assembly or audience: There are eight kinds of assembly, viz, khattiya-parisā, brāhmaṇa-parisā, gahapati-parisā, samaṇa-parisā, cātummahārājika-parisā, Tāvātimsā-parisā, Māna-parisā, Brahmā-parisā. None but the Perfectly Self-Enlightened Buddha (Sabbāññuta) could have made bold utterances in these assemblies.

detrimental to the user (in his striving for higher wisdom of jhāna, magga and phala)'; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain".

"I see no sign of anyone, samaṇa, brāhmaṇa, deva, or Māra, or brahma who could rebuke me with reason, saying 'The dhamma you have taught, as leading to complete extinction of dukkha, cannot lead one who practises it as taught to complete extinction of dukkha'; and therefore I have attained safety, fearlessness and perfect self-confidence in which I remain. Bhikkhus, the Tathāgata's perfect self-confidence (Vesārajja nāṇa) is of these four kinds. The Tathāgata who is endowed with this perfect self-confidence acknowledges his being a great man; he makes bold utterances (like a lion's roar) in the presence of (the eight kinds of) audience; he turns the Noble Wheel of Dhamma. (Thus said the Bhagavā.)

There are many and various doctrines held by certain samaṇas and brāhmaṇas, and there are samaṇas and brāhmaṇas who hang on to those doctrines. Those doctrines of samaṇas and brāhmaṇas are ruined in the presence of the fearless Tathāgata whose doctrine transcends all the others.

The Tathāgata who is always compassionate, and endowed with all virtues overwhelms the world and turns the Wheel of Dhamma. Beings venerate the Tathāgata who is by far superior to devas and men, and who has crossed over to the other shore. (Thus said the Bhagavā.)

End of the Vesārajja Sutta, the eighth.

9. TANHUPPĀDA SUTTA

Discourse on "Arising of Craving"

9. Bhikkhus, arising of craving is caused by these four. If craving arises in a bhikkhu, it arises in (relation to) these four. What are the four? Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) robes; Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) alms-food; Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) shelter or monastic dwelling; Bhikkhus, if craving arises in a bhikkhu, it arises in (relation to) tasty medicine and therapeutic drugs. Bhikkhus, arising of craving is (caused by) these four things. If craving arises in a bhikkhu, it arises in (relation to) these four. (Thus said the Bhagavā).

Long is the duration of a being that has 'craving' as companion; he cannot find exit from the miserable round of rebirths in this existence or in the next.

The bhikkhu who realizes taṇhā as cause of suffering and is mindful of it, practises without craving or attachment to anything.

End of the Taṇhuppāda Sutta, the ninth.

10. YOGA SUTTA

Discourse on Yokes

10. Bhikkhus, yokes (to which beings are bound in the miserable round of rebirths) are these four kinds. What are the four? They are: the yoke of sensuality (kāma-yoga); the yoke of existence (bhava-yoga); the yoke of wrong view (diṭṭhi-yoga); and the yoke of ignorance (avijjā-yoga). Bhikkhus, what is the yoke of sensuality (kāma-yoga)? Bhikkhus, a

certain person in this world does not know, as they really are, the arising of sensuality, their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know, as they really are, the arising of sensuality, their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with sensual attachment (rāga), sensual delight (nandi), lust for sensual pleasure (sineha), infatuation with sensual pleasures (mucchā), thirst for sensual pleasures (pipāsā), the flame of sensual pleasures (parilāha), the craving for sensual pleasures (taṇhā), and is completely overwhelmed by sensual pleasures (ajjhosāna). This, bhikkhus, is called the yoke of sensuality; this is the yoke of sensuality.

Bhikkhus, how does the yoke of existence arise? Bhikkhus, a certain person in this world does not know, as they really are, the arising of existences (coming into existence), their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know as they really are the arising of existences, their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with attachment to existence, delight in existence, lust for existence, infatuation with existence, thirst for existence, the flame of existence, craving for existence, and is completely overwhelmed by attachment to existence. This, bhikkhus, is called the yoke of existence; thus arises the yoke of sensuality and the yoke of existence.

Bhikkhus, how does the yoke of wrong view arise? Bhikkhus, a certain person in this world does not know as they really are the arising of wrong views, their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know as they really are the arising of wrong views, their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with attachment to wrong views, delight in wrong views, lust for wrong views, infatuation with wrong views, thirst for wrong views, the flame of wrong views, craving for wrong views, and is

completely overwhelmed by wrong views. This, bhikkhus, is called the yoke of wrong views; thus arises the yoke of sensuality, the yoke of existence and the yoke of wrong views.

Bhikkhus, how does the yoke of ignorance arise? Bhikkhus, a certain person in this world does not know as they really are the arising of the six sense bases which are the causes of contact (phassa), their disappearance, their enjoyment, their faults, and freedom from them. Because that person does not know as they really are the arising of the six sense bases which are the causes of contact (phassa), their disappearance, their enjoyment, their faults, and freedom from them, his mind is filled with ignorance (avijjā) of the six sense bases which are the causes of contact. This, bhikkhus, is called the yoke of ignorance (avijjā yoga); thus arise the yoke of sensuality (kāma yoga), the yoke of existence (bhava yoga), the yoke of wrong view (diṭṭhi yoga), and the yoke of ignorance (avijjā yoga). One (who has not abandoned the four yokes) is bound to demeritorious factors that bring about defilements and lead to future rebirths with ageing, death, grief and pain as consequences. Therefore (that person) should be called one who is incapable of finding his emancipation from the four yogas, i.e., Nibbāna. Bhikkhus, yokes are these four kinds.

Bhikkhus, dissociation with yokes (by which beings are not bound to the miserable round of rebirths) are these four kinds. What are the four? They are: dissociation with the yoke of sensuality (kāmayoga visamīyoga), dissociation with the yoke of existence (bhavayoga visamīyoga), dissociation with the yoke of wrong view (diṭṭhiyoga visamīyoga), and dissociation with the yoke of ignorance (avijjāyoga visamīyoga). Bhikkhus, what is dissociation with the yoke of sensuality? Bhikkhus, a certain person in this world knows, as they

really are, the arising of sensuality, their disappearance, their enjoyableness, their faults and freedom from them. Because that person knows as they really are the arising of sensuality, their disappearance, their enjoyment, their faults, and freedom from them, his mind is not filled with attachment (rāga), sensual delight (nandī), lust for sensual pleasures (sineha), infatuation with sensual pleasures (mucchā), thirst of sensuality (pipāsā), the flame of sensual pleasures (parilāha) craving for sensual pleasures (taṇhā), and is not completely overwhelmed by sensual pleasures (ajjhosāna). This, bhikkhus, is called dissociation with the yoke of sensuality; this is the dissociation with the yoke of sensuality.

How does dissociation with the yoke of existence come about? Bhikkhus, a certain person in this world knows as they really are the arising of existences, their disappearance, their enjoyment, their faults, and freedom from them. Because that person knows as they really are the arising of existences, their disappearance, their enjoyment, their faults, and freedom from them, his mind is not filled with craving for existence, delight in existence, lust for existence, infatuation with existence, thirst for existence, the flame of craving for existence, and is not completely overwhelmed by existence. This, bhikkhus, is called dissociation with the yoke of existence; thus comes about the dissociation with the yoke of sensuality and dissociation with the yoke of existence.

How does dissociation with the yoke of wrong views come about? Bhikkhus, a certain person in this world knows as they really are the arising of wrong views, their disappearance, their enjoyment, their faults, and freedom from them. Because that person knows, as they really are, the arising of wrong views, their disappearance, their enjoyment, the faults, and freedom from them, his mind is not filled with attachment to wrong views, delight in wrong views, lust for wrong

views, infatuation with wrong views, thirst for wrong views, the flame of wrong views, craving for wrong views, and is not completely overwhelmed by wrong views. This, bhikkhus, is called dissociation with the yoke of wrong views; thus arise the dissociation with the yoke of sensuality, dissociation with the yoke of existence, and dissociation with the yoke of wrong views.

How does dissociation with the yoke of ignorance come about? Bhikkhus, a certain person in this world knows, as they really are, the arising of the six sense bases which are the causes of contact (phassa), their disappearance, their enjoyment, their faults, and freedom from them. Because that person knows, as they really are, the arising of the six sense bases, which are the causes of contact (phassa), their disappearance, their enjoyment, their faults, and freedom from them, his mind is not filled with ignorance (avijjā) of the six sense bases which are the causes of contact (phassa). This, bhikkhus, is called dissociation with the yoke of ignorance (avijjāyoga visamīyoga); thus arise the dissociation with the yoke of sensuality, dissociation with the yoke of existence, dissociation with the yoke of wrong views, and dissociation with the yoke of ignorance. One (who has abandoned the four yokes) is not bound to demeritorious factors that bring about defilements and lead to future rebirths with ageing, death, grief and pain as consequences. Therefore (that person) should be called one who realizes Nibbāna where the four yokes cease to exist. Bhikkhus, dissociation with yokes are these four. (Thus said the Bhagavā).

Beings associated with the yoke of sensuality or yoke of existence, or with both, and also associated with the yoke of wrong views surrounded by ignorance, wander through the incessant round of existences infested with births and deaths.

An Arahat, who has discriminatingly known all sensuality and craving for existence, who has been rid of wrong views, and has abandoned ignorance, is not associated with these; he is one who gets beyond the reach of the four yokes.

End of the Yoga Sutta, the tenth.

End of the Baṇḍagāma Vagga, the first.

ii. CARA VAGGA

1. Cara Sutta
2. Sīla Sutta
3. Padhāna Sutta
4. Saṁvara Sutta
5. Paññatti Sutta
6. Sokhumma Sutta
7. Paṭhama Agatigamana Sutta
8. Dutiya Agatigamana Sutta
9. Tatiya Agatiganama Sutta
10. Bhattuddesaka Sutta

1. CARA SUTTA

Discourse on Walking

11. Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while walking, and if the bhikkhu harbours that thought, or if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is walking should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while standing still, and if the bhikkhu harbours that thought, or if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is standing still, should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while sitting, and if the bhikkhu harbours that thought or, if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is sitting should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while lying down awake, and if the bhikkhu harbours that thought, or if he does not get rid of it, eradicate it, remove it, or eliminate it, bhikkhus, that bhikkhu who is lying down awake should be called one who is indolent and who is not afraid (to do evil) and one who is always slothful and negligent in effort.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while walking, and if the bhikkhu does not harbour that thought, or if he gets rid

of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is walking should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while standing still, and if the bhikkhu does not harbour that thought, or if he gets rid of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is standing still should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while sitting, and if the bhikkhu does not harbour that thought, or if he gets rid of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is sitting should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

Bhikkhus, if sensual thought, or destructive thought, or harmful thought occurs to a bhikkhu while lying down awake, and if the bhikkhu does not harbour that thought, or if he gets rid of it, eradicates it, removes it, or eliminates it, bhikkhus, that bhikkhu who is lying down awake should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic, with the mind intent on Nibbāna.

A certain bhikkhu, while walking, standing still, sitting or lying down, thinks of evil occurring from moral defilements. That bhikkhu, who harbours wrong thoughts that lead him to bewilderment, does not deserve to realize the noble wisdom of Arahattamagga.

A certain bhikkhu, while walking, standing still, sitting, or lying down, allays thoughts of

evil by diligent mindfulness of vipassanā ñāṇa, enjoys Arahattaphala, Nibbāna where all thoughts of evil are calmed. Such a bhikkhu deserves to realize the noble wisdom of Arahattamagga.

End of the Cara Sutta, the first.

2. SILA SUTTA

Discourse on Morality

12. Bhikkhus, lead a life endowed with morality, and observe restraint in accordance with the Fundamental Principles of Pāṭimokkha, adhere to right behaviour and lawful resort; see danger even in the slightest faults, and abide by the precepts. Bhikkhus, what is the superior practice which must be followed by you after having led a life endowed with morality, observing restraint in accordance with the Fundamental Principles of Pāṭimokkha, adhering to right behaviour and lawful resort, seeing danger even in the slightest faults, and abiding by the precepts?

Bhikkhus, if in a bhikkhu while walking, covetousness (abhijjhā) and ill will (byāpāda) are absent, sloth-and-torpor (thina-middha), restlessness-and-worry (uddhacca-kukkucca), and uncertainty (vicikicchā) are abandoned, and if that bhikkhu has strenuous and unshakable effort, has steadfast mindfulness, has a serene and cool body, and has one-pointedness of mind fixed in concentration; that bhikkhu who is walking should be called one who is zealous, and who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna.

Bhikkhus, if in a bhikkhu while standing still covetousness and ill will are absent, sloth-and-torpor, restlessness-and-worry, and uncertainty are abandoned, and if that bhikkhu has strenuous and unshakable effort, has steadfast mindfulness,

and has a serene and cool body, and has one-pointedness of mind fixed in concentration, that bhikkhu who is standing still should be called one who is zealous, one who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna.

Bhikkhus, if in a bhikkhu while sitting covetousness and ill will are absent, sloth-and-torpor, restlessness-and-worry, and uncertainty are abandoned, and if that bhikkhu has strenuous and unshakable effort, has steadfast mindfulness, has a serene and cool body, and has one-pointedness of mind fixed in concentration, that bhikkhu while sitting should be called one who is zealous, one who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna.

Bhikkhus, if in a bhikkhu while lying down awake covetousness and ill will are absent, sloth-and-torpor, restlessness-and-worry, and uncertainty are abandoned, and if that bhikkhu has strenuous and unshakable effort, has a serene and cool body, and has one-pointedness of mind fixed in concentration, that bhikkhu who is lying down awake should be called one who is zealous, one who is afraid (to do evil), and one who is always energetic with the mind intent on Nibbāna. (Thus said the Bhagavā.)

A bhikkhu should have self-restraint while walking or standing still, while sitting or lying down awake; with self-restraint he should bend or stretch his limbs.

He should be mindful of the arising and cessation, in the animate world, of the physical and mental aggregates in the upper, middle and lower regions.

Such a bhikkhu whose practice is conducive to calmness of the mind, and who is always mindful, is said to be one who has his mind intent on Nibbāna.

End of the *Sīla Sutta*, the second.

3. PADHĀNA SUTTA

Discourse on Supreme Effort

13. Bhikkhus, supreme effort (sammappadhāna) is of these four kinds. What are the four? Bhikkhus, a bhikkhu in this Teaching generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to prevent the arising of demeritorious dhammas that have not yet arisen; he generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to get rid of the demeritorious dhammas that have already arisen; he generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to bring about meritorious dhammas that have not yet arisen; he generates will, makes effort, makes an energetic effort, applies his mind and strives most ardently to maintain, bear in mind, increase, make progress, develop and perfect the meritorious dhammas that have already arisen. Bhikkhus, supreme effort (sammappadhāna) is of these four kinds. (Thus said the Bhagavā.)

The Arahats with supreme effort are no longer subject to rebirth (in the three planes of existence)¹

They have crossed over to the other shore of all rebirths and deaths. They have completely conquered defilements conducive to rebirth and are therefore perfectly happy. Those Arahats are rid of craving, and they have vanquished Namuci²

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1. in the three planes of existence; teblumika vatta: cycle of round of rebirths in the three planes of existence, viz, kāma bhūmi, rūpa bhūmi, and arūpa bhūmi.
 2. Namuci: a name of Māra.

together with his militant forces, and so they enjoy the happiness of the transcendentals.¹

End of the Padhāna Sutta, the third.

4. SAMĀVARA SUTTA

Discourse on Restraint

14. Bhikkhus, 'restraint' is of these four kinds. What are the four? They are: the restraint of one who has restraint (over his faculties such as the faculty of sight); the restraint of one who abandons (such evil thoughts as thoughts of sensuality); the restraint of one who develops (the enlightenment factors); the restraint of one who maintains (the samādhinimitta). Bhikkhus, what is the restraint of one who has restraint? Bhikkhus, wherever a bhikkhu in this Teaching sees a visible object with the eye, he does not take in its characteristics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness and distress stemming from that, would overpower him as he fails to control his senses. So he applies himself to the task of restraining his faculty of sight, keeps watch on it, and gains control over it. Whenever he hears a sound with the ear, whenever he smells an odour with the nose, whenever he tastes a flavour with the tongue, whenever he makes contact with the body, whenever he cognizes a mind object with the mind, he does not take in its character-

1. the transcendentals: The Nine transcendentals (Lokuttara) are the four Maggas, the four Phalas, and Nibbāna.

istics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and distress stemming from that would overpower him as he fails to control his senses. So he applies himself to the task of restraining his faculty of mind, keeps watch on it, and gains control over it. This, bhikkhus, is called the restraint of one who has restraint (over the faculties such as the faculty of mind).

Bhikkhus, what is the restraint of one who abandons? Bhikkhus, a bhikkhu in this Teaching rejects thought of sensuality that arises, he removes it, gets rid of it, and destroys it; then he causes the utter cessation of its existence. (A bhikkhu in this Teaching) rejects ill-will that arises, ...p... (A bhikkhu in this Teaching) rejects thought of cruelty that arises, ...p... (he) rejects whatever evil, demeritorious dhamma that arises; he removes it, he gets rid of it; and destroys it; then, he causes the utter cessation of its existence. This, bhikkhus, is called the restraint of one who abandons (such evil thoughts as thoughts of sensuality).

Bhikkhus, what is the restraint of one who develops? Bhikkhus, a bhikkhu in this Teaching develops the enlightenment factor of mindfulness (satisambojjhaṅga) conducive to maturity for the relinquishment of defilements and attainment of the four magga, i.e. realization of Nibbāna (Vosaggaparīnāma), based on detachment in seclusion (viveka nissita), with absence of attachment (virāga nissita), and cessation (nirodha nissita). (A bhikkhu in this Teaching) develops the enlightenment factor of investigative knowledge of phenomena (dhammavicaya sambojjhaṅga)--. (A bhikkhu in this Teaching) develops the enlightenment factor of effort (vīriya sambojjhaṅga)--(A bhikkhu in this Teaching) develops the enlightenment factor of delightful satisfaction (pīti sambojjhaṅga)--. (A bhikkhu in this Teaching) develops the enlightenment factor of seren-

ity (passaddhi sambojjhaṅga) ...p... . (A bhikkhu in this Teaching) develops the enlightenment factor of concentration (samādi-sambojjhaṅga)--. (A bhikkhu in this Teaching) develops the enlightenment factor of equanimity (upekkhā sambojjhaṅga), conducive to maturity for the relinquishment of defilements and attainment of the four maggas, i.e., Nibbāna (vosagga-parināma), based on detachment in seclusion, with absence of attachment, and cessation. Bhikkhus, this should be called the exertion of one who develops (the enlightenment factors).

Bhikkhus, what is the exertion of one who maintains? Bhikkhus, a bhikkhu in this Teaching maintains good signs of concentration (samādhinimitta) such as the perception of a skeleton, the perception of a worm-infested corpse, the perception of a discolouring corpse of bluish black colour, the perception of a corpse fissured from decay, and the perception of a swollen corpse. Bhikkhus, this is called one who maintains (the samādhinimitta). Bhikkhus, exertion is of these four kinds. (Thus said the Bhagavā.)

The kinsman of the Sun, the Bhagavā has named these four kinds of restraint. A bhikkhu in this Teaching who strives hard to have restraint (over the sense faculties such as sight), to abandon (thoughts such as thoughts of sensuality), to develop (factors of enlightenment), and to maintain (signs of concentration), is able, by virtue of these, to realize Nibbāna, where all kinds of pain cease.

End of the Samvara Sutta, the forth.

5. PAÑÑATTI SUTTA

Discourse on Notions of Greatness

15. Bhikkhus, greatness as proclaimed by the Bhagavā are these four. What are the four? Bhikkhus, amongst corporeal beings, Rāhu Asurinda, the chief of Asuras, has the

greatest body. Bhikkhus, amongst those who enjoy sensual pleasures, Mandhātu, the Universal Monarch, is the foremost. Bhikkhus, amongst those who have supreme rule, evil Māra is the most powerful. Bhikkhus, in the deva-world together with its devas, Māra, brahmas, and also in the human world together with its samaṇas, brāhmaṇas, kings and men, the Tathāgata, who is homage-worthy and who is perfectly self-enlightened, is the greatest. Bhikkhus, greatness as proclaimed by the Bhagavā are these four. (Thus said the Bhagavā.)

Rāhu (the chief of Asuras), has the greatest body. Mandhātu (the universal monarch), enjoys utmost sensuality. Amongst rulers having great power and a large following Māra is supreme.

The Bhagavā is the greatest in this world of devas and men and of all beings in various directions, above and below.

End of the Paññatti Sutta, the fifth.

6. SOKHUMMA SUTTA

Discourse on "Fineness of Perception"

16. Bhikkhus, fineness of perception are these four kinds. What are the four? Bhikkhus, a bhikkhu in this Teaching is endowed with fineness of perception in discerning physical phenomena (rūpa); there is no other fineness of perception than that for him; there is no other fineness of perception than that for him to long for. (A bhikkhu in this Teaching) is endowed with fineness of perception in discerning sensation (vedanā); there is no other fineness of perception than that for him; there is no other fineness of perception than that for him to long for. (A bhikkhu in this Teaching) is endowed with fineness of perception in discerning conscious-

ness (saññā); there is no other fineness of perception than that for him, there is no other fineness of perception than that for him to long for. (A bhikkhu in this Teaching) is endowed with fineness of perception in discerning volitional activities (saṅkhāra); there is no other fineness of perception than that for him; there is no other fineness of perception than that for him to long for. Bhikkhus, fineness of perception are these four kinds. (Thus said the Bhagavā.)

The bhikkhu who sees well with fineness of perception delicate physical phenomena, causes of sensation, and consciousness, and also Nibbāna where consciousness ceases, and who sees well all conditioned things as something alien, painful, and nonself has calmed down moral defilements and enjoys happiness in Nibbāna. He bears his very last body vanquishing Māra with all his militant forces.

End of the Sokhumma Sutta, the sixth.

7. PAṬHAMA AGATIGAMANA SUTTA

First Discourse on Wrong Course of Action

17. Bhikkhus, taking a wrong course (of action) is of these four kinds. What are the four? They are: taking a wrong course (of action) because of one's own desire (chanda); taking a wrong course (of action) because of hatred (dosa); taking a wrong course (of action) because of ignorance of truth (moha); taking a wrong course (of action) because of fear (bhayā). Bhikkhus, taking a wrong course (of action) is of these four kinds. (Thus said the Bhagavā.)

A certain person does what is wrong led by his own desire, hatred, ignorance of truth, and

fear. His fame and following wane like a waning moon.

End of the Paṭhama Agatigamana Sutta, the seventh.

8. DUTIYA AGATIGAMANA SUTTA

Second Discourse on Wrong Course of Action

18. Bhikkhus, not taking a wrong course (of action) is of these four kinds. What are the four? They are: not taking a wrong course (of action) because of one's own desire (chanda); not taking a wrong course (of action) because of hatred (dosa); not taking a wrong course (of action) because of ignorance of truth (moha); not taking a wrong course (of action) because of fear (bhayā). Bhikkhus, not taking a wrong course (of action) is of these four kinds. (Thus said the Bhagaṇa.)

A certain person does not do what is wrong led by his own desire, hatred, ignorance of truth, and fear. His fame and following increase like a waxing moon.

End of the Dutiya Agatigamana Sutta, the eighth.

9. TATIYA AGATIGAMANA SUTTA

Third Discourse on Wrong Course of Action

19. Bhikkhus, taking a wrong course (of action) is of these four kinds. What are the four? They are: taking a wrong course (of action) because of one's own desire (chanda); taking a wrong course (of action) because of hatred (dosa); taking a wrong course (of action) because of ignorance of

truth (moha); taking a wrong course (of action) because of fear (bhayā). Bhikkhus, taking a wrong course (of action) is of these four kinds.

Bhikkhus, not taking a wrong course (of action) is of these four kinds. What are the four? They are: not taking a wrong course (of action) because of one's own desire (chanda); not taking a wrong course (of action) because of hatred (dosa); not taking a wrong course (of action) because of ignorance of truth (moha); not taking a wrong course (of action) because of fear (bhayā). Bhikkhus, not taking a wrong course (of action) is of these four kinds. (Thus said the Bhagavā.)

A certain person does what is wrong led by his own desire, hatred, ignorance of truth, and fear. His fame and following wane like a waning moon.

A certain person does not do what is wrong led by his own desire, hatred, ignorance of truth, and fear. His fame and following increase like a waxing moon.

End of the Tatiya Agatigamana Sutta, the ninth.

10. BHATTUDESĀKA SUTTA

Discourse on Distributor of Alms-food

20. Bhikkhus, a bhattudesaka, a distributor of food at a monastery, who practises these four dhammas appears in niraya, realm of continuous suffering, as though taken and put there. What are the four? They are: taking a wrong course (of action) because of his own desire (chanda); taking a wrong course (of action) because of hatred (dosa); taking a wrong course (of action) because of ignorance of truth (moha); taking

a wrong course (of action) because of fear (bhayā). Bhikkhus, a bhattuddesaka, a distributor of food at a monastery, who practises these four dhammas appears in niraya, realm of continuous suffering, as though taken and put there.

Bhikkhus, a bhattuddesaka, a distributor of food at a monastery, who practises these four dhammas appears in good destination, as though taken and put there. What are the four? They are: not taking a wrong course (of action) because of his own desire (chanda); not taking a wrong course (of action) because of hatred (dosa); not taking a wrong course (of action) because of ignorance of truth (moha); not taking a wrong course (of action) because of fear (bhayā). Bhikkhus, a bhattuddesaka, a distributor of food at a monastery who practises these four dhammas appears in good destination as though taken and put there.

Those who have no restraint on sensual pleasures go against the dhamma; they have no respect for the dhamma. They take wrong courses of action as led by their own desire, hatred, ignorance of truth, and fear. This group should be called people who are like trash. Thus said the (great) Samaṇa (the Bhagavā), who has known all there is to know.

Those persons, who establish themselves in the dhamma and abstain from doing evil; they do not take wrong courses of action as led by their own desire, hatred, ignorance of truth and fear. They are called people who deserve the praise of the virtuous. This group should be called the group of the pure. Thus said the (great) Samaṇa (the Bhagavā), who has known all there is to know.

End of the Bhattuddesaka Sutta, the tenth.

End of the Cara Vagga, the second.

iii. URUVELA VAGGA

1. Paṭhama Uruvela Sutta
2. Dutiya Uruvela Sutta
3. Loka Sutta
4. Kāḷakārāma Sutta
5. Brahmacariya Sutta
6. Kuha Sutta
7. Santuṭṭhi Sutta
8. Ariyavaṃsa Sutta
9. Dhammapada Sutta
10. Paribbājaka Sutta

1. PAṬHAMA URUVELA SUTTA¹

First Discourse Given at Uruvela

21. Thus have I heard:

At one time, the Bhagavā was residing at Jetavana monastery donated by Anāthapiṇḍika of Sāvatti. It was then that the Bhagavā addressed the bhikkhus saying "Bhikkhus", and the bhikkhus replied to the Bhagavā saying "Venerable Sir". The Bhagavā spoke thus.

Bhikkhus, at one time, just after I had known the four Noble Truths, first I stayed at the foot of the goat-herd's banyan tree on the bank of the Nerañjarā river in Uruvela forest. Bhikkhus, while staying in quiet seclusion it occurred to me thus: "It is indeed most painful to live a life without someone or something to respect and to depend on. What samaṇa or brāhmaṇa shall I respect, revere and depend on?"

Then, bhikkhus, it occurred to me thus: 'For the perfection of imperfect morality (sīla), I should pay respect, hold in reverence and depend on another samaṇa or brāhmaṇa; but in fact, in the devaloka with its Devas, Māras, Brahmas, and also in the human world with its samaṇas, brāhmaṇas, kings and men, I do not see anyone else who is superior to me in morality and who deserves my respect, reverence and dependence.

'For the perfection of imperfect concentration (samādhi), I should pay respect, hold in reverence and depend on another samaṇa or brāhmaṇa; but, in fact, in the devaloka with its Devas, Māras, Brahmas, and also in the human world with its samaṇas, brāhmaṇas, kings and men, I do not see anyone else who is superior to me in concentration and who deserves my respect, reverence and dependence.

1. This sutta is also found in Sagāthā Vagga, Brahma samyutta as
(i) The First Vagga (ii) Gārava Sutta.

‘For the perfection of imperfect emancipation (*vimutti*), I should pay respect, hold in reverence and depend on another *samaṇa* or *brāhmaṇa*; but, in fact, in the *devaloka* with its *Devas*, *Māras*, *Brahmas*, and also in the human world with its *samaṇas*, *brāhmaṇas*, kings and men, I do not see anyone else who is superior to me in emancipation and who deserves my respect, reverence and dependence.’

Bhikkhus, it then occurred to me thus: ‘It will be well if I lead a life respecting, revering and depending on the *dhamma* which is penetratingly known by me.’

At that time, bhikkhus, *Sahampati Brahma*, ‘knowing my mind with his mind, and just as instaneously as a man of strength stretching out his bent arm, or bending his outstretched arm, disappeared from the *Brahma* realm and appeared before me. Then, bhikkhus, *Sahampati Brahma*, putting his outer robe on his left shoulder and resting on the earth on his right knee, did an act of obeisance, and respectfully said to me: “Venerable Sir, your thoughts are well and good as they are; Venerable *Sugata*, your thoughts are well and good as they are; Venerable Sir, the *Bhagavās* of the times past who are *Homage-worthy* and who are perfectly *Self-Enlightened* also have respected, venerated, and depended on the *dhamma*. Venerable Sir, the *Bhagavās* of the times to come who will be *Homage-worthy* and who will be perfectly *Self-Enlightened* also will respect, venerate and depend on the *dhamma*. Venerable Sir, may it please the present *Bhagavā* who is *Homage-worthy* and who is perfectly *Self-Enlightened* also respect, venerate and depend on the *dhamma*.” (Thus said *Sahampati Brahma*, and then he said thus.

There were Buddhas in the past, there will be Buddhas in the times to come and now there is the Buddha who could expel the grief of many.

The Buddhas of the past, the present and the future, have lived, are still living and will live

respecting and venerating the Dhamma. Such is the way of all Buddhas.

Therefore, one who longs for benefit, for one's excellence, should be mindful of the Buddha's Teachings and venerate the Dhamma of the virtuous. (Thus said Sahampati Brahma.)

Bhikkhus, Sahampati Brahma uttered these words, and having said thus, made obeisance to me and respectfully left, disappearing from my presence. Since then, bhikkhus, knowing that the Brahma's advice is sound and that it is also in accord with my thoughts, I have led a life respecting, venerating and depending on the Dhamma which I have known with my penetrating wisdom. Bhikkhus, at such a time as when the Saṅgha is endowed with (the four great factors of) excellence. I pay respect to the Saṅgha¹ also. (Thus said the Bhagavā.)

End of the Paṭhama Uruvela Sutta, the first.

1. The Buddha himself has had respect for the Saṅgha, the Order of his disciples, when the latter is endowed with the four great factors of excellence, namely, (i) having many elderly bhikkhus of senior standing; (ii) having many bhikkhus of all ages, old, middle-aged, and young; (iii) having many bhikkhus leading a life of purity (brahmacariya) and practising meditation; (iv) receiving abundance of offerings (being a sign of people having conviction in the saṅgha). When Pajāpati Gotamī, the Buddha's foster-mother, offered a special robe to the Buddha, he advised her to give it to the Saṅgha (for a greater merit). This is but an instance of the Buddha's respect for the Saṅgha.

2. DUTIYA URUVELA SUTTA

Second Discourse Given at Uruvela

22. Bhikkhus, at one time, just after I had known the four Noble Truths, first I stayed at the foot of the goat-herd's banyan tree, on the bank of the Nerañjayā river in Uruvela forest. It was then that several brahmins who were very frail, old, aged, far gone in years and in the last stage of their lives approached and exchanged glad greetings with me. After having exchanged glad greetings with me, the brahmins sat in a suitable place and said to me, "O Gotama, we have heard that Samaṇa Gotama does not do obeisance, does not welcome nor offer seats to those who are frail, old, aged, far gone in years and in the last stage of their lives. O Gotama, what we have heard is indeed true.

Samaṇa Gotama does not do obeisance, does not welcome nor offer seats to those who are frail, old, aged, far gone in years and in the last stage of their lives. O Gotama, such act of omission (not doing obeisance, etc.) is not proper".

Bhikkhus, it occurred to me thus: "These respected persons do not know what is meant by "elderliness" and what makes men "elderly". (It occurred to me thus.) Bhikkhus, a person may be eighty, ninety, or even hundred years now from the time of his birth; but if he speaks at the wrong moment, if he speaks what is not true, if he speaks unprofitable words, if he speaks what is irrelevant to the Dhamma, if he speaks what is irrelevant to the Discipline, if he speaks without reason or without bounds, if he speaks unbeneficial and unauthentic words at the wrong moment, then that person includes in the count as "a foolish old bhikkhu (thera)." "

Bhikkhus, a person may be young and endowed with youthfulness and with all the good qualities of the first phase of life such as dark hair. Even such a person, if he speaks at opportune moment, if he speaks what is true, if he speaks profitable words, if he speaks what is relevant to the Dhamma,

if he speaks what is relevant to the Discipline, if he speaks with reason or within bounds, if he speaks beneficial and authentic words at the right moment, then, that person includes in the count as 'a wise elderly bhikkhu (thera).'

Bhikkhus, what makes a wise elderly bhikkhu (thera) are these four. What are the four? Bhikkhus, a bhikkhu in this Teaching has perfect morality; he observes restraint according to the fundamental Principles of Pāṭimokkha; he adheres to the eight 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 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 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.

He can attain at will, without difficulty and without trouble, the four jhānas which are the results of utmost purity of mind and which bring bliss in this very life.

He can by means of abhiññā, special apperception, personally and in this very life, realize, attain to and remain in the emancipation of mind (cetovimutti) and in the emancipation by insight (paññā vimutti) free of āsavas (defilements that befuddle the mind) through their destruction. What makes a wise elderly bhikkhu (thera) are these four. (Thus said the Bhagavā.)

A certain person with mind so distracted speaks a great deal and frivolously. He has distracted thoughts. He enjoys the way of the wicked; he is full of anxiety, is likened to an antelope. He has evil views and is disrespectful of elders. He is far from being a steady person.

A certain person is endowed with morality, has sound knowledge, and is intelligent, that wise person has restraint (in his deed, speech and thought), has steadfast concentration in the practice of the dhamma. He sees the four Ariya Truths with insight, wisdom, and gets to the other shore of all dhammas, with intelligence, without mental obstruction.

That person has abandoned all manner of birth and death, and is endowed with perfect purity of practice. Such a person, I say, is elderly; he is rid of moral intoxicants. For that reason, that bhikkhu is called a bhikkhu (thera) of senior standing.

End of the Dutiya Uruvela Sutta, the second.

3. LOKA SŪTTA

Discourse on Loka (Dukkha Sacca)

23. Bhikkhus, the Tathāgata has known the Ariya Truth of Dukkha, suffering (loka), with penetrative insight. The Tathāgata is not associated with dukkha. The Tathāgata has known with penetrative insight, the origin of dukkha. The Tathāgata has abandoned the origin of dukkha. The Tathāgata has also known the cessation of dukkha. The Tathāgata has also known with penetrative insight where dukkha becomes extinct (Nibbāna). The Tathāgata has realized Nibbāna where dukkha becomes extinct. The Tathāgata has known with penetrative insight the way to the cessation of dukkha. The Tathāgata has developed the (meditation) practice conducive to the attainment of (Nibbāna) where all dukkha cease.

Bhikkhus, the Tathāgata has known with penetrative insight everything that is to be seen, heard, felt, perceived, realized, sought and repeatedly contemplated with the mind in

the devaloka together with its Devas, Māras and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men. That is why he is called 'the Tathāgata'.

Bhikkhus, all dhammas known with penetrating wisdom of Arahatta magga, and expounded (by the Bhagavā) between the night of his attainment of Self-Enlightenment and the night of his passing away, realizing parinibbāna, by experiencing the ultimate peace of anupādisesa nibbāna, are true as expounded, proclaimed and directed by him, and not otherwise. That is why he is called 'the Tathāgata'.

Bhikkhus, the Tathāgata speaks in a certain manner, and in the manner he has spoken does he practise. He practises in a certain manner and in the manner he has practised does he speak. Thus, he practises as he speaks, and speaks as he practises. That is why he is called 'the Tathāgata'.

Bhikkhus, the Tathāgata vanquishes others in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men; others cannot vanquish him. Indeed, the Tathāgata is all-seeing and the subjector of all to his wishes. That is why he is called 'the Tathāgata'.

The Tathāgata by his penetrative insight knows the truth of all there is to know, and therefore he is rid of all 'dukkhas'.

He is no longer associated with any dukkha. The Tathāgata indeed can overpower all objects; he is endowed with wisdom and is free from all bondage.

He has realized Nibbāna where there is perfect calm and freedom from harm of all kinds.

The Tathāgata in whom all āsavas have exhausted, is free from suffering.

He has eradicated doubt, and has completely extinguished kamma. He realizes Nibbāna where all sub-strata of existence cease.

The Bhagavā knows the four Noble Truths, and like a lion, incomparable, sets in motion the noble wheel of Dhamma in the animate world including the deva world.

Those devas and men who have taken refuge in the Buddha approach and pay homage to the great and fearless One.

Of all persons who are tame, the Buddha is the most excellent.

Of all persons who are tranquil, the Buddha is the most excellent.

Of all persons who have crossed over to the other shore, the Buddha is the most excellent.

Thus they pay homage to a great and fearless One.

There is none in this world, nor in the deva world, who could rival me. (Thus said the Bhagavā.)

End of the Loka Sutta, the third.

4. KĀḶAKĀRĀMA SUTTA

Discourse given at Kāḷakārāma Monastery

24. At one time, the Bhagavā was residing at Sāketa, in the monastery donated by (a wealthy householder named) Kālaka. It was then that the Bhagavā, (after the usual address to his bhikkhus) calling "Bhikkhus" and the bhikkhus responding "Venerable Sir", delivered this discourse.

Bhikkhus, I have known everything that is to be seen, heard, sensed, cognized, realized, sought and repeatedly contemplated with the mind in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men.

Bhikkhus, the Tathāgata has known with penetrative insight everything that is to be seen, heard, sensed, cognized, realized, sought and completely contemplated with the mind in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men; I have known them clearly; the Tathāgata is not attached to them (with craving or wrong view).

Bhikkhus, if I should say that I have not known everything that is to be seen, heard, sensed, cognized, realized, sought and contemplated with the mind in the devaloka together with its Devas, Māras, and Brahmas, and in the human world together with its samaṇas, brāhmaṇas, kings and men, my words would be wrong.

Bhikkhus, if I should say that I know and at the same time do not know everything ...p..., then my words would be likewise (wrong).

Bhikkhus, if I should say that it is not that I know and at the same time do not know everything ...p..., then my words would be faulty.

Thus, bhikkhus, having seen what there is to see, the Tathāgata has no clinging to what has been seen; he has no clinging to what is being seen; he has no clinging to someone who sees. Having heard what is there to hear, he has no clinging to what has been heard; he has no clinging to what has not yet been heard; he has no clinging to what is being heard; he has no clinging to someone who hears. Having 'sensed' what is there to sense (i.e., smell, taste, and touch), he has no clinging to what has been 'sensed'; he has no clinging to what has not yet been 'sensed'; he has no clinging to what is being 'sensed'; he has no clinging to someone who 'senses'. Having cognized what is there to 'cognize', he has no clinging to what has been 'cognized'; he has no clinging to what has not yet been 'cognized'; he has no clinging to what is being cognized; he has no clinging to someone who cognizes. Bhikkhus, thus the Tathāgata has such (good) qualities in

what is to be seen, heard, sensed, and cognized. Such qualities are called excellent qualities. I say that there is no other quality surpassing these qualities in excellence. (Thus said the Bhagavā.)

Certain people take as truth what others see, hear or sense, being overwhelmed (by craving).

Those who have restraint, in the practice of that wrong view, have no such (good) qualities.

The Tathāgata (tadi) does not take their words seriously either as truth or as untruth.

The Tathāgata foresees the piercing thorn, (the thorn of the sixty-two wrong views) to which beings tenaciously cling, and thus they are overwhelmed.

I know and I see the (sixty-two) wrong views.

Tathāgatas are not overwhelmed (by craving or wrong view). As are those beings (clinging to wrong views).

End of the Kāḷakārāma Sutta, the forth.

5. BRAHMACARIYA SUTTA

Discourse on Noble Practice of Purity

25. Bhikkhus, the Noble Practice of Purity is practised not for causing wonder among people, not for flattering people, not for acquiring gain, fame and respect, not for acquiring freedom from censure and not for making people know that "I have such virtues". As a matter of fact, bhikkhus, the noble practice of purity is pursued for the purpose of having restraint, abandonment (of moral defilements), freedom from attachment and for the cessation of attachment. (Thus said the Bhagavā.)

The Bhagavā has taught the noble practice for having restraint, for abandoning defilements and for entering Nibbāna which is not (attainable by) hearsay.

Those who follow the noble practice take the path taught by the Buddha; they shall be able to conduct themselves to the end of suffering (dukkha).

End of the Brahmacariya Sutta, the fifth.

6. KUHA SUTTA

Discourse on Causing Wonders to Deceive Others

26. Bhikkhus, certain bhikkhus are wont to cause wonder (kuha); they are callous (thaddhā); they are used to flattering people (lapā); and they have horn-like defilements (singī); they are vain (unnatā); and they are distracted (asamāhitā). Bhikkhus, those bhikkhus are not devoted to me; they do not belong to this Teaching; they cannot develop, prosper or attain full development in this Teaching. Bhikkhus, certain bhikkhus are not given to causing wonder (nikkuhā); they are free from slandering people (nillapā); they are wise (dhirā); they are not callous (athaddhā); and they are steadfast (susamāhitā). Bhikkhus, those bhikkhus are devoted to me; they belong to this Teaching; they do develop, prosper and attain full development in this Teaching. (Thus said the Bhagavā.)

Certain persons like to cause wonder (in others), they are callous and are used to flattering people. They have horn-like defilements, and vanity and mind highly distracted.

They cannot prosper in this Teaching of the Perfectly Enlightened Buddha.

Certain persons are honest; they are not given to flattery; they are wise; they are gentle, and steadfast.

They do prosper in this Teaching of the Perfectly Enlightened Buddha.

End of the Kuha Sutta, the sixth.

7. SANTUṬṬHI SUTTA

Discourse on Contentment

27. Bhikkhus, requiring little care, and at the same time easy to obtain are these four things: they are free from blame, too. What are the four? Bhikkhus, of all kinds of material for wearing (as robes) rags from a dust heap (*pansukūla*) require little care and at the same time easy to obtain; they are free from blame, too. Bhikkhus, of all kinds of food for nutriment, morsels of food (*pindiyālopo*) offered on alms-round requires little care, and at the same time easy to obtain; they are free from blame, too. Bhikkhus, of all kinds of dwelling places, a dwelling place at the foot of a tree requires little care, and at the same time easy to obtain; it is free from blame, too. Bhikkhus, of all kinds of materia medica, putrid urine¹ (of cattle) requires little care, and is at the same time easy to obtain; it is free from blame, too. Bhikkhus, requiring little care, and at the same time easy to obtain are these four things; those things are free from blame, too. Bhikkhus, a

1. Pūti-mutta; Puti, putrid + mutta, urine. The Commentary says just 'urine' is enough for 'pūti-mutta' because the body, however fresh and beautiful it may look, is putrid in nature, and any matter secreted from any body is putrid. The Sub-Commentary explains it as 'urine of cattle'. In Burmese, it is 'နွားတုၤယုၤ' which means 'putrid urine of cattle'.

bhikkhu is content with requisites which require little care, and which are easy to obtain. This contentment, I say, is a characteristic attribute of a true samaṇa. (Thus said the Bhagavā).

A bhikkhu who is content with what requires little care, what is easy to obtain, and at the same time blameless; will not be worried about dwelling, clothing, food, and is free from anxiety about anything in whichever direction he takes. The Bhagavā has laid down what is in accordance with the practice of a samaṇa; all is taken to heart by a bhikkhu who is mindful, diligent and contented.

End of the Santuṭṭhi Sutta, the seventh.

8. ARIYAVAMSA SUTTA

Discourse on the Noble Lineage

28. Bhikkhus, the dhammas of the Ariya lineage are these four. That which is recognized as primeval (aggāññā); that which is of long standing (rattaññā); that which belongs to a noble family (vamsañña); and that which belongs to the ancient lineage (porāṇā). They are not to be abandoned; they were not abandoned (by Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas. What are the four? Bhikkhus, a bhikkhu in this Teaching is content with whatever robe is available and speaks the virtues of being content with whatever robe is available; he does not resort to unbecoming and improper means of obtaining robes; he has no worry for robes; he is not attached to or infatuated with the robe obtained; and he is not overwhelmed by craving (for robes); he uses the robe seeing its faults and knowing the

way to emancipation. He does not praise himself for being content with whatever robe is available, and he does not belittle others for not being so. He is proficient in the manifestation of the virtues of being content, he is not lazy; he is endowed with comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage.

Another kind, bhikkhus, is the bhikkhu who is content with whatever food is available; and speaks the virtues of being content with whatever food is available; he does not resort to unbecoming and improper means of obtaining food; he has no worry for food; he is not attached to or infatuated with the food obtained; and he is not overwhelmed by craving (for food); he eats the food seeing its faults and knowing the way to emancipation. He does not praise himself for being content with whatever food is available, and he does not belittle others for not being so. He is proficient in the manifestation of the virtues of being content, he is not lazy; he is endowed with comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage.

Another kind, bhikkhus, is the bhikkhu who is content with whatever dwelling place is available, and speaks the virtues of being content with whatever dwelling place is available; he does not resort to unbecoming and improper means of obtaining a dwelling place; he is not attached to or infatuated with the dwelling place obtained; he is not overwhelmed by craving (for dwelling place); he uses the dwelling place seeing its faults and knowing the way to emancipation. He does not praise himself for being content with whatever dwelling place is available, and he does not belittle others for not being so. He is proficient in the manifestation of the virtues of being content; he is not lazy; he is endowed with

comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage.

Another kind, bhikkhus, is the bhikkhu who delights in self-culture (bhāvanā), and who has a liking for self-culture; one who delights in abandoning (sensual desire, etc., and who has a liking for abandoning). He does not praise himself for taking delight in and having a liking for abandoning, and he does not belittle others for not being so. That bhikkhu is proficient in the manifestation of the virtues of self-culture (bhāvanā), and of abandoning (sensual desire, etc); he is not lazy; he is endowed with comprehension and mindfulness. Bhikkhus, this bhikkhu is called one who is of the lineage of the Noble Ones recognized as primeval and as of ancient lineage. Bhikkhus, the dhammas of the Ariya lineage are these four; that which is recognized as primeval, that which is of long standing, that which belongs to a noble family, and that which belongs to the ancient lineage; they are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, a bhikkhu who is endowed with these four virtues of the noble lineage (ariyavaṃsa), be he in the eastern quarter, is the conqueror of discontentment (arati); he will not be overpowered by discontentment. That bhikkhu, be he in the western quarter, is the conqueror of discontentment. That bhikkhu, be he in the northern quarter, is the conqueror of discontentment; he will not be overpowered by discontentment. That bhikkhu, be he in the southern quarter, is the conqueror of discontentment; he will not be overpowered by discontentment. Why is this so? Bhikkhus, a diligent bhikkhu is resolute in the face of contentment or discontentment. (Thus said the Bhagavā.)

Discontentment cannot overpower a diligent bhikkhu; it is the diligent bhikkhu who overpowers discontentment.

It is because a diligent bhikkhu can overpower discontentment that it cannot overpower a diligent bhikkhu.

What kind of evil could befall an Arahat who has eradicated all defilements and abandoned all kammic actions?

Who would be qualified to find fault with that Arahat, the like of a nugget of gold from the Jambu river, pure and bright?

Devas praise that person, so also do the brahmas.

End of the Ariyavaṃsa Sutta, the eighth.

9. DHAMMAPADA SUTTA

Discourse on Dhamma Groups

29. Bhikkhus, the dhamma groups recognized as primeval (*aggaññā*), as of long standing (*rattaññā*), as belonging to a noble family (*vaṃsaññā*), and as belonging to the ancient lineage (*porānā*), are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise *samaṇas* and *brāhmaṇas*. What are the four? Bhikkhus, uncovetousness (*anabhijjhā*) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not aban-

doned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, absence of ill will (abyāpāda) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not abandoned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, the right mindfulness (samūnāsati) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past, it is not abandoned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, the right concentration (sammāsamādhi) is a dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not abandoned now; nor will it be abandoned in the future; it is not censured by the wise samaṇas and brāhmaṇas.

Bhikkhus, the dhamma groups recognized as primeval (aggaññā), as of long standing (rattaññā), as belonging to a noble family (varisaññā) and as belonging to the ancient lineage (porānā) are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas. (Thus said the Bhagavā).

A bhikkhu should dwell with his mind free from covetousness and from ill will.

He should be one who is mindful, one who has one-pointedness of mind well-placed within himself.

End of the Dhammapada Sutta, the ninth.

10. PARIBBĀJAKA SUTTA

Discourse given to Wandering Ascetics

30. At one time, the Bhagavā was residing on the Gijjhakuṭṭa Hill in Rājagaha. At that time, many of the well-known wandering ascetics were dwelling in the compound of the wandering Ascetics on the banks of the Sappinika river. Those wandering ascetics are Annabhāra, Varadhara, Sakuludāyi and other distinguished wandering ascetics. It was then that the Bhagavā got up from his solitary retreat of an evening and went to the park where those wandering ascetics were staying, sat at a place prepared for him, and said to the wandering ascetics:

O Paribbājakas, the dhamma group recognized as primeval (*aggaññā*), as of long standing (*rattaññā*), as belonging to a noble family (*vaṁsaññā*) and as belonging to the ancient lineage (*porānā*) are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise *samaṇas* and *brāhmaṇas*. What are the four? O Paribbājakas, uncovetousness (*anabhijjhā*) is the dhamma group recognized as primeval, as of long standing, as belonging to a noble family and as belonging to the ancient lineage. It is not to be abandoned; it was not abandoned (by the Buddhas) in the past; it is not abandoned now; nor will it be abandoned in the future; it is

not censured by the wise samaṇas and brāhmaṇas. O Paribbājakas, absence of ill will (abyāpāda) is the dhamma group recognized as primeval, ...p... O Paribbājakas, right mindfulness (sammāsati) is the dhamma group recognized as primeval, ...p..., O Paribbājakas, right concentration (sammāsamādhi) is the dhamma group recognized as primeval, as of long standing, as belonging to a noble family, and as belonging to the ancient lineage. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas.

O Paribbājakas, the dhamma groups recognized as primeval (aggaññā), as of long standing (rattaññā), as belonging to a noble family (vaṁsaññā), as belonging to the ancient lineage (porānā) are these four. They are not to be abandoned; they were not abandoned (by the Buddhas) in the past; they are not abandoned now; nor will they be abandoned in the future; they are not censured by the wise samaṇas and brāhmaṇas.

O Paribbājakas, to one who says, "I shall define a samaṇa or a brāhmaṇa as one who rejects uncovetousness (anabhijjhā), and has a keen desire for sensual pleasures," I shall say, "let him come, say and speak of (what he thinks). Let us see his qualifications." There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects uncovetousness, and has a keen desire for sensual pleasures.

O Paribbājakas, to one who says, "I shall define a samaṇa or a brāhmaṇa as one who rejects absence of ill will (abyāpāda), and harbours an ill will," I shall say, "Let him come, say, and speak of (what he thinks). Let us see his qualification." There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects absence of ill will, and harbours ill will.

O Paribbājakas, to one who says, "I shall define a samaṇa or a brāhmaṇa as one who rejects 'right mindfulness (sammāsati), and has no attentiveness and comprehension", I shall say, "Let him come, say and speak of (what he thinks). Let us see his qualifications." There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects 'right-mindfulness,' and has no attentiveness and comprehension.

O Paribbājakas, to one who says, "I shall define a samaṇa or a brāhmaṇa as one who rejects 'right concentration (sammāsamādhi), and has an unconcentrated and distracted mind," I shall say, "Let him come, say and speak of (what he thinks). Let us see his qualifications." There is no reason for that person to define a samaṇa or a brāhmaṇa as one who rejects right concentration and has unconcentrated and distracted mind.

O Paribbājakas, censurable consequences of unrighteous views come even in this present life to those who think of these four things as blameable and objectionable. What are the four? (They are:) If you censure or reject 'uncovetousness' it means that you worship and praise the samaṇas and brāhmaṇas who are covetous and have a keen desire for sensual pleasures. If you censure or reject 'absence of ill will and malevolence,' it means that you worship and praise the samaṇas and brāhmaṇas who harbour ill will and malevolence. If you censure or reject 'right mindfulness,' it means that you worship and praise the samaṇas and brāhmaṇas who have no attentiveness and comprehension. If you censure or reject 'right concentration', it means that you worship and praise the samaṇas and brāhmaṇas who have unconcentrated and distracted mind.

O Paribbājakas, censurable consequences of unrighteous views come even in this present life to those who think of these four things as blameable and objectionable. O

Paribbājakas, Vassa and Bhaññā of Ukkala (Janapada) hold the wrong views of rejecting the cause for actions (ahetuKa vāda), of rejecting the notion of actions being mere actions (akiriya vāda), and of rejecting the consequences of any action (natthika vāda). Even those people did not think of these four things as censurable or objectionable. Why is this so? It is because of the fear of (others) censuring and reviling them for rejecting uncovetousness. (Thus said the Bhagavā.)

Doing away with ill will, always mindful and well concentrated in his inner self, abandoning covetousness, a Sekkha practising for the final goal of Arahattaphala should be called One who is mindful.

End of the Paribbājaka Sutta, the tenth.

End of the Uruvela Vagga, the third.

iv. CAKKA VAGGA

1. Cakka Sutta
2. Saṅgaha Sutta
3. Sīha Sutta
4. Aggappasāda Sutta
5. Vassakāra Sutta
6. Doṇa Sutta
7. Aparihāniya Sutta
8. Patilīna Sutta
9. Ujjaya Sutta
10. Udāyī Sutta

1. CAKKA SUTTA

Discourse on Standing of Happiness and Well-Being

31. Bhikkhus, factors for accomplishment are these four: devas and men who are endowed with these four enjoy a state of happiness and well-being; the wealth of these devas and men, who are endowed with these four, soon grows and prospers to a great extent. What are the four? (They are:) Living in a suitable place (*patirūpa desavāsa*), having the companionship of the virtuous people (*sappurisa vassayo*), to set oneself in the right course (*attasammāpanīdhi*), and having good deeds done in the past (*pubbecakatapuññātā*). Bhikkhus, factors for accomplishment are these four: devas and men who are endowed with these four enjoy a state of happiness and well-being; the wealth of those devas and men who are endowed with these four soon grows and prospers to a great extent. (Thus said the Bhagavā.)

(A certain person) lives in a suitable place; he makes friends with the virtuous; he has set himself in the right course; he is one who has done good deeds in the past. Wealth, success, fame, honour and happiness come in abundance to such a person.

End of the Cakka Sutta, the first.

2. SAṄGAHA SUTTA

Discourse on Benevolent Practices

32. Bhikkhus, benevolent practices are these four kinds. What are the four? They are: generosity and charity (*dāna*); pleasant speech (*peyyavajja*); helpfulness to others (*atthacariya*); and impartial treatment to all as oneself

(*samānattatā*). Bhikkhus, benevolent practices are these four kinds. (Thus said the Bhagavā.)

In this world, the four benevolent practices, namely, generosity, pleasant speech, helpfulness to others and impartial treatment to all as oneself demands, benefit the world like the linchpins for the wheels of a moving chariot.

Were there no such practices of benevolence, mothers wouldn't be respected and adored by sons (and daughters); fathers wouldn't be respected and adored by sons (and daughters).

These practices of benevolence are well observed by the wise who hold them high.

Praised be those wise people!

End of the Saṅgaha Sutta, the second

3. SIHA SUTTA

Discourse on the Lion

33. Bhikkhus, the lion, king of the beasts (*migarājā*) comes out of his den in the evening. After stretching himself, he surveys the four quarters, and roars three times. Then, he goes out in search of prey. Bhikkhus, on hearing the roar of the lion, king of the beasts, most of the animals take fright, shake and tremble with fear. Those living in holes make for their holes; those living in water plunge into the water; those living in forests get back into the forests; and birds take flight. Bhikkhus, tethered royal elephants in villages, towns and royal cities, break loose from their bonds in alarm and run about discharging faeces and urine. Bhikkhus, the lion, king of the beasts, has such power (*mahiddhikā*), such supremacy (*maheśakkha*), and such might (*mahānubhāva*).

In the same manner, bhikkhus, there arises in the world, at a certain time, a Tathāgata, who is worthy of special veneration, who truly comprehends the dhammas by his own intellect and insight, who possesses supreme knowledge and the perfect practice of morality, who speaks only what is beneficial and true, who knows all the three worlds, 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 Noble Truths, and who is the most Exalted. That Bhagavā has taught that "such is the aggregate of five khandhas (sakkāya); such is the arising of the five khandhas (samudaya); such is the cessation of the five khandhas (nirodha); and such is the practice leading to the cessation of the five khandhas (magga). Bhikkhus, even devas and Brāhmas who have a long live-span, who are beautiful in appearance, who have abundance of well-being, and who dwell long in splendid abodes of high places, on hearing the dhamma taught by the Tathāgata, are as a rule frightened on the realization: "O friends, we have thought of ourselves as permanent (nicca) whereas we are not; we have thought of ourselves as stable (dhūva) whereas we are not; we have thought of ourselves as eternal (sassata) whereas we are not. O friends, we are not permanent, we are not stable, and we are not eternal; we are but included in the aggregate of the five khandhas". Thus they are frightened. Bhikkhus, the Tathāgata possesses such power, such supremacy, and such might over the world together with its devas¹. (Thus said the Bhagavā.)

At the time, the Buddha, who is the Teacher of sentient beings including devas, who knows and expounds the Ariya Path of Eight Constituents which deals with the cause, the cessation and the arising of the five khandhas (sakkāya)

1. Devas: the term 'deva' includes 'Brahmas'.

and leads the way to the cessation of all dukkhas, sets the wheel of Dhamma rolling.

Just as the other beasts are frightened of the lion, even the devas who have long life-spans, beautiful appearances and large number of attendants, on hearing the Teaching of the Buddha who is worthy of special veneration, who has freed himself from defilements, and who is endowed with the attribute of purity and of imperturbability, are frightened and shaken, saying; "Friends, we have not yet escaped from the bonds of khandha aggregates and we are impermanent."

The End of the Third Sutta.

4. Aggappasāda Sutta

Discourse on Conviction in the Highest

34. Bhikkhus, conviction in the highest, i.e., Buddha, Dhamma, and Saṅgha, is of these four-kinds. What are the four? Bhikkhus, those who have conviction in the Tathāgata should be said to have conviction in the highest virtue; the Tathāgata should be said to have the highest virtue amongst beings, footless, two-footed, four-footed, many-footed, beings with form, beings without form, beings with perception, beings without perception, without gross perception, but not without fine perception, as he is Homage-Worthy and is Perfectly Self-Enlightened. Bhikkhus, those who have conviction in the Buddha are said to have conviction in the highest virtue. The highest benefits go to those who have conviction in the highest virtue.

Bhikkhus, of all the conditioned things in the Ariya Path of eight constituents, which is higher than all conditioned things, should be said to have the highest virtue. Bhikkhus, those who have conviction in the Ariya Path of eight constituents should be said to have conviction in the highest virtue.

The highest benefits go to those who have conviction in the highest virtue.

Bhikkhus, of all conditioned (*saṅkhata*) and unconditioned (*asaṅkhata*) dhammas, i.e. Nibbāna; where there is no intoxication, where hunger is appeased, where desire is removed, where the root of the round of rebirths is cut off, where craving is exhausted, where there is no attachment, and where all suffering has ceased, should be said to have the highest virtue. Bhikkhus, those who have conviction for freedom from attachment, i.e. Nibbāna, are said to have conviction in the highest virtue. The highest benefits go to those who have conviction in the highest virtue.

Bhikkhus, of all religious orders and sects, the Order of bhikkhu disciples of the Tathāgata should be said to have the highest virtue; the bhikkhu-saṅgha disciples of the Tathāgata, eight persons or (individuals) or four pairs¹, are worthy of receiving offerings brought even from afar (*āhuneyya*); they are worthy of receiving offerings specially set aside for guests (*pāhuneyya*); they are worthy of the highest virtue. The highest benefits go to those who have conviction in the highest virtues. Bhikkhus, conviction in the highest virtue is of these four kinds. (Thus said the Bhagavā.)

To those who have conviction (in the three Gems), knowing the highest virtues (of the three Gems);

To those who have conviction in the Buddha, who is incomparable and is worthy of noble offerings; To those who have conviction in

1. four pairs: There are eight persons or (individuals), namely, four attainers of Magga-ñāṇa, and four attainers of Phala-ñāṇa. Magga-ñāṇa is the flash of Insight into Nibbāna, and Phala-ñāṇa is the Fruition or repeated Insight into Nibbāna; and so attainers of Magga-Phala come in Pairs. Hence four pairs.

the noble dhamma leading to Nibbāna, where sensual pleasure is eradicated, and there is calm;

To those who have conviction (in the Saṅgha), the fertile field to sow seeds of merit;

And to those who make noble offerings (to the three Gems), noble benefits of longevity, beauty, fame-and-following, happiness, mental and physical powers, do develop.

The wise devas or men who make offerings to those who have the highest virtues (i.e. the three Gems), do enjoy the noble benefits and therefore are happy.

End of the Aggappasāda Sutta, the fourth.

5. Vassakāra Sutta

Discourse to Vassakāra, the Brahmin

35. At one time, the Bhagavā was residing at Veḷuvana monastery, the feeding ground of black squirrels, in Rājagaha. It was then that the brahmin Vassakāra, who was chief minister to the king of Magadha, approached the Bhagavā, and having exchanged glad and memorable greetings, sat in a suitable place, and said to the Bhagavā thus:

“O Gotama. We recognize one who is endowed with these four dhammas as a very wise man (*mahāpañño*) and a great man (*mahāpuriso*). What are the four? O Gotama, a certain person in this world is endowed with great knowledge; he knows the true meaning and definition of words; he is endowed with good memory by which he can recall words and deeds of long past repeatedly; he is well versed in the livelihood of householders; he is not indolent; he has the wisdom to judge the feasibility or otherwise of an action; he is capable of doing things himself or having things done (by others). O Gotama! We call such a person as a very wise man

and a great man. O Gotama! If what I have now said deserves your approval, please say so, or if they should be rejected, please reject them." (Thus said the brahmin.)

Brahmin, I do not approve of your words, nor do I reject them¹. I declare one who is endowed with four dhammas as a wise man and a great man. What are the four? Brahmin, a certain person in this world practises for the welfare of many, and for the happiness of many; that person establishes many people in the Ariya Path which is good and blameless; that person fixes his mind on what he wants to think, and does not let his mind go astray to what he does not want to think; he contemplates what he wants to contemplate, and does not let his mind go astray to what he does not want to contemplate. He is well-trained in fixing his attention on his thoughts. He is capable of attaining at will, without trouble and without difficulty, the four jhānas which are for his well-being in this present life; having exhausted all moral intoxicants (Āsavas), he realizes in this very existence by his own intellect and insight the taint-free emancipation of Arahattaphala samādhī and emancipation of Arahattaphala paññā. Brahmin, I do not approve of your words, nor do I reject them. I declare one who is endowed with these four dhammas (I have just said) to be a very wise and great man". (Thus said the Bhagavā.)

"Wonderful indeed, O Gotama! What a marvel, O Gotama! Well said, O Gotama! O Gotama, we recognize the revered Gotama to be endowed with these four dhammas. The revered Gotama does practise for the welfare of many and for the happiness of many; you establish many people in the Ariya Path which is good and blameless; the revered Gotama fixes his attention on what he wants to think, and does not let his mind go astray to what he does not want to think; he

1. The Tathāgata neither approves of nor rejects the brahmin's words because they belong to the mundane world. (The Commentary.)

contemplates on what he wants to contemplate, and he does not let his mind go astray to what he does not want to contemplate. The revered Gotama is well-trained in fixing his attention on his thoughts. The revered Gotama is capable of attaining at will, without trouble and without difficulty, the four jhānas which are for his well-being in this present life, having exhausted all moral intoxicants (Āsavas): he has realized in this very existence by his own intellect and insight the taint-free emancipation of Arahattaphala Samādhī and emancipation of the Arahattaphala Paññā.” (Thus said the brahmin.)

Brahmin, indeed you are offering indignity to me with these words¹. In fact, it is I who should say these words. Brahmin, I practise for the welfare of many, and for the happiness of many. I establish many people in the Ariya Path which is good and blameless; I fix my attention on what I want to think, and I do not let my mind go astray to what I do not want to contemplate; I contemplate what I want to contemplate, and I do not let my mind go astray to what I do not want to contemplate. I am well-trained in fixing attention on my thoughts. I can attain at will without trouble and without difficulty the four jhānas which are for the well-being in this present life; and having exhausted the moral intoxicants (Āsavas), I have realized in this very existence by my own intellect and insight the taint-free emancipation of the Arahattaphala samādhī, and the emancipation of the Arahattaphala paññā.” (Thus said the Bhagavā.)

The Buddha has known the Path by which all beings escape from the snares of Death. He has made known the Ariya Path for the welfare of devas and men. Those who hear and see the Path have explicit faith in it.

1. Offering² indignity to.... āsajja upaniya vācā bhāsita; lit., you are insulting me by deriding my dignity. (2. You are not the right person to say these things.)

The Buddha who could discriminate the true Magga from what is not, who has done what is there to be done for the realization of Magga, which is devoid of moral intoxicants (Āsavas), and who carries the very last body, is said to be a very wise and great man.

End of the Vassakāra Sutta, the fifth.

6. DOṄA SUTTA

Discourse to Doṅa the Brahmin

36. At one time, the Bhagavā made a long journey from the town of Ukkhaṭṭha to Setabya. Doṅa the brahmin was also making a long journey from the town of Ukkhaṭṭha to Setabya. On seeing the Bhagavā's footprints with signs of perfect wheels complete with a thousand spokes, rims and hubs, Doṅa the brahmin thought: "Wonder of wonders, O friends! How extraordinary! These footprints cannot be the footprints of (an ordinary) man." At that time, the Bhagavā had left the road, and was sitting cross-legged with the body upright, and was meditating at the foot of a tree. Then, the brahmin Doṅa, following the footprints of the Bhagavā, saw the Bhagavā sitting at the foot of a tree, in a serene and faith-inspiring posture of calm faculties in Arahattamagga and Arahattamagga samādhi, like a tame and restrained tusker of controlled faculties; and he approached and asked the Bhagavā if he was a deva.

Brahmin, I am not a deva (said the Bhagavā), and the brahmin asked again, "Then, are you a gandhabba deva?" (To this, the Bhagavā answered,) No, brahmin, I am not a gandhabba deva. (Again, the brahmin asked, "Are you an ogre, then?") (Again, the Bhagavā answered,) No, brahmin, I am not an ogre. (Then again, the brahmin asked,) "Are you

then a human being?" (To this also, the Bhagavā answered,) No, brahmin, I am not a human being.

"When asked whether you are a deva, you said 'Brahmin, I am not a deva'; when asked whether you are a gandhabba deva, you answered, 'No, brahmin, I am not a gandhabba deva'; when asked whether you are an ogre, you answered, 'No, brahmin, I am not an ogre'; when asked whether you are a human being, you answered, 'No, brahmin, I am not a human being'. Then, Sir, what kind of person are you.?" (asked the brāhmin Doṇa.)

Brahmin, if I still had in me certain moral intoxicants unabandoned, I would be a deva; but I have abandoned those moral intoxicants; I have cut off their very roots; I have made them like an uprooted palmyra palm, impossible to grow again; there is no possibility of their growing again in the future. Brahmin, if I had in me certain moral intoxicants unabandoned, I would be a gandhabba deva... I would be an ogre... I would be a human being; but I have abandoned those moral intoxicants; I have made them like an uprooted palmyra palm, impossible to grow again; there is no possibility of their growing again in the future. Brahmin, just as uppala (blue) lotus, paduma (white) lotus, and pundarika (red) lotus, that grow and thrive in water, stand above the surface not wetted with water, Brahmin, so also I who was born and brought up in this world (loka) stand far above the world, unsmearred with the conditioned states of the world. Therefore, brahmin, know me as 'the Buddha'. (Thus said the Bhagavā.)

Brahmin, due to certain moral intoxicants (left in me) I might have become a deva, or such (other) celestial as a gandhabba; due to certain moral intoxicants (left in me) I might have become an ogre, or a human being. Those moral intoxicants are no more (in me); they are destroyed; I have freed myself of fetters.

Just as beautiful red lotus (pundarika) flower is not wetted with water so also am I undefiled in the conditioned states of the world. Therefore, O Brahmin, I am 'the Buddha.'

End of the Doṇa Sutta, the sixth.

7. APARIHĀNIYA SUTTA

Discourse on Non-decline

37. Bhikkhus, a bhikkhu who is endowed with four dhammas is unlikely to decline; he is close to Nibbāna. What are the four? Bhikkhu, a bhikkhu in this Teaching is endowed with morality, guards the doors of sense faculties, is moderate in eating, and practises vigilance.

How, bhikkhus, is a bhikkhu endowed with morality? Bhikkhus, a bhikkhu in this Teaching has morality, and abides by the Fundamental Principles of *pātimokkha*; he adheres to right behaviour and lawful resort (in the quest for alms-food); Seeing the danger even in the slightest offence he abides by the precepts. Bhikkhus, a bhikkhu is endowed with morality in this way.

How, bhikkhus, does a bhikkhu guard the doors of the sense faculties? Bhikkhus, a bhikkhu in this Teaching, whenever he sees a visible object with the eye, he does not take in its characteristics (such as male or female) nor does he take in its secondary details (such as expression or behaviour). If he left the faculty of sight unguarded, such depraved states of mind as covetousness and distress 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 ...p... Whenever he smells an odour with the nose ...p... Whenever he tastes a flavour with

the tongue ...p... Whenever he makes a contact with the body ...p... whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as male or female) nor does he take in its secondary details (such as expression or behaviour). If he left the faculty of mind unguarded, such depraved states of mind as covetousness and distress 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. Thus, bhikkhus, a bhikkhu keeps the doors closed at the sense faculties.

‘Bhikkhus, how is a bhikkhu moderate in eating? Bhikkhus, a bhikkhu in this Teaching takes in nutriment with proper reflection thus: ‘I do not eat this alms-food for enjoyment, for vanity (in strength), for improvement of the body and a better complexion. I eat only to sustain the physical body to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. By this alms-food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have enough nourishment to maintain life and lead a blameless life in good health.’ Thus, bhikkhus, a bhikkhu is moderate in eating.

How, bhikkhus, does a bhikkhu practise vigilance? Bhikkhus, a bhikkhu in this Teaching, in the day-time, cleanses his mind keeping away the hindrances (*nīvaraṇas*) by walking and sitting (in meditation); in the first watch of the night, he cleanses his mind keeping away the hindrances by walking and sitting (in meditation); at midnight, he goes to sleep mindfully in a noble reclining posture, lying on his right side with one leg resting slightly beyond on the other, completely mindful and aware, determining the time for waking up; at dawn, he gets up and cleanses his mind, keeping away the hindrances by walking and sitting (in meditation). Thus, bhikkhus, a bhikkhu practises vigilance. Bhikkhus, a bhikkhu who is

endowed with these four dhammas is unlikely to decline; he is close to Nibbāna. (Thus said the Bhagavā.)

A bhikkhu who is steadfast in morality, who has restraint over his sense faculties, and who is moderate in eating, practises diligence.

A bhikkhu who has the diligence to burn up (moral defilements), who is wakeful by day and by night, who develops deeds of merit conducive to realization of Nibbāna where there is no danger of the four yokes (Yoga), who takes delight in mindfulness, who regards unmindfulness as dangerous, should not decline; he is in the vicinity of Nibbāna.

End of the Aparihāniya Sutta, the seventh.

8. PATILĪNA SUTTA

Discourse on Living Alone

38. Bhikkhus, one who has rejected each of the intolerant wrong view of truth, who has thoroughly abandoned quests (samavayasaṭṭha), and who has calmed down all inhalation and exhalation (kāyasaṅkhāra), is called one who lives 'alone'. Bhikkhus, how has a bhikkhu rejected each of the intolerant wrong view of truth? Bhikkhus, there are several different views of 'truth' put forward by each of the many and various samaṇas and brāhmaṇas. What are those? They are: "The world (loka) is eternal", "the world is finite" or "the world is infinite", "the physical body (saṅkhāra) is the soul (jīva) itself" or "the physical body (saṅkhāra) is one thing, and the soul (jīva) is another thing", "there is a being after death" or "there is no being after death" or "it is not that there is a being as well as no being after death." The bhikkhu has

rejected, abandoned, thrown up, discarded, got rid of, relinquished, and completely dismissed those many and various wrong views of truth. Bhikkhus, thus has a bhikkhu rejected each of the wrong views of truth.

Bhikkhus, how has a bhikkhu abandoned quests (samavayasaṭṭha)? Bhikkhus, a bhikkhu in this Teaching has abandoned quest for sensual pleasures; he has abandoned quest for existence; the quest for noble practice is calmed. Bhikkhus, thus has a bhikkhu abandoned quests.

Bhikkhus, how has a bhikkhu calmed down all inhalation and exhalation? Bhikkhus, a bhikkhu in this Teaching, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth Jhāna, without pain or pleasure, a state of equanimity and absolute purity of mindfulness. Thus, bhikkhus, has a bhikkhu calmed down all inhalation and exhalation (kāyasaṅkhāra).

Bhikkhus, how does a bhikkhu live alone? Bhikkhus, a bhikkhu in this Teaching abandons 'pride of self' (samī māna); he has cut it off at the very root; he has made it like an uprooted palmyra palm, impossible to grow again; there is no possibility of their growing again in the future. Bhikkhus, in this way does a bhikkhu live 'alone'. Bhikkhus, a bhikkhu who has rejected each of the wrong views of truth, who has thoroughly abandoned quests (samavayasaṭṭha) and who has calmed down all inhalation and exhalation (kāyasaṅkhāra), is called one who lives 'alone.' (Thus said the Bhagavā.)

The bhikkhu, who has eradicated craving and attachment and has achieved emancipation of Arahattaphala in Nibbāna, has abandoned quest for sensual pleasures, has abandoned quest for existence, together with quest for noble practice, and has uprooted all wrong views and causes thereof.

Indeed, a bhikkhu who has calmed down (all moral defilements), who is mindful and calm of mind and body, who has conquered (all moral defilements), who has known the four Noble Truths, because he has removed pride of self, is called one who lives 'alone'.

End of the Patilīna Sutta, the eighth.

9. UJJAYA SUTTA

Discourse to Ujjaya the Brahmin

39. On that occasion. Ujjaya the brahmin approached the Bhagavā, and having exchanged glad and memorable greetings, sat in a suitable place, and said to the Bhagavā, "Venerable Gotama! You, too, praise 'sacrificial offerings', don't you?" Brahmin, I do not praise all sacrificial offerings, but it is not that I do not praise them. Brahmin, in certain sacrificial offerings, cattle are killed; goats, sheep, chickens and pigs are killed, various living beings perish in such sacrificial offerings. Brahmin, I do not praise such sacrificial offerings as those involving cruelty and killing. Why do I not praise (such sacrificial offerings)? Brahmin, Arahats and those on the Path of Arahatship do not go near such sacrificial offerings as those involving cruelty and killing.

In certain sacrificial offerings, cattle are not killed; goats, sheep, chickens and pigs are not killed; various living beings do not perish in such sacrificial offerings. Brahmin, I do praise such sacrificial offerings as those not involving cruelty and killing, such offerings as perpetual alms-giving, and sacrificial offerings for the propagation of the clan (anukula-yañña). Why do I praise (such sacrificial offerings)? Brahmin, Arahats and those on the Path of Arahatship go to such sacrificial offerings as those not involving cruelty and killing. (Thus said the Bhagavā.)

Such sacrificial offerings as assameda yañña, purisameda yañña, sammāpāsa yañña, vājāpeyya yañña, and niraggaḷa yañña take much work to be done but these offerings do not bring great benefits.

Those major sacrificial offerings involve killing many and various animals such as goats, sheep and cattle.

Great sages (or Arahats) who have perfected themselves, and who cherish such virtues as morality, do not go to those sacrificial offerings. Such sacrificial offerings as those do not involve cruelty or killing lives, but are just perpetual alms-giving and offerings for the propagation of the clan. Great sages (Arahats) who have perfected themselves and who cherish such virtues as morality go to those sacrificial offerings.

The wise should make those sacrificial offerings, they bring great benefits; one who makes such sacrificial offerings is noble and not wicked; such offerings are highly fruitful; and the devas also delight in it.

End of the Ujjaya Sutta, the ninth.

10. UDĀYĪ SUTTA

Discourse to Udāyī the Brahmin

40. On that occasion, Udāyī the brahmin approached the Bhagavā, and having exchanged ...p... sat in a suitable place, and said to the Bhagavā, “Venerable Gotama! you, too, praise sacrificial offerings, don’t you?” “Brahmin, I do not praise all sacrificial offerings, but it is not that I do not praise them. Brahmin, in certain sacrificial offerings, cattle are killed;

goats, sheep, chickens and pigs are killed; various living beings perish in such sacrificial offerings. Brahmin, I do not praise such sacrificial offerings as those involving cruelty and killing. Why do I not praise (such sacrificial offerings)? Brahmin, Arahats, and those on the Path of Arahatship do not go near such sacrificial offerings as those involving cruelty and killing.

In certain sacrificial offerings, cattle are not killed; goats, sheep, chickens and pigs are not killed; various living beings do not perish in such sacrificial offerings. Brahmin, I do praise such sacrificial offerings as those not involving cruelty and killing, such offerings as perpetual alms-giving, and sacrificial offering for the propagation of the clan. Why do I praise (such sacrificial offerings)? Brahmin, Arahats and those on the Path of Arahatship go to such sacrificial offerings as those not involving cruelty and killing." (Thus said the Bhagavā.)

Those leading a life of purity, those who have restraint over their deed, speech and thought, occasionally go to such sacrificial offerings made properly and specially as those not involving killing and cruelty.

In the world, the Buddhas have removed the roof of attachment (rāga). They have gone beyond, transcending the clan and the destination of those who kill and torment others.

Those (Buddhas) who understand the right kind of sacrificial offerings do praise them.

A well-prepared sacrificial offering, alms-food offered for the well-being of the dear departed, and those offerings fittingly made are given by those with conviction in the recipients who are like fertile fields (for all to sow the seeds of merit).

Certain sacrificial offerings are made to those noble recipients; those offerings are said to be well-given, well-sacrificed and well-received. Such offerings are highly fruitful, and the devas also delight in it.

A wise man who has conviction gives freely in such sacrificial offerings, and goes to happy realms away from all manner of suffering.

End of the Udāyī Sutta, the tenth.

End of the Cakka Vagga, the fourth.

v. ROHITASSA VAGGA

1. Samādhībhāvana Sutta
2. Pañhabyākaraṇa Sutta
3. Paṭhama Kodhagaru Sutta
4. Dutiya Kodhagaru Sutta
5. Rohitassa Sutta
6. Dutiya Rohitassa Sutta
7. Suvidūra Sutta
8. Visākha Sutta
9. Vipallāsa Sutta
10. Upakkilesa Sutta.

1. SAMĀDHI-BHĀVANA SUTTA

Discourse on Cultivation of Concentration

41. Bhikkhus, cultivation of concentration (samādhī-bhāvana) is of these four kinds. What are the four? Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to well-being in this very life; Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to attainment of divine power of sight (ñāṇa-dassana)¹; Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to mindfulness and comprehension (sati-sampajañña); Bhikkhus, there is the cultivation by repeated practice of concentration (meditation) conducive to extinction of moral intoxicants (āsavakkhaya-ñāṇa).

Bhikkhus, what is the cultivation by repeated practice of concentration conducive to well-being in this very life? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p...² ...p... achieves and remains in the fourth jhāna ...p... Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to well-being in this very life.

Bhikkhus, what is the cultivation by repeated practice of concentration (meditation) conducive to attainment of divine power of sight. Bhikkhus, a bhikkhu in this Teaching contemplates the perception of sight (āloka-saññā), and concentrates his attention on perception by day; then, he contemplates perception by night as in the daytime, and similarly he contemplates perception by day as in the night. Then, he contemplates his unveiled mind together with the light of space.

1. ñāṇa-dassana: synonymous with 'dibba-cakkhu' 'knowing and seeing', 'clear sight', i.e. having a vision of truth.

2. This peyyāla covers the four rūpa jhānas. q.v.

Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to attainment of divine power of sight.

Bhikkhus, what is the cultivation by repeated practice of concentration (meditation) conducive to mindfulness and comprehension? Bhikkhus, to a bhikkhu in this Teaching, sensation (*vedanā*) arises perceptibly; cognizance and (of sensation) also happens perceptibly, and disappearance (of sensation) happens perceptibly, too. (To him) perception (*saññā*) arises perceptibly ...p... Initial application of mind (*vitakka*) also happens perceptibly; cognizance (of *vitakka*) also happens perceptibly; and cessation (of *vitakka*) happens perceptibly, too. Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to mindfulness and comprehension.

Bhikkhus, what is the cultivation by repeated practice of concentration (meditation) conducive to extension of moral intoxicants (*āsavakkhaya nāṇa*)? Bhikkhus, a bhikkhu in this Teaching contemplates the phenomena of arising and disappearance (birth and death) of the five aggregates which are the objects of clinging (*pancupādānakkhandā*) thus; "Such is the physical aggregate (*rūpa*), such is the origin of the physical aggregate (*rūpassa samudaya*); such is the disappearance of the physical aggregate (*rūpassa aṭṭhangama*). Such is the aggregate of sensation (*vedanā*); such is the origin of the aggregate of sensation (*vedanāya samudaya*); such is the disappearance of the aggregate of sensation (*vedanāya aṭṭhangama*). Such is the aggregate of perception (*saññā*); such is the origin of the aggregate of perception (*saññāya samudaya*); such is the disappearance of the aggregate of perception (*saññāya aṭṭhangama*). Such is the aggregate of volitional activities (*saṅkhāra*); such is the origin of the aggregate of volitional activities (*saṅkhāra samudaya*); such is the disappearance of the aggregate of volitional activities

(*Sañkhāra aṭṭhangama*). Such is the aggregate of consciousness (*viññāṇa*); such is the origin of the aggregate of consciousness (*viññāṇassa samudaya*); such is the disappearance of the aggregate of consciousness (*viññāṇassa aṭṭhangama*). Bhikkhus, this is the cultivation by repeated practice of concentration (meditation) conducive to extinction of moral intoxicants (*āsavakkaya nāṇa*).

Bhikkhus, cultivation of concentration (*samādhi bhāvanā*) is of these four kinds. Bhikkhus, with reference to this cultivation of concentration (*Phalasangāmi*) I have said in answer to the problem of (the brahmin) Poṇṇaka in *Pārāyana Vagga* thus:

Having discriminatively known (by *Magga nāṇa*) the higher and lower beings in the animate world (*satta loka*) the bhikkhu is not shaken by anything in the *satta loka*.

That bhikkhu has calmed down all manner of defilements and has no smoke (of anger) left in him; he is free from defilements that give rise to suffering; he has no craving for anything.

I say that this bhikkhu is one who has transcended the realm of birth and ageing.

End of the *Samādhi-Bhāvana Sutta*, the first

2. PAÑHA-BYĀKARAṆA SUTTA

Discourse on Answering Questions

42. Bhikkhus, answering questions is of these four kinds. What are the four? Bhikkhus, there is the kind of question that must be answered 'invariably' (*ekamsa byākaraṇīya pañhā*); Bhikkhus, there is the kind of question that must be answered after due consideration (*vibhajja*

byākaraṇa pañhā); Bhikkhus, there is the kind of question that must be answered after further questioning (paṭipuccha byākaraṇīya pañhā); and bhikkhus, there is the kind of question that must not be answered at all (ṭhapaniya byākaraṇīya pañhā). Bhikkhus, answering questions is of these four kinds. (Thus said the Bhagavā.)

There is a question that must be answered invariably; there is a second kind that must be answered after due consideration; The third kind is to be answered after asking back questions; and the fourth kind is one that must not be answered at all.

A certain bhikkhu knows well how to deal with the four kinds; that bhikkhu is said to be one skilled in answering four kinds of questions.

A person who has wisdom that is not easily equalled, or overwhelmed, or ruined by others is one who is wise in discerning both what is beneficial and what is not.

A wise person avoids what is not beneficial and takes what is beneficial.

He is called a paṇḍita, because he knows these two.

End of the Pañha-byākaraṇa Sutta, the second

3. PAṬHAMA KODHAGARU SUTTA

First Discourse on Paying Attention to Hatred

43. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who respects 'anger' (kodha), but does not respect 'good practice'

(saddhamma)¹; one who respects 'ingratitude' (makkha), but does not respect 'good practice'; one who respects 'gains' (lābha), but does not respect 'good practice', one who respects honour (sakkāra), but does not respect 'good practice'. Bhikkhus, these four kinds of person do exist in this world.

Bhikkhus, these four kinds of person do exist in this world, too. What are the four? They are: one who respects 'good practice', but does not respect 'anger', one who seeks after 'good practice', but does not respect 'ingratitude'; one who respects 'good practice' but does not respect 'gains'; one who respects 'good practice', but does not respect 'honour'. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

Those bhikkhus who respect 'anger', who are ungrateful, who respect gains, and whose quest is for respect, do not prosper in the Teaching of the Sammāsambuddha, the perfectly Self-Enlightened.

Those bhikkhus have pursued respect and they still respect the 'good practice', the doctrine of the good; they do prosper in the Teaching of the Sammāsambuddha, the perfectly Self-Enlightened.

End of the Paṭhama Kodhagaru Sutta, the third.

1. Saddhamma; R.C. Childers gives it as "Good doctrine, true religion, the true faith, the religion of Buddha."

4. DUTIYA KODHAGARU SUTTA

Second Discourse on Paying Attention to Hatred

44. Bhikkhus, the practice of the wicked ones (*asaddhamma*) is of these four kinds. What are the four? They are: pursuing anger' (*kodha*), but not seeking after 'good practice'; pursuing 'ingratitude' (*makkha*), but not seeking after 'good practice'; pursuing 'gains' (*lābha*), but not seeking after 'good practice'; pursuing 'respect' (*sakkāra*), but not seeking after 'good practice'. Bhikkhus, the practice of the wicked ones is of these four kinds.

Bhikkhus, 'good practice' (*saddhamma*) is of these four kinds. What are the four? They are: seeking after 'good practice', but not seeking after 'anger'; seeking after 'good practice', but not seeking after 'ingratitude'; seeking after 'good practice', but not seeking after 'gains'; seeking after 'good practice', but not seeking after 'respect'. Bhikkhus, 'good practice' is of these four kinds. (Thus said the Bhagavā.)

Bhikkhus who seek after anger, ingratitude, gains and respect, cannot prosper in the Teaching of the good, just as rotten seeds cannot germinate in a fertile field.

Certain bhikkhus have pursued and are still in pursuit of the good practice; they prosper in the Teaching of the good, just as medicinal plants grow (in a moist fertile field).

End of the *Dutiya Kodhagaru Sutta*, the fourth.

5. ROHITASSA SUTTA

Discourse to Rohitassa Devaputta

45. At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatti. It was then that past the first watch of the night (i.e. at midnight), Rohitassa Devaputta, who had a very pleasing appearance of radiant light, approached the Bhagavā, flooding the entire Jetavana monastery with the effulgence from his body, made obeisance, stood in a suitable place and said to the Bhagavā, "Venerable Sir, would it be possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away (cavati) and rebirth?" Devaputta, I do not say that it is possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth. (Thus said the Bhagavā.)

"Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well". Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.¹

"Venerable Sir! It happened once upon a time (in one of my past existences) that I was a hermit by the name of Rohitassa, son of a villager, with supernormal powers of travelling through space. Venerable Sir! My swiftness then

1. The Bhagavā's answer to the Devaputta's question is apparently as expected by the questioner who has been a powerful celestial who could travel to the end of the universe. Hence the applause. But what the Devaputta refers to as 'the world' is the physical phenomenon of the universe, whereas what the Bhagavā refers to as 'the world' is the world of conditioned aggregates (saṅkhāra-loka). (The Commentary)

was thus: 'I could cover a universe in just a little time as the arrow shot from a strong and powerful bow, by a well-taught, well-trained archer who has demonstrated his skills in tournaments, etc., swiftly passes across the shadow of a palmyra palm. My pace was thus: each of my steps was as wide as the distance between the eastern ocean and the western ocean. Venerable Sir! As I was endowed with such swiftness and such powerful paces, it occurred to me thus: 'I must be able to walk to the end of the world'. At that time, Venerable Sir, I, who still had a hundred years of my life left, set out, and resting only for eating, drinking, chewing, and savouring, and stopping only for defecating, urinating, sleeping and relaxing my limbs awhile, I had travelled a whole hundred years of my remaining life; but instead of reaching the end of the world, I had only died on the way."

"Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well." Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.

Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away, and rebirth. Nor do I say that one could put an end to the suffering (*dukkha*) without reaching the end of 'the world' (*saṅkhāra-loka*). As a matter of fact, Devaputta, I have shown that 'the world', 'the origin of the world', 'the end of the world', and of 'the way to the end of the world' can be found in this sentient body which is just a fathom in length. (Thus said the Bhagavā.)

By walking, the end of the world (*Nibbāna*) can never be reached. Without reaching the end of the world there can be no such thing as 'emancipation' from suffering (*dukkha*).

Therefore, a wise man who has known the world and has followed the Path leading to the end of the world (Nibbāna), and who has fulfilled the Noble Practice and has allayed all evil, knows where the world ends, and has no longing for any world, here or hereafter.

End of the Rohitassa Sutta, the fifth.

6. DUTIYA ROHITASSA SUTTA

Second Discourse Concerning Rohitassa Devaputta

46. Then, at the end of the night, the Bhagavā said to the bhikkhus, "Bhikkhus, after the first watch of last night (at midnight), Rohitassa Devaputta who has a very pleasing appearance of radiant light approached, flooding the entire Jetavana monastery with the effulgence from his body, made obeisance, stood in a suitable place and said to me, 'Venerable Sir! Would it be possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth?' Bhikkhus, I said to Rohitassa Devaputta, "Devaputta, I do not say that it is possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth?"

Bhikkhus, when I had said this, Rohitassa Devaputta said, "Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well". Devaputta, I do not say that it is possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth? "Venerable Sir! It happened once upon a time (in one of my past existences) that I was a hermit by the name of Rohitassa, son of a villager, with supernormal powers of travelling through

space, Venerable Sir! My swiftness was thus: 'I could cover a universe in just a little time as the arrow shot from a strong and powerful bow, by a well-taught, well-trained archer, who is skilled in archery, who has demonstrated his skills in tournaments, etc, swiftly passes across the shadow of a palmyra palm. My pace was thus: 'Each of my steps is as wide as the distance between the eastern ocean and the western ocean.' Venerable Sir! As I was endowed with such swiftness and such powerful paces, it occurred to me thus: 'I must be able to walk to the end of the world.' At that time, Venerable Sir, I, who still had a hundred years of my life left, set out, and resting only for eating, drinking, chewing and savouring, and stopping only for defecating, urinating, sleeping and relaxing my limbs awhile, I had travelled a whole hundred years of my remaining life; but instead of reaching the end of the world I had only died on the way.

"Venerable Sir! Wonderful it is, indeed! What a marvel, Venerable Sir! The Bhagavā has said it very well, 'Devaputta, I do not say that it is possible for one to walk to the end of the world and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth.'" Bhikkhus, when he had said thus, I said to him, "Devaputta, I do not say that it is possible for one to walk to the end of 'the world' and know or see or reach the place where there is no birth, ageing, death, passing away and rebirth. Nor do I say that one could put an end to suffering (dukkha) without reaching the end of 'the world'. As a matter of fact, Devaputta, I have shown that 'the world', 'the origin of the world', 'the end of the world' and 'the way to the end of the world' can be found in this sentient body which is just a fathom in length."

By walking, the end of the world can never be reached. Without reaching the end of the world there can be no such thing as 'emancipation' from suffering (dukkha).

Therefore, a wise man who has known the world and has followed the Path leading to the end of the world (Nibbāna), and who has fulfilled the Noble Practice, and has allayed all evil, knows where the world ends, and has no longing for any world, here or hereafter.

End of the Dutiya Rohitassa Sutta, the sixth.

7. SUVIDŪRA SUTTA

Discourse on 'Great Distances'

47. Bhikkhus, 'great distances' are these four kinds. What are the four? Bhikkhus, the sky is far away from the earth; this is the first of the great distances. Bhikkhus, this shore of the ocean is far away from its opposite shore; this is the second of the great distances. Bhikkhus, where the sun rises (i.e. the East) is far away from where the sun sets (i.e. the West); this is the third of the great distances. Bhikkhus, the dhamma of the good is far apart from the dhammas of the evil ones, this is the fourth of the great distances. Bhikkhus, 'great distances' are these four kinds. (Thus said the Bhagavā.)

The sky is far away from the earth; the earth is far away from the sky. The opposite shores of an ocean are far away from each other. Where the sun rises and gives forth light is far away from where it sets.

Likewise, the dhamma of the good is far apart from that of evil ones. Association with the good is not ruinous to one. Just as the dhamma of the good is lasting so also the association with the good is lasting.

Association with the evil ones is quickly ruinous to one. Therefore, the dhamma of the good is far removed from the evil ones.

End of the Suvidūra Sutta, the seventh.

8. VISĀKHA SUTTA

Discourse by the Venerable Visākha

48. At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvattī. At that time, the Venerable Visākha, son of Pañcāla (a brahmanī) was making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with distinct and unblemished enunciation and with clearness of meaning, to a number of bhikkhus in the assembly hall, causing them to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the Practice of) the Teaching. It was then that the Bhagavā, rising from his evening retreat in seclusion, went to the assembly hall, sat in a seat prepared for him, and asked the bhikkhus:

Bhikkhus, which bhikkhu here is making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with distinct and unblemished enunciation and with clearness of meaning to a number of bhikkhus in the assembly hall causing them to realize (the benefits of) the Dhamma, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the practice of) the Teaching?

To this, the bhikkhus replied: "Venerable Sir, the Venerable Visākhā, son of Pañcāla is making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with clearness of meaning to a number of bhikkhus in the assembly hall, causing them to realize, to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the Practice of) the Teaching."

Then, the Bhagavā said to the Venerable Visākhā, son of Pañsāla, Well done! Visākhā, well done! Visākhā, you have done well in making a speech which is in accordance with the Dhamma and relevant to Nibbāna and not founded on the rounds of rebirths, politely with distinct and unblemished enunciation and with clearness of meaning to a number of bhikkhus in the assembly hall, causing them to realize to become established in (the observance of) the Teaching, and to be filled with gladness and enthusiasm for (the Practice of) the Teaching. (Thus said the Bhagavā.)

A wise man in the company of fools is not known to be wise; if he does not choose to speak; and even if he chooses to speak, he will be recognised as a wise man only when he speaks of Nibbāna.

One should speak, shine, and uphold the Dhamma like a banner of the Noble Ones.

The Ariyas, the Noble Ones, possess this banner of the well-expounded Dhamma. Indeed!

The Dhamma is the banner of the Noble Ones.

End of the Visākhā Sutta, the eighth.

9. VIPALLĀSA SUTTA

Discourse on Perversions

49. Bhikkhus, perversion of perception (*saññāvīpallāsa*), perversion of consciousness (*cillāvīpallāsa*) and perversion of view (*diṭṭhī vipallāsa*) are of these four kinds. What are the four? Bhikkhus, in taking impermanence (*anicca*) as permanent (*nicca*) there is the perversion of perception, perversion of consciousness, and perversion of view. Bhikkhus, in taking what is pain or suffering (*dukkha*) as happiness (*sukha*) there is the perversion of perception, perversion of consciousness and perversion of view. Bhikkhus, in taking what is non-self (*anatta*) as endowed with self (*atta*) there is the perversion of perception, perversion of consciousness and perversion of view. Bhikkhus, in taking what is unpleasant (*asubha*) as pleasant (*subha*) there is the perversion of perception, perversion of consciousness and perversion of view. Bhikkhus, perversion of perception, perversion of consciousness and perversion of view are these four kinds.

Bhikkhus, rightness of perception, rightness of consciousness and rightness of view are these four kinds. What are the four? Bhikkhus, in taking impermanence as impermanence there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, in taking what is pain or suffering as pain or suffering, there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, in taking what is non-self as non-self, there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, in taking what is unpleasant as unpleasant there is the rightness of perception, rightness of consciousness and rightness of view. Bhikkhus, rightness of perception, rightness of consciousness and rightness of view are these four kinds. (Thus said the Bhagavā.)

Those who are spoilt by wrong views, those who have distracted mind,* and who have perverse perception take impermanent things as permanent, pain and suffering as happiness, non-self as endowed with self, and unpleasantness as pleasant.

Those persons are associated with the yoke of Māra or death. They cannot get to Nibbāna where the coast is clear from the four yokes. Those beings are subject to birth and death and go to saṃsāra, the round of existences.

The Enlightened Ones, the Buddhas, who illuminate the way appear in this world. They show the Four Noble Truths leading to Nibbāna where all sufferings cease.

(Then) the wise hear the Dhammas of those Enlightened Ones, and they get back their right mind, and see impermanent things as impermanent, pain and suffering as pain and suffering, non-self as non-self, unpleasant things as unpleasant. (Thus) they hold the right view and transcend all manner of pain and suffering.

End of the Vipallāsa Sutta, the ninth.

10. UPAKKILESA SUTTA

Discourse on Defilements

50. Bhikkhus, defilements for the moon and the sun are these four kinds. The sun and the moon obscured by these defilements do not shine forth, are not brilliant, and have no

splendour. What are the four? Dark clouds are defilements for the moon and the sun; the moon and the sun obscured by them do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, fog is a defilement for the moon and the sun; the moon and the sun obscured by it do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, smoke and dust are defilements for the moon and the sun; the moon and the sun obscured by them do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, Rāhu (King of Asūrās) is a defilement for the moon and the sun; the moon and the sun obscured by it do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, defilements for the moon and the sun are these four kinds. The moon and the sun obscured by these defilements do not shine forth, are not brilliant, and have no splendour.

Similarly, bhikkhus, defilements for samaṇa-brāhmaṇas are these four kinds. Samaṇa-brāhmaṇas depraved by these (defilements) do not shine forth, are not brilliant, and have no splendour. What are the four? Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from using intoxicating drinks, but take to drinking them; Bhikkhus, drinking (or using) intoxicants is the first of defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defilement do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from sexual intercourse, but take to enjoyment of sexual intercourse; Bhikkhus, this enjoyment (of sexual intercourse) is the second of the defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defile-

ment do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from acceptance of gold and silver, but take to acceptance of gold and silver; Bhikkhus, this (acceptance of gold and silver) is the third of defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defilement do not shine forth, are not brilliant, and have no splendour.

Bhikkhus, there are certain samaṇa-brāhmaṇas who do not abstain from wrongful living¹, but take to wrongful living. Bhikkhus, this (wrongful living) is the fourth of defilements for samaṇa-brāhmaṇas; those (samaṇa-brāhmaṇas) depraved by this defilement do not shine forth, are not brilliant, and have no splendour. Bhikkhus, defilements for samaṇa-brāhmaṇas are these four kinds. Samaṇa-brāhmaṇas depraved by these (defilements) do not shine forth, are not brilliant, and have no splendour. (Thus said the Bhagavā.)

Certain samaṇas and brāhmaṇas who are so ignorant (of Truth) as to be blinded by pleasant objects and thus defiled by attachment (rāga), and hatred (dosa) take intoxicating drinks, enjoy sexual intercourse.

Certain samaṇas and brāhmaṇas are so foolish as to accept gold and silver, and take to wrongful living.

Those (samaṇa-brāhmaṇas) thus depraved do not shine forth, are not brilliant, and have no

abstain from wrongful living; sammā-ājīva;

Samaṇa-brāhmaṇas in general are those 'leaders in religious life'. They are respected by others for their moral conduct and the right mode of living (Sammā-ājīva) which is a constituent factor of the Noble Path.

splendour. They are impure and covered with dust.

They are like the deer of the forest. Thus said the Bhagavā, the kinsman of the sun.

Those blind men who are imprisoned in darkness, who are slaves of craving (taṇhā), who are clinging to existence, develop their crude bodies in the course of numerous rebirths.

End of the Upakkilesa Sutta, the tenth.

End of the Rohitassa Vagga, the fifth.

End of the First Fifty Suttas.

II. DUTIYA PAṆṆĀSĀKA

The Second Sub-division

(vi) i. PUṆṆĀBHISANDA VAGGA

1. Paṭhama Puṇṇābhisanda Sutta
2. Dutiya Puṇṇābhisanda Sutta
3. Paṭhama Saṁvāsa Sutta
4. Dutiya Saṁvāsa Sutta
5. Paṭhama Samajīvī Sutta
6. Dutiya Samajīvī Sutta
7. Suppavāsā Sutta
8. Sudatta Sutta
9. Bhojana Sutta
10. Gihisāmīci Sutt

I. PAṬHAMA PUÑÑĀBHISANDA SUTTA

First Discourse on Arising of Meritorious Deeds

51. Sāvatti Introduction¹

Bhikkhus, the flow of these four kinds of meritorious actions and good deeds brings to the donor happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. What are the four? Bhikkhus, if a bhikkhu uses robes offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhī, then the flow of the unlimited meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, if a bhikkhu consumes the alms-food offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhī, then the flow of the unlimited meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, if a bhikkhu uses a monastery offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhī, then the flow of the meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

1. This expression is a kind of 'peyyāla' shortening the usual formula introduction (about the Bhagavā residing in Sāvatti, addressing his bhikkhus before giving a discourse).

Bhikkhus, if a bhikkhu uses the medicine and medicinal requisites for the sick offered by a donor and abides in the fulfilment of his unlimited Arahattaphala samādhi, then the flow of the unlimited meritorious actions and good deeds of that donor brings him happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, the flow of these four kinds of meritorious actions and good deeds brings to the donor happiness and excellent sense-objects, resulting in well-being and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Bhikkhus, it is not easy to take the measurement of the flow of the unlimited meritorious actions and good deeds of such a noble disciple who is endowed with these four kinds by saying: such and such amount of merit brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. As a matter of fact, it cannot be measured, it can only be said that it is an immeasurable and incomparable great mass of merit.

Bhikkhus, it is not easy to take measurement of the volume of water in an ocean by saying: "It is so many cup-fuls, or so many hundred cup-fuls, or so many hundred thousand cup-fuls of water." In fact, it cannot be measured; it can only be said that it is an immeasurable and incomparable great mass of water. Similarly, bhikkhus, it is not easy to take the measurement of the flow of the unlimited meritorious actions and good deeds of such noble disciple who is endowed with these four kinds by saying: "such and such amount of merit brings happiness and excellent sense-objects resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy." In fact it cannot be measured; it can

only be said that it is an immeasurable and incomparable great mass of merit. (Thus said the Bhagavā.)

Incessant flow of water in innumerable rivers benefits many people and flows into the ocean which is immeasurably and incomparably great mass of water; which is full of roaring noises of the seas and terrifying objects, and yet the treasure house of precious gems.

Similarly, overwhelmingly great results of meritorious actions flow into a wise man who gives food, drink, clothing, and bedding with covers, just as water in streams and rivers flows into the ocean.

End of the Paṭhama Puññābhisanda Sutta, the first.

2. DUTIYA PUÑÑĀBHSANDA SUTTA

Second Discourse on Arising of Meritorious Deeds

52. Bhikkhus, the flow of these four kinds of meritorious actions and good deeds brings to the donor happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. What are the four? Bhikkhus, an Ariya disciple in this Teaching is endowed with an unshakeable conviction in the Bhagavā thus: "The Bhagavā is worthy of special veneration (Arahant); he truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all three lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Annuttaropurisa-dhammasārathi); he is the Teacher of devas and men

(*Satthādevamanussānam*); he is the Enlightened One knowing and teaching the Four Noble Truths (*Buddha*); and he is the most Exalted (*Bhagavā*)". Bhikkhus, this first kind of the flow of meritorious action and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of *devaloka*, and thus they are desirable, delightful, pleasing, beneficial and happy.

Another kind, bhikkhus, is that the Ariya disciple is endowed with an unshakeable conviction in the Dhamma thus: "The Teaching of the *Bhagavā*, the Dhamma, is well-expounded (*Svakkhāto*) because it is the exposition of the Four Noble Truths which leads to the realization of *Nibbāna*; its truths are personally apperceivable (*Sandiṭṭhika*) (because they can actually be experienced and comprehended by anyone through adequate practice of insight development); it is not delayed in its result (*Akālika*) (because it immediately yields the benefits of realization of *Nibbāna*, i.e. achieving *Phala* immediately after *Magga*, to anyone who adequately practises insight development); it can stand investigation (*Ehipassika*) (lit. come and see, because its truth can be tested by any one); it is worthy of being perpetually borne in mind (*Opāneyyika*), and its truth can be realized and experienced by the Ariyas individually, by their own effort and practice (*Paccattam veditaba viññūhi*)". Bhikkhus, this second kind of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of *devaloka*, and thus they are desirable, delightful, pleasant, beneficial and happy.

Another kind, bhikkhus, is that the Ariya disciple is endowed with an unshakeable conviction in the Saṅgha thus: "The disciples of the *Bhagavā*, the Saṅghā, are endowed with right practice (*Suppaṭipanna*) (because the Saṅgha practise the right practice, i.e. the development of the Noble Path of Eight Constituents): they are endowed with straightforward uprightness (*Ujuppaṭipanna*) (because the Saṅgha diligently

and unswervingly follow the straight Middle Way, i.e. the Noble Path of Eight Constituents); they are endowed with right conduct (Ñāyappaṭipanna) (because the practice of the Saṅgha is solely directed to the realization of Nibbāna); they are endowed with correctness in practice (Sāmicippaṭipanna) (because the Saṅgha devotedly cultivate the development of the Noble Path of Eight Constituents); the disciples of the Bhagavā, the Saṅgha, consisting of eight categories or four pairs of disciples, are worthy of receiving offerings brought even from afar (Āhuncyya); they are worthy of receiving offerings set aside for guests (Pāhuncyya); they are worthy of receiving offerings donated for well-being in the next existence (Dakkhuncyya); they are worthy of receiving obeisance with joined palms raised to the forehead (Añjalīkaraṇiya); and they are the incomparably fertile fields for all to sow the seeds of merit (Anuttaram-puññakkettam-lokassa)". Bhikkhus, this third kind of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy.

Another kind, bhikkhus, is that the Ariya disciple is endowed with morality which is unbroken, unspoilt, unspotted or unblemished (thus complete, perfect and pure), which leads to emancipation from being a slave of craving (taṇhā), which is praised by the wise, which is not subject to wrong views, which is conducive to concentration of mind, which is cherished by the Noble Ones. Bhikkhus, the flow of the fourth kind of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and thus they are desirable, delightful, pleasing, beneficial and happy. Bhikkhus, the flow of those four kinds of meritorious actions and good deeds brings happiness and excellent sense-objects, resulting in well-being, and leading to good destinations of devaloka, and

thus they are desirable, delightful, pleasing, beneficial and happy. (Thus said the Bhagavā.)

A certain person has an unshakeable conviction in the Tathāgata, and also has good morality and is liked and praised by the Noble Ones.

A certain person has insight accruing from unwavering conviction in the Saṃgha. That person is said to be one who is never in poverty. His life is not futile, it is said.

Therefore, the wise man who devotes himself to the Teaching of the Buddha should strive for conviction, morality, clearness of mind, and seeing the Four Noble Truths.

End of the Puññābhisanda Sutta, the second.

3. PAṬHAMA SAMVĀSA SUTTA

First Discourse on Living Together

53. At one time, the Bhagavā was making a long journey between Madhura and Verañja. The Bhagavā then left the road and sat at the foot of a tree. Householders, men and women, seeing the Bhagavā thus seated at the foot of a tree, approached, made obeisance to him and sat in a suitable place. The Bhagavā delivered this discourse to the householders, men and women thus seated in a suitable place. Householders, there are four kinds of 'living together.' What are the four? They are the living together of a corpse-like husband and a corpse-like wife; the living together of a corpse-like husband and a celestial wife; the living together of a celestial husband and a corpse-like wife; and the living together of a celestial husband and a celestial wife.

Householders, how does a corpse-like husband live together with a corpse-like wife? Householder, in this world, the husband kills lives, takes what is not given him, commits adultery, tells lies, and takes intoxicating drinks; he lives in his house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife (of such a husband) also kills lives, takes what is not given her, commits adultery, tells lies, and takes intoxicating drinks; she has no morality, and she is wicked; she lives in the house with a mind oppressed by the filth of stinginess; she abuses and scolds samaṇa-brāhmaṇas. Householders, this is how a corpse-like husband lives together with a corpse-like wife.

Householders, how does a corpse-like husband live together with a celestial wife? Householders, in this world, the husband kills lives, takes what is not given him, commits adultery, tells lies, and takes intoxicating drinks; he has no morality, and he is wicked; he lives in the house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife (of such a husband), however, refrains from killing, refrains from committing adultery, refrains from telling lies, and refrains from taking intoxicating drinks; she has morality, and she is virtuous; she lives in the house with a mind free from stinginess; she does not abuse or scold samaṇa-brāhmaṇas. This, householders, is how a corpse-like husband lives together with a celestial wife.

Householders, how does a celestial husband live together with a corpse-like wife? Householders, in this world, the husband refrains from killing, refrains from taking what is not given him, refrains from committing adultery, refrains from telling lies, and refrains from taking intoxicating drinks; he has morality, and he is virtuous; he lives in the house with a mind free from stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife (of such a husband) however, kills lives, ... and takes intoxicating drinks; she has no morality, and she is wicked; she lives in the house with a mind oppressed

by stinginess; she abuses and scolds samaṇa-brāhmaṇas. This, house-holders, is how a celestial husband lives together with a corpse-like wife.

Householders, how does a celestial husband live together with a celestial wife? Householders, in this world, the husband refrains from killing, ...p... and refrains from taking intoxicating drinks; he has morality, and he is virtuous; he lives in the house with a mind free from stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife (of such a husband) also refrains from killing, ...p... and refrains from taking intoxicating drinks; she has morality, and she is virtuous; she lives in the house with a mind free from stinginess; she does not abuse or scold samaṇa-brāhmaṇas. Householders, this is how a celestial husband lives together with a celestial wife. Householders, these are the four kinds of living together. (Thus said the Bhagavā.)

Neither the husband nor the wife has morality; both are stingy; they abuse and scold others. They are man and wife living together both like corpses.

The husband has no morality; he is stingy and scolding. The wife, however, has morality; she is liberal in giving alms; she is not stingy. That wife is a celestial who lives together with a husband who is said to be corpse-like.

The husband has morality, and is liberal in alms-giving; he is not stingy; but his wife has no morality; she is stingy, and scolds others; that corpse-like wife cohabits with a celestial husband.

Both the husband and the wife are endowed with conviction, and are both liberal in alms-giving; they have restraint over their deed, speech and thought. That couple, both the husband and the wife, speak sweet words and lead good lives.

Husband and wife of equal morality have abundance of gain and they live a life of well-being, much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

End of the Paṭhama Samvāsa Sutta, the third

4. DUTIYA SAMVĀSA SUTTA

Second Discourse on Living Together

54. Bhikkhus, living together are these four kinds. What are the four? They are: The living together of a corpse-like husband and a corpse-like wife; the living together of a corpse-like husband and a celestial wife; the living together of a celestial husband and a corpse-like wife; and the living together of a celestial husband and a celestial wife.

Bhikkhus, how does a corpse-like husband live together with a corpse-like wife? Bhikkhus, in this world, the husband kills lives, takes what is not given him, commits adultery, tells lies, speaks slanderously, speaks harshly and speaks frivolously; he has much covetousness and ill will; he has wrong views, and has no morality; he is wicked, and lives in the house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife of such a husband also kills lives, takes what is not given her, commits adultery, tells lies, speaks slanderously, speaks harshly, and speaks frivolously; she has much covetousness and ill will, she has wrong views, and has no morality; she is wicked, and lives in the house with a mind oppressed by the filth of stinginess; she abuses and scolds samaṇa-brāhmaṇas. Bhikkhus,

this is how a corpse-like husband lives together with a corpse-like wife.

Bhikkhus, how does a corpse-like husband live together with a celestial wife? Bhikkhus, in this world, the husband kills lives, ...p... he has wrong views, and has no morality; he is wicked, and lives in the house with a mind oppressed by the filth of stinginess; he abuses and scolds samaṇa-brāhmaṇas. The wife of such a husband, however, refrains from killing, refrains from taking what is not given her, refrains from committing adultery, refrains from telling lies, refrains from speaking slanderously, refrains from speaking harshly, and refrains from speaking frivolously; she has not much covetousness and ill will; she has the right view and has morality, she is virtuous; she lives in the house with a mind free from the filth of stinginess; she does not abuse or scold samaṇa-brāhmaṇas. Bhikkhus, this is how a corpse-like husband lives together with a celestial wife.

Bhikkhus, how does a celestial husband live together with a corpse-like wife? Bhikkhus, in this world, the husband refrains from killing, refrains from taking what is not given him, refrains from committing adultery, refrains from telling lies, refrains from speaking slanderously, refrains from speaking harshly, refrains from speaking frivolously; he has not much covetousness and ill will; he has right views, and has morality; he is virtuous; he lives in the house with a mind free from the filth of stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife of such a husband, however, kills lives ...p... she has wrong views; she has no morality; she is wicked; she lives in the house with a mind oppressed by the filth of stinginess; she abuses and scolds samaṇa-brāhmaṇas. Bhikkhus, this is how a celestial husband lives together with a corpse-like wife.

Bhikkhus, how does a celestial husband live together with a celestial wife? Bhikkhus, in this world, the husband

refrains from killing, ...p..., he has right views; he has morality; he is virtuous; he lives in the house with a mind free from the filth of stinginess; he does not abuse or scold samaṇa-brāhmaṇas. The wife of such a husband also refrains from killing, ...p... she has right views; she has morality; she is virtuous; she lives in the house with a mind free from the filth of stinginess; she does not abuse or scold samaṇa-brāhmaṇas. Bhikkhus, this is how a celestial husband lives together with a celestial wife. Bhikkhus, living together are these four kinds. (Thus said the Bhagavā.)

Neither the husband nor the wife has morality; both are stingy; they abuse and scold others. They are man and wife living together both like corpses.

The husband has no morality; he is stingy and scolding; the wife, however, has morality; she is liberal in giving alms; she is not stingy. That wife is a celestial wife who lives together with a husband who is said to be corpse-like.

The husband has morality; and is liberal in alms-giving; he is not stingy, but his wife has no morality; she is stingy, and scolds others; that corpse-like wife cohabits with a celestial husband.

Both the husband and the wife are endowed with conviction, and are both liberal; they have restraint over their deed, speech and thought. That couple, both the husband and the wife, speak sweet words and lead good lives.

Husband and wife of equal morality have much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

End of the Dutiya Saṁvāsa Sutta, the fourth.

5. PAṬHAMA SAMAJĪVĪ SUTTA

First Discourse on Harmonious Living

55. Thus have I heard:

At one time, the Bhagavā was residing in the Besakaḷa forest, a sanctuary of wild animals, at Susumāragīra town in Bagga Province. It was then that the Bhagavā, in the morning time, rearranged his robes, took his alms-bowl and great robe, went to the residence of householder Nakulapītā, and sat in a place prepared for him. At that time, householder Nakulapītā and his wife Nakulamātā approached the Bhagavā, and making obeisance, sat in a suitable place, and householder Nakulapītā said to the Bhagavā, “Venerable Sir, I have taken young Nakulamātā in marriage while both of us were quite young, and ever since, I have never known to have been unfaithful to her; not even in thought, let alone in deed. Venerable Sir, we wish to see each other in this present life, and we wish to see each other in the next existence, too”. Nakulamātā also said to the Bhagavā, “Venerable Sir, householder Nakulapītā has been married to me while we were both young, and ever since, I have never known to have been unfaithful to the householder Nakulapītā, not even in thought, let alone in deed. Venerable Sir, we wish to see each other in this present life, and we wish to see each other in the next existence, too.”

Householders, if the husband and the wife wish to see each other in the next existence as well as in this life, both must have equal conviction, equal morality, equal generosity in alms-giving, and equal wisdom. If these conditions are fulfilled, the husband and the wife shall see each other in this life, and they shall see each other in the next existence. (Thus said the Bhagavā.)

Both the husband and wife are endowed with conviction, and are both liberal; they have restraint over their deed, speech and thought.

That couple, both the husband and the wife speak sweet words and lead good lives.

Husband and wife of equal morality have abundance of gain, and they live a life of well-being, much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

End of the Paṭhama Samajīvi Sutta, the fifth.

6. DUTIYA SAMAJIVĪ SUTTA

Second Discourse on Harmonious Living

56. Bhikkhus, if the husband and the wife wish to see each other in the next existence as well as in this life, both must have equal conviction, equal morality, equal generosity in alms-giving, and equal wisdom. If these conditions are fulfilled, the husband and the wife shall see each other in this life; and they shall see each other in the next existence. (Thus said the Bhagavā.)

Both the husband and the wife are endowed with conviction, and are both liberal; they have restraint over their deed, speech and thought. That couple, both the husband and the wife speak sweet words and lead good lives. Husband and wife of equal morality have abundance of gain, and they live a life of well-being, much to the displeasure of their enemies.

Both husband and wife of equal morality practise the Dhamma here, and achieve the fulfilment of sensual pleasures in devaloka hereafter and enjoy a pleasant existence.

7. SUPPAVĀSĀ SUTTA

Discourse to Suppavāsā, a Koliya Princess

57. At one time, the Bhagavā was residing at a small town of Pajjanika, residence of Koliya ruling clan in Koliya Province. It was then that the Bhagavā, in the morning time, rearranged his robes, and taking his alms-bowl and great robe, went to the residence of Suppavāsā, a Koliya Princess, and sat in a place prepared for him. At that time, Koliya Princess Suppavāsā attended on the Bhagavā personally offering choicest hard and soft food till the Bhagavā caused her to stop, signifying he had enough. When the Bhagavā had finished his meal and removed his hand from his alms-bowl, he delivered this discourse to Koliya Princess Suppavāsā who had approached the Bhagavā and sat in a suitable place.

Suppavāsā, the female Ariya disciple who offers food to recipients is said to give four kinds of things. What are the four? They are life, appearance, well-being, and strength. By giving life, it is for longevity in deva as well as human existence; by giving appearance, it is for good appearance (or beauty) in deva as well as human existence; by giving well-being, it is for well-being in deva as well as human existence; by giving strength, it is for great strength in deva as well as human existence. Suppavāsā, the female Ariya disciple who offers food to recipients is said to give these four kinds of things. (Thus said the Bhagavā.)

A certain female Ariya disciple gives well-prepared choice food, delicious, clean and fine in flavour to those Arahats, the Noble Ones, who, accomplished in the right conduct, have attained an upright and noble state.

Those who know the three lokas, the Buddhas, the lokavidūs, praise such a female Ariya disciple, as enjoying great benefits accruing from continuity of good deeds, past and present.

Those who repeatedly reflect on and rejoice in such a good deed, too, eradicates the filth of stinginess, and they go about happily in the present existence. They are free from blame and appear in happy realms of the devas.

End of the Suppavāsā Sutta, the seventh.

8. SUDATTA¹ SUTTA

Discourse to Sudatta (Anāthapiṇḍika)

58. On this occasion, the Bhagavā delivered this discourse to Anāthapiṇḍika who had come and sat in a suitable place, making obeisance to the Bhagavā:

Householder, the Ariya disciple who offers food to recipients is said to give four kinds of things. What are the four? They are: life, appearance, well-being, and strength. By giving life, it is for longevity in deva as well as in human existence; by giving appearance,...., by giving well-being,...., by giving strength, it is for great strength in deva as well as human existence. Householder, the Ariya disciple who offers food to recipients is said to give four kinds of things. (Thus said the Bhagavā.)

A certain person, at opportune time, respectfully gives alms-food to those who have restraint over deed, speech and thought, and who live on charity of others. That person is said to give life, appearance, well-being and strength.

1. Sudatta: The name of a wealthy householder of Sāvattū, better known as Anāthapiṇḍika which means 'the food giver of the destitute'.

The giver of those four things, namely, life, appearance, well-being and strength, wherever he happens to be reborn (in any realm of existence), enjoys longevity, fame and following.

End of the Sudatta Sutta, the eighth.

9. BHOJANA SUTTA

Discourse on 'Food'

59. Bhikkhus, one who offers food to recipients is said to give four kinds of things. What are the four? They are: life, appearance, well-being, and strength. By giving life, it is for longevity in deva as well as human existence; by giving appearance,...., by giving well-being...; by giving strength, it is for great strength in deva as well as human existence. Bhikkhus, one who offers food to recipients is said to give these four kinds of things. (Thus said the Bhagavā.)

A certain person, at opportune time, respectfully gives alms-food to those who have restraint over deed, speech and thought, and who lives on charity of others. That person is said to give life, appearance, well-being and strength.

The giver of these four things, namely, life, appearance, well-being, strength, wherever he happens to be reborn (in any realm of existence) enjoys longevity, fame and following.

End of the Bhojana Sutta, the Ninth.

10. GĪHISĀMĪCI SUTTA

Discourse on Right Conduct of a Householder

60. On that occasion, the Bhāgavā delivered this discourse to Anāthapiṇḍika who had approached the Bhagavā, made obeisance and sat in a suitable place.

Householder, an Ariya disciple who is endowed with four things is said to practise the right conduct of a householder conducive to fame and following, to rebirth in devaloka. What are the four? Householder, the Ariya disciple in this Teaching provides the Order of Bhikkhus with 'robes'; he provides the Order of Bhikkhus with 'food'; he provides the Order of Bhikkhus with 'monastic dwelling'; he provides the Order of Bhikkhus with 'medicine and medicinal requisites for the sick'. Householder, an Ariya disciple who is endowed with these four things is said to practise the right conduct of a householder conducive to fame and following, and to rebirth in devaloka. (Thus said the Bhagavā.)

The wise offers robes, food, shelter, and medicine for the sick to those worthy recipients who have attained perfection of mind and body and those who have morality, and thus they fulfil the right practice of a householder.

To them merits grow by day and by night, and having done good deeds here, they get to good devaloka hereafter.

End of the Gihisāmīci Sutta, the tenth.

End of the Puññābhisanda Vagga, the First.

(vii) ii. PATTAKAMMA VAGGA

1. Pattakamma Sutta
2. Ānaṇya Sutta
3. Brahma Sutta
4. Niraya Sutta
5. Rūpa Sutta
6. Sarāga Sutta
7. AHIRĀJA Sutta
8. Devadatta Sutta
9. Padhāna Sutta
10. Adhammika Sutta

I. PATTAKAMMA SUTTA

Discourse on Rightful Actions

61. On that occasion, the Bhagavā delivered this discourse to Anāthapiṇḍika who had approached, made obeisance to the Bhagavā and sat in a suitable place.

Householder, in this world, desirable, delightful, pleasing to the senses, and hard to get are these four things. What are the four? "Let my wealth be legitimately acquired." This is the first thing desirable, delightful, pleasing to the senses, and hard to get.

"After acquiring legitimate wealth, let my retinue arrive together with my relatives and intimate friends." This is the second thing desirable, delightful, pleasing to the senses, and hard to get.

"After getting legitimate wealth, relatives, intimate friends and retinue, let me live long, and be able to see through my long life safely." This is the third thing desirable, delightful, pleasing to the senses, and hard to get.

"After getting legitimate wealth, relatives, intimate friends and retinue, and after living long and being able to see through this long life safely, and on death and dissolution of this body, let me be reborn in good destinations of devaloka." This is the fourth thing desirable, delightful, pleasing to the senses, and hard to get. Householder in this world, desirable, delightful, pleasing to the senses, and hard to get are these four things.

Householder, there are four conditions of getting these four things desirable, delightful, pleasing to the senses, and hard to get. What are the four? They are: Being endowed with conviction; being endowed with morality; being endowed with generosity in alms-giving; and being endowed with wisdom.

Householder, what is "being endowed with conviction"? Householder, an Ariya disciple in this Teaching has

conviction thus: "That Bhagavā is known as Arahant because he is worthy of special veneration; he is known as Sammāsambuddha because he truly comprehends all the dhammas by his own intellect and insight; he is known as Vijjācaraṇa-sampanna because he possesses supreme knowledge and perfect practice of morality; he is known as Sugata because he speaks only what is beneficial and true; he is known as Lokavidū because he knows all the three lokas; he is known as Anuttaro-purisa-dhamma-sārathi because he is incomparable in taming those who deserve to be tamed; he is known as Satthādevamanussānam because he is the Teacher of devas and men; he is known as Buddha because he is the Enlightened One knowing and teaching the Four Noble Truths; and he is known as Bhagavā because he is the Most Exalted." Thus, he has conviction in the Arahattamagga Nāna and Sabbaññuta Nāna of the Tathāgata. Householder, this is called "being endowed with conviction."

Householder, what is "being endowed with morality"? Householder, an Ariya disciple in this Teaching refrains from killing, ...; he refrains from taking intoxicating drinks. Householder, this is called "being endowed with morality"?

Householder, what is "being endowed with generosity in alms-giving"? Householder, an Ariya disciple in this Teaching lives in the house with a mind free from stinginess; he gives freely with an outstretched hand (or clean hand); he takes delight in giving and is ever-ready to comply with another's request; and is devoted to generosity. Householder, this is called "being endowed with generosity in alms-giving"?

Householder, what is "being endowed with wisdom"? Householder, one who lives with a mind oppressed by covetousness (abhijjā) does what he should not do, and neglects what he should do; for doing what he should not do, and for neglecting what he should do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by ill will (byāpāda) does what he should not do, and neglects

what he should do; for doing what he should not do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by sloth and torpor (thina-middha) does what he should not do, and neglects what he should do; for doing what he should not do, and for neglecting what he should do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by distraction (udhacca) and remorse (kukkucca) does what he should not do, and neglects what he should do; for doing what he should not do and for neglecting what he should do, he loses his wealth and retinue. Householder, one who lives with a mind oppressed by doubt (vicikicchā) does what he should not do, and neglects what he should do; for doing what he should not do, and for neglecting what he should do, he loses his wealth and retinue.

Householder, that Ariya disciple, knowing that such a wicked desire as covetousness (abhijjhā) is the cause of mental defilement, abandons that cause of mental defilement; knowing that ill will (byāpāda) is the cause of mental defilement, he abandons that cause of mental defilement; knowing that sloth-and-torpor (thina-middha) is the cause of mental defilement, he abandons that cause of mental defilement; knowing that distraction-and-remorse (udhacca-kukkucca) is the cause of mental defilement, he abandons that cause of mental defilement; knowing that doubt (vicikiccha) is the cause of mental defilement, he abandons that cause of mental defilement.

Householder, at such a time, as the Ariya disciple, knowing that such a wicked desire as covetousness (abhijjhā) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that ill will (byāpāda) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that sloth and torpor (thina-middha) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that distraction-and-remorse (udhacca-kukkucca) is the cause of mental defilement, he has abandoned that cause of mental defilement; knowing that

doubt (*vicikicchā*) is the cause of mental defilement, he has abandoned that cause of mental defilement. Householder, at that time, such an Ariya disciple is said to be a very wise person who is endowed with a very wide knowledge and far-reaching insight. Householder, this is what is meant by "being endowed with wisdom". Householder, these are the four conditions of getting the four things desirable, delightful, pleasing to the senses, and hard to get.

Householder, that Ariya disciple does four things appropriate to comforts of wealth gained, in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow. What are the four? Householder, in this world, the Ariya disciple uses his wealth which he has obtained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means and by the sweat of his brow in making himself comfortable and satisfied, and thus he enjoys a happy life in making his mother and father comfortable and satisfied, and thus making them enjoy a happy life; in making his wife, children, slaves and attendants comfortable and satisfied, and thus making them enjoy a happy life; in making his relatives and friends comfortable and satisfied, and thus making them enjoy a happy life. This is the first (of the four things) that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly.

Another thing householder, that the Ariya disciple does in the dispensation of his wealth gained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow, is making himself safe and sound all round from possible dangers arising out of fire, water, rulers, robbers and of such disagreeable persons as evil-minded heirs, and is making himself comfortable. This is the second (of the four things) that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly.

Another thing householder, that the Ariya disciple does in the dispensation of his wealth, gained in accordance with the Dhamma by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow, is doing his duties towards relatives, towards guests, towards departed relatives, towards the king, and towards devas; thus he does five kinds of duties incumbent upon him. This is the third (of the four things) that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly.

Another thing householder, that the Ariya disciple does in the dispensation of his wealth, gained in accordance with the Dhamma by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow, is making noble offerings which bring happiness and give excellent sense-objects resulting in well-being and leading to good destinations in devaloka, to samaṇa-brāhmaṇas who are well practised in abstaining from intoxication with pride and unmindfulness, who are established in forbearance and take delight in doing good deeds and who train themselves individually by themselves, and whose minds are calmed through extinction of moral defilements and through complete exhaustion of moral defilements and through complete extinction of moral defilements. This is the fourth (of the four things that the Ariya disciple does in the dispensation of his wealth reasonably and fittingly).

Householder, the Ariya disciple does these four fitting things in the dispensation of his wealth gained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow. Householder, if anyone has used his wealth in doing other things than these four fitting things, his wealth is said to have been spent unreasonably and unfittingly. Householder, (only) if anyone has used his wealth in doing these four fitting things, his wealth is said to have been spent reasonably and fittingly. (Thus said the Bhagavā.)

“I have used my wealth (well), I have served (my parents), I have looked after (my wife and children), I have steered myself clear of danger, I have given alms conducive to rebirth in higher existences in devaloka; I have done the five kinds of offerings, and I have supported those Noble Ones who have morality and have restraint (over their deed, speech and thought.)

A wise householder may have wished for wealth for a certain benefit; that benefit has come to me. I have done my work which has no remorseful consequences.”

A human being who contemplates thus is established in the Ariya Dhamma. And one who is thus established in the practice of the Noble Ones, is to be praised here and he will enjoy a happy existence in devaloka hereafter.

End of the Pattakamma Sutta, the first.

2. ĀNAṆYA SUTTA

Discourse on Freedom from Debt

62. On that occasion, the Bhagavā delivered this discourse to the householder Anāthapiṇḍika who had approached and sat in a suitable place, making obeisance to the Bhagavā:

Householder, states of well-being that a person leading a sensuous domestic life enjoys at occasional opportunity are these four kinds. What are the four? State of well-being for having wealth; state of well-being for using the wealth; state of well-being for being free from debt; and state of well-being for being blameless.

Householder, what is meant by "the state of well-being for having wealth"? Householder, in this world, a certain man of good birth acquires wealth in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow; that man of good birth reflecting, "I have acquired wealth in accordance with the Dhamma, by my own effort, by the strength of my arm, by fair means, and by the sweat of my brow", enjoys the state of well-being and is glad. Householder, this is what is meant by "the state of well-being for having wealth."

Householder, what is meant by "the state of well-being for using wealth"? Householder, in this world, a certain man of good birth enjoys his wealth gained in accordance with the Dhamma, by his own effort, by the strength of his arm, by fair means, and by the sweat of his brow; that man of good birth reflecting, "I have used wealth which I have gained in accordance with the Dhamma, by my own effort, by the strength of my arm, by fair means, and by the sweat of my brow; I have done good deeds with it", enjoys the state of well-being and is glad. Householder, this is what is meant by "the state of well-being for using wealth."

Householder, what is meant by "the state of well-being for being free from debt"? Householder, a certain person of good birth in this world does not owe any debt, much or little, to anybody; (that man of good birth) reflecting, "I do not owe any debt, much or little, to anybody!", enjoys the state of well-being and is glad. Householder, this is what is meant by "the state of well-being for being free from debt."

Householder, what is meant by "the state of well-being for being blameless"? Householder, an Ariya disciple in this Teaching is endowed with blameless deed, speech, and thought; that Ariya disciple reflecting, "I am endowed with blameless deed, speech and thought!", enjoys the state of well-being and is glad. Householder, this is what is meant by "the state of well-being for being blameless." Householder, states of well-

being that a person leading a sensuous domestic life enjoys at occasional opportunity are these four kinds. (Thus said the Bhagavā.)

A being uses his wealth well and enjoys a state of well-being for possessing wealth and for being free from debt; and with wisdom he contemplates.

A good man of great wisdom knows and contemplates the use of his wealth well. These (first) three states of well-being are not even worth a sixteenth part of well-being derived from blamelessness.

End of the *Ānaṇya Sutta*, the second.

3. BRAHMA SUTTA

Discourse on Brahma (Parents)

63. Bhikkhus, men and women who worship their parents in their homes are said to have Brahma (in their home); Bhikkhus, men and women who worship their parents in their homes are said to have the very First Teachers (in their home); Bhikkhus, men and women who worship their parents in their homes are said to have the ancient deity (in their home); Bhikkhus, men and women who worship their parents in their homes are said to have worthy recipients of gifts brought from afar.

Bhikkhus, Brahma is the name of the parents. Bhikkhus, "The Very First Teacher" is the name of the parents. Bhikkhus, "Ancient Deity" is the name of the parents. Bhikkhus, "worthy Recipients of gifts brought from afar" is the name of the parents. Why do they get such names? It is because, bhikkhus, parents are great benefactors of sons and daughters; they protect the life of and feed sons and daughters; they show

(their sons and daughters) the ways of the world. (Thus said the Bhagavā.)

Parents should be called Brahma for their sons and daughters. They should also be called the Very First Teachers, Ancient Deity and Worthy Recipients of gifts brought from afar. Parents are always kind to sons and daughters.

That is why wise sons and daughters should make obeisance to parents, worship them, attending respectfully to their needs, giving food, cordial drinks, clothing and bed, washing their bodies and rubbing them with unguents., and washing their feet.

Those sons and daughters who feed and attend to their parent's needs are praised by the wise here and now. They enjoy well-being in devaloka hereafter.

End of the Brahma Sutta, the third.

4. NIRAYA SUTTA

Discourse on Niraya, the Realms of Continuous Suffering

64. Bhikkhus, one who is endowed with these four things get to niraya, the realms of continuous suffering, as though taken and placed there (by someone). What are the four? Killing lives; taking what is not given; sexual misconduct; and telling lies. Bhikkhus, one who is endowed with these four things gets to niraya, the realms of continuous suffering, as though taken and placed there (by someone). (Thus said the Bhagavā.)

Killing lives and stealing, speaking an untruth, and committing wrongful sexual acts with

another man's wife, so to speak are not praised by the wise.

End of the Niraya Sutta, the fourth

5. Rūpa Sutta

Discourse on Appearance

65. Bhikkhus, these four kinds of persons do exist in this world. What are the four? They are: One who has conviction (in a certain person) judging by the outward appearance; one who has conviction (in a certain person) judging by the reputation; one who has conviction (in a certain person) judging by the austere practice; and one who has conviction (in a certain person) judging by the Dhamma (i.e. in the virtues of Morality, Concentration, etc.). Bhikkhus, these four kinds of persons do exist in this world. (Thus said the Bhagavā.)

Certain people measure (virtue) by appearance, and some by voice. They are led by their own desire and attachment. They cannot know (the true virtue).

A stupid person, walled in from all sides, cannot know the intrinsic virtue of the wise; nor can he know the extrinsic. That person drifts down the stream with the sounds of praise.

A certain person does not know the intrinsic virtue of the wise but sees the extrinsic virtues and fruits thereof. That person also drifts down the stream with the sounds of praise.

A certain person knows and sees, without any obstruction, the intrinsic as well as the extrinsic virtues of the wise.

That person does not drift down the stream with the sounds of praise.

End of the Rūpa Sutta, The fifth.

6. SARĀGA SUTTA

Discourse on Attachment

66. Bhikkhus, these four kinds of persons do exist in this world. What are the four? They are: one with attachment; one with hatred; one with bewilderment; and one with conceit. Bhikkhus, these four kinds of persons do exist in this world. (Thus said the Bhagavā.)

Beings who cling to objects of attachment and of affection, and are bound by fetters (of defilements) through ignorance of Truth, strengthen their bondage (of defilements).

The unwise do develop trouble by doing demeritorious deeds caused by attachment, hatred, and bewilderment.

Those beings, blinded and hindered by ignorance (of the Four Noble Truths), being led by attachment, etc, do not know the fact that they are being bound by fetters.

End of the Sarāga Sutta, the sixth

7. AHIRĀJA SUTTA

Discourse on Protection Against Snake Kings

67. At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatti. It was then that many bhikkhus approached the Bhagavā, made obeisance, sat in a suitable place, and said to the Bhagavā, "Venerable Sir, a certain bhikkhu in Sāvatti, died of snake-bite."

"Bhikkhus, that bhikkhu certainly did not seem to suffuse his all-pervading loving-kindness to the four kinds of Snake-kings. If, bhikkhus, he had suffused his all-pervading

loving-kindness to the four kinds of Snake-kings, he would not have died of snake-bite.”

What are the four? They are: Virūpakkha Snake-king, Erāpatha Snake-king, Chabyāputta Snake-king, and Kanhāgotama Snake-king. Bhikkhus, that bhikkhu certainly did not suffuse his all-pervading loving-kindness to these four kinds of Snake-kings. Bhikkhus, if he had suffused his all-pervading loving-kindness to these four kinds of Snake-kings, he would not have died of snake-bite. Bhikkhus, for the purpose of your self-protection, self-preservation and safeguarding yourselves, I sanction the practice of suffusing all pervading loving-kindness to these four kinds of Snake-kings thus:

“Let my loving-kindness pervade amongst species of Virūpakkha Snake-king. Let my loving-kindness pervade amongst species of Erāpatha Snake-king. Let my loving-kindness pervade amongst species of Chabyāputta Snake-king. Let my loving kindness pervade amongst species of Kanhāgotama Snake-king.

Let my loving-kindness pervade amongst footless creatures. Let my loving-kindness pervade amongst two-footed creatures. Let my loving-kindness pervade amongst four-footed creatures. Let my loving-kindness pervade amongst many-footed creatures.

Let not footless creatures hurt me. Let not two-footed creatures hurt me. Let not four-footed creatures hurt me.

Let not many-footed creatures hurt me. Let all beings, without discrimination, let all beings that breathe, let all corporeal beings see pleasant objects. Let no evil befall on any creature.

Unlimited are attributes of the Buddha. Unlimited are attributes of the Dhamma. Unlimited are attributes of the Saṃ

-gha. Limited are attributes of snakes. Limited are attributes of scorpions. Limited are attributes of centipedes. Spiders, lizards and mice that crawl. I have made protection; I have made safeguarding; let those (harmful) creatures go away. Then, I venerate the Bhagavā, and seven preceding Buddhas, the Perfectly Self-Enlightened." (Thus said the Bhagavā, sanctioning the practice of suffusing all pervading loving-kindness.)

End of the Ahirāja Sutta, the seventh.

8. DEVADATTA SUTTA

Discourse on Devadatta

68. At one time, not long after Devadatta went away (causing a schism in the Order of Saṃgha), the Bhagavā was residing at Gijjhakūṭa Hill in Rājagaha. It was then that the Bhagavā, with reference to Devadatta, said to the bhikkhus, "Bhikkhus, Devadatta's gain, honour and fame arise for killing himself and for his own ruin".

Bhikkhus, just as the plantain bears fruit to kill itself and for its own ruin, so also Devadatta's gain, honour and fame arise for killing himself and for his own ruin.

Bhikkhus, just as the bamboo bears fruit to kill itself and for its own ruin, so also Devadatta's gain, honour and fame arise for killing himself and for his own ruin.

Bhikkhus, just as the reed plant bears fruit to kill itself and for its own ruin, so also Devadatta's gain, honour and fame arise for killing himself and for his own ruin.

Bhikkhus, just as a she-mule bears a child to kill herself and for her own ruin, so also Devadatta's gain, honour and fame arise for killing himself and for his own ruin. (Thus said the Bhagavā.)

Just as its own fruit kills the plantain, the bamboo, the reed; and just as its own child

breaks the womb and kills the she-mule, so also his own gain, honour and fame kill a wicked person.

End of the Devadatta Sutta, the eight.

9. PADHĀNA SUTTA

Discourse on Exertion

69. Bhikkhus, exertions are these four kinds. What are the four? They are: exertion in the restraint of senses; exertion in the abandonment of demeritorious dhammas; exertion in the practice of meditation; and exertion in guarding one's own character. Bhikkhus, what is meant by "exertion in the restraint of senses"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth a desire not to let arise the demeritorious dhammas that have not yet arisen. Bhikkhus, this is said to be "exertion in the restraint of senses."

Bhikkhus, what is meant by "exertion in the abandonment of demeritorious dhammas"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth a desire to abandon demeritorious dhammas that have already arisen. Bhikkhus, this is said to be "exertion in the abandonment of demeritorious dhammas".

Bhikkhus, what is meant by "exertion in the practice of meditation"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth a desire to promote meritorious dhammas that have not yet arisen. Bhikkhus, this is said to be "exertion in the practice of meditation".

Bhikkhus, what is meant by "exertion in guarding one's own character"? Bhikkhus, a bhikkhu in this Teaching strives, puts forth energy, and holds up his mind to bring forth

a desire to establish, to remember, to increase, to spread, to develop and to perfect the meritorious dhammas that have already arisen. Bhikkhus, this is said to be "exertion in guarding one's own character". Bhikkhus, exertions are these four kinds.

(The Bhagavā), the kinsman of the Sun has said of these four exertions, namely, exertion in restraint, exertion in abandonment, exertion in meditation, and exertion in guarding one's own character.

A certain bhikkhu in this Teaching puts forth strenuous energy and effort, and (that bhikkhu) realizes Nibbāna (khaya), where all manner of suffering ends.

End of the Padhāna Sutta, the ninth.

10. ADHAMMIKA SUTTA

Discourse on Unrighteousness

70. Bhikkhus, when kings fail to rule righteously, ministers also fail to administer justly. When ministers fail to administer justly, brahmins and householders also fail to abide by the right conduct. When brahmins and householders fail to abide by the right conduct, people living in cities and towns also fail to abide by the righteous law. When people living in cities and towns fail to abide by the righteous law, the moon and the sun orbit irregularly. When the moon and the sun orbit irregularly, stars and planets orbit irregularly. When stars and planets orbit irregularly, days and nights are irregular. When days and nights are irregular, months and fortnights are irregular. When months and fortnights are irregular, seasons of the year are irregular. When seasons of the year are irregular,

winds blow irregularly and in wrong directions. When winds blow irregularly and in wrong directions, devas are very much agitated. When devas are very much agitated, it does not rain properly. When it does not rain properly, crops do not mature evenly. Bhikkhus, people who eat the crops of uneven maturity live short; they are not good-looking; they are weak and sickly.

Bhikkhus, when kings rule righteously, ministers also administer justly. When ministers administer justly, brahmins and householders abide by the right conduct. When brahmins and householders abide by the right conduct, people living in cities and towns also abide by the righteous law. When people living in cities and towns abide by the righteous law, the moon and the sun orbit regularly. When the moon and the sun orbit regularly, stars and planets also orbit regularly. When stars and planets orbit regularly, days and nights are regular. When days and nights are regular, months and fortnights also are regular. When months and fortnights are regular, seasons of the year also are regular. When seasons of the year are regular, winds blow regularly and in right directions. When winds blow regularly and in right directions, devas are not agitated. When devas are not agitated, it rains properly. When it rains properly, crops become mature evenly. Bhikkhus, people who eat the crops of even maturity live long; they are good-looking; they are strong and healthy. (Thus said the Bhagavā.)

If the leading bull takes a crooked course in crossing (a river), the cows that follow him also will take a crooked course like him.

Similarly, when the highest amongst men practises unrighteousness, what is there to be said of other beings? (They will do the same), and when the king is unrighteous, the whole kingdom suffers.

If the leading bull takes a straight course in crossing (a river), the cows that follow him also will take a straight course like him.

Similarly, when the highest amongst men practises righteousness, what is there to be said of other beings? (They will do the same), and when the king is righteous, the whole kingdom is happy.

End of the Adhammika Sutta, the tenth.

End of the Pattakamma Vagga, The second.

Namo tassa bhagavato arahato sammāsambuddhassa

(viii) iii. 'APANNAKA VAGGA

1. Padhāna Sutta
2. Sammādiṭṭhi Sutta
3. Sappurisa Sutta
4. Paṭhamaagga Sutta
5. Dutiyaagga Sutta
6. Kusināra Sutta
7. Acinteyya Sutta
8. Dakkhiṇa Sutta
9. Vaṇijja Sutta
10. Kamboja Sutta

1. PADHĀNA SUTTA

Discourse on Unerring Practice

71. Bhikkhus, a bhikkhu who is endowed with four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. What are the four? Bhikkhus, a bhikkhu in this Teaching has morality; he has learnt much (of the Dhamma); he has a firm effort; and he has wisdom. Bhikkhus, a bhikkhu who is endowed with these four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. (Thus said the Bhagavā.)

End of the Padhāna Sutta, the first.

2. SAMMĀDIṬṬHI SUTTA

Discourse on Right Views

72. Bhikkhus, a bhikkhu who is endowed with four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. What are the four? They are: the thought of renunciation (nekkhammavitakka); non-destructive thought (abyapādavitaṅka); non-harmful thought (avihiṃsavitaṅka); and the right view (sammādiṭṭhi). Bhikkhus, a bhikkhu who is endowed with these four dhammas is said to practise an unerring practice. That bhikkhu is also endowed with initiative for the extinction of moral intoxicants. (Thus said the Bhagavā.)

End of the Sammādiṭṭhi Sutta, the second.

3. SAPPURISA SUTTA**Discourse on a Virtuous Man**

73. Bhikkhus, one who is endowed with four dhammas is known as a wicked man. What are the four? Bhikkhus, in this world, a wicked man openly speaks of others' faults without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem; he will speak very promptly and completely, without any omission, of others' faults in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man."

Another kind, bhikkhus, is that a wicked man does not speak openly of others' virtues even when asked. What is there to say when not asked? If a question is put to him with the intention of solving a problem, he will speak very reluctantly and incompletely, with omission, briefly of others' virtues. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man."

Another kind, bhikkhus, is that a wicked man does not speak openly of his faults even when asked. What is there to say when not asked. If a question is put to him with the intention of solving a problem, he will speak very reluctantly and incompletely, with omission, briefly of his own faults. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man."

Another kind, bhikkhus, is that a wicked man speaks openly of his own virtues without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem, he will speak very promptly and completely, without any omission, of his own virtues in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a wicked man." Bhikkhus, one who is endowed with these four dhammas is to be known as a wicked man.

Bhikkhus, one who is endowed with these four dhammas is to be known as a virtuous man. What are the four? Bhikkhus, a virtuous man in this world does not openly speak of others' fault even when asked. What is there to say when not asked? If a question is put to him with the intention of solving a problem, he will speak very reluctantly and incompletely, with omission, briefly of others' faults. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man."

Bhikkhus, another kind is that a virtuous man speaks openly of others' virtues even without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem he will speak promptly and completely, without any omission, of others' virtues in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man."

Another kind, bhikkhus, is that a virtuous man speaks openly of his own faults even without being asked. What is there to say when asked? If a question is put to him with the intention of solving a problem, he will speak promptly and completely, without any omission, of his own faults in detail. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man."

Another kind, bhikkhus, is that a virtuous man does not speak openly of his own virtues even when asked? What is there to say when not asked? If a question is put to him with the intention of solving a problem, he will speak reluctantly and incompletely, with omission, briefly of his virtues. Bhikkhus, this is one thing by which one is to know "This venerable person is a virtuous man." Bhikkhus, one who is endowed with these four dhammas is to be known as a virtuous man.

Bhikkhus, a daughter-in-law is brought to the house in the night or in the day. On that very night or day, that newly brought daughter-in-law shows much shyness and fear of the

mother-in-law, the father-in-law, the husband, and even the man-servants of the household. Later, when that daughter-in-law becomes familiar in the household, she says 'Go away! What do you know?' to her mother-in-law, her father-in-law, and to her husband. In the same way, in this Teaching, a certain bhikkhu leaves the householder's life and enters the Order as a bhikkhu in the night, or in the day. On that very night or day, the new bhikkhu shows much shyness and fear of bhikkhus, bhikkhunīs, lay disciples, female lay disciples, and even attendant novices of the monastery. Later, when that new bhikkhu becomes familiar with the Order, he says, "Go away! What do you know?" to his teacher or preceptor bhikkhu. Therefore, bhikkhus, you must bear in mind, "we shall behave like a newly brought daughter-in-law" in this Teaching. Bhikkhus, only thus must you behave. (Thus said the Bhagavā.)

End of the Sappurisa Sutta, the third.

4. PAṬHAMA AGGA SUTTA

First Discourse on Highest Virtue

74. Bhikkhus, highest virtues are these four kinds. What are the four? They are: Highest virtue of morality; highest virtue of concentration; highest virtue of wisdom; and highest virtue of emancipation. Bhikkhus, highest virtues are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Agga Sutta, the fourth.

5. DUTIYA AGGA SUTTA

Second Discourses on 'Highest Virtue'

75. Bhikkhus, highest virtues are these four kinds. What are the four? They are: Highest virtue of corporeality¹; highest virtue of sensation; highest virtue of perception; and highest virtue of existence. Bhikkhus, highest virtues are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Agga Sutta, the fifth.

6. KUSINĀRA SUTTA

Discourse on Giving at Kusināra

76. At one time, the Bhagavā, just before his passing away into, parinibbāna, was staying between the twin sal trees in the sal grove of Mallā Princes at a road bend (near the South Gate) of Kusināra Town. It was then that the Bhagavā, (after the usual address to his bhikkhus) calling "Bhikkhus", and the bhikkhus (attentively and respectfully) responding "Venerable Sir", said these words:

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṃgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that "even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return".

When this was said, the bhikkhus remained silent. For a second time, the Bhagavā said:

1. Corporeality: If, by contemplating corporeality, Arahattaphala is achieved, then that corporeality is said to be the highest virtue of corporeality.

O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṅgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that "even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return."

For the second time, too, the bhikkhus remained silent.

For the third time, the Bhagavā said: O Bhikkhus, if any bhikkhu should happen to have any uncertainty or perplexity regarding the Buddha, or the Dhamma (the Teaching), or the Saṅgha (the Order of bhikkhus), or Magga, or the Practice, then, bhikkhus, ask (me) questions. Do not let yourselves feel regret later with the thought that "even though our Teacher was (with us) in our very presence, we were not able to ask him questions personally in return."

For the third time, too, the bhikkhus remained silent.

Then the Bhagavā said to the bhikkhus:

O Bhikkhus, it may be that you do not ask questions out of respect for the Teacher. Then, bhikkhus, let a bhikkhu tell a companion (his uncertainty or perplexity).

Even when this was said, the bhikkhus continued to remain silent.

Then the Venerable Ānanda said to the Bhagavā. "Wonderful it is, Venerable Sir! Marvellous it is, Venerable Sir! I believe that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṅgha, or Magga, or the Practice."

Ānanda, you say this only out of faith. Indeed, Ānanda, the Tathāgata knows for certain that in this community of bhikkhus not a single bhikkhu has uncertainty or perplexity regarding the Buddha, or the Dhamma, or the Saṅgha, or Magga, or the Practice.

Ānanda, amongst these five hundred bhikkhus, even the least (in attainment) is a Sotāpanna, a Stream-winner not

liable to be reborn in any apāya, realm of misery, assured of reaching desirable realms of existence or of reaching the end of dukkha, bound for the three higher levels of Insight, culminating in Enlightenment. (Thus said the Bhagavā.)

End of the Kusiṇāra Sutta, the sixth.

7. ACINTEYYA SUTTA

Discourse on Things That Should Not Be Imagined

77. Bhikkhus, these four unimaginable things should not be imagined. One who imagines these four things will go mad and vexed. What are the four? Bhikkhus, the unimaginable scope of Buddhahood should not be imagined; one who imagines the unimaginable scope of Buddhahood will go mad and vexed. Bhikkhus, the unimaginable scope of Jhāna-attainment of a Jhāna-attainer should not be imagined; one who imagines the unimaginable scope of Jhāna-attainment of a Jhāna attainer will go mad and vexed. Bhikkhus, the unimaginable consequences of kammic actions should not be imagined; one who imagines the unimaginable consequences of kammic actions will go mad and vexed. Bhikkhus, the unimaginable universe (loka) should not be imagined; one who imagines the unimaginable universe (loka) will go mad and vexed. Bhikkhus, these four unimaginable things should not be imagined; one who imagines these four things will go mad and vexed. (Thus said the Bhagavā.)

End of the Acinteyya Sutta, the seventh.

8. DAKKHIṄA SUTTA

Discourse on Charity

78. Bhikkhus, purity of a gift is of these four kinds. What are the four? Bhikkhus, there is the kind of gift which is pure because of the giver, and impure because of the recipient. Bhikkhus, there is the kind of gift which is impure because of the giver and impure because of the recipient. Bhikkhus, there is the kind of gift which is pure because of the giver and pure because of the recipient, too. Bhikkhus, how is a gift pure because of the giver and impure because of the recipient? Bhikkhus, in this world, the giver has morality, and is of virtuous character; the recipient has no morality and is of evil character. Thus, bhikkhus, a gift is pure because of the giver and impure because of the recipient.

Bhikkhus, how is a gift pure because of the recipient, and impure because of the giver? Bhikkhus, in this world, the giver has no morality, and is of evil character, the recipient has morality, and is of virtuous character. Bhikkhus, thus the gift is pure because of the recipient and is impure because of the giver.

Bhikkhus, how is a gift impure because of the giver, and impure because of the recipient? Bhikkhus, in this world, the giver has no morality, and is of evil character; the recipient also has no morality, and is of evil character. Thus, bhikkhus, the gift is impure because of the giver, and impure because of the recipient.

Bhikkhus, how is a gift pure because of the giver, and pure because of the recipient? Bhikkhus, in this world, the giver has morality and is of virtuous character, and the recipient also has morality and is of virtuous character. Thus, bhikkhus, the gift is pure because of the giver, and pure because of the recipient. Bhikkhus, purity of a gift is of these four kinds. (Thus said the Bhagavā.)

9. VANIJJA SUTTA

Discourse on "Trade"

79. On that occasion, the Venerable Sāriputta approached the Bhagavā, made obeisance, sat in a suitable place, and said to the Bhagavā, "Venerable Sir, What is the cause, what is the reason for ruin in trade carried out by some in this world although their effort is equal to that of others in trade? Venerable Sir, what is the cause, what is the reason for failure to achieve intended result in trade carried out by some in this world although their effort is equal to that of others in trade? Venerable Sir, what is the cause, what is the reason for achieving intended result in trade carried out by some in this world although their effort is equal to that of others in trade? Venerable Sir, what is the cause, what is the reason for achieving success exceeding intended result in trade carried out by some in this world although their effort is equal to that of others in trade?"

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, "Venerable Sir, name the requisite (you want)", but that person did not give that requisite. That person died in that existence and was reborn in this human world and makes an effort in trade; the trade carried out by that person meets ruin.

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, "Venerable Sir, name the requisite (you want)", but that person did not give that requisite as intended. That person died in that existence and was reborn in this human world and makes an effort in trade; the trade carried out by that person fails to produce intended result.

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, "Venerable Sir, name

the requisite (you want)", and that person gave the requisite as intended. That person died in that existence and was reborn in this human world and makes an effort; the trade carried out by that person produces intended result.

Sāriputta, in this world, a certain person approached a samaṇa or a brāhmaṇa and offered, "Venerable Sir, name the requisite (you want)", and that person gave more than the requisite originally intended. That person died in that existence and was reborn in this human world, and makes an effort; the trade carried out by that person produces greater benefits than intended.

Sāriputta, this is the cause, this is the reason for ruin in trade carried out by some although their effort is equal to that of others in trade. Sāriputta, this is the cause, this is the reason for failure to achieve intended result in trade carried out by some although their effort is equal to that of others in trade. Sāriputta, this is the cause, this is the reason for achieving intended result in trade carried out by some although their effort is equal to that of others in trade. Sāriputta, this is the cause, this is the reason for achieving success exceeding intended result in trade carried out by some although their effort is equal to that of others in trade. (Thus said the Bhagavā.)

End of the Vaṇijja Sutta, the ninth.

10. KAMBOJA SUTTA

Discourse On "Kamboja"

80. At one time the Bhagavā was residing at Ghositārāma monastery in Kosambī. It was then that the Venerable Ānanda approached, made obeisance, sat in a suitable place, and said to the Bhagavā:

“Venerable Sir, what is the cause, what is the reason for a woman not to stay in an assembly hall, not to undertake any business transaction, and not to go to Kamboja country¹?” Ānanda, a woman is susceptible to anger; a woman is jealous; a woman is stingy; a woman is foolish. Ānanda, that is the cause, that is the reason for a woman not to stay in an assembly hall, not to undertake any business transaction, and not to go to Kamboja country. (Thus said the Bhagavā.)

End of the Komboja Sutta, the tenth.

End of Apaṇṇaka Vagga, the third:

1. **Kamboja:** Kamboja mentioned here may be just a representative example of a foreign country to which a woman should never go.

(ix) iv. MACALA VAGGA

1. Pāṇātipāta Sutta
2. Musāvāda Sutta
3. Avaṇṇāraha Sutta
4. Kodhagaru Sutta
5. Tamotama Sutta
6. Oṇatoṇata Sutta
7. Putta Sutta
8. Samyojana Sutta
9. Sammādiṭṭhi Sutta
10. Khandha Sutta

1. PĀṄĀTIPĀTA SUTTA

Discourse on Killing

81. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Killing lives, taking what is not given, committing adultery, and telling lies. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? They are: Abstaining from killing lives; abstaining from taking what is not given; abstaining from committing adultery; and abstaining from telling lies. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Pāṇātipāta Sutta, the first.

2. MUSĀVĀDA SUTTA

Discourse on Telling Lies

82. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Telling lies; backbiting; speaking harsh words; and speaking frivolously. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? They are: Abstaining from telling lies;

abstaining from backbiting; abstaining from speaking harsh words; and abstaining from speaking frivolously. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Musāvāda Sutta, the second

3. AVAÑÑĀRAHA SUTTA

Discourse on Blameworthiness

83. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Praising a blameworthy person without proper investigation; blaming a praiseworthy person without proper investigation; having faith in those unworthy of faith without proper investigation; having no faith in those worthy of faith without proper investigation. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? Blaming a blameworthy person after proper investigation; praising a praiseworthy person after proper investigation; having no faith in those unworthy of faith after proper investigation; and having faith in those worthy of faith after proper investigation. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Avaññāraha Sutta, the third

4. KODHAGARU SUTTA

Discourse on Paying Attention to Hatred

84. Bhikkhus, one who is endowed with four dhammas gets to niraya as though taken and put there. What are the four? They are: Pursuing anger (kodha) instead of seeking after good practice (saddhamma); pursuing ingratitude (makkha) instead of seeking after good practice; pursuing gains (lābha) instead of seeking after good practice; pursuing respect (sakkāra) instead of seeking after good practice. Bhikkhus, one who is endowed with these four dhammas gets to niraya as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. What are the four? They are: Seeking after good practice instead of pursuing anger; seeking after good practice instead of pursuing ingratitude; seeking after good practice instead of pursuing gains; and seeking after good practice instead of pursuing gains. Bhikkhus, one who is endowed with these four dhammas gets to sagga (or devaloka) as though taken and put there. (Thus said the Bhagavā.)

End of the Kodhagaru Sutta, the fourth.

5. TAMOTAMA SUTTA

Discourse to Darkness to Darkness

85. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who is born in darkness¹; and has his destination (in his next birth) in

1. Darkness: Pāḷi; Tama (and Tamo); darkness (syn. andbakāra opp. joti) lit. as well as fig. (mental darkness, ignorance or state of doubt); one of the dark states of life... or in a state of suffering (duggati).

darkness; one who is born in darkness, but has his destination (in his next birth) in light; one who is born in light, but has his destination (in his next birth) in darkness; and one who is born in light and has his destination (in his next birth) in light.

Bhikkhus, how is one born in darkness and has his destination in darkness? Bhikkhus, a certain person in this world is born in such low castes as caṇḍālas, basket-weavers, fishermen and hunters, leather-tanners, flower-scavengers; he is poor; he has little to eat; he lives a miserable life; in that class, he gets his food and clothing with difficulty; that person is ugly, not good to look at, and is deformed and dwarfed; he has bad health; he is blind, or he has crooked limbs, or is lame, or paralysed; he is not one who gets food, drinks, clothing, vehicle, flowers, scents and perfumes; neither is he one who gets a bed to lie down on, a house to take shelter in, or an oil-lamp (to light his house); that person has evil deed, speech and thought; and for having evil deed, speech and thought he falls helter-skelter to realms of continuous suffering (niraya) where evil ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in darkness and has his destination (in the next birth) in darkness.

Bhikkhus, how is one born in darkness but has his destination in light? Bhikkhus, a certain person in this world is born in such low castes as caṇḍālas, basket-weavers, fishermen and hunters, leather-tanners, flower-scavengers; he is poor; he has little to eat; he lives a miserable life, in that class he gets his food and clothing with difficulty; that person is ugly, not good to look at, and is deformed and dwarfed; he has bad health; he is blind, or he has crooked limbs, or is lame, or paralysed; he is not one who gets food, drink, clothing, vehicle, flowers, scents, or perfumes; neither is he one who gets a bed to lie down on, a house to take shelter in, or an oil-lamp (to light his house); that person has good

deed, speech and thought; and for having good deed, speech and thought, he gets to good destinations, the happy world of the devas (devaloka) where good ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in darkness, but has his destination in light.

Bhikkhus, how is one born in light and has his destination in darkness? Bhikkhus, a certain bhikkhu in this world is born in such high castes as the wealthy khattiyas, the wealthy brahmanas, or the wealthy householders (gahapatis); he is rich and has much property and personal comforts; he has plenty of gold and silver; he has much pleasing furniture and utensils; he has plenty of grain; that person is beautiful, good to look at, he has a faith-inspiring appearance; he is endowed with good looks; he is one who gets food, drinks, clothing, vehicles, flowers, scents and perfumes; a bed to lie down on, a house to take shelter in, or an oil-lamp (to light his house). That person has evil deed, speech and thought, and for having evil deed, speech and thought; he falls helter-skelter to realms of continuous suffering (niraya) where evil ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in light but has his destination (in the next birth) in darkness.

Bhikkhus, how is one born in light and has his destination (in the next birth) in light? Bhikkhus, a certain person in this world is born in such high castes as the wealthy khattiyas, the wealthy brāhmanas or the wealthy householders (gahapatis); he is rich and has much property and personal comforts; he has plenty of gold and silver; he has much pleasing furnitures and utensils; he has plenty of grain; that person is beautiful, good to look at; he has a faith-inspiring appearance; he is endowed with good looks; he is one who gets food, drinks, clothing, vehicles, flowers, scents and perfumes, a bed to lie down on, a house to take shelter in, and an oil-lamp (to light his house). That person has good deed, speech and thought, and for having good deed, speech and thought, he gets to good destinations, the happy world of

devas (devaloka) where the good ones go after death and dissolution of the body. Bhikkhus, thus, that person is born in light, and has his destination in light. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Tamotama Sutta, the fifth.

6. OṆATONATA SUTTA

Discourse on High and Low Classes

86. Bhikkhus, four kinds of person do exist in this world. What are the four? They are: one who is born low and is going to be low; one who is born low but is going to be raised high; one who is born high, but is going to be low; and one who is born high and is going to be raised high. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Oṇatonata Sutta, the sixth.

7. PUTTA SUTTA

Discourse on Sons of the Buddha

87. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a samaṇa one who is not shaken? Bhikkhus, a bhikkhu in this Teaching is one who is still a sekkha, who is still under training with his mind intent upon (Arahattaphala) where all bonds of life exhaust. Bhikkhus, just as the eldest son of an anointed king, although he has not been anointed does not get anxious about his being anointed.

so also, bhikkhus, a bhikkhu who is a sekkha, and who is under training with his mind intent upon (Arahattaphala) where all bonds of life exhaust is not shaken. Thus, bhikkhus, that person is a samaṇa who is not shaken.

How, bhikkhus, is a samaṇa who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching, having exhausted all moral intoxicants, achieves and remains in this very life in the taint-free emancipation of the Arahattaphala, Samādhī, and the emancipation of the Arahattaphala Paññā by his own insight, but he has not felt with his mind (nāmakāya) the eight stages of release (vimokkha) as yet. Bhikkhus, thus, that person is a samaṇa who is like a white lotus (puṇḍarika).

How, bhikkhus, is a samaṇa who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching, having exhausted all moral intoxicants, achieves and remains in this very life in the taint-free emancipation of the Arahattaphala Samādhī, and the emancipation of the Arahattaphala Paññā by his own insight, and he has felt with his mind the eight stages of release. Thus, bhikkhus, that person is a samaṇa who is like a paduma lotus.

Bhikkhus, how is a samaṇa who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching on most occasions uses the robe on being asked (to wear), and rarely without being asked. On most occasions, he consumes alms-food on being asked, and rarely without being asked. On most occasions, he uses the monastery (i.e., the dwelling place) on being asked, and rarely without being asked. On most occasions, he uses the medicine and medicinal requisites on being asked, and rarely without being asked. His fellow bhikkhus, on most occasions, behave towards him with pleasant bodily actions, and rarely with unpleasant bodily actions. On most occasions, they behave towards him with pleasant verbal actions, and rarely with unpleasant verbal actions. On most occasions, they behave towards him with pleasant mental actions, and rarely with unpleasant mental actions. On most

occasions they pay homage to him with pleasant mental actions, and rarely with unpleasant mental actions. That bhikkhu rarely suffers from disorders of the bile, the phlegm, the wind or the union of the three, or the change of weather conditions, or from careless actions, or on account of others, or as a result of one's kammic actions. He has not much ailment. He can attain easily at will without trouble, without difficulty the four jhāna states of a superior mind for the well-being in this very existence. And having exhausted all moral intoxicants, he achieves and remains by his own insight in this very existence in the taint-free emancipation of the Arahattaphala Samādhī, and emancipation of the Arahattaphala Paññā. Bhikkhus, that person is a samaṇa who is refined amongst samaṇas.

Bhikkhus, one who says, "(He is) a samaṇa who is refined amongst samaṇas," says it well. Bhikkhus, one who wishes to say, "(He is) a samaṇa who is refined amongst samaṇas" rightly must say it with reference to me only. Bhikkhus, on most occasions I use the robe which is offered to me with a request to use it, and I rarely use it without being requested. On most occasions I eat food on being requested, and rarely without being requested. On most occasions I use the monastery (i.e., the dwelling place), on being requested, and rarely without being requested. On most occasions I use the medicine and the medicinal requisites on being requested, and rarely without being requested. My fellow bhikkhus on most occasions behave towards me with pleasant bodily actions, and rarely with unpleasant bodily actions. On most occasions they behave towards me with pleasant verbal actions, and rarely with unpleasant verbal action. On most occasions, they behave towards me with pleasant mental actions, and rarely with unpleasant mental actions. On most occasions they pay homage to me with pleasant mental actions, and rarely with unpleasant mental actions. I very rarely suffer from disorders of the bile, the phlegm, the wind, or the union of the three, or the change of weather conditions, or

from careless actions, or on account of others, or as a result of the kammic actions. I have not much ailment. I can attain easily at will, without trouble and without difficulty the four jhāna states of a superior mind for the well-being in this very existence, I achieve and remain by my own insight in this very existence in the taint-free emancipation of the Arahattaphala Samādhī, and the emancipation of the Arahattaphala Paññā.

Bhikkhus, one who says, "(He is) a samaṇa who is refined amongst samaṇas says it well. Bhikkhus, one who wishes to say "(He is) a samaṇa who is refined amongst samaṇas" rightly must say it with reference to me only. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Putta Sutta, the seventh

8. SAMYOJANA SUTTA

Discourse on Fetters

88. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a samaṇa one who is not shaken? Bhikkhus, a bhikkhu in this Teaching, through complete destruction of the three fetters¹, is a Sotāpanna, a stream-winner who is not liable to fall into states of ruin (vinipāta).

1. Three fetters: Three lower samyojanas, namely, sakkāya diṭṭhi, wrong view about individuality, vicikicchā, doubt, and sīlabhataparāmaṣa, belief in mere rites and rituals, outside the path of Eight Constituents.

assured of a good destination and of attaining the three higher levels of Insight (culminating in Enlightenment). Bhikkhus, thus the bhikkhu is a samaṇa who is not shaken.

Bhikkhus, how is a samaṇa one who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching, through complete destruction of the three fetters, and rarefication of attachment (rāga), hatred (doṣa) and bewilderment (moha), is a Sagadāgāmi, a Once-Returner, who will make an end of dukkha after returning to this realm of human beings only once. Bhikkhus, thus this bhikkhu is a samaṇa who is like a white lotus (puṇḍarika).

Bhikkhus, how is a samaṇa one who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching, through the complete destruction of the five fetters which lead to (rebirth in) lower sensuous realms is an Anāgāmi who has arisen spontaneously in the Brahma realm and being an Anāgāmi, a Never-Returner, with no possibility of returning from that realm to existence in any form, or in any other realm, he will finally pass away in the realization of Nibbāna in that very realm.

Bhikkhus, how is a samaṇa one who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching, due to complete extinction of moral intoxicants (āsavas), is an Arahan who in this very life has attained to the taint-free emancipation of the Arahattaphala Samādhi and emancipation of the Arahattaphala Paññā by his own insight. Bhikkhu, in this way, that person is a samaṇa who is refined amongst samaṇas. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Saṃyojana Sutta, the eighth.

9. SAMMĀDITṬHI SUTTA

Discourse on Right View

89. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a bhikkhu a samaṇa who is not shaken? Bhikkhus, a bhikkhu in this Teaching has the right view¹; has the right thinking²; has the right speech³; has the right action⁴; has the right livelihood⁵; has the right effort⁶; has the right mindfulness⁷; and the right concentration⁸. Thus bhikkhus, a bhikkhu is a samaṇa who is not shaken.

Bhikkhus, how is a samaṇa who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching has the right view; has the right thinking; has the right speech; has the right action; has the right livelihood; has the right effort; has the right mindfulness; and has the right concentration. He has the right knowledge (Arahattaphala Ñāna) and the right emancipation (Arahattaphala), but he has not felt with his mind the eight stages of release (vimokkha) Thus, bhikkhus, that person is a samaṇa who is like a white lotus.

Bhikkhus, how is a samaṇa one who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching has the right view, ...p... the right emancipation (Arahattaphala), and he has also felt with his mind the eight stages of release (vimokkha) Bhikkhus, in this way that person is a samaṇa who is like a paduma lotus.

Bhikkhus, how is samaṇa one who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching on most

1. Sammāditṭhi

2. Sammāsaṅkappa

3. Sammāvāsā

4. Sammākaṃmata

5. Sammājīva

6. Sammāvāyāma

7. Sammāsati

8. Sammāsamādhi

These are the eight constituents of the Noble Path.

occasions, uses the robe on being asked (to wear), and rarely without being asked ...p... . Bhikkhus, one who says, "(He is) a samaṇa who is refined amongst samaṇas" says it well. Bhikkhus, one who wishes to say, "(He is) a samaṇa who is refined amongst samaṇas" rightly must say it with reference to me only. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Sammādiṭṭhi Sutta, the ninth

10. KHANDHA SUTTA

Discourse on Aggregates

90. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A samaṇa who is not shaken; a samaṇa who is like a white lotus (puṇḍarika); a samaṇa who is like a paduma lotus; and a samaṇa who is refined amongst samaṇas.

Bhikkhus, how is a samaṇa one who is not shaken? Bhikkhus, a bhikkhu in this Teaching is a sekkha who is still under training who has not yet attained the Arahattaphala, and who is longing for attainment of (Nibbāna) where all bonds of life exhaust. Bhikkhus, thus, that person is a samaṇa who is not shaken.

Bhikkhus, how is a samaṇa one who is like a white lotus (puṇḍarika)? Bhikkhus, a bhikkhu in this Teaching repeatedly contemplates the arising and dissolution of the five aggregates of clinging (Upādanakkhadhā) thus: "Such is corporeality; such is the origin of corporeality; such is the cessation of corporeality. Such is sensation ...p... Such is perception ...p... Such and such are volitional activities (Saṅkhāra) ...p... Such is consciousness ...p... Such is the cessation of consciousness; but he has not felt with his mind the eight stages

of release (vimokkha). Bhikkhus, thus, that person is a samaṇa who is like a white lotus (puṇḍarika).

Bhikkhus, how is a samaṇa one who is like a paduma lotus? Bhikkhus, a bhikkhu in this Teaching repeatedly contemplates the arising and dissolution of the five aggregates of clinging (Upādānakkhandhā) thus: Such is corporeality; such is the origin of corporeality; such is the cessation of corporeality; such is sensation ...p... Such is perception ...p... Such and such are volitional activities (Saṅkhāra) ...p... Such is consciousness ...p... Such is the origin of consciousness; such is the cessation of consciousness. And he has felt with his mind the eight stages of release (vimokkha). Thus, bhikkhus, that person is a samaṇa who is like a paduma lotus.

Bhikkhus, how is a samaṇa one who is refined amongst samaṇas? Bhikkhus, a bhikkhu in this Teaching, on most occasions, uses the robe on being asked (to wear), and rarely without being asked ...p... Bhikkhus, one who wishes to say, "(He is) a samaṇa who is refined amongst samaṇas" rightly must say it with reference to me only. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Tenth Sutta.

End of the Macala Vagga, the Fourth.

(x)v. ASURA VAGGA

1. Asura Sutta
2. Paṭhama Samādhī Sutta
3. Dutiya Samādhī Sutta
4. Tatiya Samādhī Sutta
5. Chavālāta Sutta
6. Rāgavinaya Sutta
7. Khippanisanti Sutta
8. Attahita Sutta
9. Sikkhāpada Sutta
10. Potaliya Sutta

1. ASURA SUTTA

Discourse on a Person Like Asura

91. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: A person who is like an 'asura' with a retinue of asuras; a person who is like an 'asura' with a retinue of 'devas'; a person who is like a 'deva' with a retinue of 'asuras'; and a person who is like a 'deva' with a retinue of 'devas'.

Bhikkhus, how is a person like an 'asura' who has a retinue of 'asuras'? Bhikkhus, a certain person in this world has no morality, and is of evil character; his retinue also has no morality and is of evil character. In this way, bhikkhus, a person is like an 'asura' who has a retinue of 'asuras'.

Bhikkhus, how is a person like an 'asura' who has a retinue of 'devas'? Bhikkhus, a certain person in this world has no morality, and is of evil character; his retinue, however, has morality and is of virtuous character. In this way, bhikkhus, a person is like an 'asura' who has a retinue of 'devas'.

Bhikkhus, how is a person like a 'deva' who has a retinue of 'asuras'? Bhikkhus, a certain person in this world has morality, and is of virtuous character; his retinue, however, has no morality and is of evil character. In this way, bhikkhus, a person is like an 'deva' who has a retinue of 'asuras'.

Bhikkhus, how is a person like a 'deva' who has a retinue of 'devas'? Bhikkhus, a certain person in this world has morality, and is of virtuous character; his retinue also has morality and is of virtuous character. In this way, bhikkhus, a person is like a 'deva' who has a retinue of 'devas'. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Asura Sutta, the first Sutta.

2. PAṬHAMA SAMĀDHI SUTTA**First Discourse on Concentration**

92. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this world has tranquillity of one's own mind (Ajjatta cetosamatha) but has no higher wisdom of insight (Adhipaññā dhammavipassanā). Bhikkhus, a certain person in this world has higher wisdom of insight, but has no tranquillity¹ of one's own mind. Bhikkhus, a certain person in this world has neither tranquillity of one's own mind nor higher wisdom of insight. Bhikkhus, a certain person in this world has both tranquillity of one's own mind and higher wisdom of insight. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Samādhi Sutta, the second.

3. DUTIYA SAMĀDHI SUTTA**Second Discourse on Concentration**

93. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching has tranquillity of one's own mind (Ajjatta cetosamatha) but has no higher wisdom of insight (Adhipaññā dhammavipassanā). Bhikkhus, a certain person in this Teaching has higher wisdom of insight, but has no tranquillity of one's own mind. Bhikkhus, a certain person in this Teaching has neither tranquillity of one's own mind nor higher wisdom of insight. Bhikkhus, a certain person in this Teaching

1. tranquillity: Appanāsamādhi which is associated with attainment of (Jhāna) mental absorption

has both tranquillity of one's own mind and higher wisdom of insight.

Bhikkhus, of these four kinds of person one who has tranquillity of one's own mind, but has no higher wisdom of insight should strive to have higher wisdom of insight based on tranquillity of one's own mind. That person later gets the tranquillity of his own mind, and also gets the higher wisdom of insight.

Bhikkhus, of these four kinds of person one who has higher wisdom of insight and has no tranquillity of one's own mind should strive to have tranquillity of his own mind based on higher wisdom of insight. That person later gets the higher wisdom of insight and also gets the tranquillity of his own mind.

Bhikkhus, of these four kinds of person, one who has neither tranquillity of one's own mind nor higher wisdom of insight should strive with ardent desire, strenuous effort, exertion, endeavour, unfaltering endeavour, mindfulness and comprehension to get those meritorious dhammas (of tranquillity of his own mind and higher wisdom of insight.)

Bhikkhus, just as a person, whose clothes on his body and his head (dress) are on fire, strives with ardent desire, strenuous effort, exertion, endeavour, unfaltering endeavour, mindfulness and comprehension to put out the fire, so also one (who has neither tranquillity of one's own mind nor higher wisdom of insight) should strive with ardent desire, strenuous effort, exertion, endeavour, unfaltering endeavour, mindfulness and comprehension to get those meritorious dhammas (of tranquillity of one's own mind and higher wisdom of insight). That person later gets the tranquillity of his own mind and also higher wisdom of insight.

Bhikkhus, one who has tranquillity of one's own mind and higher wisdom of insight, based on these meritorious dhammas, should strive more and more to eradicate all

moral intoxicants (āsavas). Bhikkhus, these four kinds of person do exist in this world. (Thus, said the Bhagavā.)

End of the Dutiya Samādhi Sutta, the third.

4. TATIYA SAMĀDHI SUTTA

Third Discourse on Concentration

94. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching has tranquillity of his own mind but has no higher wisdom of insight. Bhikkhus, a certain person in this Teaching has higher wisdom of insight, but has no tranquillity of his own mind. Bhikkhus, a certain person in this Teaching has neither tranquillity of his own mind nor higher wisdom of insight. Bhikkhus, a certain person in this Teaching has both tranquillity of his own mind and higher wisdom of insight.

Bhikkhus, of these four kinds of person, one who has tranquillity of one's own mind, but has no higher wisdom of insight approaches one who has higher wisdom of insight and asks, "Friend, what should be done regarding conditioned phenomena by way of application, contemplation and meditation?" To him, that person who has higher wisdom of insight says, "Friend, such and such things should be done by way of application, contemplation and meditation as he himself sees and knows. That person later achieves tranquillity of his own mind and also higher wisdom of insight."

Bhikkhus, of these four kinds of person, one who has higher wisdom of insight, but has no tranquillity of one's own mind approaches one who has tranquillity of his own mind and asks, "Friend, what should be done regarding conditioned phenomena by way of setting the mind, fixing

the mind, concentration and steadfast mindfulness?" To him, that person who has tranquillity of his own mind says, "Friend, such and such things should be done by way of setting the mind, fixing the mind, concentration and steadfast mindfulness as he himself sees and knows. That person later achieves higher wisdom of insight, and tranquillity of his own mind."

‘ Bhikkhus, of these four kinds of person, one who has neither tranquillity of his own mind nor higher wisdom of insight approaches one who has both tranquillity of his own mind and higher wisdom of insight and asks, "Friend, what should be done regarding conditioned phenomena, setting the mind, fixing the mind, concentration and steadfast mindfulness by way of application, contemplation and meditation to achieve tranquillity of his own mind and higher wisdom of insight?" To him, that person who has tranquillity of mind says, "Friend, such and such things should be done regarding conditioned phenomena setting the mind, fixing the mind, concentration, and steadfast mindfulness by way of application, contemplation and meditation to achieve tranquillity of his own mind and higher wisdom of insight" as he himself sees and knows. That person later achieves tranquillity of his own mind and higher wisdom of insight.

Bhikkhus, of these four kinds of person one who has neither tranquillity of his own mind nor higher wisdom of insight based on these meritorious dhammas should strive more and more to eradicate all moral intoxicants (āsavas). Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā).

End of the Tatiya Samādhi Sutta, the fourth.

5. CHAVĀLĀTA SUTTA**Discourse on Burnt Stick from a Funeral Pyre**

95. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who practises neither for his own benefit nor for the benefit of others; one who practises for the benefit of others, but not for his own benefit; one who practises for his own benefit, but not for the benefit of others; one who practises both for his own benefit and for the benefit of others.

Bhikkhus, just as a burnt stick from a funeral pyre, that is burnt at both ends and smeared with excreta in the middle, does not serve the purpose of fuel in the village or of wood in the forest, so also one practises neither for his own benefit nor for the benefit of others; I say that that person is like a burnt stick from a funeral pyre.

Bhikkhus, a certain person practises for the benefit of others, but does not practise for his own benefit; of these two persons, this (second) person is pleasing and excellent. Bhikkhus, a certain person practises for his own benefit, but does not practise for the benefit of others; of these three persons, this (third) person is pleasing and excellent. Bhikkhus, a certain person practises both for his own benefit and for the benefit of others; of these four persons, this (fourth) person is the best, the most excellent, the greatest, the noblest and the most distinguished.

Bhikkhus, just as a cow gives milk, milk becomes curd, curd becomes fresh butter, fresh butter becomes clarified butter; of these four, clarified butter is the best. So also a certain person practises both for his own benefit and for the benefit of others; of these four persons, this (fourth) person is the best, the most excellent, the greatest, the noblest and the most distinguished. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

6. RĀGAVINAYA SUTTA

Discourse on Removal of Passion

96. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does not practise for his own benefit; one who practises neither for his own benefit nor for the benefit of others; and one who practises both for his own benefit and for the benefit of others.

Bhikkhus, how does a person practise for his own benefit and does not practise for the benefit of others? Bhikkhus, a certain person in this Teaching practises for the removal of his own attachment (*rāga*), but does not make others practise for the removal of their attachment; he practises for the removal of his own hatred (*dosa*), but does not make others practise for the removal of their hatred; he practises for the removal of his own bewilderment (*moha*), but does not make others practise for the removal of their bewilderment. Thus, bhikkhus, a person practises for his own benefit, and does not practise for the benefit of others.

Bhikkhus, how does a person practise for the benefit of others and does not practise for his own benefit? Bhikkhus, a certain person in this Teaching does not practise for the removal of his own attachment (*rāga*), but makes others practise for the removal of their attachment; he does not practise for the removal of his own hatred (*dosa*), but makes others practise for the removal of their hatred; he does not practise for the removal of his own bewilderment (*moha*), but makes others practise for the removal of their bewilderment. Thus, bhikkhus, a person practises for the benefit of others, and does not practise for his own benefit.

Bhikkhus, how is that a person does not practise for his own benefit and does not practise for the benefit of

others? Bhikkhus, a certain person in this Teaching does not practise for the removal of his own attachment (rāga), and he does not make others practise for the removal of their attachment; he does not practise for the removal of his own hatred (dosa), and he does not make others practise for the removal of their hatred; he does not practise for the removal of his own bewilderment (moha), and he does not make others practise for the removal of their bewilderment. Thus, bhikkhus, a person does not practise for his own benefit, and does not practise for the benefit of others, either.

Bhikkhus, how does a person practise for his own benefit and practise for the benefit of others? Bhikkhus, a certain person in this Teaching practises for the removal of his own attachment (rāga), and also makes others practise for the removal of their attachment; he practises for the removal of his own hatred (dosa), and also makes others practise for the removal of their hatred; he practises for the removal of his own bewilderment (moha), and also makes others practise for the removal of their bewilderment. Thus, bhikkhus, a person practises for his own benefit, and practises for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Rāgavinaya Sutta, the sixth.

7. KHIPPANISANTI SUTTA

Discourse on 'Quick in Observation'

97. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does not practise for his own benefit; one who does not practise for his own benefit, and does not practise for the benefit of

others; one who practises both for his own benefit and for the benefit of others.

Bhikkhus, how does a person practise for his own benefit, but does not practise for the benefit of others? Bhikkhus, a certain person in this Teaching is quick in observation of meritorious dhammā; he knows and has a retentive memory; he is able to reflect on and know the meaning and the text (Pāḷi) of the Dhamma; he practises, in perfect conformity with the Dhamma; but he has no good speech or conversation; he does not speak politely with distinct and unblemished enunciation nor with clearness of meaning; he cannot make his fellow-bhikkhus see the benefits (of the Dhamma); he cannot instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises for his own benefit, but does not practise for the benefit of others.

Bhikkhus, how does a person practise for the benefit of others, but does not practise for his own benefit? Bhikkhus, a certain person in this Teaching is not quick in the observation of meritorious dhammā; he does not know and has no retentive memory; he is unable to reflect on and know the meaning and the text (Pāḷi) of the Dhamma; he does not practise in conformity with the Dhamma; but he has good speech and conversation; he speaks politely with distinct and unblemished enunciation and with clearness of meaning; he can make his fellow-bhikkhus see the benefits (of the Dhamma); he can instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises for the benefit of others, but does not practise for his own benefit.

Bhikkhus, how does a person practise neither for his own benefit nor for the benefit of others? Bhikkhus, a certain person in this Teaching is not quick in the observation of meritorious dhammā; he does not know and has no retentive memory; he is unable to reflect on and know the meaning

and the text (Pāḷi) of the Dhamma; he does not practise in conformity with the Dhamma; and he has no good speech or conversation; he does not speak politely with distinct and unblemished enunciation nor with clearness of meaning; he cannot make his fellow-bhikkhus see the benefits (of the Dhamma); he cannot instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises neither for his own benefit nor for the benefit of others.

Bhikkhus, how does a person practise both for his own benefit, and for the benefit of others? Bhikkhus, a certain person in this Teaching is quick in the observation of meritorious dhammā; he knows and has a retentive memory; he is able to reflect on and know the meaning and the text (Pāḷi) of the Dhamma; he practises in conformity with the Dhamma; he has good speech and conversation; he speaks politely with distinct and unblemished enunciation and with clearness of meaning; he can make his fellow-bhikkhus see the benefit (of the Dhamma); he can instruct them, establish them, and gladden them with enthusiasm in the practice of the Teaching. Thus, bhikkhus, a person practises both for his own benefit and for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Khippanisanti Sutta, the seventh.

8. ATTAHITA SUTTA

Discourse on One's Own Benefit

98. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does

not practise for his own benefit; one who practises neither for his own benefit nor for the benefit of others; one who practises both for his own benefit and for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Attahita Sutta, the eighth.

9. SIKKHĀPADA SUTTA

Discourse on Precepts

99. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: one who practises for his own benefit, but does not practise for the benefit of others; one who practises for the benefit of others, but does not practise for his own benefit; one who practises neither for his own benefit nor for the benefit of others; one who practises both for his own benefit and for the benefit of others.

Bhikkhus, how does a person practise for his own benefit, but does not practise for the benefit of others? Bhikkhus, a certain person in this world abstains from killing lives, but does not make others abstain from killing lives; he himself abstains from taking what is not given him, but does not make others abstain from taking what is not given them; he himself abstains from sexual misconduct (adultery), but does not make others abstain from sexual misconduct; he himself abstains from telling lies, but he does not make others abstain from telling lies; he himself abstains from drinking intoxicating drinks, but does not make others abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises for his own benefit, but does not practise for the benefit of others.

Bhikkhus, how does a person practise for the benefit of others, but does not practise for his own benefit? Bhikkhus, a certain person in this world does not himself abstain from killing lives, but makes others abstain from killing lives; he himself does not abstain from taking what is not given him, but makes others abstain from taking what is not given them; he himself does not abstain from sexual misconduct (adultery), but makes others abstain from sexual misconduct; he himself does not abstain from telling lies, but makes others abstain from telling lies; he himself does not abstain from drinking intoxicating drinks, but makes others abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises for the benefit of others, but does not practise for his own benefit.

Bhikkhus, how does a person practise neither for his own benefit nor for the benefit of others? Bhikkhus, a certain person in this world does not himself abstain from killing lives, and does not make others abstain from killing lives;...p... he himself does not abstain from drinking intoxicating drinks, and he does not make other abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises neither for his own benefit nor for the benefit of others.

Bhikkhus, how does a person practise both for his own benefit and for the benefit of others? Bhikkhus, a person in this world abstains from killing lives, and makes others abstain from killing lives;...p... he himself abstains from drinking intoxicating drinks, and makes others abstain from drinking intoxicating drinks. Thus, bhikkhus, a person practises both for his own benefit and for the benefit of others. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Sikkhāpadha Sutta, the ninth.

10. POTALIYA SUTTA

Discourse to Potaliya, the Wandering Ascetic

100. On that occasion, Potaliya the Wandering Ascetic approached the Bhagavā, and after the exchange of glad greetings sat in a suitable place. To Potaliya thus seated, the Bhagavā delivered this discourse:

Potaliya, these four kinds of person do exist in this world. What are these four? Potaliya, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, but he does not speak of the virtues of a virtuous person when it is time to speak the truth. Potaliya, a certain person in this world speaks of the virtues of a virtuous person when it is time to speak the truth, but he does not speak of the faults of an unvirtuous person when it is time to speak the truth. Potaliya, a certain person in this world does not speak of the faults of an unvirtuous person when it is time to speak the truth, and he does not speak of the virtues of a virtuous person when it is time to speak the truth. Potaliya, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, and he also speaks of the virtues of a virtuous person when it is time to speak the truth. Potaliya, these four kinds of person do exist in this world. Potaliya, which of these four persons do you think pleasing and excellent? (Thus said the Bhagavā.)

“Venerable Gotama! These four kinds of person (as you have said) do exist in this world. What are the four? Venerable Gotama, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, but he does not speak of the virtues of a virtuous person when it is time to speak the truth. Venerable Gotama, a certain person in this world speaks of the virtues of a

virtuous person when it is time to speak the truth, but does not speak of the faults of an unvirtuous person when it is time to speak the truth. Venerable Gotama, a certain person does not speak of the faults of an unvirtuous person when it is time to speak the truth, and he does not speak of the virtues of a virtuous person when it is time to speak the truth. Venerable Gotama, a certain person in this world speaks of the faults of an unvirtuous person when it is time to speak the truth, and he also speaks of the virtues of a virtuous person when it is time to speak the truth. Venerable Gotama, these four kinds of person (as you have said) do exist in this world. Venerable Gotama, of these four kinds of person, I prefer the one who does not speak of the faults of an unvirtuous person, and who does not speak of the virtues of a virtuous person when it is time to speak the truth, to be pleasing and excellent. Why is it so? Venerable Gotama! It is because equanimity (*upekkhā*) is excellent. (Thus said the Wandering Ascetic Potaliya.)

Potaliya, these four kinds of person do exist in this world. What are the four? ...p... Potaliya, these four kinds of person do exist in this world. Potaliya, of these four kinds of person in this world, one who speaks of the faults of an unvirtuous person when it is time to speak the truth, and who speaks of the virtues of a virtuous person when it is time to speak the truth, is the most pleasing and excellent. Why is it so? Potaliya! It is because in everything knowing the time to speak the truth is truly excellent. (Thus said the Bhagavā.)

Venerable Gotama, these four kinds of person do exist in this world. What are the four? ...p... Venerable Gotama, these four kinds of person do exist in this world. Venerable Gotama, of these four kinds of person, I prefer the one who speaks of the faults of an unvirtuous person when

it is time to speak the truth, and who speaks the virtues of a virtuous person when it is time to speak the truth to be the most pleasing and excellent. Why is it so? Venerable Gotama! It is because in everything knowing the time to speak the truth is truly excellent.

Venerable Gotama! Excellent is the Dhamma! Excellent is the Dhamma! Just as, Venerable Gotama, one turns up what lies upside down, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up an oil-lamp in the darkness for those with eyes to see visible objects, even so have you, Venerable Gotama, revealed the Dhamma to me in various ways. I do take refuge in the Venerable Gotama; I do take refuge in the Dhamma; and I do take refuge in the Saṅgha. Venerable Gotama, please take me as a lay disciple from now on to the end of my life. (Thus said the Wandering Ascetic Potaliya.)

End of the Potaliya Sutta, the tenth.

End of the Asura Vagga, the fifth.

End of the Second Fifty Suttas.

III. TATIYA PAṆṆĀSAKA

The Third Sub-division

(xi) i. VALĀHAKA VAGGA

1. Paṭhama Valāhaka Sutta
2. Dutiya Valāhaka Sutta
3. Kumbha Sutta
4. Udakarahada Sutta
5. Amba Sutta
6. Dutiya Ambūpama Sutta
7. Mūsika Sutta
8. Balībaddha Sutta
9. Rukkha Sutta
10. Āsīvisa Sutta

1. PAṬHAMA VALĀHAKA SUTTA

First Discourse on Rain Cloud

101. Thus have I heard:

At one time, the Bhagavā was residing at the Jetavana monastery donated by Anāthapiṇḍika of Sāvatti. It was then that the Bhagavā, (after the usual address to his disciples) calling "Bhikkhus," and the bhikkhus (respectfully and attentively) responding "Venerable Sir," delivered this discourse:

Bhikkhus, rain clouds are these four kinds. What are the four? They are: The rain cloud that produces thundering sound, but does not produce rain; the rain cloud that produces rain, but does not produce thundering sound; the rain cloud that produces neither thundering sound nor rain; the rain cloud that produces both thundering sound and rain. Bhikkhus, rain clouds are these four kinds. Similarly, bhikkhus, four kinds of person who are like rain clouds do exist in this world. What are the four? They are: One who produces thundering sound, but no rain; one who produces rain, but no thundering sound; one who produces neither thundering sound nor rain; one who produces both thundering sound and rain.

Bhikkhus, how does a person produce thundering sound, but no rain? Bhikkhus, a certain person in this world only talks, but does not act. Bhikkhus, in this way, that person is one who produces a thundering sound, but no rain. Bhikkhus, as that rain cloud produces thundering sound, but no rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce rain, but no thundering sound? Bhikkhus, a certain person in this world acts but does not talk. Thus, bhikkhus, that person is one who produces rain, but no thundering sound. Bhikkhus, as that rain cloud produces rain, but no thundering sound, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce neither thundering sound nor rain? Bhikkhus, a certain person in this world

neither talks nor acts. Thus, bhikkhus, that person is one who produces neither thundering sound nor rain. Bhikkhus, as that rain cloud produces neither thundering sound nor rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce both thundering sound and rain? Bhikkhus, a certain person in this world both talks and acts. Thus, bhikkhus, that person is one who produces both thundering sound and rain. Bhikkhus, as that rain cloud produces both thundering sound and rain, I say that this person is like that rain cloud. Bhikkhus, these four kinds of person who are like rain clouds do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Valāhaka Sutta, the first.

2. DUTIYA VALĀHAKA SUTTA

Second Discourse on Rain Cloud

102. Bhikkhus, rain clouds are these four kinds. What are the four? They are: The rain cloud that produces thundering sound but no rain; the rain cloud that produces rain but no thundering sound; the rain cloud that produces neither thundering sound nor rain; the rain cloud that produces both thundering sound and rain. Bhikkhus, rain clouds are these four kinds. Similarly, bhikkhus, four kinds of person who are like rain clouds do exist in this world. What are these four? They are: One who produces thundering sound, but no rain; one who produces rain, but no thundering sound; one who produces neither thundering sound nor rain; one who produces both thundering sound and rain.

Bhikkhus, how does a person produce thundering sound, but no rain? Bhikkhus, a certain person in this world learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka.

Abbhutādhamma, Vedalla. But he does not know, "This is dukkha" as it really is; he does not know, "This is the origin of dukkha" as it really is; he does not know, "This is (Nibbāna) where dukkha ceases" as it really is; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who produces thundering sound, but no rain. Bhikkhus, as that rain cloud produces thundering sound but no rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce rain but no thundering sound? Bhikkhus, a certain person in this world does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, Vedalla. But he knows, "This is dukkha" as it really is; ...p... he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who produces rain but no thundering sound. Bhikkhus, as that rain cloud produces rain but no thundering sound, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce neither thundering sound nor rain? Bhikkhus, a certain person in this world does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, Vedalla. And he does not know, "This is dukkha" as it really is; ...p... he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who produces neither thundering sound nor rain. Bhikkhus, as that rain cloud produces neither thundering sound nor rain, I say that this person is like that rain cloud.

Bhikkhus, how does a person produce both thundering sound and rain? Bhikkhus, a certain person in this world learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka,

Abbhutādhamma, Vedalla. And he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who produces both thundering sound and rain. Bhikkhus, as that rain cloud produces both thundering sound and rain, I say that this person is like that rain cloud. Bhikkhus, these four kinds of person who are like rain clouds do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Valāhaka Sutta, the second.

3. KUMBHA SUTTA

Discourse on Pots

103. Bhikkhus, pots are of these four kinds. What are the four? They are: a pot that is empty and closed; a pot that is full and open; a pot that is empty and open; and a pot that is full and closed. Bhikkhus, pots are of these four kinds. Similarly, bhikkhus, four kinds of person who are like pots do exist in this world. What are the four? They are: a person who is empty and closed; a person who is full and open; a person who is empty and open; and a person who is full and closed.

Bhikkhus, how is a person one that is empty and closed? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Bhikkhus, in this way, that person is one who is empty and closed. I say that this person is like that pot.

Bhikkhus, how is a person one that is full and open? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, Bhikkhus, that person is one who is full and open, I say that this person is full and open.

Bhikkhus, how is a person one that is empty and open? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, Bhikkhus, that person is one that is empty and open. I say that this person is like that pot.

Bhikkhus, how is a person one that is full and closed? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, Bhikkhus, that person is one that is full and closed. I say that this person is like that pot. Bhikkhus, these four kinds of person who are like 'pots' do exist in this world. (Thus said the Bhagavā.)

End of the Kumbha Sutta, the third.

4. UDAKARAHADA SUTTA**Discourse on Depth of a Pond**

104. Bhikkhus, ponds are these four kinds. What are the four? They are: A pond that is shallow but appears to be deep; a pond that is deep but appears to be shallow; a pond that is shallow and appears to be shallow; and a pond that is deep and appears to be deep. Bhikkhus, ponds are these four kinds. Similarly, bhikkhus, four kinds of person who are like ponds do exist in this world. What are the four? They are: A person that is shallow but appears to be deep; a person that is deep but appears to be shallow; a person that is shallow and appears to be shallow; and a person that is deep and appears to be deep.

Bhikkhus, how is a person one that is shallow but appears to be deep? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person does not know, "This is dukkha" as it really is ;...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is shallow but appears to be deep. Bhikkhus, as that pond is shallow but appears to be deep, I say that this person is like that pond.

Bhikkhus, how is a person one that is deep but appears to be shallow? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is deep but appears to be shallow. Bhikkhus, as that

pond is deep but appears to be shallow, I say that this person is like that person.

Bhikkhus, how is a person one that is shallow and appears to be shallow? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robes, bowl and other robes. And that person does not know, "This is dukkha" as it really is;...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is shallow and appears to be shallow. Bhikkhus, as that pond is shallow and appears to be shallow, I say that this person is like that pond.

Bhikkhus, how is a person one that is deep and appears to be deep? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is deep and appears to be deep. Bhikkhus, as that pond is deep and appears to be deep, I say that this person is like that pond. Bhikkhus, these four kinds of person who are like ponds do exist in this world. (Thus said the Bhagavā.)

End of the Udakarahada Sutta, the fourth.

5. AMBA SUTTA

Discourse on Mango Fruit

105. Bhikkhus, mango fruits are these four kinds. What are the four? They are: A mango fruit that is green but appears to be ripe; a mango fruit that is ripe but appears to

be green; a mango fruit that is green and appears to be green; and a mango fruit that is ripe and appears to be ripe. Bhikkhus, mango fruits are these four kinds. Similarly, bhikkhus, four kinds of person who are like 'mango fruits' do exist in this world. What are the four? They are: A person that is green but appears to be ripe; a person who is ripe but appears to be green; a person who is green and appears to be green; and a person who is ripe and appears to be ripe.

Bhikkhus, how is a person one that is green but appears to be ripe? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. But that person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who is green but appears to be ripe. Bhikkhus, as that mango fruit is green but appears to be ripe, I say that this person is like that mango fruit.

Bhikkhus, how is a person one that is ripe but appears to be green? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, carrying his great robe, bowl and other robes. But that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who is ripe but appears to be green. Bhikkhus, as that mango fruit is ripe but appears to be green, I say that this person is like that mango fruit.

Bhikkhus, how is a person one that is green and appears to be green? Bhikkhus, a certain person in this world is not faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that

person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who is green and appears to be green, I say that this person is like that mango fruit.

Bhikkhus, how is a person one that is ripe and appears to be ripe? Bhikkhus, a certain person in this world is faith-inspiring in moving forward or backward, looking straight or sideways, bending or stretching out limbs, and carrying his great robe, bowl and other robes. And that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that is ripe and appears to be ripe. Bhikkhus, as that mango fruit is ripe and appears to be ripe, I say that this person is like that mango fruit. Bhikkhus, these four kinds of person who are like mango fruits do exist in this world. (Thus said the Bhagavā.)

End of the Amaba Sutta, the fifth.

6. DUTIYA AMBŪPAMA SUTTA

Second Discourse on Mango Fruit

106. This paragraph is not found in Pāli Texts; the Commentary says, "The meaning of the Sixth Sutta is clear with reference to this discourse."

End of the Dutiya Ambūpama Sutta, the sixth.

7. MŪSIKA SUTTA

Discourse on the Mouse

107. Bhikkhus, mice are of these four kinds. What are the four? They are: a mouse that makes a hole but does not live in one; a mouse that lives in a hole but does not make one; a mouse that neither makes a hole nor lives in one; and a mouse that makes a hole and lives in one. Bhikkhus, mice are these four kinds. Similarly, bhikkhus, four kinds of person who are like 'mice' do exist in this world. What are the four? They are: one who makes a hole but does not live in one; one who lives in a hole but does not make one; one who neither makes a hole nor lives in one; and one who makes a hole and lives in one.

Bhikkhus, how is a person one that makes a hole but does not live in one? Bhikkhus, a certain person in this Teaching learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma and Vedalla, but that person does not know, "This is dukkha" as it really is; ...p..., he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who makes a hole but does not live in one. Bhikkhus, as that mouse makes a hole but does not live in one, I say that this person is like that mouse.

Bhikkhus, how is a person one that lives in a hole but does not make one? Bhikkhus, a certain person in this Teaching does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, and Vedalla, but that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one who lives in a hole but does not make one. Bhikkhus, as that mouse lives in a hole but does not make one, I say that this person is

like that mouse.

Bhikkhus, how is a person one that neither makes a hole nor lives in one? Bhikkhus, a certain person in this Teaching does not learn the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivutaka, Jātaka, Abbhutādhamma, and Vedalla, and that person does not know, "This is dukkha" as it really is; ...p...; he does not know, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that neither makes a hole nor lives in one. Bhikkhus, as that mouse neither makes a hole nor lives in one, I say that this person is like that mouse.

Bhikkhus, how is a person one that makes a hole and lives in one? Bhikkhus, a certain person in this Teaching learns the teachings of the Buddha, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutādhamma, and Vedalla, and that person knows, "This is dukkha" as it really is; ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, that person is one that makes a hole and lives in one. Bhikkhus, as that mouse makes a hole and lives in one, I say that this person is like that mouse. Bhikkhus, these four kinds of person who are like mice do exist in this world. (Thus said the Bhagavā.)

End of the Mūsika Sutta, the seventh.

8. BALĪBADDHA SUTTA.

Discourse on Bulls

108. Bhikkhus, bulls are these four kinds: What are the four? They are: a bull that is fierce in its own herd, but not fierce in another herd; a bull that is fierce in another herd, but not fierce in its own herd; a bull that is fierce both

in its own herd and in another herd; and a bull that is not fierce in its own herd, nor is it fierce in another herd. Bhikkhus, bulls are these four kinds. Similarly, bhikkhus, these four kinds of person who are like bulls do exist in this world. What are the four? They are: one who is fierce in its own group but not fierce in another group; one who is fierce in another group, but not fierce in its own group; one who is fierce both in its own group and in another group; and one who is not fierce in its own group nor is he fierce in another group.

Bhikkhus, how is a person one who is fierce in his own group but not fierce in another group? Bhikkhus, a certain person in this world frightens his own group, but does not frighten another group. Thus, bhikkhus, that person is one who is fierce in his own group but not fierce in another group. Bhikkhus, as that bull is fierce in its own herd, but not fierce in another herd, I say that this person is like that bull.

Bhikkhus, how is a person one who is fierce in another group, but not fierce in his own group? Bhikkhus, a certain person in this world frightens another group, but does not frighten his own group. Thus, bhikkhus, that person is one who is fierce in another group, but not fierce in his own group. Bhikkhus, as that bull is fierce in its own herd, I say that this person is like that bull.

Bhikkhus, how is a person one who is fierce both in his own group and in another group? Bhikkhus, a certain person in this world frightens his own group, and he also frightens another group. Thus, bhikkhus, that person is one who is fierce both in its own herd and in another herd, I say that this person is like that bull.

Bhikkhus, how is a person one who is fierce neither in his own group nor in another group? Bhikkhus, a certain person in this world does not frighten his own group, nor does he frighten another group. Thus, bhikkhus, that person

is one that is fierce neither in his own group nor in another group. Bhikkhus, as that bull is not fierce in its own herd, nor is it fierce in another herd, I say that this person is like that bull. Bhikkhus, these four kinds of person who are like bulls do exist in this world. (Thus said the Bhagavā.)

End of the Balibaddha Sutta, the eighth.

9. RUKKHA SUTTA

Discourse on Trees

109. Bhikkhus, trees are these four kinds. What are the four? They are: a pithless (sapwood) tree surrounded by pithless trees; a pithless tree surrounded by pithy trees; a pithy tree surrounded by pithless trees; and a pithy tree surrounded by pithy trees. Bhikkhus, trees are these four kinds. Similarly, bhikkhus, four kinds of person who are like 'trees' do exist in this world. What are the four? They are: one who is a pithless tree surrounded by other pithless trees; one who is a pithless tree but surrounded by pithy trees; one who is a pithy tree surrounded by pithless trees; and one who is a pithy tree surrounded by pithy trees.

Bhikkhus, how is a person one who is a pithless tree surrounded by another pithless trees? Bhikkhus, a certain person in this world has no morality, and has an evil character; his retinue also has no morality and has an evil character. Thus, bhikkhus, that person is a pithless tree surrounded by other pithless trees. Bhikkhus, as that tree is pithless and surrounded by other pithless trees, I say that this person is like that tree.

Bhikkhus, how is a person one who is a pithless tree surrounded by pithy trees? Bhikkhus, a certain person in this world has no morality and he has an evil character; his retinue, however, has morality and has virtuous character.

Thus, bhikkhus, that person is one who is a pithless tree surrounded by pithy trees. Bhikkhus, as that tree is pithless and surrounded by pithy trees, I say that this person is like that tree.

Bhikkhus, how is a person one who is a pithy tree surrounded by pithless trees? Bhikkhus, a certain person in this world has morality, and has a virtuous character; his retinue, however, has no morality and has an evil character. Thus, bhikkhus, that person is one who is the pithy tree surrounded by pithless trees. Bhikkhus, as that tree is pithy and surrounded by pithless trees, I say that this person is like that tree.

Bhikkhus, how is a person one who is a pithy tree surrounded by pithy trees? Bhikkhus, a certain person in this world has morality, and has a virtuous character, and his retinue, too, has morality and has a virtuous character. Thus, bhikkhus, that person is one who is a pithy tree surrounded by pithy trees. Bhikkhus, as that tree is pithy and surrounded by pithy trees, I say that this person is like that tree. Bhikkhus, these four kinds of person who are like 'trees' do exist in this world. (Thus said the Bhagavā.)

End of the Rukkha Sutta, the ninth.

10. ĀSIVISA SUTTA

Discourse on Venomous Snake

110. Bhikkhus, snakes are these four kinds. What are the four? They are: a snake that has quick but not terrible venom; a snake that has terrible but not quick venom; a snake that has quick and terrible venom; and a snake that has neither quick nor terrible venom. Bhikkhus, snakes are these four kinds. Similarly, bhikkhus, four kinds of person who are like snakes do exist in this world. What are the four? They

are: a person who has quick but not terrible venom; a person who has terrible but not quick venom; a person who has quick and terrible venom; and a person who has neither quick nor terrible venom.

Bhikkhus, how is a person one who has quick but not terrible venom? Bhikkhus, a certain person in this world often gets angry, but his anger does not last long. Thus, Bhikkhus, that person is one who has a quick but not terrible venom. Bhikkhus, as that snake has quick but not terrible venom, I say that this person is like that snake.

Bhikkhus, how is a person one who has terrible but not quick venom? Bhikkhus, a certain person in this world does not often gets angry, but his anger lasts long. Thus, bhikkhus, that person is one who has terrible but not quick venom. Bhikkhus, as that snake has terrible but not quick venom, I say that this person is like that snake.

Bhikkhus, how is a person one who has quick and terrible venom? Bhikkhus, a certain person in this world often gets angry, and his anger lasts long. Thus, bhikkhus, that person is one who has quick and terrible venom. Bhikkhus, as that snake has quick and terrible venom, I say that this person is like that snake.

Bhikkhus, how is a person one who has neither quick nor terrible venom? Bhikkhus, a certain person in this world does not often gets angry, and his anger does not last long. Thus, bhikkhus, that person is one who has neither quick nor terrible venom. Bhikkhus, as that snake has neither quick nor terrible venom, I say that this person is like that snake. Bhikkhus, these four kinds of person who are like snakes do exist in this world. (Thus said the Bhagavā.)

End of the Āsīvisa Sutta, the tenth.

End of Valāhaka Vagga, the first.

(xii) ii. KESI VAGGA

1. Kesi Sutta
2. Java Sutta
3. Patoda Sutta
4. Nāga Sutta
5. Thāna Sutta
6. Appamāda Sutta
7. Ārakkha Sutta
8. Samvejaniya Sutta
9. Paḥhama Bhaya Sutta
10. Duttiya Bhaya Sutta

1. KESI SUTTA

Discourse to Kesi, the Horse Trainer

111. On that occasion, the Bhagavā said to Kesi the horse-trainer who had approached, made obeisance to the Bhagavā and sat in a suitable place, "Kesi, you are famous as a horse-trainer. How do you train wild horses?" Kesi said, "Venerable Sir, I train wild horses using gentle ways, and I also use rough ways, and then I use both gentle and rough ways." Then, the Bhagavā said, "Kesi, if your wild horse does not give in to your gentle ways, rough ways, and both gentle and rough ways of training, what do you do with that wild horse?" "Venerable Sir, if my wild horse does not give in to my gentle ways, rough ways and both gentle and rough ways, I kill that wild horse. Why is it so? It is because I do not want a blame put on our clan of horse-trainers." (said Kesi, the horse-trainer).

Then, Kesi the horse-tamer said to the Bhagavā, "Venerable Sir, the Bhagavā is the incomparable tamer of those who deserve to be tamed. Venerable Sir, how does the Bhagavā tame those who deserve to be tamed?" The Bhagavā said, Kesi, I tame those who deserve to be tamed by using gentle ways, and I also use rough ways, and then I use both gentle and rough ways. Kesi, this is how I use gentle ways: I show them 'such is good deed, and such is the benefit accruing from good deed; such is good speech, and such is the benefit accruing from good speech; such is good thought, and such is the benefit accruing from good thought; such are devas, and such are human beings. Then, Kesi, this is how I use rough ways: I show them, 'such is evil deed, and such is the consequence of evil deed, such is evil speech, and such is the consequence of evil speech; and such is evil thought, and such is the consequence of evil thought'; 'such is the realm of continuous suffering (niraya), such is the realm of miserable and ever-hungry beings (petas).'

Kesi, in taming thus, this is how I use both rough and gentle ways: I show them 'such is good deed and such is the benefit accruing from good deed; such is evil deed, and such is the consequence of evil deed; such is good speech, and such is the benefit accruing from good speech; and such is evil speech, and such is the consequence of evil speech; such is good thought, and such is the benefit accruing from good thought; such is evil thought, and such is the consequence of evil thought'; 'such are devas and such are human beings; such is the realm of continuous suffering, such is the animal world and such is the realm of miserable and ever-hungry beings. (Thus said the Bhagavā.)

Kesi said to the Bhagavā, "Venerable Sir, what do you, the Bhagavā, do if the one you tame does not give in to your gentle ways, rough ways, and both gentle and rough ways of taming?" Kesi, if the one I tame does not give in to my gentle ways, rough ways, and both gentle and rough ways of taming, I kill that person. (Said the Bhagavā.) "Venerable Sir, isn't it that killing is improper for the Bhagavā? In spite of that, the Bhagavā has said to me, 'Kesi, I kill that person.' " The Bhagavā said, It is true, Kesi. It is improper for the Bhagavā to kill lives. In fact, if that person I tame does not give in to my gentle ways, rough ways and both gentle and rough ways of taming, I no longer recognize him as one who deserves to be tamed by the Bhagavā. The wise fellow-bhikkhus also no longer recognize him as one who deserves to be tamed. When a person is not recognized as one who deserves to be tamed, such is as good as being killed in the Bhagavā's Teaching.

"Venerable Sir, indeed, the one whom the Bhagavā has not recognized as one who deserves to be tamed and whom the wise fellow-bhikkhus has not recognized as one who deserves to be tamed is as good as being killed. Venerable Sir, Excellent is the Dhamma! Indeed, excellent is the Dhamma! ...p... Venerable Sir, please take me as a lay disciple from now on to the end of my life." (Thus said Kesi, the horse-trainer.)

End of the Kesi Sutta, the first.

2. JAVA SUTTA

Discourse on Swiftmess

112. Bhikkhus, a king's thoroughbred horse endowed with four characteristics is worthy of a king; it is worthy of being in the king's service; it is counted as an essential part of kingship. What are the four characteristics? They are: uprightness; swiftness; forbearance; and gentleness. Bhikkhus, a king's thoroughbred horse endowed with these four characteristics is worthy of a king, worthy of being in the service of a king; it is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four dhammas is worthy of receiving gifts brought even from afar, ...p... he is an incomparably fertile field for all to sow the seeds of merit. What are the four? They are: uprightness; swiftness; forbearance; and gentleness. Bhikkhus, a bhikkhu who is endowed with these four dhammas is worthy of receiving gifts brought even from afar, ...p... he is an incomparably fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Java Sutta, the second.

3. PATODA SUTTA

Discourse on 'The Goad'

113. Bhikkhus, four kinds of good thoroughbred horses do exist in this world. What are the four? Bhikkhus, a certain kind of good thoroughbred horse in this world, on getting a glimpse of the 'goad', is frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for that horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this

world. Bhikkhus, this first kind of good thoroughbred horse does exist in this world.

Another kind, bhikkhus, is that a certain good thoroughbred horse in this world is not frightened or agitated on getting a glimpse of the 'goad', but on receiving a prick of the goad on its hair is frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for the horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this world. Bhikkhus, this second kind of good thoroughbred horse does exist in this world.

Another kind, bhikkhus, is that a certain good thoroughbred horse in this world is not frightened or agitated on getting a glimpse of the 'good', nor is it frightened or agitated merely on receiving a prick of the goad on its hair, but on receiving a prick of the goad on its skin, it becomes frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for that horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this world. Bhikkhus, this third kind of good thoroughbred horse does exist in this world.

Another kind, bhikkhus, is that a certain good thoroughbred horse in this world is not frightened or agitated on getting a glimpse of the goad, it is not frightened or agitated on receiving a prick of the goad on its hair, nor is it frightened or agitated on receiving a prick of the goad on its skin. But on receiving a prick of the good on its bone, it becomes frightened and agitated thus: "Now, what will my horse-trainer make me do today; what shall I have to do for that horse-trainer?" Bhikkhus, a certain good thoroughbred horse of this kind exists in this world. Bhikkhus, this fourth kind of good thoroughbred horse does exist in this world.

Bhikkhus, these four kinds of good thoroughbred horses do exist in this world. Similarly, bhikkhus, these four kinds of men of noble birth do exist in this world. What are the

four? Bhikkhus, a certain man of noble birth in this world, hears that "a certain man or woman in such and such village or town suffers pain, or dies", and on hearing this he becomes frightened and agitated, and accordingly he strives with his mind intent upon Nibbāna, and he realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good thoroughbred horse is frightened and agitated on getting a glimpse of the goad, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this first kind of man of noble birth does exist in this world.

Another kind, bhikkhus, is that a certain man of noble birth does not hear that "a certain man or woman in such and such village or town suffers pain, or dies;" but he personally sees a man or a woman suffering pain, or dead; on seeing the suffering or dead man or woman he becomes frightened and agitated and he strives accordingly with his mind intent upon Nibbāna, and he realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good thoroughbred horse is frightened and agitated on receiving a prick of the goad on its hair, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this second kind of man of noble birth does exist in this world.

Another kind, bhikkhus, is that a certain man of noble birth does not hear that "a certain man or woman in such and such village or town suffers pain, or dies;" nor does he personally see a man or woman suffer pain, or die; but he sees one of his relatives or kinsmen suffering pain or dead, and on seeing thus, he is frightened and agitated and he strives accordingly with his mind intent upon Nibbāna, and he realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good

thoroughbred horse is frightened and agitated on receiving a prick of the goad on its skin, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this third kind of man of noble birth does exist in this world.

Another kind, bhikkhus, is that a certain man of noble birth does not hear that "a certain man or woman in such and such village or town suffers pain or dies"; he personally does not see a man or woman suffer pain or die; nor does he see one of his relatives or kinsmen suffering pain or dead, but he himself suffers a physical pain of sharp, rough, bitter, joyless, unpleasant and deadly nature, and so he becomes frightened and agitated and he strives accordingly with his mind intent upon Nibbāna, and realizes with his sentient body the ultimate truth (Nibbāna); he sees it with wisdom and insight. Bhikkhus, as that good thoroughbred horse is frightened and agitated on receiving a prick of the goad on his bone, I say that this man of noble birth is like that good thoroughbred horse. Bhikkhus, a certain man of noble birth of such nature exists in this world. Bhikkhus, this fourth kind of man of noble birth does exist in this world. Bhikkhus, these four kinds of men of noble birth do exist in this world. (Thus said the Bhagavā.)

End of the Patoda Sutta, the third.

4. NĀGA SUTTA

Discourse on Elephant

114. Bhikkhus, a king's elephant that is endowed with four characteristics is worthy of a king, worthy of being in the king's service; it is counted as an essential part of kingship. What are the four? Bhikkhus, in this world a king's

elephant listens, kills, tolerates, and goes. (These are the four characteristics.)

Bhikkhus, how does a king's elephant listen? Bhikkhus, a king's elephant, whether it has done before or not, listens respectfully, attentively, obediently, and enthusiastically and obeys the commands of the elephant-trainer. Bhikkhus, thus a king's elephant listens.

Bhikkhus, how does a king's elephant kill? Bhikkhus, a king's elephant in this world, when it gets to the battle-field, kills elephants and elephant-riders, horses and horse-riders, destroys chariots and kills charioteers, and kills foot-soldiers, too. Bhikkhus, thus a king's elephant kills.

Bhikkhus, how does a king's elephant tolerate? Bhikkhus, a king's elephant in this world, when it gets to the battle-field, can tolerate attacking with spears, swords, arrows and hatchets; it can also tolerate the sound of large and small drums, the sound of conch, trumpets, and resounding rumble of the battle. Bhikkhus, thus a king's elephant can tolerate.

Bhikkhus, how does a king's elephant go? Bhikkhus, a king's elephant in this world, whether it has been or not, goes quickly where the elephant-trainer directs it. Thus, bhikkhus, a king's elephant goes. Bhikkhus, a king's elephant that is endowed with these four characteristics is worthy of a king; worthy of being in a king's service; it is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four characteristics is worthy of receiving gifts (brought from afar) ...p...; he is an uncomparably fertile field for all to sow seeds of merit. What are the four characteristics? Bhikkhus, a bhikkhu in this Teaching listens, kills, tolerates and goes. (These are the four characteristics.)

Bhikkhus, how does a bhikkhu listen? Bhikkhus, a bhikkhu in this Teaching listens respectfully, attentively, obe-

diently and enthusiastically when the teaching of the Tathāgata is expounded to him. Thus, bhikkhus, a bhikkhu listens.

Bhikkhus, how does a bhikkhu kill? Bhikkhus, a bhikkhu in this Teaching does not tolerate the sensual thought that arises; he rejects it; he eradicates it; he destroys it; he eliminates it; and he renders it impossible to arise again; he does not tolerate the destructive thought that arises; ... p ...; he does not tolerate the harmful thought that arises; ... p ...; he does not tolerate any evil thought; he rejects them; he eradicates them; he destroys them; he eliminates them; and renders them impossible to arise again. Thus, bhikkhus, a bhikkhu kills.

Bhikkhus, how does a bhikkhu tolerate? Bhikkhus, a bhikkhu in this Teaching tolerates the discomforts of cold, heat, hunger, thirst, and of contact with gadflies, mosquitoes, wind, heat of the sun and snake; he can also tolerate badly spoken and unwelcome words; he can also tolerate physical pain and discomfort of sharp, rough, bitter, joyless, unpleasant and deadly nature. Thus, bhikkhus, a bhikkhu tolerates.

Bhikkhus, how does a bhikkhu go? Bhikkhus, a bhikkhu in this Teaching goes quickly to Nibbāna, where nobody has ever reached by taking the long road of saṃsāra (round of rebirths), where all conditioned things are extinct, where all four substrata of existence are renounced, where craving (taṇhā) is destroyed, where there is no attachment, where everything ceases and calms down. Thus, bhikkhus, a bhikkhu goes. Bhikkhus, a bhikkhu who is endowed with these four characteristics is worthy of receiving gifts brought even from afar; ...p...; he is an uncomparably fertile field for all beings to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Nāga Sutta, the fourth.

5. THĀNA SUTTA

Discourse on Reason

115. Bhikkhus, reasons are these four kinds. What are the four? Bhikkhus, there is reason for doing something unpleasant, and if that is done, it is for disadvantages; Bhikkhus, there is reason for doing something unpleasant, and if that is done, it is for advantage; Bhikkhus, there is reason for doing something pleasant, and if that is done, it is for disadvantage; Bhikkhus, there is reason for doing something pleasant, and if that is done, it is for advantage.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something unpleasant; and if that is done, it is for disadvantage. Bhikkhus, this should be known as something not to be done for this twofold reason (of being unpleasant and disadvantageous.) A certain reason is for doing something unpleasant, and for that reason (of being unpleasant) this should be known as something not to be done. And if that is done, it is for disadvantage, and for that reason this should be known as something not to be done. Bhikkhus, this should be known as something that should not be done for this twofold reason.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something unpleasant; and if that is done, it is for advantage. Bhikkhus, in this matter, a foolish man may be distinguished from a wise man by looking at his wisdom, his effort and his exertion. Bhikkhus, a foolish man knows that this is the reason for doing something unpleasant but he does not consider it to have advantage if that is done; that person does not do that (unpleasant) thing, and it is to his disadvantage. Bhikkhus, a wise man knows that this is the reason for doing something unpleasant but he considers it to have advantage if that is done; that person does that (unpleasant) thing, and it is to his advantage.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something pleasant; but if that is done, it is for disadvantage. Bhikkhus, in this matter, a foolish man may be distinguished from a wise man by looking at his wisdom, his effort, and his exertion. Bhikkhus, a foolish man knows that this is the reason for doing something pleasant but he does not consider it to have disadvantage if that is done; that person does that (pleasant) thing, and it is to his disadvantage. Bhikkhus, a wise man knows that this is the reason for doing something pleasant but he considers it to have disadvantage if that is done; that person does not do that (pleasant) thing, and it is to his advantage.

Bhikkhus, of these four kinds of reasons, there is the reason for doing something pleasant, and if that is done, it is for advantage. Bhikkhus, this should be known as something to be done for this twofold reason (of being pleasant and advantageous). Bhikkhus, a certain reason is for doing something pleasant, and for that reason (of being pleasant) this should be known as something to be done; and if that is done, it is for advantage; and for that reason this should be known as something to be done. Bhikkhus, this should be known as something that should be done for this twofold reason. Bhikkhus, reasons are these four kinds. (Thus said the Bhagavā.)

End of the Tḥāna Sutta, the fifth.

6. APPAMĀDA SUTTA

Discourse on Vigilance

116. Bhikkhus, vigilance should be exercised on four grounds. What are the four? Bhikkhus, abandon evil deeds, and cultivate good deeds; be vigilant in cultivating good deeds. Bhikkhus, abandon evil speech, and cultivate good

speech; be vigilant in cultivating good speech. Bhikkhus, abandon evil thought, and cultivate good thought; be vigilant in cultivating good thought. Bhikkhus, abandon wrong view and cultivate right view; be vigilant in cultivating right view.

Bhikkhus, at such a time as when a bhikkhu abandons evil deeds and cultivates good deeds, abandons evil speech and cultivates good speech, abandons evil thought and cultivates good thought, abandons wrong view and cultivate right view, at that time, that bhikkhu (an Arahat) is not afraid of the danger of death in this existence and rebirth in the next existence. (Thus said the Bhagavā.)

End of the Appamāda Sutta, the sixth.

7. ĀRAKKHA SUTTA

Discourse on Keeping Guard

117. Bhikkhus, one who wants to benefit oneself in four things should be mindful and keep a vigilant watch over his mind? What are the four? One who wants to benefit oneself with the thought "Let not my mind be attracted to pleasing objects", should be mindful and keep a vigilant watch over his mind. One who wants to benefit oneself with the thought "Let not my mind be excited into hatred by objects arousing hatred" should be mindful and keep a vigilant watch over his mind. One who wants to benefit oneself with the thought "Let not my mind be bewildered by objects causing bewilderment" should be mindful and keep a vigilant watch over his mind. One who wishes to benefit oneself with the thought "Let not my mind be intoxicated by intoxicants" should be mindful and keep a vigilant watch over his mind.

Bhikkhus, at such a time as when the bhikkhu's mind is free from attachment, it is not attracted to pleasing objects; when it is free from hatred, his mind is not excited by objects arousing hatred; when it is free from bewilderment

his mind is not bewildered by objects causing bewilderment; when it is free from intoxication, his mind is not intoxicated by intoxicants; at that time, that bhikkhu (an Arahat) will not become rigid with fear, will not be shaken, will not tremble, will not be frightened and will not be converted by words of other samañas into another faith. (Thus said the Bhagavā.)

End of the Ārakkha Sutta, the seventh.

8. SAMVEJANIYA SUTTA

Discourse on 'Apprehension'

118. Bhikkhus, places which should be seen by a man of devotion and which would cause the awareness and apprehension of the nature of impermanence (Samvejanīya) are these four. What are the four? Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Lumbinī) place is where the Tathāgata was born." Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Mahābodhi) place is where the Tathāgata attained the unsurpassed Supreme Enlightenment." Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Migadāyavana) place where the Tathāgata set the unsurpassed wheel of Truth rolling, i.e., expounded the (Dhamma cakka pavattana)." Bhikkhus, a man of devotion should see and be aware with apprehension, "This (Kusinārā) place is where the Tathāgata passed away into ultimate peace of complete cessation of all the five khandas (anupādisesa Nibbāna)." Bhikkhus, places which a man of devotion should see and be aware with apprehension are these four. (Thus said the Bhagavā.)

End of the Samvejaniya Sutta, the eighth.

9. PAṬHAMA BHAYA SUTTA

First Discourse on 'Danger'

119. Bhikkhus, dangers are these four kinds. What are the four? They are: The danger of rebirth (Jāti-bhaya), the danger of aging (Jarā-bhaya), the danger of illness (byādhī-bhaya), and the danger of death (maraṇa-bhaya). Bhikkhus, dangers are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Bhaya Sutta, the ninth.

10. DUTIYA BHAYA SUTTA

Second Discourse on 'Danger'

120. Bhikkhus, dangers are these four kinds. What are the four? They are: The danger of fire (aggi-bhaya), the danger of water (udaka-bhaya), the danger of king (rāja-bhaya), and the danger of robbers (cora-bhaya). Bhikkhus, dangers are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Bhaya Sutta, the tenth.

End of Kesi Vagga, the Second.

Namo tassa bhagavato arahato sammāsambuddhassa

(xiii) iii. BHAYA VAGGA

1. Attānuvāda Sutta
2. Ūmibhaya Sutta
3. Paṭhama Nānākaraṇa Sutta
4. Dutiya Nānākaraṇa Sutta
5. Paṭhama Metta Sutta
6. Dutiya Metta Sutta
7. Paṭhama Tathāgata Acchariya Sutta
8. Dutiya Tathāgata Acchariya Sutta
9. Ānanda Acchariya Sutta
10. Cakkavatti Acchariya Sutta

1. ATTĀNUVĀDA SUTTA

Discourse on Self-censure

121. Bhikkhus, dangers are of these four kinds. What are the four? They are: the danger of self-censure (attānuvā-dabhaya), the danger of censure of others (parānuvādabhaya), the danger of punishment (daṇḍabhaya), and the danger of rebirth in wretched destinations (duggatibhaya).

Bhikkhus, what is the danger of self-censure? Bhikkhus, a certain person in this world reflects thus: "If I do an evil deed, speak evil words and think evil thoughts, why should I not censure myself for my morality?" That person, for fear of self-censure, abandons evil deed and cultivates good deed; abandons evil speech and cultivates good speech; abandons evil thought and cultivates good thought; then, he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of self-censure.

Bhikkhus, what is the danger of censure by others? Bhikkhus, a certain person in this world reflects thus: "If I do an evil deed, speak evil words and think evil thoughts, why should others not censure me for my morality?" That person, for fear of censure by others, abandons evil deed and cultivates good deed; abandons evil speech and cultivates good speech; abandons evil thought and cultivates good thought; then, he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of censure by others.

Bhikkhus, what is the danger of punishment? Bhikkhus, in this world a certain person sees the rulers having-evil doers, who are thieves, arrested and punished: He saw thieves being punished¹; being beaten with sticks, being beaten with canes, being beaten with batons, hands being cut off, legs being cut off, both hands and legs being cut off, ears being

1. See 1. Vijja Sutta, 1. Kammakarana Vagga of Aṅguttara Nikāya, Duka nipāta: Details of Torturing Methods

cut off; nose being cut off; both ears and nose being cut off; being tortured by having the brain stirred like boiling sour gruel; having the head scalped, rubbed with gravel and made white like a conch; the mouth being prised open with spiked iron rods and lighted lamps being put into the mouth which is known as Rāhu-Mukha, the mouth of Rāhu, that is said to capture the sun in its mouth; the whole body being wrapped up with cloth soaked in oil and burnt up making it look like a garland of fire; both hands being wrapped up with cloth soaked in oil and burnt up like a lighted hand-torch; being skinned from neck downwards to the ankles like an arum leaf; the body being pegged to the ground at iron-cuffed elbows and knees and roasted with fire all around like an antelope being roasted; the skin and flesh being torn with double-pointed iron hooks; the skin and flesh of the whole body being chipped into small bits of the size of a coin; the body being beaten up into pulp and sprinkled all over with alkaline solution; being held by the legs and turned round and round as if on a pivot; the body being rolled up like a straw mat and being poured all over the body with sizzling hot oil; being fed to the hungry dogs (which had been starved for two or three days); being impaled alive, and the head being cut off from the body with a sword. (He sees these things.)

That person reflects thus: "for reasons of doing evil deeds, the evil-doing robber is caught and tortured in many different ways by the king's officials; they beat him with sticks, ...p...; they cut off his head with a sword. And if I commit such evil deeds, the king's officials will catch me and torture me in many different ways; they will beat me with sticks; they will beat me with canes; they will beat me with batons; they will cut off my hands; they will cut off my legs; they will cut off both my hands and my legs; they will cut off my ears; they will cut off my nose; they will cut off both my ears and my nose; they will put me to the torture

of the sour-gruel pot; they will put me to the torture of the conch-coloured skull; they will put me to the torture of Rāhu's mouth; they will put me to the torture of the fire-garland; they will put me to the torture of the lighted hand-torch; they will put me to the torture of being skinned alive; they will put me to the torture of 'roasting a whole antelope'; they will scrape me with hooks; they will chip my flesh into bits the size of a coin; they will bruise my body and sprinkle with salt solution; they will turn me round and round holding the legs; they will beat me up into pulp and roll me up like a straw mat; they will pour boiling oil over my body; they will feed me to hungry dogs; they will impale me alive, they will cut my head off with a sword," (He reflects thus). That person, for fear of being punished, does not rob another man's property. He abandons evil deeds, ... p... then, he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of punishment.

Bhikkhus, what is the danger of rebirth in wretched destinations? Bhikkhus, a certain person in this Teaching reflects thus: "An evil deed has an evil result in the next existence; an evil speech has an evil result in the next existence; an evil thought has an evil result in the next existence. If I do an evil deed, speak evil words, and think evil thoughts, there is no reason why I should not be reborn in miserable existences (*apāya*), wretched destinations (*dukkai*), states of ruin (*vinipāta*), and realms of continuous suffering (*niraya*) after death and dissolution of the body." That person for fear of being reborn in wretched destinations, abandons evil deeds and cultivates good deeds; he abandons evil deeds and cultivates good deeds; he abandons evil speech and cultivates good speech; he abandons evil thoughts and cultivates good thoughts. Then he keeps himself pure. Bhikkhus, this is said to be the danger (fear) of rebirth in wretched destinations. Bhikkhus, dangers are these four kinds. (Thus said the Bhagavā.)

2. ŪMIBHAYA SUTTA

Discourse on Danger of Waves

122. Bhikkhus, the dangers that a man who descends into the water is sure to meet are these four kinds. What are the four? They are: the danger of the waves; the danger of the crocodiles; the danger of the whirlpools; and the danger of the porpoises. Bhikkhus, the dangers that a man who descends into the water is sure to meet are these four kinds. Similarly, bhikkhus, the dangers that a man of good birth, who leaves the householder's life in this Teaching of the Buddha, is sure to meet are these four kinds. What are the four? They are: The danger of the waves; the danger of the crocodiles; the danger of the whirlpools; and the danger of the porpoises.

Bhikkhus, what is the danger of the waves? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha", and with faith he leaves his householder's life and enters the homeless life of a bhikkhu. To this bhikkhu, his fellow-bhikkhus teach and admonish thus: "You must go forward thus; you must move backward thus; you must look straight thus; you must look sideways thus; you must bend your limbs thus; you must stretch out your limbs thus; you must carry your great robe, bowl and other robes thus." That bhikkhu thinks, "When I was a layman, I taught and admonished others. Now, these bhikkhus here are young enough to be my sons or grandsons, and yet they think that they can teach and admonish me." And being angry and unhappy, he abandons the Teaching and goes back to lay life. Bhikkhus, thus bhikkhu repudiates the Teaching for fear of the danger of the waves. Bhikkhus, 'danger of the waves' is another name for 'anger' and

'despair'. Bhikkhus, this is said to be the danger of the waves.

Bhikkhus, what is danger of the crocodiles? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha," and with faith, he leaves his householder's life and enters the homeless life of a bhikkhu. To this bhikkhu, his fellow-bhikkhus teach and admonish thus: "You must chew this, you must not chew that; you must eat this, you must not eat that; you must lick this, you must not lick that; you must drink this, you must not drink that; you must chew what is appropriate, you must not chew what is not appropriate; you must eat what is appropriate, you must not eat what is not appropriate; you must lick what is appropriate, you must not lick what is not appropriate; you must drink what is appropriate, you must not drink what is not appropriate; you must chew only in the morning, you must not chew in the afternoon; you must eat only in the morning, you must not eat in the afternoon; you must lick only in the morning, you must not lick in the afternoon; you must drink only in the morning, you must not drink in the afternoon. (They teach and admonish him thus.) It occurred to that bhikkhu thus: "When I was a layman, I chewed what I wanted to, I did not chew what I did not want to; I ate what I wanted to, I did not eat what I did not want to; I licked what I wanted to, I did not lick what I did not want to; I drank what I wanted to, I did not drink what I did not want to; I chewed what was appropriate, I also chewed what was inappropriate; I ate what was appropriate, I also ate what was inappropriate; I licked what was appropriate, I also licked what was inappropriate; I drank what was appropriate, I also drank what was inappropriate; I chewed in the morning, I also chewed in the afternoon; I

ate in the morning, I also ate in the afternoon; I licked in the morning, I also licked in the afternoon; I drank in the morning, I also drank in the afternoon. Householders with faith offered us excellent food to be chewed or eaten in the morning and in the afternoon; those bhikkhus want to close our mouths even on such occasions." Thinking thus, that bhikkhu becomes angry and unhappy, and he abandons the Teaching and goes back to lay life. Bhikkhus, this bhikkhu repudiates the Teaching for fear of the danger of the crocodiles. Bhikkhus, 'the danger of the crocodiles' is another name for '(the problem of) stomach-filling'. Bhikkhus, this is said to be the danger of the crocodiles.

Bhikkhus, what is the danger of the whirlpools? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha" and with faith he leaves his householder's life and enters the homeless life of a bhikkhu. That person, after becoming a bhikkhu, rearranges his robe in the morning, and taking his bowl and other robes enters the village or town for alms-food, without restraint in his deed, speech and thought, without mindfulness and without keeping the doors of his faculties closed. That bhikkhu sees in that village or town a householder or a householder's son who is enjoying fully the five kinds of sensual pleasures. Then it occurred to that bhikkhu thus: "When I was a layman I enjoyed fully the five kinds of sensual pleasures; I had comforts in my home; it was possible for me to enjoy those comforts of life and at the same time to do deeds of merit; it would be a good thing if I abandoned the Teaching and went back to lay life to enjoy sensual pleasures and do deeds of merit." (It occurred to him thus.) That bhikkhu then abandons the Teaching and goes back to lay life. Bhikkhus, this bhikkhu repudiates the

Teaching and goes back to lay life for fear of the danger of the whirlpools. Bhikkhus, 'the danger of the whirlpool' is another name for 'the five sensual pleasures.' Bhikkhus, this is said to be 'the danger of the whirlpool.'

Bhikkhus, what is 'the danger of the porpoises'? Bhikkhus, a certain man of good birth in this world reflects thus: "We are beset by conception in the mother's womb, ageing, death, grief, lamentation, pain, distress and despair; we are subject to suffering and afflicted by suffering; there might be a way to end all this entire mass of dukkha" and with faith he leaves his householder's life and enters the homeless life of a bhikkhu. That person, after becoming a bhikkhu, rearranges his robe in the morning, and taking his bowl and other robes enters the village or town for alms-food, without restraint in his deed, speech and thought, without mindfulness and without keeping the doors of his faculties closed. That bhikkhu sees a woman not sufficiently covered or properly dressed and 'lust' infested that bhikkhu's mind. That bhikkhu with lust-infested mind abandons the Teaching and goes back to lay life. Bhikkhus, this bhikkhu is one who repudiates the Teaching and goes back to lay life for fear of the danger of the porpoises. Bhikkhus, 'the danger of the porpoises' is another name for 'woman'. Bhikkhus, this is said to be the danger of the porpoises. Bhikkhus, the dangers that a man of good birth who leaves the household life to enter into the homeless life of a bhikkhu in this Teaching of the Buddha, is sure to meet these four kinds. (Thus said the Bhagavā.)

End of the *Ūmibhaya Sutta*, the second.

3. PAṬHAMA NĀNĀKARĀRIYA SUTTA

First Discourse on Different Kinds of Action

123. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by initial application of the mind (vitakka), sustained application of the mind (vicāra) and which has delightful satisfaction (pīti) and bliss (sukha) born of detachment from the hindrances (nīvaraṇa). That person enjoys that first jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of the first jhāna bhūmi (plane of existence). Bhikkhus, the life span of brahmas in the first jhāna bhūmi is one cycle of incalculable number of years (asaṅkheyya āyu). A worldly brahmana lives the duration of this life-span, and after spending the whole life-span of those brahmas, gets to niraya regions, and also to the animal world, or to the world of petas (miserable and ever-hungry beings). A disciple of the Bhagavā lives the duration of the life-span, and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not and having rebirth or not is the difference between an unlearned worldly and a learned Ariya disciple; this is the distinguishing factor, and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching, on cessation of initial application (vitakka) and sustained application (vicāra), achieves and remains in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of concentration, devoid of vitakka and vicāra, but with delightful satisfaction (pīti) and bliss (sukha) born

of concentration. That person enjoys that second jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of Ābhassara Brahma bhūmi. Bhikkhus, the life-span of brahmas in Ābhassara bhūmi is two cycles of mahā-kappas¹. A worldling brahma in Ābhassara bhūmi lives the duration of this life-span, and after spending the whole life span of those brahmas, gets either to niraya regions, or to the animal world, or to the world of petas (miserable and ever-hungry beings). A disciple of the Bhagavā lives the duration of the life-span, and after spending the whole life-span of those brahmas, realizes parinibhāna in that Brahma bhūmi. Bhikkhus, having a destination or not, and having rebirth or not is the difference between Ariya disciples; this is the distinguishing factor; and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching, having been detached from delightful satisfaction (pīti), dwells in equanimity with mindfulness and clear comprehension and experiences bliss (sukha) in mind and body; thus he achieves and remains in the third jhāna, on account of which the Ariyas praise that person as one who has equanimity and mindfulness, one who abides in bliss (sukha). That person enjoys that third jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of Subhakiṇhā Brahma bhūmi. Bhikkhus, the life-span of brahmas in Subhakiṇhā bhūmi is four cycles of mahā-kappas. A worldling brahma in Subhakiṇhā bhūmi lives the duration of his

1. One mahā kappa consists of four asāṅkheyya kappas.

life-span, and after spending the whole life-span of those brahmas, gets either to niraya regions, or to the animal world, or to the world of petas. A disciple of the Bhagavā lives the duration of his life-span, and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not, having rebirth or not is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor, and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching, by dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth jhāna, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. That person enjoys that fourth jhāna; he desires that jhāna; he takes delight in that jhāna; as he is established in that jhāna, as he applies himself to that jhāna, as he dwells many times in that jhāna, and as there is no decline in jhāna, when he dies, he becomes one of the brahmas of Vehapphala Brahma bhūmi. Bhikkhus, the life-span of brahmas in Vehapphala bhūmi is five hundred cycles of mahā-kappas. A worldling brahma in Vehapphala bhūmi lives the duration of his life-span, and after spending the whole life-span of those brahmas, gets either to niraya regions, or to the animal world, or to the world of petas. A disciple of the Bhagavā lives the duration of the life-span and after spending the whole life-span of those brahmas, realizes parinibbāna in that Brahma bhūmi. Bhikkhus, having a destination or not, having rebirth or not is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor, this is the distinction. Bhikkhus, those four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Nānākaraṇa Sutta, the third.

4. DUTIYA NĀNĀKARAṆA SUTTA

Second Discourse on Different Kinds of Action

124. Bhikkhus, four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in the Teaching, being detached from sensual pleasures ...p... achieves and remains in the first jhāna. That bhikkhu perceives corporeality (rūpa), sensation (vedanā), perception (saññā), volitional activity (saṅkhāra), and consciousness (viññāṇa) in that first jhāna bhūmi as impermanent, as dukkha, as disease, as a thorny spike, as misery, as an abscess, as affliction, as alien, as subject to dissolution, as emptiness and as without self (anatta). That person, after death and dissolution of the body, gets to and becomes a companion of brahmas of the Suddhavāsa Brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhāvāsa bhūmi has nothing to do with worldlings.

Another kind, bhikkhus, is that a certain person in this Teaching, on cessation of initial application (vitakka) and sustained application (vicāra), ...p... the second jhāna; ...p... the third jhāna; ...p... the fourth jhāna; ...p... . That person perceives corporeality (rūpa), sensation (vedanā), perception (saññā), volitional activity (saṅkhāra), and consciousness (viññāṇa) in that fourth jhāna bhūmi as impermanent, as dukkha, as disease, as an abscess, as without self (anatta). That person, after death and dissolution of the body, gets to and becomes a companion of brahmas in the Suddhāvāsa Brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhāvāsa bhūmi has nothing to do with worldlings. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Nānākaraṇa Sutta, the fourth.

5. PAṬHAMA METTA SUTTA**Discourse on Loving-Kindness**

125. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching radiates his goodwill (metta) first in one direction, then in the second direction, then in the third direction, and then in the fourth direction. In this way, treating all beings of the animate world, above and below and around and in all directions like himself, he remains radiating the feeling of goodwill (metta) which is extensive, lofty, boundless, and peaceful. That person enjoys this jhāna, (mental absorption) born of goodwill (metta jhāna); he desires this jhāna; he takes-delight in this jhāna; as he is established in that jhāna, as he applies himself to that jhāna; as he dwells many times in that jhāna and as there is no decline in jhāna of equanimity, when he dies, he becomes a companion of the brahmas in the first-jhāna bhūmi. Bhikkhus, the life-span of brahmas (in the first jhāna bhūmi) is one cycle of mahā-kappa (q.v). A worldling brahma in that first-jhāna bhūmi lives the duration of the life-span of those brahmas, and after spending the whole life-span, he gets either to the niraya regions, or to the world of animals, or to the world of petas. A disciple of the Bhagavā lives the duration of the life-span of these brahmas and after spending the whole life-span realizes parinibbāna in that brahma bhūmi. Bhikkhus, having a destination or not, having rebirth or not, is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor, and this is the distinction.

Another kind, bhikkhus, is that a certain person in this Teaching radiates his compassion (karunā) ...p... his sympathy (muditā) ...p... his equanimity (upekkhā) first in one direction, then in the second direction, then in the third direction and then in the fourth direction. In this way, treating all beings of the animate world above and below

around and in all directions like himself, he remains radiating the feeling of equanimity (upekkhā) which is extensive, lofty, boundless, and peaceful. That person enjoys that jhāna of equanimity (upekkhā jhāna); he desires that jhāna of equanimity; he takes delight in that jhāna of equanimity; as he is established in that jhāna of equanimity, as he applies himself to that jhāna of equanimity, as he dwells many times in that jhāna of equanimity and as there is no decline in that jhāna of equanimity, when he dies, he becomes a companion of the brahmas in Ābhassara Brahma bhūmi. Bhikkhus, the life-span of brahmas in Ābhassara bhūmi is two cycles of mahā-kappas (q.v) ...p... he becomes a companion of the brahmas in Subhakiṇha Brahma bhūmi. Bhikkhus, the life-span of brahmas in Subhakiṇha bhūmi is four cycles of mahā-kappas ...p... he becomes a companion of the brahmas in Vehapphala brahma bhūmi. Bhikkhus, the life-span of brahmas in Vehapphala bhūmi is five hundred cycles of mahā-kappas. A worldling brahma lives the duration of the life-span in that bhūmi, and after spending the whole life-span, he gets either to niraya regions, or to the world of animals, or to the world of petas. A disciple of the Bhagavā lives the duration of life-span in that Vehapphala bhūmi and after spending the whole life-span realizes parinibbāna in that Vehapphala bhūmi. Bhikkhus, having a destination or not, having rebirth or not is the difference between an unlearned worldling and a learned Ariya disciple; this is the distinguishing factor; this is the distinction. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Mettā Sutta, the first.

6. DUTIYA METTA S'UTTA

Second Discourse on Living-Kindness

126. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this Teaching radiates his goodwill (metta) first in one direction, then in the second direction, then in the third direction and then in the fourth direction. In this way, treating all beings of the animate world, above and below and around and in all directions like himself, he remains radiating the feeling of goodwill (metta) which is lofty, boundless and peaceful. That person perceives corporeality (rūpa), sensation (vedanā), perception (saññā) volitional activities (saṅkhāra), and consciousness (viññāṇa) in that bhūmi as impermanent, as dukkha, as disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as emptiness and as without self (anatta). That person, after death and dissolution gets to and becomes a companion of brahmas in this Suddhāvāsa Brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhāvāsa bhūmi has nothing to do with worldlings.

Another kind, bhikkhus, is that a certain person in this Teaching radiates his compassion (karuṇā) ...p... his sympathy (mudita) ...p... his equanimity (upekkhā), first in one direction, then in the second direction, in the third direction, and then in the fourth direction. In this way treating all beings of the animate world, above and below, around and in all directions like himself, he remains radiating the feeling of equanimity (upekkhā), which is extensive, lofty, boundless, and peaceful. That person perceives the corporeality (rūpa), sensation (vedanā), perception (saññā), volitional activities (saṅkhāra) and consciousness (viññāṇa) in that bhūmi as impermanent, as dukkha, as disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as emptiness and as without self (anatta). That person, after death and dissolution of the body gets to and becomes a companion of brahmas in Suddhāvāsa

brahma bhūmi. Bhikkhus, this rebirth (upapatti manifestation) in Suddhavāsa bhūmi has nothing to do with worldlings. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Metta Sutta, the sixth.

7. PAṬHAMA TATHĀGATA ACCHARIYA SUTTA

First Discourse on Marvels of Tathāgata

127. Bhikkhus, marvellous and unprecedented things that happened dependent on the appearing of Tathāgata who is *Homage-Worthy and Perfectly Self-Enlightened* are these four. What are the four? Bhikkhus, on the event of Bodisatta's passing away from Tusitā deva realm and entering the mother's womb with mindfulness and clear comprehension, there appeared a great light surpassing the light by the power of devas, and incomparable in the devaloka with its brahmas, and Māra, and human world with its samaṇa-brāhmaṇas, kings and men. There are world-spaces¹ which are open at both ends dark and pitch-dark; into these (niraya) regions, such powerful heavenly bodies as the sun and the moon cannot cast their light. When the incomparably great light surpassing the light by the power of devas appeared, those beings in those (niraya) regions could see one another by that light and know: "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this first marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is *Homage-Worthy and Perfectly Self-Enlightened*.

1. World-spaces: Lokantarika: a group of Nirayas situated in the space between single worlds (i.e. cakkavaḷā-antaresu), 8000 yojanas in extent, pitch-dark, which became filled with light when Gotama became the Buddha.

Another kind, bhikkhus, is that on the event of Bodhisatta's issuing forth from the mother's womb with mindfulness and clear comprehension there appeared a great light surpassing the light by the power of devas, and incomparable in the devaloka with its brahmas and Māra, and human world with its samaṇa-brahmaṇas, kings and men. There are world-spaces which are open at both ends, dark and pitch-dark; into these (niraya) regions, such powerful heavenly bodies as the sun and the moon cannot cast their light. When the incomparably great light surpassing the light by the power of devas appeared, beings in those (niraya) regions could see one another and know, "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this second marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Another kind, bhikkhus, is that on the event of the Tathāgata's attaining the supreme Enlightenment by his own intellect and Insight, there appeared a great light surpassing the light by the power of devas and incomparable in the devaloka with its brahmas and Māra, and human world with its samaṇa-brāhmaṇa, kings and men. There are world-spaces which are open at both ends, dark and pitch dark; into these (niraya) regions, such powerful heavenly bodies as the sun and the moon cannot cast their light. When the incomparably great light surpassing the light by the power of devas appeared, those beings in those (niraya) regions could see one another and know, "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this third marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Another thing, bhikkhus, is that on the event of Tathāgata's setting the wheel of Truth (Dhammacakka pavattana Sutta) rolling there appeared an incomparably great light

surpassing the light by the power of devas, and in comparable in the devaloka with its brahmas and Māra, human world with its samaṇa-brāhmaṇas, kings and men. These are world-spaces which are open at both ends, dark and pitch-dark; into these (niraya) regions such powerful heavenly bodies as the sun and the moon cannot cast their light. When that incomparably great light surpassing the light by the power of devas appeared, those beings in those (niraya) regions could see one another and know, "Oh, friends! There are other beings in this (niraya) region!" Bhikkhus, this fourth marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. Bhikkhus, these four marvellous and unprecedented things did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. (Thus said the Bhagavā.)

End of Paṭhama Tathāgata Acchariya Sutta,
the seventh.

8. DUTIYA TATHĀGATA ACCHARIYA SUTTA.

Second Discourse on Marvels of Tathāgata

128. Bhikkhus, marvellous and unprecedented things that happened dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened are these four. What are the four? Bhikkhus, all beings are attached to the five sensual pleasures; they are happy in the enjoyment of the five sensual pleasures; and yet, those beings, when the dhamma that tells them not to be attached to sensual pleasures as expounded to them by the Tathāgata, are willing to listen, and they do listen, and they are eager to learn. Bhikkhus, this first marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Bhikkhus, all beings are attached to 'conceit' (māna); they are happy in their conceit; they rejoice in their conceit; and yet, those beings, when the dhamma that tells them to destroy their conceit is expounded to them by the Tathāgata are willing to listen, and they do listen, and they are eager to learn. Bhikkhus, this second marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Bhikkhus, all beings are attached to realms of suffering; they are happy in the realm of suffering; they rejoice in the realms of suffering; and yet, all those beings, when the dhamma that is conducive to the attainment of peace is expounded to them by the Tathāgata, are willing to listen; they do listen; and they are eager to learn. Bhikkhus, this third marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened.

Bhikkhus, all beings are born ignorant; they are like living in an egg shell, enveloped in it and yet, all those beings, when the dhamma that tells them how to break through their ignorance is expounded to them by the Tathāgata, are willing to listen; they do listen; and they are eager to learn. Bhikkhus, this fourth marvellous and unprecedented thing did happen dependent on the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. Bhikkhus, these four marvellous and unprecedented things did happen dependent in the appearing of Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened. (Thus said the Bhagavā.)

End of the Dutiya Tathāgata Acchariya Sutta,
the eighth.

9. ĀNANDA ACCHARIYA SUTTA

Discourse on Marvels of Ānanda

129. Bhikkhus, marvellous and unprecedented qualities of Ānanda are these four. What are the four? Bhikkhus, if a company of bhikkhus should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse; Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of bhikkhunīs should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse; Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of lay disciples should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of female lay-disciples should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by that discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated. Bhikkhus, marvellous and unprecedented quality of Ānanda are these four. (Thus said the Bhagavā.)

End of the Ānanda Acchariya Sutta, the ninth.

10. CAKKAVATTI ACCHARIYA SUTTA**Discourse on Marvels of Universal Monarch**

130. Bhikkhus, marvellous and unprecedented qualities of a Universal Monarch are these four. What are the four? Bhikkhus, if a company of vassal kings (khattiyas) should approach in order to see him (and pay respect) they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech. Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated.

Bhikkhus, if a company of brahmins should approach a Universal Monarch in order to see him (and pay respect) they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech. Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated.

Bhikkhus, if a company of householders should approach a Universal Monarch in order to see him (and pay respect) they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech. Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated.

Bhikkhus, if a company of samaṇas should approach a Universal Monarch in order to see him, they are delighted on seeing him; and if the Universal Monarch should speak to them, they are delighted by his speech; Bhikkhus, when the Universal Monarch concludes his speech and remains silent, they are unsatiated. Bhikkhus, marvellous and unprecedented qualities of a Universal Monarch are these four.

Similarly, bhikkhus, marvellous and unprecedented qualities of Ānanda are these four. What are the four? Bhikkhus, if a company of bhikkhus should approach Ānanda in order to see him (and pay respect), they are delighted on seeing him, and if Ānanda should discourse to them, they are

delighted by his discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated.

Bhikkhus, if a company of bhikkhunis should approach Ānanda ...p... if a company of lay disciples should approach Ānanda ...p... if a company of lay disciples should approach Ānanda in order to see him (and pay respect) they are delighted on seeing him; and if Ānanda should discourse to them, they are delighted by his discourse. Bhikkhus, when Ānanda concludes his discourse and remains silent, they are unsatiated. Bhikkhus, marvellous and unprecedented qualities of Ānanda are these four. (Thus said the Bhagavā.)

End of the Cakkavatti Acchhariya Sutta, the tenth.

End of the Bhaya Vagga, the Third.

Namo tassa bhagavato arahato sammāsambuddhassa

(xiv) iv. PUGGALA VAGGA

1. Saṃyojana Sutta
2. Paṭibhāna Sutta
3. Ugghaṭitaññū Sutta
4. Uṭṭhānaphala Sutta
5. Sāvajja Sutta
6. Paṭhama Sīla Sutta
7. Dutiya Sīla Sutta
8. Nikaṭṭha Sutta
9. Dhammakathika Sutta
10. Vādi Sutta

1. SAMYOJANA¹ SUTTA

Discourse on Fetters

131. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, in this world, there is the kind of person who has not yet abandoned fetters conducive to lower (sensuous) realms (Orambhāgiya samyojana), fetters conducive to rebirth (Upapatti-paṭilābhiyāni samyojana), and fetters conducive to existence (Bhava-paṭilābhiyāni samyojana).

Bhikkhus, in this world, there is the kind of person who has abandoned fetters conducive to lower (sensuous) realms, but has not abandoned fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, in this world, there is the kind of person who has abandoned fetters conducive to lower realms, and fetters conducive to rebirth, but has not abandoned fetters conducive to existence.

Bhikkhus, in this world, there is the kind of person who has abandoned fetters conducive to lower realms, fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, which is the person who has not yet abandoned fetters conducive to lower (sensuous) realms, fetters conducive to rebirth, and fetters conducive to existence? Bhikkhus, he is a Sakadāgāmi. Bhikkhus, this person has not yet abandoned fetters conducive to lower (sensuous) realms, fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, which is the person who has abandoned fetters conducive to lower realms, but has not abandoned fetters conducive to rebirth, and fetters conducive to existence? He is an Anāgāmi who has an upward trend in life with destination in Akaniṭṭha Brahma bhūmi (Uddhamsoṭassa

1. Samyojana: Fetters; see Note (Appendix)

Akaniṭṭha gāmi). Bhikkhus, this person has abandoned fetters conducive to lower (sensuous) realms; but has not yet abandoned fetters conducive to rebirth, and fetters conducive to existence.

Bhikkhus, which is the person who has abandoned fetters conducive to lower realms and fetters conducive to rebirth, but has not abandoned fetters conducive to existence yet? He also is an Anāgāmi who will realize the final peace of parinibbāna when he has lived half of his life-span (Antaraparinibbāyī): Bhikkhus, this person has abandoned fetters conducive to lower realms and fetters conducive to rebirth, but has not abandoned fetters conducive to existence

Bhikkhus, which is the person who has abandoned fetters conducive to lower realms, fetters conducive to rebirth, and fetters conducive to existence? He is an Arahat. Bhikkhus, this person has abandoned fetters conducive to lower realms, fetters conducive to rebirth, and fetters conducive to existence. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Saṃyojana Sutta, the first.

NOTES on 'SAMYOJANA'

(To be appended to Para 131 of Catukka Nipāta of Aṅguttara Nikāya)

'Saṃyojana' means 'fetters that bind beings to the miserable cycle of rebirths'.

There are ten of such fetters:

- i. Sakkāya diṭṭhi: Belief in 'self'
- ii. Vicikicchā: Doubt or wavering.
- iii. Silabbata-parāmāsa: Belief in rites and rituals other than the Ariya Path of Eight Constituents.
- iv. Kāma-rāga: Sensual desire.

- v. Paṭigha: Hatred, resentment.
- vi. Rūpa-rāga: Craving for existence in the Fine Material Brahma realms.
- vii. Arūpa-rāga: Craving for existence in the Non-material Brahma realms.
- viii. Māra: Conceit or pride.
- ix. Uddhacca: Distraction, lack of concentration.
- x. Avijjā: Ignorance of the Four Noble Truths.

The first three are termed 'lower fetters' because they bind beings to the miserable cycle of rebirths. Again, the first five are called Orambhāgiya Saṃyojanas or fetters conducive to lower realms. When a yogi has destroyed the first three fetters, he is known as a Sotāpanna, and a Sotāpanna who continues to practise and weaken the bonds of two more fetters (i.e. kāma rāga and paṭigha), he becomes a Sakadāgāmi, who is still liable to rebirth in sensuous realms though there is no possibility of his being reborn in Apāya regions (i.e. niraya, tiracchana, petas, or asurakāya)

2. PAṬIBHĀNA SUTTA

Discourse on Understanding

132. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One whose response (to what is presented) is fitting but not quick; one whose response is quick, but not fitting; one whose response is fitting and quick; and one whose response is neither fitting nor quick. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā).

End of the Paṭibhāna Sutta, the second.

3. UGGHAṬITAÑÑŪ SUTTA**Discourse on One Who Understands by Brief Instruction**

133. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who understands (the Dhamma) by brief instruction (Ugghaṭitaññū): one who understands (the Dhamma) by a detailed exposition (Vipaṅcitañña); one who understands (the Dhamma) only later by inference (Neyya); and one who cannot understand the Dhamma in this existence although he hears much of the Dhamma (Padaparama). Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Ugghaṭitaññū Sutta, the third.

4. UṬṬHĀNAPHALA SUTTA**Discourse on Benefits of Exertion**

134. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who lives on one's own effort but not on the result of his kammic actions: one who lives on the result of his kammic actions, but not on his own effort: one who lives on his own effort and also on the result of his kammic actions: one who does not live on his own effort, nor does he live on the result of his kammic actions. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Uṭṭhānaphala Sutta, the fourth.

5. SĀVAJJA SUTTA

Discourse on One Who is Blameworthy

135. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who is blameworthy; one who is mostly blameworthy; one who is slightly blameworthy; and one who is blameless.

Bhikkhus, how is a person blameworthy? Bhikkhus, a certain person in this world has blameworthy deeds, blameworthy speech and blameworthy thoughts. Thus, bhikkhus, that person is blameworthy.

Bhikkhus, how is a person mostly blameworthy? Bhikkhus, a certain person in this world has more blameworthy deeds and less blameless deeds; he has more blameworthy speech and less blameless speech; he has more blameworthy thoughts and less blameless thoughts. Thus, bhikkhus, that person is mostly blameworthy.

Bhikkhus, how is a person slightly blameworthy? Bhikkhus, a certain person in this world has more blameless deeds and less blameworthy deeds; he has more blameless speech and less blameworthy speech; he has more blameless thoughts and less blameworthy thoughts. Thus, bhikkhus, that person is slightly blameworthy.

Bhikkhus, how is a person blameless? Bhikkhus, a certain person in this world has blameless deeds, blameless speech, and blameless thoughts. Thus, bhikkhus, that person is blameless. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Sāvajja Sutta, the fifth.

6. PAṬHAMA SĪLA SUTTA**First Discourse on Morality**

136. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, in this world, there is the kind of person who does not fulfil his practice in morality, concentration, and wisdom. Bhikkhus, in this world, there is the kind of person who fulfils his practice in morality, but does not fulfil his practice in concentration, and wisdom. Bhikkhus, in this world, there is the kind of person who fulfils his practice in morality and concentration but does not fulfil his practice in wisdom. Bhikkhus, there is in this world, the kind of person who fulfils his practice in morality, concentration, but does not fulfil his practice in wisdom. Bhikkhu, there is in this world, the kind of person who fulfils his practice in morality, concentration and wisdom. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Paṭhama Sīla Sutta, the sixth.

7. DUTIYA SĪLA SUTTA**Second Discourse on Morality**

137. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, in this world there is the kind of person who does not respect and venerate morality, concentration and wisdom as being supreme. Bhikkhus, in this world there is the kind of person who respects and venerates morality as being supreme but does not respect and venerate concentration and wisdom. Bhikkhus, in this world, there is the kind of person who respects and venerates morality and concentration as being supreme but does not

respect and venerate wisdom. Bhikkhus, in this world, there is the kind of person who respects and venerates morality, concentration and wisdom as being supreme. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Dutiya Sīla Sutta. the seventh.

8. NIKATṬHA SUTTA

Discourse on Seclusion

138. Bhikkhus, these four kinds of person do exist in this world. What are the four? They are: One who is secluded bodily, but not mentally; one who is not secluded bodily but secluded mentally; one who is not secluded bodily and mentally; and one who is secluded bodily and mentally too.

Bhikkhus, how is a person secluded bodily, but not mentally? Bhikkhus, a certain person lives in a forest monastery in a remote place, but that person has thoughts of sensual pleasures, thoughts of ill will, and thoughts of injuring others. Bhikkhus, in this way, that person is secluded bodily but not mentally.

Bhikkhus, how is a person not secluded bodily, but secluded mentally? Bhikkhus, a certain person does not live in a forest monastery in a remote place (but lives in a monastery near the village) but that person has thoughts of renunciation (*nekkhamma vitakka*), thoughts free from ill will (*abyāpāda vitakka*), and thoughts free from injuring others (*avihinṣā vitakka*). Bhikkhus, in this way, that person is not secluded bodily, but secluded mentally.

Bhikkhus, how is a person not secluded bodily and mentally? Bhikkhus, a certain person does not live in a forest monastery in a remote place (but lives in a monastery near

the village); and that person has thoughts of sensual pleasures, thoughts of ill will, and thoughts of injuring others. Bhikkhus, in this way, that person is not secluded bodily and mentally.

Bhikkhus, how is a person secluded both bodily and mentally? Bhikkhus, a certain person in this world lives in a forest monastery in a remote place; and he has thoughts of renunciation, thoughts free from ill will, and thoughts free from injuring others. Bhikkhus, in this way, that person is secluded both bodily and mentally. Bhikkhus, these four kinds of person do exist this world. (Thus said the Bhagavā.)

End of the Nikaṭṭha Sutta, the eighth.

9. DHAMAKATHIKA SUTTA

Discourse on Expounder of Dhamma

139. Bhikkhus, expounder of Dhamma are those four kinds. What are the four? Bhikkhus, a certain expounder of Dhamma in this Teaching speaks little, and speaks of what is unbeneficial, his audience is not clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience.

• Bhikkhus, a certain expounder of Dhamma in this Teaching speaks little, and speaks of what is beneficial; his audience is clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience.

Bhikkhus, a certain expounder of Dhamma in this Teaching speaks much, and speaks of what is beneficial; his audience is not clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience.

Bhikkhus, a certain expounder of Dhamma in this Teaching speaks much, and speaks of what is beneficial; his audience is clever enough to discern what is beneficial and what is not. Bhikkhus, such an expounder of Dhamma is counted as an expounder of such an audience. Bhikkhus, expounders of Dhamma are these four kinds. (Thus said the Bhagavā.)

End of the Dhammakathika Sutta, the ninth.

10. VĀDĪ SUTTA

Discourse on Speaking

140. Bhikkhus, speakers are four kinds. What are the four? They are: the kind of person who speaks with no ability to explain its meaning, he knows only the words; the kind of person who speaks with no ability to explain the words, he knows only the meaning; the kind of person who speaks with no ability to explain the meaning as well as the words; and the kind of person who speaks with ability to explain the meaning as well as the words. Bhikkhus, speakers are these four kinds. Bhikkhus, there is no possibility of a person who has achieved the four kinds of discriminative wisdom (*pañisambhidā*) speaking with no ability to explain the meaning as well as the words. (Thus said the Bhagavā.)

End of the Vādī Sutta, the tenth.

End of the Puggala Vagga, the Fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

(xv) v. ĀBHĀ VAGGA

1. Ābhā Sutta
2. Pabhā Sutta
3. Āloka Sutta
4. Obhāsa Sutta
5. Pajjota Sutta
6. Paṭhama Kāla Sutta
7. Duttiya Kāla Sutta
8. Duccarita Sutta
9. Sucarita Sutta
10. Sāra Sutta

1. ĀBHĀ SUTTĀ

Discourse on Brightness

141. Bhikkhus, brightness is of these four kinds. What are the four? They are: The brightness of the moon, the brightness of the sun, the brightness of the fire, and the brightness of wisdom. Bhikkhus brightness is of these four kinds. Bhikkhus, of these four kinds of brightness, the brightness of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Ābhā Sutta, the first.

2. PABHĀ SUTTĀ

Discourse on Radiance

142. Bhikkhus, radiance is of these four kinds. What are the four? They are: The radiance of the moon, the radiance of the sun, the radiance of the fire, and the radiance of wisdom. Bhikkhus, radiance is of these four kinds. Bhikkhus, of these four kinds of radiance, the radiance of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Pabhā Sutta, the second.

3. ĀLOKA SUTTĀ

Discourse on Light

143. Bhikkhus, light is of these four kinds. What are the four? They are: The light of the moon, the light of the sun, the light of the fire, and the light of wisdom. Bhikkhus, light is of these four kinds. Bhikkhus, of these four kinds of light, the light of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Āloka Sutta, the third.

4. OBHĀSA SUTTA**Discourse on Lustre**

144. Bhikkhus, lustre is of these four kinds. What are the four? They are: The lustre of the moon, the lustre of the sun, the lustre of the fire, and the lustre of wisdom. Bhikkhus, lustre is of these four kinds. Bhikkhus, of these four kinds of lustre, the lustre of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Obhāsa Sutta, the fourth.

5. PAJJOTA SUTTA**Discourse on Brilliance**

145. Bhikkhus, brilliance is of these four kinds. What are the four? They are: The brilliance of the moon, the brilliance of the sun, the brilliance of the fire, and the brilliance of wisdom. Bhikkhus, brilliance is of these four kinds. Bhikkhus, of these four kinds of brilliance, the brilliance of wisdom is the most excellent. (Thus said the Bhagavā.)

End of the Pajjota Sutta, the fifth.

6. PAṬHAMA KĀLA SUTTA**First Discourse on Proper Time**

146. Bhikkhus, opportunities are these four kinds. What are the four? They are: The opportunity to hear the exposition of the Dhamma, the opportunity to discuss the Dhamma, the opportunity to contemplate the Dhamma, and the opportunity to practise insight meditation (*vipassanā*). Bhikkhus, opportunities are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Kāla Sutta, the sixth.

7. DUTIYA KĀLA SUTTA

Second Discourse on Proper Time

147. Bhikkhus, opportunities for the eventual eradication of moral intoxicants (āsavas) by cultivating well and repeatedly practising the Dhamma are these four kinds. What are the four? They are: The opportunity to hear the exposition of the Dhamma, the opportunity to discuss the Dhamma, the opportunity to contemplate the Dhamma, and the opportunity to practise insight meditation (vipassanā). Bhikkhus, opportunity for eventual eradication of moral intoxicants (āsavas) by cultivating well and repeatedly practising the Dhamma are these four kinds.

Bhikkhus, just as when heavy rain falls on a mountain top, the water flows down the slopes and fills up ravines, small lakes and large lakes, small rivers and large rivers, and eventually into the sea and the ocean, so also, bhikkhus, these four opportunities, if well cultivated and repeatedly practised, are for the eventual eradication of moral intoxicants (āsavas). (Thus said the Bhagavā.)

End of the Dutiya Kāla Sutta, the seventh.

8. DUCCARITA SUTTA

Discourse on Evil Conduct

148. Bhikkhus, evil speech is of these four kinds. What are the four? They are: Speaking an untruth, backbiting, speaking harsh words, and speaking frivolously. Bhikkhus, evil speech is of these four kinds. (Thus said the Bhagavā.)

End of the Duccarita Sutta, the eighth.

9. SUCARITA SUTTA**Discourse on Good Conduct**

149. Bhikkhus, good speech is of these four kind. What are the four? They are: speaking the truth, not back-biting, speaking gentle words, and speaking words of wisdom. Bhikkhus, good speech is of these four kinds, (thus said the Bhagavā.)

End of the Sucarita Sutta, the ninth.

10. SĀRA SUTTA**Discourse on Essence**

150. Bhikkhus, essence (sāra) is of these four kinds. What are the four? They are: The essence of morality (sīla), the essence of concentration (samādhi), the essence of wisdom (paññā), and the essence of emancipation (in Arahatta phala). Bhikkhus, essence is of these four kinds. (Thus said the Bhagavā.)

End of the Sāra Sutta, the tenth.

End of the Ābhā Vagga, the Fifth.

End of the Third Fifty Suttas.

IV. CATUKKA PAÑÑĀSAKA
The Fourth Sub-division

(xvi) i. INDRIYA VAGGA

1. Indriya Sutta
2. Saddhābala Sutta
3. Paññābala Sutta
4. Satibala Sutta
5. Paṭisaṅkhānabala Sutta
6. Kappa Sutta
7. Roga Sutta
8. Parihāni Sutta
9. Bhikkhuni Sutta
10. Sugatavinaya Sutta

1. INDRIYA SUTTA

Discourse on Faculties

151. Bhikkhus, faculties (indriya) are these four kinds. What are the four? They are: Faculty of conviction (Saddhin driya), faculty of endeavour (Vīriyindriya), faculty of mindfulness (Satindriya), faculty of concentration (Samādindriya). Bhikkhus, faculties are these four kinds. (Thus said the Bhagavā.)

End of the Indriya Sutta, the first.

2. SADDHĀBALA SUTTA

Discourse on Power of Conviction

152. Bhikkhus, power (bala) is of these four kinds. What are the four? They are: The power of conviction, the power of endeavour, the power of mindfulness, and the power of concentration. Bhikkhus, power (bala) is of these four kinds. (Thus said the Bhagavā.)

End of the Saddhābala Sutta, the second.

3. PANNĀBALA SUTTA

Discourse on Power of Wisdom

153. Bhikkhus, power (bala) is of these four kinds. What are the four? They are: The power of wisdom, the power of endeavour, the power of blamelessness (anavajja), and the power of favour (saṅgaha). Bhikkhus, power (bala) is of these four kinds. (Thus said the Bhagavā.)

End of the Paññābala Sutta, the third.

4. SATIBALA SUTTA

Discourse on Power of Mindfulness

154. Bhikkhus, power is of these four kinds. What are the four? They are: The power of mindfulness, the power of concentration, the power of blamelessness, and the power of favour. Bhikkhus, power is of these four kinds. (Thus said the Bhagavā.)

End of the Satibala Sutta, the Fourth Sutta.

5. PATISAṆKHĀNABALA SUTTA

Discourse on Power of Reflection

155. Bhikkhus, power is of these four kinds. What are the four? They are: The power of reflection (paṭisaṅkhāna), the power of mental cultivation (bhāvanā), the power of blamelessness, and the power of favour. Bhikkhus, power is of these four kinds. (Thus said the Bhagavā.)

End of the Paṭisaṅkhānabala Sutta, the fifth.

6. KAPPA SUTTA

Discourse on Cycle of Time

156. Bhikkhus, the incalculable time (asaṅkhye yyakappa)¹ are these four kinds. What are the four? Bhikkhus, it is not easy to calculate the immense stretch of time of the destination of a universe-system (saṁvaṭṭa kappa) as 'so many years', or 'so many hundred years', or 'so many thousand years', or 'so many hundred-thousand years.'

Bhikkhus, it is not easy to calculate the immense stretch of time of the void or chaos after complete destruction of a universe-system (saṁvaṭṭahāyī-kappa) as 'so many years', or 'so many hundred years', or 'so many thousand years', or 'so many hundred-thousand years.'

1. Kappa: See Note on Kappa, appended.

Bhikkhus, it is not easy to calculate the immense stretch of time of the process of rehabilitation of a universe system (vivaṭṭa-kappa) as 'so many years', or 'so many hundred years', or 'as so many thousand years', or 'so many hundred-thousand years'.

Bhikkhus, it is not easy to calculate the immense stretch of time of continuance of a universe-system after its rehabilitation (vivaṭṭaṭṭhāyī-kappa) as 'so many years', or 'so many hundred years', or 'so many thousand years', or 'so many hundred-thousand years'. Bhikkhus, the incalculable times (asaṅkhyeyya kappa) are these four kinds. (Thus said the Bhagavā.)

End of the Kappa Sutta, the sixth.

NOTE ON 'KAPPA'

The term 'kappa' is given to certain vast periods or cycles of time, of which there are three, viz Mahākappa, Asaṅkheyya-kappa, and Antarakappa. All the universe-systems or cakkavālas are subject to an alternate process of destruction and renovation, and a Mahākappa is the period which elapses from the commencement of the destruction of a universe-system to its complete restoration. Each Mahākappa is subdivided into four Asaṅkhyeyyakappas, called samvatta-kappa, samvattaṭṭhāyikappas, vivaṭṭakappa, and vivaṭṭaṭṭhāyīkappa. In the first, the destruction (by fire, water or wind) begins and is accomplished, the universe system being resolved into its native elements, or consumed so that nothing remains; in the second, this state of void or chaos continues; in the third, the process of renovation begins and is completed; and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to eternity. Each asaṅkhyeyyakappa contains

twenty Antarakappa, an Antarakappa being the interval that elapses while the life-span of man increases from ten years to an asaṅkhyeyya (incalculable time), and then decreases again to ten years; this period is of immense duration.

[Ref: *Anguttara Nikāya, Catukka Nipāta, para 156*]
 from: R.C. Childers:
Dictionary of the Pāli Language: kappa

7. ROGA SUTTA

Discourse on Disease

157. Bhikkhus, diseases are these two kinds. What are the two? They are: the disease of the body, and the disease of the mind. Bhikkhus, it is possible to find beings who profess having no disease of the body for a whole year, for two, three, four, five or ten years, for twenty years, for thirty years, for forty years, for fifty years, for a hundred years or more. Bhikkhus, it is extremely difficult to find beings, other than Arahats, who profess having no disease of the mind even for a moment.

Bhikkhus, diseases of a bhikkhu are these four kinds. What are the four? Bhikkhus, in this Teaching, a bhikkhu is greedy; he is troubled (by the four requisites of a bhikkhu); he is not content with whatever robe, food, monastic dwelling, and medicine and medicinal requisites available. As that bhikkhu is greedy, troubled (by the four requisites of a bhikkhu) and as he is not content with whatever robe, food, monastic dwelling and medicine and medicinal requisites available, he strives to satisfy his evil desire not to be ignored by others and to attain honour, gain and fame; he

endeavours, strives and applies himself not to be ignored by others, and to attain honour, gain, and fame. That bhikkhu, with the design "Let people know me" goes to the householders; and with a design (to inspire faith) lives, discourses, and with a design, checks his excretions and urinations. Bhikkhus, diseases of a bhikkhu are these four kinds.

Therefore, bhikkhus, in this Teaching, you must practise thus: We will be contented; we will not be troubled by the four requisites of a bhikkhu; we will be content with whatever robe, food, monastic dwelling and medicine and medicinal requisites available; we will not harbour evil desires for not being ignored by others, for honour, gain, and fame; we will not endeavour, strive or apply ourselves to not being ignored by others, and for honour, gain, and fame. We will endure the discomforts of coming into contact with cold, heat, hunger, gadflies, mosquitoes, wind, heat of the sun, snakes, and insects; we will endure the displeasure, physical pain and discomfort of sharp, rough, bitter, disagreeable, unpleasant and deadly afflictions. Bhikkhus, only thus must you practise. (Thus said the Bhagavā.)

End of the Roga Sutta, the seventh.

8. PARIHĀNI SUTTA

Discourse on Decline of Merit

158. On that occasion, the Venerable Sāriputta addressed the bhikkhus, "Friends," and the bhikkhus responded, 'Yes, friend' (respectfully and attentively). Then, the Venerable Sāriputta delivered this discourse:

"Friends, anyone, bhikkhu or bhikkhuni, if he or she finds four kinds of dhammas in his or her character, he or she must decide, 'There is a decline in my merit'. The Bhagavā has said that these four kinds are the causes of decline (in merit). What are the four? They are: intensity of

attachment, intensity of hatred, intensity of bewilderment, and lack of insight to perceive the right or wrong of profound things. Friends, anyone, bhikkhu or bhikkhunī, if he or she finds these four kinds of dhammas in his or her character, he or she must decide, 'There is a decline in my merit'. The Bhagavā has said that these four kinds are the causes of decline (in merit).

"Friends, anyone, bhikkhu or bhikkhunī, if he or she finds four kinds of dhammas in his or her character, he or she must decide, 'There is no decline in my merit.' The Bhagavā has said that these four kinds are the causes of non-decline (in merit). What are the four? They are: diminution of attachment, diminution of hatred, diminution of bewilderment, and having insight to perceive the right or wrong of profound things. Friends, anyone, bhikkhu or bhikkhunī, if he or she finds these four kinds of dhammas in his or her character, he or she must decide, 'There is no decline in my merit.' The Bhagavā has said that these four kinds are the reasons for non-decline (in merit). (Thus said the Venerable Sāriputta.)

End of the Parihāni Sutta, the eighth.

9. BHIKKHUNĪ SUTTA

Discourse to a Bhikkhunī

159. At one time, the Venerable Ānanda was residing at Ghositārāma monastery in Kosambī. At was then that a certain bhikkhunī sent a man (to the Venerable Ānanda) with these words: "Now, friend, go to the Venerable Ānanda and supplicate in my name, 'Venerable Sir, such and such a bhikkhunī is ill, and in discomfort; she is seriously ill and that bhikkhunī wishes to make obeisance at the Venerable Ānanda's feet. May it please Your Reverence to go to that bhikkhunī in her nunnery out of compassion (for an ailing

bhikkhunī)'. That man said, "Very well, madam" and went to the Venerable Ānanda, made obeisance, sat in a suitable place and said:

"Venerable Sir, such and such bhikkhunī is ill, and in discomfort; she is seriously ill, that bhikkhunī wishes to make obeisance at your feet. Venerable Sir, may it please Your Reverence to go to that bhikkhunī in her nunnery out of compassion (for an ailing bhikkhunī). The Venerable Ānanda by keeping silent accepted the invitation.

Then the Venerable Ānanda rearranged his robe, took his bowl and great robe, and went to that bhikkhunī in her nunnery. On seeing the Venerable Ānanda coming from a distance that bhikkhunī covered herself up from head to foot, and lay on the couch. The Venerable Ānanda approached that bhikkhunī, sat on a seat prepared for him, and said to that bhikkhunī, "Sister, this body is nurtured on food, and through food you must abandon thought for food. Sister, this body is nurtured on craving (*taṇhā*), and through craving, you must abandon craving. Sister, this body is nurtured on conceit (*māna*), and through conceit, you must abandon conceit. Sister, this body is nurtured on sexual act, and here, the Bhagavā has said that the very roots of that sexual act must be destroyed. (lit., pull down the bridge.)"

"Sister, what is meant by 'this body is nurtured on food, and through food, you must abandon thought for food? Sister, a bhikkhu in this Teaching consumes food with the right perception of the phenomena thus: 'This food is not for enjoyment, not for vanity (in strength), not for the development of flesh and not for better complexion; but only to sustain the physical body, to have just enough nourishment to maintain life, to appease hunger, and to carry out the Noble Practice of Purity by this food. I shall remove the existing (lit., old) discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life in good health. That bhikkhu, at one time

consumes food and (at the same time) abandons (sensual enjoyment of) food. Sister, this body is nurtured on food, and through food, you must abandon thought for food.

“Sister, what is meant by ‘this body is nurtured on craving, and through craving you must abandon craving? Sister, a bhikkhu in this Teaching hears that a certain bhikkhu named so and so, through exhaustion of moral intoxicants (āsavas) has achieved by his own intellect and insight the taint-free emancipation of the Arahattaphala Samādhi and the emancipation of the Arahattaphala Paññā in this very existence. It occurs to that bhikkhu thus: ‘When am I too going to achieve by my own intellect and insight the taint-free emancipation of the Arahattaphala Samādhi and the emancipation of the Arahattaphala Paññā in this very existence?’ That bhikkhu at a certain time longs for Arahattaphala, and through this longing, abandons craving (for sensual pleasures). Sister this is what is meant when I say, ‘This body is nurtured on craving, and through craving, you must abandon craving’.

“Sister, what is meant by ‘this body is nurtured on conceit (māna), and through conceit you must abandon conceit’? Sister, a bhikkhu in this Teaching hears that a certain bhikkhu named so and so through exhaustion of moral intoxicants (āsavas) has achieved by his own intellect and insight the taint-free emancipation of this Arahattaphala Samādhi, and the emancipation of the Arahattaphala Paññā in this very existence. It occurs to that bhikkhu thus: ‘If that venerable person, through exhaustion of moral intoxicants, has achieved by his own intellect and insight the taint-free emancipation of this Arahattaphala Samādhi and the emancipation of the Arahattaphala Paññā in this very existence, why should I not achieve the same?’ That bhikkhu at a certain time has this conceit and through this conceit abandons his conceit (in mundane things). Sister, this is what is meant when I say, ‘This body is nurtured on conceit and through conceit, you must abandon conceit’.

“Sister, this body is nurtured on sexual act, and here the Bhagavā has said that the very roots of that sexual act must be destroyed”. (Thus said the Venerable Ānanda.)

Then, that bhikkhuni got up from her couch, covered herself with her upper garment on the left shoulder, made obeisance with her head at the Venerable Ānanda's feet and said, “Venerable Sir, a fault has overcome me as I was foolish, bewildered and unwise, and I have committed this fault. Venerable Sir, I now request the Venerable Ānanda to accept this admission of my fault in order that I may be able to restrain myself in the future.” “Sister, indeed, a fault has overcome you as you were foolish, bewildered and unwise, and you have committed that fault. Sister, you see your fault as fault, and as you have admitted it in order to make amends accordingly, we (the Saṃgha) accept this admission of your fault. Sister, a certain person sees fault as fault and remedies it accordingly and restrains from it in the future. This (remedying of that person) itself is the ‘prosperity’ of the Ariya disciple. (Thus said the Venerable Ānanda.)

End of the Bhikkhuni Sutta, the ninth.

10. SUGATAVINAYA SUTTA

Discourse on the Sugata's Teaching

160. Bhikkhus, if a Sugata (i.e. one who speaks only what is right and beneficial), or the Teaching of a Sugata prevails in this world, it is for the benefit and happiness of many people, for watching over all beings for the benefit, welfare and happiness of devas and men.

Bhikkhus, what is meant by ‘Sugata’? Bhikkhus, there appears in this world the Tathāgata who is worthy of special veneration (Arahant); who truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha); who possesses supreme knowledge and perfect practice of morality

(Vijjācaraṇa-sampanna); who speaks only what is beneficial and true (Sugata); who knows all the three lokas (Loka-vidū); who is incomparable in taming those who deserve to be tamed (Anuttaropurisa-dammasārathi); who is the Teacher of devas and men (Sathādevamanussānam); who is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and who is the most Exalted (Bhagavā). This, bhikkhus, is what is meant by 'Sugata'.

Bhikkhus, what is meant by the Sugata's Teaching? That Sugata expounds the Dhamma that is excellent in the beginning, excellent in the middle and excellent in the end, and is perfect in meaning and letters of the text; he shows the perfect purity of the Noble Practice. Bhikkhus, this is what is meant by the Sugata's Teaching. Bhikkhus, if a Sugata or the Teaching of a Sugata prevails in this world, it is for the benefit and happiness of many people, for watching over all beings for the benefit, welfare and happiness of devas and men.

Bhikkhus, these four dhammas are for the disappearance of the Teaching of the good (Saddhamma). What are the four? Bhikkhus, a bhikkhu in this Teaching teaches badly learnt discourses in badly composed words. Bhikkhus, it is difficult to know the meaning of badly composed words. Bhikkhus, this is the first dhamma that is for the disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus are unruly; they are endowed with such causes of unruliness; they are intolerant to instruction and inattentive. Bhikkhus, this is the second dhamma that is for the disappearance of the Teaching of the good.

Another thing, bhikkhus, is that certain bhikkhus have great knowledge, and they have learnt the Pāḷi Texts by heart; they know by heart the Dhamma, the Discipline, and the Fundamental Precepts (Pāṭimokkha). But those bhikkhus do not impart their knowledge of the discourses thoroughly

to others; and when those bhikkhus die, the roots of learning (suttanta) are cut off; there is no one to turn to (for help). Bhikkhus, this is the third dhamma that is for the disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus of senior standing practise for much material gain; they are led by those dhammas conducive to rebirth in lower worlds; they are irresponsible in the practice for detachment; they do not exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala) to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. The posterity follow the footprints of those bhikkhus of senior standing, and they, too, practise for much material gain; they, too, are lax in moral practice; they, too, are led by those dhammas conducive to rebirth in lower worlds; they, too, are irresponsible in the practice for detachment; they do not exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala), to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. Bhikkhus, this is the fourth dhamma that is for the disappearance of the Teaching of the good. Bhikkhus, these four dhammas are for the disappearance of the Teaching of the good.

Bhikkhus, these four dhammas are for the stability, non-confusion and non-disappearance of the Teaching of the good. What are the four? Bhikkhus, a bhikkhu in this Teaching, teaches thoroughly learnt discourses in well composed words. Bhikkhus, it is easy to grasp the meaning of well-composed words. Bhikkhus, this is the first dhamma that is for the stability, non-confusion and non-disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus are compliant, endowed with such factors of compliance; they are tolerant of instruction and attentive. Bhikkhus, this is the

second dhamma that is for the stability, non-confusion and non-disappearance of the Teaching of the good.

Another thing, bhikkhus, is that certain bhikkhus have great knowledge, and they have learnt the Pāli Texts by heart; they know by heart the Dhamma, the Discipline and the Fundamental Precepts (Pātimokkha). Those bhikkhus impart their knowledge of the discourses thoroughly to others; and when those bhikkhus die, the roots of learning (suttantas) are not cut off; there are still learned bhikkhus to turn to (for help). Bhikkhus, this is the third dhamma that is for the stability, non-confusion and non-disappearance of the Teaching of the good.

Another thing, bhikkhus, is that bhikkhus of senior standing do not practise for much material gain; they are not lax in the moral practice; they are not led by those dhammas conducive to rebirth in lower worlds; they are not irresponsible in the practice for detachment; they exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala), to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. The posterity follow the footprints of those bhikkhus of senior standing, and they do not practise for much material gain; they are not lax in moral practice; they are not led by those dhammas conducive to rebirth in lower worlds; they are not irresponsible in the practice for detachment; they, too, exert themselves in the practice to achieve what has not yet been achieved (jhāna, magga and phala), to attain what has not yet been attained (jhāna, magga and phala), to realize (Nibbāna) that has not yet been realized. Bhikkhus, this is the fourth dhamma that is for the stability, non-confusion, and non-disappearance of the Teaching of the good. Bhikkhus, these four dhammas are for the stability, non-confusion and non-disappearance of the Teaching of the good. (Thus said the Bhagavā.)

End of the Sugatavinaya Sutta, the tenth.

End of the Indriya Vagga, the First.

Namo tassa bhagavato arahato sammāsambuddhassa

(xvii) ii. PAṬIPADĀ VAGGA

1. Saṅkhitta Sutta
2. Vitthāra Sutta
3. Asubha Sutta
4. Paṭhama Khama Sutta
5. Dutiya Khama Sutta .
6. Ubhaya Sutta
7. Mahāmoggallāna Sutta
8. Sāriputta Sutta
9. Sasaṅkhāra Sutta
10. Yuganandha Sutta

1. SAMKHIITTA SUTTA

Discourse in Brief

161. Bhikkhus, practices are these four kinds. What are the four? They are difficult practice with slow acquirement of knowledge (dukkhā-paṭipadā dandhābiññā); difficult practice with quick acquirement of knowledge (dukkhā paṭipadā khippabiññā); easy practice with slow acquirement of knowledge (sukhāpaṭipadā dandhābiññā); and easy practice with quick acquirement of knowledge (sukhāpaṭipadā khippābiññā). Bhikkhus, practices are these four kinds. (Thus said the Bhagavā).

End of the Samkhitta Sutta, the first.

2. VITTHĀRA SUTTA

Discourse in Detail

162. Bhikkhus, practices are these four kinds. What are the four? They are: difficult practice with a slow acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with slow acquirement of knowledge; and easy practice with a quick acquirement of knowledge.

Bhikkhus, what is meant by difficult practice with a slow acquirement of knowledge? Bhikkhus, a certain person in this world has intense attachment (rāga) by nature and constantly suffers physical pain and mental distress caused by attachment (rāga); he is full of hatred (dosa) by nature and constantly suffers physical pain and mental distress caused by hatred (dosa); he is full of bewilderment (moha) by nature and constantly suffers physical pain and mental distress caused by bewilderment (moha). In that person, the fine mental faculties, namely, the faculty of conviction of endeavour of mindfulness, of concentration, and of wisdom are weak; and

because of the weakness of his fine faculties, he gets slowly and feebly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called a difficult practice with a slow acquirement of knowledge.

Bhikkhus, what is meant by difficult practice with a quick acquirement of knowledge? Bhikkhus, a certain person in this world has intense attachment (rāga) by nature and constantly suffers physical pain and mental distress caused by attachment (rāga); he is full of hatred (dosa) by nature and constantly suffers physical pain and mental distress caused by hatred (dosa); he is full of bewilderment (moha) by nature and constantly suffers physical pain and mental distress caused by bewilderment (moha). In that person the five mental faculties, namely, the faculty of conviction, of endeavour, of mindfulness, of concentration and of wisdom are strong; and because of the strong nature of his fine mental faculties, he gets quickly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called a difficult practice with a quick acquirement of knowledge.

Bhikkhus, what is meant by easy practice with a slow acquirement of knowledge? Bhikkhus, a certain person in this world does not have intense attachment (rāga) by nature and does not constantly suffer from physical pain and mental distress caused by attachment (rāga); he is not full of hatred (dosa) by nature and does not constantly suffer physical pain and mental distress caused by hatred (dosa); he is not full of bewilderment (moha) by nature and does not constantly suffer physical pain and mental distress caused by bewilderment (moha). In that person, the fine mental faculties, namely the faculty of conviction, ...p... the faculty of wisdom are weak; and because of the weakness of his fine mental faculties, he gets slowly and feebly to Arahatta magga Samādhi (which comes immediately) after exhaustion of all moral

intoxicants (āsavas). Bhikkhus, this is called 'an easy practice with a slow acquirement of knowledge'? Bhikkhus, a certain person in this world does not have intense attachment by nature and does not constantly suffer physical pain and mental distress caused by hatred; he is not full of bewilderment by nature and does not constantly suffer physical pain and distress caused by bewilderment. In that person, the five mental faculties, namely, the faculty of conviction, of endeavour, of mindfulness, of concentration, and of wisdom are strong; and because of the strong nature of his five mental faculties, he gets quickly to Arahattamagga Samādhi (which comes immediately) after exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called 'an easy practice with a quick acquirement of knowledge.' Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Vitthāra Sutta, the second.

3. ASUBHA SUTTA

Discourse on Impurities

163. Bhikkhus, practices are these four kinds. What are the four? They are: difficult practice with slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow acquirement of knowledge; and easy practice with a quick acquirement of knowledge.

Bhikkhus, what is meant by 'difficult practice with a slow acquirement of knowledge'? Bhikkhus, a bhikkhu in this Teaching contemplates his body as loathesome; he contemplates the food (which is eaten) as repulsive; all the world as wearisome; all conditioned phenomena as impermanent. To that person, the perception of 'death' is ever present in his body. That person dwells depending on the five powers of the disciples (sekkhābala), namely, the power of

conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour, and the power of wisdom. In that person, the five mental faculties, namely, the faculty of conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom are weak. Because of the weakness of his five mental faculties, he gets slowly and feebly to Arahattamagga samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus this is called 'a difficult practice with a slow acquirement of knowledge.'

Bhikkhus, what is meant by difficult practice with a quick acquirement of knowledge?' Bhikkhus, a bhikkhu in this Teaching contemplates his body as loathsome; he contemplates the food (which is eaten) as repulsive, all the world as wearisome, all conditioned phenomena as impermanent. To that person, the perception of death is ever present in his body. That person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction ...p... of wisdom. In that person, the five mental faculties, namely, the faculty of conviction ...p... of wisdom are strong. Because of the strong nature of his five mental faculties, he gets quickly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called 'a difficult practice with a quick acquirement of knowledge'.

Bhikkhus, what is meant by 'easy practice with a slow acquirement of knowledge'? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first jhāna which is accompanied by initial application of the mind (vitakka), sustained application of the mind (vicāra), and which has delightful satisfaction (pīti), bliss (sukha) born of detachment from the hindrances (nīvaraṇa). And that bhikkhu, having abandoned vitakka and vicāra, achieves and remains

in the second jhāna with internal tranquillity, with enhanced one-pointedness of concentration without vitakka and vicāra, but with delightful satisfaction and bliss born of concentration. Again, that bhikkhu, having abandoned delightful satisfaction (pīti), dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body; thus he achieves and remains in the third jhāna, because of which the Ariyas praise that bhikkhu as one who has equanimity and mindfulness and one who abides on sukha. And again, by the previous disappearance of sadness and gladness, that bhikkhu achieves and remains in the fourth jhāna without pain or pleasure, a state of equanimity and absolute purity of mindfulness. That person dwells depending on the five powers of the disciple (sekkhā-bala), namely, the power of conviction ...p... the power of wisdom. In that person the five mental faculties, namely, the faculty of conviction ...p... the faculty of wisdom are weak; and because of the weakness of his five mental faculties he gets slowly and feebly to Arahattamagga Samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called 'an easy practice with slow acquirement of knowledge'.

Bhikkhus, what is meant by 'easy practice with a quick acquirement of knowledge?' Bhikkhus, in this Teaching, being detached from sensual pleasures and demeritorious factors achieves and remains in the first jhāna ...p... in the second jhāna ...p... in the third jhāna ...p... in the fourth jhāna ...p... that person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour and the power of wisdom. In that person, the five mental faculties namely, the faculty of conviction, the faculty of endeavour, the faculty mindfulness, the faculty of concentration, the faculty of wisdom are strong; and because of the strong

nature of his faculties, he gets quickly to Arahattamagga samādhi (which comes immediately) after the exhaustion of all moral intoxicants (āsavas). Bhikkhus, this is called an easy practice with a quick acquirement of knowledge. Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Asubha Sutta, the third.

4. PAṬHAMA KHAMA SUTTA

First Discourse on Tolerance

164. Bhikkhus, practices are these four kinds. What are the four? They are: the practice of intolerance (akkhamā), the practice of tolerance (khamā), the practice of taming (damā), and the practice of calming down (samā).

Bhikkhus, what is meant by the practice of intolerance? Bhikkhus, a certain person in this world abuses back at one who abuses at him; he insults in return to one who insults him; he thrashes back at one who thrashes him. Bhikkhus, this is called the practice of intolerance.

Bhikkhus, what is meant by the practice of tolerance? Bhikkhus, a certain person in this world does not abuse back at one who abuses at him; he does not insult in return to one who insults him; he does not thrash back at one who thrashes him. Bhikkhus, this is called the practice of tolerance.

Bhikkhus, what is meant by the practice of taming? Bhikkhus, a bhikkhu in this Teaching, when he sees a visible object with his eye, he does not take in characteristics (such as male or female), nor does he take in the secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such depraved states of mind as covetousness (abhijjā) and dissatisfaction (domanassa) stemming from it will overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of sight, puts

a restraint to it , and gains control over it. Whenever he hears a sound with the ear Whenever he smells an odour with the nose Whenever he tastes a flavour with the tongue Whenever he makes contact with the body Whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of mind is left unguarded, such depraved states of mind as covetousness and dissatisfaction stemming from it will overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, puts a restraint to it, and gains control over it. Bhikkhus, this practice is called the practice of taming.

Bhikkhus, what is meant by the practice of calming down? Bhikkhus, a bhikkhu in this Teaching does not tolerate the thought of sensuality that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again; he does not tolerate the thought of ill will ... the thought of injuring others ... he does not tolerate any evil that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again. Bhikkhus, this practice is called the practice of calming down. Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Khama Sutta, the fourth.

5. DUTIYA KHAMA SUTTA

Second Discourse on Tolerance

165. Bhikkhus, practices are these four kinds. What are the four? They are: the practice of intolerance, the practice of tolerance, the practice of taming, and the practice of calming down.

Bhikkhus, what is meant by the practice of intolerance? Bhikkhus, a certain person in this world cannot tolerate the discomforts and displeasures of coming into contact with cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes and insects; he cannot tolerate unwelcome and badly spoken words; and he cannot tolerate physical pain of sharp, rough, bitter, disagreeable, unpleasant and deadly nature. Bhikkhus, this practice is called the practice of intolerance.

Bhikkhus, what is meant by the practice of tolerance? Bhikkhus, a certain person in this world can tolerate the discomforts and displeasures of coming into contact with cold, heat, hunger, thirst, gadflies, mosquitoes, wind, heat of the sun, snakes and insects; he can tolerate also unwelcome and badly spoken words; and he can tolerate physical pain of sharp, rough, bitter, disagreeable, unpleasant and deadly nature. Bhikkhus, this practice is called the practice of tolerance.

Bhikkhus, what is meant by the practice of taming? Bhikkhus, a bhikkhu in this Teaching, when he sees a visible object with the eye, does not take in its characteristics (such as male or female), nor does he take in secondary details (such as expression or behaviour)Whenever he hears a sound with the earWhenever he smells an odour with the noseWhenever he tastes a flavour with the tongueWhenever he makes contact with the tongueWhenever he cognises a mind object with the mind, he does not take in its characteristics (such as male or female), nor does he take in its secondary details (such as expression or behaviour). If the faculty of the mind is left unguarded, such depraved states of mind as covetousness (*abhijjā*) and dissatisfaction (*domanassa*) stemming from ill will overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, he puts a restraint to it; and he gains control over it. Bhikkhus, this practice is called the practice of taming.

Bhikkhus, what is meant by the practice of calming down? Bhikkhus, a bhikkhu in this Teaching does not tolerate the thought of sensuality that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again. He does not tolerate the thought of ill will (byapāda) ...p... the thought of injuring others he does not tolerate any evil that arises; he abandons it; he eradicates it; he calms it down; he gets rid of it; and he renders it impossible to rise again. Bhikkhus, this practice is called the practice of calming down. Bhikkhus, practices are these four kinds. (Thus said the Bḥagavā.)

End of the Dutiya Khama Sutta, the fifth.

6. UBHAYA SUTTA

Discourse on Pairs

166. Bhikkhus, practices are these four kinds. What are the four? They are: difficult practice with slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; and easy practice with a quick acquirement of knowledge.

Bhikkhus, of these four kinds of practices, there is the difficult practice with a slow and feeble acquirement of knowledge. Bhikkhus, this practice is inferior both ways. This practice is said to be inferior because the practice is difficult, and it is said to be inferior because of slow and feeble acquirement of knowledge. Bhikkhus, this practice is said to be inferior both ways.

Bhikkhus, of these four kinds of practices, there is the difficult practice with a quick acquirement of knowledge. Bhikkhus, this practice is said to be inferior because the practice is difficult.

Bhikkhus, of these four kinds of practices, there is the easy practice with a slow and feeble acquirement of knowledge. Bhikkhus, this practice is said to be inferior because the acquirement of knowledge is slow and feeble.

Bhikkhus, of these four kinds of practices, there is the easy practice with a quick acquirement of knowledge. Bhikkhus, this practice is said to be superior both ways. This practice is said to be superior because the practice is easy, and it is said to be superior because the acquirement of knowledge is quick. Bhikkhus, this practice is said to be superior both ways. Bhikkhus, practices are these four kinds. (Thus said the Bhagavā.)

End of the Ubhaya Sutta, the sixth.

7. MAHĀ MOGGALLĀNA SUTTA

Discourse to Mahā Moggallāna

167. On that occasion, the Venerable Sāriputta went to the Venerable Mahā Moggallāna, and exchanged glad greetings, and after the exchange of glad greetings and memorable words, sat in a suitable place, and said to the Venerable Mahā Moggallāna:

“Friend Moggallāna, practices are these four kinds. What are the four? They are: difficult practice with a slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; and easy practice with a quick acquirement of knowledge. Friend, practices are these four kinds. Friend, by which of these four kinds of practices have you got your mind rid of clinging (by craving and wrong view), and emancipated from all moral intoxicants?” (Thus said the Venerable Sāriputta.)

“Friend Sāriputta, (as you say) practices are these four kinds. What are the four? They are: difficult practice

with a slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; easy practice with a quick acquirement of knowledge. Friend, practices are these four kinds. Friend, of these four kinds of practices, there is the difficult practice with a quick acquirement of knowledge; by this practice I have got my mind rid of clinging (by craving and wrong view), and emancipated from all moral intoxicants. (Thus said the Venerable Mahā Moggallāna.)

End of the Mahā Moggallāna Sutta, the seventh.

8. SĀRIPUTTA SUTTA

Discourse to Sāriputta

168. On that occasion, the Venerable Mahā-Moggallāna went to the Venerable Sāriputta and exchanged glad greetings, and after the exchange of glad greetings and memorable words, sat in a suitable place, and said to the Venerable Sāriputta:

“Friend Sāriputta, practices are these four kinds. What are the four? They are: difficult practice with a slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; easy practice with a quick acquirement of knowledge. Friend, practices are these four kinds. Friend, by which of these four kinds of practices have you got your mind rid of clinging (by craving and wrong view), and emancipated from all moral intoxicants (āsavas)?” (Thus said the Venerable Mahā Moggallāna.)

“Friend Moggallāna, (as you say) practices are these four kinds. What are the four? They are: difficult practice with a slow and feeble acquirement of knowledge; difficult practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; easy practice with a quick acquirement of knowledge; easy practice with a slow and feeble acquirement of knowledge; easy

practice with a quick acquirement of knowledge. Friend, practices are these four kinds. Friend, of these four kinds of practices, there is the easy practice with a quick acquirement of knowledge; by this practice I have got my mind rid of clinging (by craving and wrong view), and emancipated from all moral intoxicants. (Thus said the Venerable Sāriputta.)

End of the Mahā Moggallāna Sutta, the eighth.

9. SASANKHĀRA SUTTA

Discourse on Making Effort

169. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this world extinguishes moral defilements by making a strenuous effort in this very life. Bhikkhus, a certain person in this world extinguishes moral defilements by making a strenuous effort after death and dissolution of the body. Bhikkhus, a certain person in this world extinguishes moral defilements without making any strenuous effort in this very life. Bhikkhus, a certain person in this world extinguishes moral defilements without making any strenuous effort after death and dissolution of the body. (These are the four.)

Bhikkhus, how does a bhikkhu extinguish moral defilements by making a strenuous effort in this very existence? Bhikkhus, the bhikkhu in this Teaching contemplates his body as loathesome; he contemplates the food (which is eaten) as repulsive, all the world as wearisome, all conditioned phenomena as impermanent. To that person, the perception of 'death' is ever present in his body. That person dwells depending on the five powers of the disciple (*sekkhābala*), namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour, and the power of wisdom. In that person, the five mental faculties, namely, the faculty of

conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom are strong; and because of the strong nature of his five mental faculties, he extinguishes his moral defilements by making a strenuous effort in this very life. Bhikkhus, this person is said to extinguish moral defilements by making a strenuous effort in this very existence.

Bhikkhus, how does a bhikkhu extinguish moral defilements by making a strenuous effort after death and dissolution of the body? Bhikkhus, a bhikkhu in this Teaching contemplates his body as loathesome. He contemplates the food (which is eaten) as repulsive, all the world as wearisome, all conditioned phenomena as impermanent. To that person, the perception of 'death' is ever present. That person dwells depending on the five powers of the disciple (sekkhābala), namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour and the power of wisdom. In that person the five mental faculties, namely, the faculty of conviction, the faculty of endeavour, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom are weak and because of the weakness of his five mental faculties, he extinguishes his moral defilements by making a strenuous effort only after death and dissolution of his body. Bhikkhus, this person is said to extinguish moral defilements by making a strenuous effort after death and dissolution of the body.

Bhikkhus, how does a bhikkhu extinguish moral defilements without making a strenuous effort in this very existence? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p... in the first jhāna ...p... in the second jhāna ...p... in the third jhāna ...p... achieves and remains in the fourth jhāna; that person dwells depending on the five powers of a disciple, namely, the power of conviction ...p... the power of wisdom. In that person, the five

mental faculties, namely, the faculty of conviction ...p... the faculty of wisdom are strong; and because of the strong nature of his five mental faculties, he extinguishes his moral defilements without making a strenuous effort in this very existence. Bhikkhus, this person is said to extinguish moral defilements without making a strenuous effort in this very existence.

Bhikkhus, how does a bhikkhu extinguish moral defilement without making a strenuous effort after death and dissolution of the body? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p... in the first jhāna, ...p... in the second jhāna ...p... in the third jhāna ...p... achieves and remains in the fourth jhāna. That person dwells depending on the five powers of a disciple, namely, the power of conviction, the power of sense of shame (to do evil), the power of sense of fear (to do evil), the power of endeavour, and the power of wisdom. In that person, the five mental faculties, ...p.... the faculty of wisdom are weak, and because of the weakness of his five mental faculties, he extinguishes moral defilements without making a strenuous effort after death and dissolution of the body. Thus, bhikkhus, this person is said to extinguish moral defilements without making a strenuous effort, after death and dissolution of the body. Bhikkhus, these four persons do exist in this world. (Thus said the Bhagavā.)

End of the Sasaṅkhāra Sutta, the ninth.

10. YUGANADDHA SUTTA

Discourse on Pairing Tranquillity and Insight Meditation

170. Thus have I heard: At one time the Venerable Ānanda was residing at Ghositārāma monastery in Kosambhī Province. It was then that the Venerable Ānanda, after (the usual address to bhikkhus) calling 'Friend Bhikkhus' and the bhikkhus (respectfully and attentively) responding, 'Friend', delivered this discourse:

Friends, a bhikkhu or a bhikkhuni, whoever comes to me and tells me of his or her attainment of Arahattaphala, (tells me that he or she) attains (the Arahattaphala) by means of four paths (maggas), or by means of either one or the other of these four maggas.

What are the four? Friends, a bhikkhu in this Teaching practises first the concentration (samatha), and then the insight practice (vipassanā). To that bhikkhu who practises vipassanā preceded by samatha, the Path-knowledge arises; and he enjoys it, cultivates it, and repeatedly practises it. To that bhikkhu who enjoys, cultivates and repeatedly practises that Path-knowledge, fetters (samyojanas) disappear, and potential defilements (anusayas) are removed.

Another kind, friends, is that a bhikkhu in this Teaching practises first the insight practice (vipassanā) and then the concentration (samatha). To that bhikkhu who practises samatha preceded by vipassana, the Path-knowledge arises, and he enjoys it, cultivates it, and repeatedly practises it. To that bhikkhu who enjoys, cultivates and repeatedly practises that Path-knowledge, fetters (samyojanas) disappear, and potential defilements (anusayas) are removed.

Another kind, friends, is that a bhikkhu in this Teaching practises concentration (samatha) together with insight practice (vipassanā). To that bhikkhu who practises samatha together with vipassanā, the Path-knowledge arises; and he enjoys it, cultivates it, and repeatedly practises it. To that bhikkhu who enjoys, cultivates, and repeatedly practises that Path-knowledge, fetters (samyojanas) disappear and potential defilements (anusayas) are removed.

Another kind, friends, is that a bhikkhu in this Teaching has distractions of Dhammā (Dhammuddhacca). Friends, at such a time, he fixes his mind with vipassanāñāṇa on mind and body; then his mind remains there settled and concentrated. To that bhikkhu, the Path-knowledge arises; he enjoys it, cultivates it, and repeatedly practises it. To that

bhikkhu who enjoys, cultivates, and repeatedly practises that Path-knowledge fetters (samyojanas) disappear, and potential defilements (anusayas) are removed.

Friends, a bhikkhu or bhikkhuni, whoever comes to me and tells me of his or her attainment of Arahattaphala (tells me that he or she) attains (the Arahattaphala) by means of these four Paths (Maggas), or by means of either one or the other of these four maggas. (Thus said the Venerable Ānanda.)

End of the Yuganaddha Sutta, the tenth.

End of the Paṭipāda Vagga, the Second.

Namo tassa bhagavato arahato sammāsambuddhassa

(xviii) iii. SAÑCETANIYA VAGGA

1. Cetaṇā Sutta
2. Vibhaṅgi Sutta
3. Mahākoṭṭhika Sutta
4. Ānanda Sutta
5. Upavāṇa Sutta
6. Āyācana Sutta
7. Rāhula Sutta
8. Jambālī Sutta
9. Nibbāna Sutta
10. Mahāpadesa Sutta

1. CETANĀ SUTTA

Discourse on Volition

171. Bhikkhus, dependent on ignorance (of the four Ariyā Truths) (the sense-door of) the body arises, and the volition that arises dependent on (the sense-door of) the body gives rise to subjective happiness (sukha) or unhappiness (dukkha). Bhikkhus, (the sense-door of) speech arises, and the volition that arises dependent on (the sense-door of) speech gives rise to subjective happiness or unhappiness. Bhikkhus, (the sense-door of) mind arises, and the volition that arises dependent on (the sense-door of) mind gives rise to subjective happiness or unhappiness.

Bhikkhus, in that person, subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) the body; the arising of that volition may have been caused by himself. Bhikkhus, in that person, subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) the body. Bhikkhus, the arising of that volition may also have been caused by others. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) the body, the arising of that volition may also have been caused unconsciously.

Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech (vacīsaṅkhāra); the arising of that volition may have been caused by himself. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech (vacīsaṅkhāra). Bhikkhus, the arising of that volition may also have been caused by others. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech (vacīsaṅkhāra); the arising of that volition may also have been

caused consciously. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) speech; the arising of that volition may also have been caused unconsciously.

Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) thought (mano-sañkhāra); the arising of that volition may have been caused by himself. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) thought; Bhikkhus, the arising of that volition may also have been caused by others. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises dependent on (the sense-door of) thought; the arising of that volition may also have been caused consciously. Bhikkhus, in that person subjective happiness or unhappiness arises due to volition which arises on (the sense-door of) thought; the arising of that volition may also have been caused unconsciously.

Bhikkhus, these volitions are dependent on ignorance. On the complete cessation of ignorance, (through Arahatta Magga) volition which arises on (the sense-door of) the body that gives rise to subjective happiness or unhappiness in that person does not arise. The volition which arises dependent on (the sense-door of) speech that gives rise to subjective happiness or unhappiness in that person does not arise. The volition, which is like a rice field that gives rise to subjective happiness or unhappiness, does not arise ...p... That farmland does not arisep.... That sphere of perception (āyatana) does not arise ...p... The volition arises dependent on this matter (adhikaraṇa) which gives rise to subjective happiness or unhappiness in that person does not arise.

Bhikkhus, coming into existence of the khandhā (attaḥhāva-paṭilābha) is of these four kinds. What are the four? Bhikkhus, there is the coming into existence of khandhā

by one's own volition and not by another person's volition. Bhikkhus, there is the coming into existence of khandhā both by one's own volition and by another person's volition. Bhikkhus, there is the coming into existence of khandhā neither by one's own volition nor by another person's volition. Bhikkhus, coming into existence of khandhā is of these four kinds. (Thus said the Bhagavā.)

The Bhagavā having said thus, the Venerable Sāriputta said to the Bhagavā, "Venerable Sir, the meaning of this discourse given by the Bhagavā in brief is understood by me in detail thus: Venerable Sir, of these modes of coming into existence, there is the coming into existence (of the five khandhas) by one's own volition and not by another person's volition and for the reason of one's own volition, that being goes out of coming into existence; there is the coming into existence (of the five khandhas) by another person's volition and not by one's own volition, and for the reason of another person's volition, that being goes out of existence. Venerable Sir, of these modes of coming into existence, there is the coming into existence (of the five khandhas) both by one's own volition and another person's volition, and for the reason of both by one's own volition and by another person's volition that being goes out of existence. Venerable Sir, of these modes of coming into existence, there is the coming into existence (of the five khandhas) neither by one's own volition nor by another person's volition. Venerable Sir, which of the devas belongs to this (last) category? Thus said the Venerable Sāriputta, and the Bhagavā said, "Sāriputta, the devas of Neither-Perception-nor-Non-Perception (Nevasaññā-nāsaññāyatana) plane of existence belongs to this category."

"Venerable Sir, certain beings go out of existence in a certain plane and are reborn in this sensuous realm; they are known as 'Āgāmi' (Returners). What is the reason for being so? Venerable Sir, certain beings go out of existence in a certain plane and are not reborn in this sensuous realm

they are known as 'Ānāgāmi' (Non-Returners). What is the reason for being so?" (Thus said the Venerable Sāriputta). "Sāriputta, a certain person in this world has not abandoned the five lower fetters (Orambhāgiya Saṃyojana) (q.v); that person achieves and remains in the jhāna of Neither-Perception-nor-Non-Perception (Nevasaññānāsaññāyatana jhāna) in this very life; he enjoys that jhāna, he desires that jhāna; he delights in that jhāna, and being well established in that jhāna, he applies himself to and abides many times in that jhāna; and as there is no decline in that jhāna, he becomes one of the brahmas of the Nevasaññānāsaññāyatana plane when he dies. When that person goes out of existence in that plane, he is reborn in this sensuous realm, and so he is known as an 'Āgāmi', a Returner.

"Sāriputta, a certain person in this world has abandoned the five lower fetters; that person achieves and remains in the jhāna of Neither-Perception-nor-Non-perception in this very life; he enjoys that jhāna; he desires that jhāna; he delights in that jhāna; he applies himself to and abides many times in that jhāna; he becomes one of the brahmas of the Nevasaññānāsaññāyatana plane when he dies. When that person goes out of existence in that plane, he does not come back to this realm (of the five khandhas), and so he is known as an 'Anāgāmi', a Non-Returner.

Sāriputta, for this reason (of not having abandoned the five lower fetters) certain beings, on going out of existence (in those Brahma realms) come back to this sensuous realm, and so they are known as 'Āgāmis', this is the reason. Sāriputta, for this reason (of having abandoned the five lower fetters) certain beings, on going out of existence (in those Brahma realms) do not come back to this realm (of the five khandhas), and they are known as 'Anāgāmis'; this is the reason. (Thus said the Bhagavā.)

End of the Cetaṇā Sutta, the first.

2. VIBHATTI SUTTA

Discourse on Analytical Knowledge (Parisambhidā)

172. On that occasion, the Venerable Sāriputta after (the usual address to the bhikkhus) calling, "Friends!" and the bhikkhus (respectfully and attentively) responding, "Yes, friend," delivered this discourse:

"Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as their subject matter in the five kinds of meaning and consequences of things (atthapaṭisambhidā). I set forth, explain, make known, teach, reveal, deal analytically and make clear atthapaṭisambhidā in many ways. Anybody who has any uncertainty (tañkhā) or perplexity (vimati) about atthapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain Teacher is very skilful in the Dhamma that should be known by us; that Teacher is in our very presence.

"Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as the subject matter in the five kinds of causal relations and the nature of the Doctrine, and the Pāḷi language in which it exists (Dhammapaṭisambhidā). I explain, set forth, make known, teach, reveal, deal with analytically and make clear that Dhammapaṭisambhidā in many ways. Anybody who has any uncertainty or perplexity about that Dhammapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain Teacher is very skilful in the Dhamma that should be known by us; that Teacher is in our very presence.

"Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as their subject matter, the language, the grammar and the syntax (niruttapaṭisambhidā). I set forth, explain, make known, teach, reveal, deal with analytically, and make clear that

niruttapaṭisambhidā in many ways. Anybody who has any uncertainty (kaṅkhā) or perplexity (vimati) about that niruttapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain teacher is very skilful in the Dhamma that should be known by us; that teacher is in our very presence.

“Friends, fifteen days after I had become a bhikkhu, I realized the analytical knowledge of words as well as their subject matter of the nature of the other three paṭisambhidās, (paṭibhānapaṭisambhidā). I set forth, explain, make known, teach, reveal, deal with analytically, and make clear that paṭibhānapaṭisambhidā in many ways. Anybody who has any uncertainty or perplexity about that paṭibhānapaṭisambhidā may come to me with questions. I will satisfy him by answering his questions. A certain teacher is very skilful in the Dhamma that should be known by us; that teacher is in our very presence”. (Thus said the Venerable Sāriputta.)

End of the Vibhatti Sutta, the second.

3. MAHĀ KOṬṬHIKA SUTTA

Discourse to Mahākoṭṭhika by Ven. Sāriputta

173. On that occasion the Venerable Mahā Koṭṭhika went to the Venerable Sāriputta and exchanged glad greetings, and after having concluded glad memorable greetings, sat in a suitable place and said to the Venerable Sāriputta thus:

“Friend, is there any other (defilement) left on the complete cessation of the six sense bases of contact (phassāyatana)?”

“Do not say so, friend.”

“Friend, is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact”?

“Do not say so, friend.”

“Friend, is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, when I ask, ‘Is there any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend’. When I ask, ‘Is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ Friend, how am I to understand the meaning of this?” (Said the Venerable Mahā Koṭṭhika.)

“Friend, one who says that there is some other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, one who says that there is not any other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, one who says that there is as well as is not any other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, one who says that there neither is nor is not any other (defilement) left on complete cessation of the six sense bases of contact is magnifying what should not be magnified. Friend, with the

arising of the six sense bases of contact, there is the arising of the dhamma which expands the round of rebirths, papañca i.e, taṇhā, māna, diḷḷhi and with the arising of the papañca, there is the arising of the six sense bases of contact (phassāyatana). Friend, on complete cessation of the six sense bases of contact, there is the cessation of the papañca; there is the calming down of the papañca. (Thus said the Venerable Sāriputta)

End of the Mahā Koṭṭhika Sutta, the third.

4. ĀNANDA SUTTA

Discourse to Mahā Koṭṭhika by Ven. Ānanda

174. On that occasion, the Venerable Ānanda went to the Venerable Mahā Koṭṭhika and exchanged glad greetings, and after having concluded glad and memorable greetings, sat in a suitable place and said to the Venerable Mahā Koṭṭhika, thus:

“Friend, is there any other (defilement) left on the complete cessation of the six sense bases of contact (phassāyatana)?”

“Do not say so, friend.”

“Friend, is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

• • “Do not say so, friend.”

“Friend, is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?”

“Do not say so, friend.”

“Friend, when I ask, ‘Is there any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend’. When I ask, ‘Is it that there is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there is as well as is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ When I ask, ‘Is it that there neither is nor is not any other (defilement) left on the complete cessation of the six sense bases of contact?’ you answer, ‘Do not say so, friend.’ Friend, how am I to understand the meaning of this?” (said the Venerable Ānanda.)

“Friend, one who says that ‘there is some other (defilement) left on complete cessation of the six sense bases of contact’ is magnifying what should not be magnified. Friend, one who says that ‘there is not any other (defilement) left on complete cessation of the six sense bases of contact’ is magnifying what should not be magnified. Friend, one who says that ‘there is as well as is not any other (defilement) left on complete cessation of the six sense bases of contact’ is magnifying what should not be magnified. Friend, with the arising of the six sense bases of contact, there is the arising of the dhamma which expands the round of rebirths papañca, i.e., taṇhā, māna, diḷḷhi; and with the arising of the papañca, there is the arising of the six sense bases of contact (phassāyatana). Friend, on complete cessation of the six sense bases of contact, there is the cessation of the papañca; there is the calming down of the papañca. (Thus said the Venerable Mahā Koṭṭhika.)

End of the Ānanda Sutta, the fourth.

5. UPAVĀṄA SUTTA

Discourse to Upavāṇa by Ven. Sāriputta

175. On that occasion, the Venerable Upavāṇa went to the Venerable Sāriputta and exchanged glad greetings, and after having concluded glad and memorable greetings, sat in a suitable place and said to the Venerable Sāriputta, thus:

“Friend Sāriputta, is it with ‘wisdom’ (vijjā) that one puts an end to the round of rebirths (saṃsāra vaṭṭa dukkha)?”

“No, friend, it is not possible.”

“Friend, is it with ‘practice’ (caraṇa) that one puts an end to the round of rebirth?”

“No, friend, it is not possible.”

“Friend, is it with ‘wisdom’ and ‘practice’ (vijjā-caraṇa) that one puts an end to the round of rebirths?”

“No, friend, it is not possible.”

“Then, friend, is it without ‘wisdom’ or ‘practice’ that one puts an end to the round of rebirths?”

“No, friend, it is not possible.”

“Friend Sāriputta, when I ask, ‘Friend Sāriputta, is it with wisdom (vijjā) that one puts an end to the round of rebirths?’ you answer, ‘No, friend, it is not possible.’ When I ask, ‘Friend, is it with practice (caraṇa) that one puts an end to the round of rebirths?’ you answer, ‘No, friend, it is not possible.’ When I ask, ‘Friend, is it with wisdom and practice (vijjā-caraṇa) that one puts an end to the round of rebirths?’ you answer, ‘No, friend, it is not possible.’ When I ask, ‘Then, friend, is it without wisdom or practice that one puts an end to the round of rebirths?’ You answer, ‘No, friend, it is not possible.’ Friend, how does one put an end to the round of rebirths? (Thus said the Venerable Upavāṇa.)

“Friend, were it with wisdom (vijjā) that one put an end to the round of rebirths, it would mean that this putting an end to the round of rebirths is with clinging (upādāna) still present. Friend, were it with practice (caraṇa) that one

put an end to the round of rebirths it would mean that this putting an end to the round of rebirth is with clinging (upādāna) still present. Friend, were it with wisdom and practice that one put an end to the round of rebirths, it would mean that this putting an end to the round of rebirths is with clinging (upādāna) still present. Friend, were it without wisdom or practice that one put an end to the round of rebirths, it would mean that a worldling (puthujjana) is destitute of wisdom and practice. Friend, one who is destitute of practice cannot know (the four Ariya Truths) as they really are. Only one who is endowed with practice can know (the four Ariya Truths) as they really are; and it is with this knowledge (of the four Ariya Truths) that one puts an end to the round of rebirths. (Thus said the Venerable Sāriputta.)

End of the Upavāṇa Sutta, the fifth.

6. ĀYĀCANA SUTTA

Discourse on Aspiration

176. Bhikkhus, if a faithful bhikkhu rightly wishes to have an aspiration (to something) he should aspire thus: The Venerable Sāriputta and the Venerable Moggallāna are such and such persons. May I be such a person; Bhikkhus, amongst my bhikkhu disciples Sāriputta and Moggallāna set a standard. The said Sāriputta and Moggallāna set a standard. The said Sāriputta and Moggallāna set an ideal.

Bhikkhus, if a faithful bhikkhunī rightly wishes to have an aspiration to something she should aspire thus: Bhikkhunī Khemā and Bhikkhunī Uppalavaṇṇā are such and such persons. May I also be such a person. Bhikkhus, amongst my bhikkhunī disciples, Bhikkhunī Khemā and Bhikkhunī Uppalavaṇṇā set a standard. The said Khemā and Uppalavaṇṇā set an ideal.

Bhikkhus, if a faithful layman disciple (upāsaka) rightly wishes to have an aspiration (to something) he should aspire thus: Householder Citta and (Prince) Hatthakaāḷavaka are such and such persons. May I also be such a person amongst my laymen disciples. Householder Citta and (Prince) Hatthakaāḷavaka set a standard. The said Citta and (Prince) Hatthakaāḷavaka set an ideal.

Bhikkhus, if a faithful laywoman disciple (upāsikā) rightly wishes to have an aspiration (to something) she should aspire thus: Upāsikā Khujjuttarā and Upāsikā Nandamātā of Veḷukaṇḍaka town are such and such persons. May I also be such a person. Bhikkhus, amongst my laywoman disciples Upāsikā Khujjuttarā and Upāsikā Nandamātā set an ideal. (Thus said the Bhagavā.)

End of the Āyācana Sutta, the sixth.

7. RĀHULA SUTTA

Discourse to Rāhula

177. On that occasion, the Venerable Rāhula approached the Bhagavā, made obeisance and sat in a suitable place. To Rāhula thus seated the Bhagavā said these words:

Rāhula, there is the pathavī¹ element in oneself (ajjhattikā-pathavī-dhātu) and the external pathavī element (bāhira-pathavī-dhātu). The pathavī element in oneself and the external pathavī element are both merely the element of pathavī. This (pathavī element) should be seen fundamentally and truly with the right knowledge thus: "This is not 'mine', this is not 'I', this is not my 'Self' (atta). Having thus seen

1. Pathavī is one of the four elements (cattāra mahā bhūtan) generally known as earth, water, fire and wind, and more specifically as the elements of solidity or extension, fluidity and cohesion, heat or cold and motion or impetus.

this (pathavī-element) fundamentally and truly, with the right knowledge one gets disgusted with the pathavī-element and one's mind becomes free of attachment to the pathavī-element.

“Rāhula, there is the āpo-element in oneself (ajjhata-āpo-dhātu) and the external āpo-element (bāhira-āpo-dhātu). The āpo-element in oneself and the external āpo-element are both merely the element of āpo. This (āpo-element) should be seen fundamentally and truly with the right knowledge thus: This is not ‘mine’; this is not ‘I’; this is not my ‘Self’ (atta). Having thus seen this element fundamentally and truly with the right knowledge, one gets disgusted with the āpo-element, and one's mind becomes free of attachment to the āpo-element.

“Rāhula, there is the tejo element (ajjhata-tejo-dhātu), and the external tejo-element (bāhira-tejo-dhātu). The tejo-element in oneself and the external tejo-element are both merely the element of tejo. This tejo element should be seen fundamentally and truly with the right knowledge thus: This is not ‘mine’; this is not ‘I’; this is not my ‘Self’ (atta). Having thus seen this tejo-element fundamentally and truly with the right knowledge, one gets disgusted with the tejo-element, and one's mind becomes free of attachment to the tejo-element.

“Rāhula, there is the vāyo-element in oneself (ajjhata-vāyo-dhātu), and the external vāyo-element (bāhira-vāyo-dhātu). This vāyo-element in oneself and the external vāyo-element are both merely the element of vāyo. This vāyo-element should be seen fundamentally and truly with the right knowledge thus: This is not ‘mine’; this is not ‘I’; this is not my ‘Self’ (atta). Having thus seen this vāyo-element fundamentally and truly with the right knowledge, one gets disgusted with the vāyo-element, and one's mind becomes free of attachment to the vāyo-element.

Rāhula, at such a time when the bhikkhu does not view these four elements as his 'Self' or as his own, Rāhula, that bhikkhu is one who has cut off craving (*taṇhā*) and gone beyond the fetters; on abandoning 'conceit' (*māna*), that bhikkhu puts an end to the round of rebirths. (Thus said the Bhagavā.)

End of the Rāhula Sutta, the seventh.

8. JAMBĀLĪ SUTTA

Discourse on 'Muddy Pool'

178. Bhikkhus, these four kinds of person do exist in this world. What are the four?

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment *jhāna* (*Mahaggata Samāpatti*) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on (*Nibbāna*) where the five *khandhas* (*sakkāya*) cease. But the mind of that bhikkhu who contemplates (*Nibbāna*) where the five *khandhas* cease is not concentrated, not purified, not settled and not decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu cannot hope to realize (*Nibbāna*) where the five *khandhas* cease. Bhikkhus, just as the sticky hand of a man who holds a branch of tree being stuck, caught up in, bound up in the branch, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment *jhāna* with the mind emancipated from moral defilements, who fixes his mind intently upon (*Nibbāna*) where the five *khandhas* cease, but whose mind is not concentrated, not purified, not settled and not decisive enough to abide in it, cannot hope to realize (*Nibbāna*) where the five *khandhas* cease.

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment *jhāna* (*Mahaggata*

Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on (Nibbāna) where the five khandhas cease; and the mind of that bhikkhu who contemplates (Nibbāna) where the five khandhas cease is concentrated, purified, settled and decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu can hope to realize (Nibbāna) where the five khandhas cease. Bhikkhus, just as the clean hand of a man who holds a branch of a tree not being stuck, not caught up in and not bound up in the branch, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with his mind emancipated from moral defilements, who fixes his mind intently upon (Nibbāna) where the five khandhas cease and whose mind is concentrated, purified, settled, and decisive enough to abide in it, cannot hope to realize (Nibbāna) where the five khandhas cease.

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment jhāna (Mahaggata Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on Arahattaphala which breaks through 'ignorance' but the mind of that bhikkhu who contemplates the Arahattaphala which breaks through ignorance is not concentrated, not purified, not settled and not decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu cannot hope to realize the Arahattaphala which breaks through ignorance. Bhikkhus, just as the banks of a dirty pool of mud (jambālī) that has been at the entrance of a village for many years cannot be expected to break if there is no heavy rain, and if a man has shut all the inflow streams, and opened all the outflow drains, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with the mind emancipated from moral defilements, who fixes his mind intently on Arahattaphala, but whose mind is not concentrated, not purified, not settled, and not

decisive enough to abide in it, cannot hope to realize that Arahattaphala which breaks through 'ignorance'.

Bhikkhus, a bhikkhu in this Teaching achieves and remains immersed in a lofty attainment jhāna (Mahaggata Samāpatti) with the mind emancipated from moral defilements. That bhikkhu fixes his mind intently on Arahattaphala which breaks through 'ignorance', and the mind of that bhikkhu who contemplates the Arahattaphala which breaks through ignorance is concentrated, purified, settled and decisive enough to abide in it. Bhikkhus, if that is so, that bhikkhu can hope to realize the Arahattaphala which breaks through ignorance. Bhikkhus, just as the banks of a dirty pool of mud (jambālī) that has been at the entrance of a village for many years can be expected to break if there is a heavy rain, and if a man has opened all the inflow streams and shut all the outflow drains, so also, bhikkhus, the bhikkhu who achieves and remains in a lofty attainment jhāna with the mind emancipated from moral defilements, who fixes his mind intently on Arahattaphala, and whose mind is concentrated, purified, settled, and decisive enough to abide in it, can hope to realize the Arahattaphala which breaks through ignorance. Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhagavā.)

End of the Jambālī Sutta, the eighth.

9. NIBBĀNA SUTTA

Discourse on 'Nibbāna'

179. On that occasion, the Venerable Ānanda approached the Venerable Sāriputta, and exchanged glad greetings, and after having concluded glad and memorable greetings sat in a suitable place, and said to the Venerable Sāriputta, thus: "Friend Sāriputta, in this world, some beings do not extinguish their moral defilements (kilesā) in this very existence. What is the cause, what is the reason?"

“Friend Ānanda, in this world, beings do not know, ‘These are perceptions of diminution (hāna bhāgiya saññā)’ as they really are; they do not know, ‘These are perceptions of enduring (īhitibhāgiya saññā)’ as they really are; they do not know, ‘These are perceptions of distinction (visesabhāgiya saññā)’ as they really are; they do not know, ‘These are perceptions of penetration (nibbedabhāgiya saññā)’ as they really are. Friend Ānanda, for this reason (of not knowing) beings in this world do not extinguish their moral defilements in this very existence. This is the cause, this is the reason.” (Thus said the Venerable Sāriputta)

“Friend Sāriputta, for a certain reason, some beings extinguish their moral defilements (kilesā) in this very existence. What is the cause, what is the reason?” (Thus said the Venerable Ānanda). “Friend Ānanda, in this world, beings know, ‘These are perceptions of diminution’ as they really are; they know, ‘These are perceptions of enduring’ as they really are; they know, ‘These are perceptions of distinction’ as they really are; and they know, ‘These are perceptions of penetration’ as they really are. Friend Ānanda, for this reason (of knowing), beings in this world extinguish their moral defilements in this very existence. This is the cause, this is the reason.” (Thus said the Venerable Sāriputta.)

End of the Nibbāna Sutta, the ninth.

10. MAHĀPADESA SUTTA

Discourse on Great Authority

180. On one occasion, the Bhagavā was staying at the Ānanda shrine (cetiya) near the city of Bhoga. It was then that the Bhagavā, after (the usual address to his bhikkhus) calling, “Bhikkhus”, and the bhikkhus (respectfully and attentively) responding, “Venerable Sir”, delivered this discourse. Bhikkhus, I shall now discourse on ‘the four great directives

(Mahāpadesa). Listen, and bear it well in mind. I shall speak. The bhikkhus respectfully assenting, "Very well, Venerable Sir", the Bhagavā said thus:

Bhikkhus, what are the four great noble directives? Bhikkhus, in this Teaching, if a bhikkhu should say, "Friends, I have heard and learnt this in the presence of the Bhagavā: this is the Dhamma (Sutta Abhidhamma); this is the Discipline (Vinaya), and this is the Teacher's Teaching (Satthusāsana)", his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Bhagavā) should be carefully noted and should be collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words and phrases do not fit in with the Sutta-Abhidhamma or are not in accord with the Vinaya, then it must be concluded that "this assuredly is not the utterance of Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly learnt by that bhikkhu". Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "Friends, I have heard and learnt this in the presence of the Bhagavā. This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching", his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, those words and phrases (attributed to the Bhagavā) should be carefully noted and should be collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma or on being examined in the light of the Vinaya, those words and phrases fit in with the Sutta-Abhidhammā, or are in accord with the Vinaya, then it must be concluded that "this assuredly is the utterance of the

Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well learnt by that bhikkhu.' Bhikkhus, thus concluding, the words of that bhikkhu should be received with approval and bear it in mind as the first Great Directive.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There is a community of bhikkhus with elderly bhikkhus and a chief bhikkhu at a monastery with such and such a name. I have heard and learnt this (exposition) in the presence of that community of bhikkhus: 'This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching', his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted, should be carefully collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma or on being examined in the light of the Vinaya, those words and phrases do not fit in with the Sutta-Abhidhamma or are not in accord with the Vinaya, then it must be concluded that 'this assuredly is not the utterance of the Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly learnt by that community of bhikkhus.' Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There is a community of bhikkhus with elderly bhikkhus and a chief bhikkhu at a certain monastery with such and such a name. I have heard and learnt this (exposition) in the presence of that community of bhikkhus: 'This is the Dhamma; this is the Discipline; this is the Teacher's Teaching', his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to that community of bhikkhus) should be carefully noted, should be carefully collated with

the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words and phrases fit in with the Sutta-Abhidhamma or are in accord with the Vinaya, then, it must be concluded that "this assuredly is the utterance of the Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well learnt by that community of bhikkhus." Bhikkhus, bear it in mind as the second Great Directive.

Bhikkhus, in this Teaching, if a bhikkhu should say, 'There are many bhikkhu elders at a certain monastery with such and such a name, who are of wide learning and knowledge, who can recite by heart the Pāli texts, having memorized the Dhamma, the Vinaya, and the Fundamental Precepts (Mātikā) for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of those bhikkhu elders themselves: 'This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching,' his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to the bhikkhu elders) should be carefully noted, should be carefully collated with the Sutta-Abhidhamma and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words do not fit in with the Sutta-Abhidhamma, or are not in accord with the Vinaya, then it must be concluded that "This assuredly is not an utterance of the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened; it is only an utterance badly learnt by those bhikkhu elders." Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There are many bhikkhu elders at a certain monastery with such and such a name; who are of wide learning and knowledge, who can recite by heart the Pāli texts, having

memorized the Dhamma, the Vinaya and the Fundamental Precepts for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of those bhikkhu elders themselves: 'This is the Dhamma; this is the Discipline; this is the Teacher's Teaching.' his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases (attributed to the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, those words fit in with the Sutta-Abhidhamma, or are in accord with the Vinaya, then it must be concluded that 'this assuredly is an utterance of the Bhagavā who is Homage-Worthy and Perfectly Self Enlightened; it is truly the utterance well-learnt by those bhikkhu elders. Bhikkhus, bear it in mind as the third Great Directive.

Bhikkhus, in this Teaching, if a bhikkhu should say, "There is a certain bhikkhu elder at a certain monastery with such and such a name who is of wide learning and knowledge, who can recite by heart the Pāli Texts, having memorized the Dhamma, the Vinaya and the Fundamental Precepts for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of that bhikkhu elder himself: 'This is the Dhamma; this is the Discipline; and this is the Teacher's Teaching.' his words should not be received with scorn. Without approval or rejection, the words and phrases (attributed to that bhikkhu elder) should be carefully noted, should be carefully collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, the words and phrases do not fit in with the Sutta-Abhidhamma, and are not in accord with the Vinaya, then it must be concluded that 'this assuredly is not an utterance of the Bhagavā, who is Homage-Worthy and Perfectly Self-Enlightened: it is only an utterance badly --

learnt by that bhikkhu elder.' Bhikkhus, thus concluding, the words of that bhikkhu should be rejected.

Bhikkhus, in this Teaching, if a bhikkhu should say, "there is a certain bhikkhu elder at a certain monastery with such and such a name, who is of wide learning and knowledge, who can recite by heart the Pāli Texts, having memorized the Dhamma, the Discipline, and the Fundamental Precepts for bhikkhus and bhikkhunīs. I have heard and learnt this exposition in the presence of that bhikkhu elder himself: 'This is the Dhamma; this is the Discipline, and this is the Teacher's Teaching', his words should not be received with approval, nor should they be rejected with scorn. Without approval or rejection, the words and phrases should be carefully noted, should be carefully collated with the Sutta-Abhidhamma, and examined in the light of the Vinaya. If, on thus being collated with the Sutta-Abhidhamma, or on being examined in the light of the Vinaya, the words and phrases fit in with the Sutta-Abhidhamma, or are in accord with the Vinaya, then, it must be concluded that 'this assuredly is the utterance of the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened; it is truly the utterance well-learned by that bhikkhu elder. Bhikkhus, bear it in mind as the fourth Great Directive. Bhikkhus, great Directives are these four kinds. (Thus said the Bhagavā.)

End of the Mahāpadesa Sutta, the tenth.

End of the Sañcetaniya Vagga, the Third.

Namo tassa bhagavato arahato sammāsambuddhassa

(xix) iv. BRĀHMAṆA VAGGA

1. Yodhājīva Sutta
2. Pāṭibhoga Sutta
3. Suta Sutta
4. Abhaya Sutta
5. Brāhmaṇasacca Sutta
6. Ummagga Sutta
7. Vassakārabrāhmaṇa Sutta
8. Upaka Sutta
9. Sacchikaraṇīya Sutta
10. Uposatha Sutta

1. YODHĀJĪVA SUTTA

Discourse on 'Warriors'

181. Bhikkhus, a warrior who is endowed with four characteristics is worthy of a king, worthy of being in the service of the king, and worthy of being counted as an essential part of kingship. What are the four? Bhikkhus, in this world, a warrior is skilled in finding directions (to shoot); he can shoot his arrow to a great distance; he can shoot his arrow with an unfailing accuracy; and he can shoot penetrating through a great bulk. Bhikkhus, a warrior who is endowed with these four characteristics is worthy of king; worthy of being in the service of the king, and worthy of being counted as an essential part of kingship. Similarly bhikkhus, a bhikkhu who is endowed with four characteristics is worthy of receiving offerings brought even from afar (Āhuneyya); he is worthy of receiving offerings set aside for guests (Pāhuneyya); he is worthy of receiving offerings donated for wellbeing in the next existence (Dakkhineyya); he is worthy of receiving obeisance with joined palms raised to the forehead (Añjalikarāṇīya); and he is the incomparable fertile field for all to sow the seeds of merit (Anuttaram-puñṇakkhettaṃ Lokassa). What are the four characteristics? Bhikkhus, a bhikkhu in this Teaching is skilled in finding directions (to shoot); he can shoot his arrow to a great distance; he can shoot his arrow with an unfailing accuracy; and he can shoot penetrating through a great bulk.

Bhikkhus, how is a bhikkhu skilled in finding directions (to shoot)? Bhikkhus, a bhikkhu in this Teaching has morality. ...p... : he practises taking upon himself the preceptorial codes of training. Thus, bhikkhus, a bhikkhu is skilled in finding directions (to shoot).

Bhikkhus, how can a bhikkhu shoot his arrow to a great distance? Bhikkhus, a bhikkhu in this Teaching contemplates on whatever corporeality there is, whether past, future

or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near and perceives it with insight knowledge as it really is. This is not 'mine'; this is not 'I'; this is not my 'Self' (atta). He contemplates on whatever sensations (vedanā) there is ... whatever perceptions (saññā) ... whatever volitional activities (saṃkhāra) ... whatever consciousnesses (viññāna) there is whether past, future or present, and whether far or near and perceives it with insight knowledge as it really is thus: This is not 'mine', this is not 'I', this is not my 'Self' (atta). Thus, bhikkhus, a bhikkhu can shoot his arrow to a great distance.

Bhikkhus, how can a bhikkhu shoot his arrow with an unflinching accuracy? Bhikkhus, a bhikkhu in this Teaching knows, "This is dukkha" as it really is ...p... ; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, a bhikkhu can shoot his arrow with an unflinching accuracy.

Bhikkhus, how can a bhikkhu shoot penetrating through a great bulk? Bhikkhus, a bhikkhu in this Teaching can break through the bulk of ignorance (i.e., ignorance of the four Noble Truths). Thus, bhikkhus, a bhikkhu can shoot penetrating through a great bulk. Bhikkhus, a bhikkhu who is endowed with these four characteristics is worthy of receiving offerings brought even from afar; ...p... and he is the incomparably fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Yodhājīva Sutta, the first.

2. PĀṬIBHOGA SUTTA

Discourse on 'Assurance'

182. Bhikkhus, there is no one in this world (loka), samaṇa, or brāhmaṇa or deva, or Māra, or brahma, who can give his assurance for the non-occurrence of four things.

What are the four? There is no one in this world, samaṇa, or brāhmaṇa or deva, or Māra, or brahma, who can give his assurance for the non-occurrence of 'ageing' which is a natural phenomenon. There is no one in this world, samaṇa, or brāhmaṇa, or deva, or Māra, or brahma, who can give his assurance for the non-occurrence of 'illness' which is a natural phenomenon. There is no one in this world, samaṇa, or brāhmaṇa, or deva, or brahma, who can give his assurance for the non-occurrence of 'death' which is a natural phenomenon. There is no one in this world, samaṇa or brāhmaṇa, or deva, or Māra, or brahma who can give his assurance for the non-occurrence of the consequential fruition of previous evil deeds of defilements leading to rebirth, and having unhappy results, conducive to future rebirth with ageing, death, grief and pain.

Bbikkhus, there is no one in this world, samaṇa, or brāhmaṇa, or deva, or Māra, or brahma, who can give his assurance (for the non-occurrence) of these four things. (Thus said the Bhagavā.)

End of the Pāṭibhoga Sutta, the second.

3. SUTA SUTTA

Discourse on Knowledge

183. At one time, the Bhagavā was residing at the Veḷuvana monastery, the feeding ground of the black squirrels in Rājagaha. It was then that the brahmin Vassakāra, the Chief Minister to the King of Magadha, approached the

Bhagavā. exchanged glad greetings and after the (usual) exchange of glad and memorable greetings sat in a suitable place, and said to the Bhagavā thus:

“O Gotama, if anyone says, ‘I have seen thus’ of what he has seen, he is not to be blamed in saying so. If anyone says, ‘I have heard thus’ of what he has heard, he is not to be blamed in saying so. If anyone says, ‘I have this sensation of touch thus,’ of what he has touched, he is not to be blamed in saying so. If anyone says, ‘I have known thus’ of what he has known, he is not to be blamed in saying so. I have this doctrine; I hold this view.”

“Brahmin, I do not say that everything that has been seen should be spoken out; Brahmin, do not say that everything that has been seen should not be spoken out. Brahmin, I do not say that everything that has been heard should be spoken out; Brahmin, I do not say that everything that has been heard should not be spoken out. Brahmin, I do not say that everything that has been touched should be spoken out; Brahmin, I do not say that everything that has been touched should not be spoken out. Brahmin, I do not say that everything that has been known should be spoken out; Brahmin, I do not say that everything that has been known should not be spoken out.

“The reason is, brahmin, that, if, by speaking out what he has seen, demeritorious factors develop and meritorious factors decline in that person, I say that such a ‘seeing’ should not be spoken out. Brahmin, if, by not speaking out what he has seen, meritorious factors decline and demeritorious factors develop in that person, I say that such a ‘seeing’ should be spoken out.

“Brahmin, if, by speaking out what he has heard, demeritorious factors develop and meritorious factors decline in that person, I say that such a ‘hearing’ should not be spoken out; Brahmin, if by not speaking out what he has heard, meritorious factors decline and demeritorious factor

develop in that person, I say that such a 'hearing' should be spoken out.

"Brahmin, if, by speaking out what he has touched, demeritorious factors develop and meritorious factors decline in that person, I say that such a 'touch' should not be spoken out; Brahmin, if by not speaking out what he has touched, meritorious factors decline and demeritorious develop in that person, I say that such a 'touch' should be spoken out.

"Brahmin, if, by speaking out what he has known, demeritorious factors develop and meritorious factors decline in that person, I say that such a 'knowing' should not be spoken out; Brahmin, if, by not speaking out what he has known, meritorious factors decline and demeritorious factor develop in that person, I say that such a 'knowing' should be spoken out. (Thus said the Bhagavā.) Then brahmin Vassakāra, the Chief Minister to the King of Magadha, very much pleased with the Bhagavā's discourse, got up from his seat and left, delighted at heart.

End of the Suta Sutta, the third.

4. ABHAYA SUTTA

Discourse on Fearlessness

184. On that occasion, brahmin Jānussoṇi approached the Bhagavā and exchanged glad greetings, and after the formal exchange of glad and memorable greetings, sat in a suitable place and said thus to the Bhagavā;

"O Gotama, 'there can be no one who even though subject to death is not afraid of, or does not tremble in the face of death.' I hold this doctrine, and I hold this view."

Brahmin, there is a person who is subject to death, and is afraid of, or trembles in the face of death. Brahmin, there also is a person who even though subject to death, is not afraid of, or does not tremble in the face of death.

Brahmin, who is the person who is subject to death, and is afraid of, or trembles in the face of death? Brahmin, a certain person in this world is not free from attachment to sensual pleasures; he is not free from desire; he is not free from affection; he is not free from (sensual) thirst; he is not free from fever of attachment, and he is not free from craving. Thus, that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Alas! The sensual pleasures which I love so much are going to leave me, and I, too, will have to leave them behind!' These thoughts harass him greatly, and he grieves miserably, laments, wails, beats his breast, and loses consciousness. Brahmin, this is the man who is subject to death, and is afraid of, or trembles in the face of death.

Another kind, brahmin, is that a certain person in this world is not free from attachment to the body; he is not free from desire; he is not free from affection; he is not free from (sensual) thirst; he is not free from fever of attachment, and he is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Alas! This body which I love so much is going to leave me, and I, too, will have to leave it behind!' These thoughts harass him greatly, and he grieves miserably, laments, and wails, beats his breast, and loses consciousness. Brahmin, this is the man who is subject to death, and is afraid of or trembles in the face of death.

Another kind, brahmin, is that a certain person in this world has not yet done good deeds; he has not done meritorious deeds; and he has not taken protection from the fearful, but he has already done evil deeds; he has already done cruel deeds; and he has committed misdeeds. Then, that person is afflicted with one or the other kind of severe illness. To that person afflicted with one or the other kind of

severe illness, these thoughts arise: 'Alas! I have not yet done good deeds; I have not yet done meritorious deeds; I have not yet taken protection from the fearful. Alas! I have already done evil deeds; I have already done cruel deeds; I have committed misdeeds! Alas! Friends! I shall have to go to those destinations where people who have not done good deeds, who have not done meritorious deeds, who have not taken protection from the fearful go; where people who have done evil deeds, who have done cruel deeds and who have committed misdeeds go!'. These thoughts harass him greatly, and he grieves miserably, laments, and wails, beating his breast, and loses consciousness. Brahmin, this is the man who is subject to death and is afraid of or trembles in the face of death.

Another kind, brahmin, is that a certain person in this world has doubt in the dhamma of the virtuous; he is uncertain and indecisive about the dhamma of the virtuous. Then that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Alas! I have had doubts, uncertainties and indecisiveness in the dhamma of the virtuous!' These thoughts harass him greatly, and he grieves miserably, laments, and wails beating his breast, and loses consciousness. Brahmin, this is the man who is subject to death, and is afraid of or trembles in the face of death. Brahmin, persons who are subject to death, and are afraid of or tremble in the face of death are these four kinds.

Brahmin, who is the person who is subject to death, and is not afraid of or does not tremble in the face of or does not tremble in the face of 'death'? Brahmin, a certain person in this world is free from attachment to sensual pleasure; he is free from desire; he is free from affection; he is free from (sensual) thirst; he is free from fever of attach-

ment, and he is free from craving. Then, that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts do not arise: 'These sensual pleasures which I love so much are going to leave me, and I, too, will have to leave them behind.' These thoughts do not harass him, and he does not grieve miserably, he does not lament or wail, beating his breast, and he does not lose consciousness. Brahmin, he is the man who is subject to death, and is not afraid of, or does not tremble in the face of death.

Another kind, brahmin, is that a certain person in this world is free from attachment to the body; he is free from desire; he is free from affection; he is free from (sensual) thirst; he is free from fever of attachment; and he is free from craving. Then, that person is afflicted with one or the other kind of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts do not arise: 'This body which I love so much is going to leave me, and I, too, will have to leave it behind.' These thoughts do not harass that person; and he does not grieve miserably; he does not lament, nor does he wail, beating his breast, and he does not lose consciousness. Brahmin, this is the man who is subject to death, and is not afraid of, or does not tremble in the face of death.

Another kind, brahmin, is that a certain person in this world does not do evil deeds; he does not do cruel deeds; nor does not he commit misdeeds; he has already done good deeds; he has already done meritorious deeds; he has taken protection from the fearful. Then, that person is afflicted with one kind or the other of severe illness. To that person thus afflicted with one or the other kind of severe illness, these thoughts arise: 'Certainly I have not done evil deeds; I have not done cruel deeds; I have not committed misdeeds; I have done good deeds; I have done meritorious deeds; I have taken protection from the fearful. Friend! I shall get to

This is an enumeration of *Navāṅga-Sattva*, *sīsama*, the ninefold

those destinations, where those who do not do cruel deeds, and those who do not commit misdeeds go; I shall get to those destinations where those who have done meritorious deeds and those who have taken protection from the fearful go.' That person does not grieve miserably; he does not lament, nor does he wail, beating his breast, and he does not lose consciousness. Brahmin, this is the man who is subject to 'death', and is not afraid, or does not tremble in the face of death.

Another kind, brahmin, is that a certain person in this world has no doubt in the dhamma of the virtuous; he is quite certain and decisive about the dhamma of the virtuous. Then, that person is afflicted with one kind or the other of severe illness. To that person thus afflicted with one kind or the other of severe illness, these thoughts arise: 'Certainly I have had no doubt in the dhamma of the virtuous; I am quite certain and decisive about the dhamma of the virtuous.' That person does not grieve miserably; he does not lament, nor does he wail beating his breast; and he does not lose consciousness. Brahmin, this is the man who is subject to death, and is not afraid of, or does not tremble in the face of death. Brahmin, persons who are subject to death and are not afraid of, or do not tremble in the face of death are these four kinds. (Thus said the Bhagavā.)

"O Gotama, excellent is the Dhamma! O Gotama excellent is the Dhamma! ...p... May it please the Reverend Gotama to take me as a lay disciple who has taken refuge in the Buddha from this day onwards till the end of my life. (Thus said the brahmin Jānussoṇi.)

End of the Abhaya Sutta, the fourth.

5. BRĀHMAṆA-SACCA SUTTA**Discourse on Brāhmaṇa Truth**

185. At one time, the Bhagavā was residing at the Gijjhakūṭa Hill in Rājagaha. At that time, many wandering ascetics (paribbājakas) of great fame were living in a Paribbājaka monastery on the bank of the Sippinika river; those wandering ascetics were: Paribbājaka Annabhāra, Paribbājaka Varadhara, Paribbājaka Sakuludāyī, and other wandering ascetics of great fame. It was then that the Bhagavā, rising from his evening retreat, went to the Paribbājaka monastery on the bank of the Sippinika river.

At that time, the assembly of those non-Buddhist ascetics were sitting down together and having a casual conversation before the arrival of the Bhagavā on 'such is Brāhmaṇa Truth; such is Brāhmaṇa Truth.' It was then that the Bhagavā approached them, sat on the seat prepared for him, and said to those non-Buddhist ascetics:

Paribbājakas, with what conversation are you now sitting together, and what is the subject of your unfinished conversation before I came?, asked the Bhagavā. (The Paribbājakas replied:) "O Gotama, among us sitting down together here, this conversation prevailed: 'Such is Brāhmaṇa Truth; such is Brāhmaṇa Truth.' "

Paribbājakas, I have realized by my own intellect and insight, and set forth these four Brāhmaṇa Truths. What are the four? Paribbājakas, a brāhmaṇa in this world says thus: 'Living beings, without exception, must not be killed.' The brāhmaṇa who says thus speaks the truth, and does not speak what is not true. That brāhmaṇa does not identify himself with that truth as 'I am samaṇa' or 'I am brāhmaṇa' or 'I am superior' or 'I am equal (to others)' or 'I am inferior'. In fact, in saying that, he is practising out of compassion for the protection of beings with the truth he has realized by his own insight.

Another kind, paribbājakas, is that a brāhmaṇa in this world says thus: 'Sensual pleasures, without exception, are impermanent, unsatisfactory, and subject to change (viparināma).' The Brāhmaṇa who says thus speaks the truth, and does not speak what is not true. That brāhmaṇa does not identify himself with that truth as 'I am samaṇa' or 'I am brāhmaṇa' or 'I am superior' or 'I am equal (to others)' or 'I am inferior'. In fact, in saying that he is practising to get weary, to be free from attachment, and cessation of sensual pleasures with the truth he has realized by his own insight.'

Another kind, paribbājakas, is that a brāhmaṇa in this world says thus: 'Existences, without exception, are impermanent ...p... to get weary, to be free from attachment, and cessation of existences with the truth he has realized by his own insight.

Another kind, paribbājakas, is that a brāhmaṇa in this world says thus: 'I do not see my 'Self' (atta) in anything; nor do I see my 'atta' in anybody else's concern. I do not see atta of others in anything, nor do I see 'atta' of others in my concern.' The brāhmaṇa who says thus speaks the truth, and does not speak what is not true. That brāhmaṇa does not identify himself with that truth as 'I am samaṇa' or 'I am brāhmaṇa' or 'I am superior' or 'I am equal (to others)' or 'I am inferior'. In fact, in saying that, he is practising to be without any concern (having no worldly wishes whatever) with the truth he has realized by his own insight. Paribbājakas, I have realized by my own intellect and insight and set forth these four kinds of Brāhmaṇa Truth. (Thus said the Bhagavā.)

End of the Brāhmaṇa Sacca Sutta, the fifth.

6. UMMAGGA SUTTA

Discourse on Great Knowledge

186. On that occasion, a bhikkhu approached the Bhagavā, made obeisance, sat in a suitable place and said to the Bhagavā, "Venerable Sir, which is the dhamma that leads the world, which is the dhamma that drags the world, and to which dhamma does the world succumb?"

Good, Good! Bhikkhu, it is indeed good that there arises in you this intellect; this wisdom and for you to ask the question. Bhikkhu, your question is thus: Venerable Sir, which is the dhamma that leads the world, which is the dhamma that drags the world, and to which dhamma does the world succumb? Isn't it so? (Said the Bhagavā.)

"It is so, Venerable Sir"

Bhikkhu, it is the 'mind' (citta) that leads the world; it is the 'mind' that drags the world; and it is the 'mind' to which the world succumbs. (Said the Bhagavā.)

Delighted, that bhikkhu rejoiced at the words of the Bhagavā and said, "Good, Venerable Sir!" and asked another question: "Venerable Sir, it is said 'having great knowledge, and having learnt the Dhamma by heart; having great knowledge, and having learnt the Dhamma by heart'. Venerable Sir, by what criterion is one said to have great knowledge and to have learnt the Dhamma by heart?"

Good! Good! Bhikkhu, it is, indeed, good that there arises in you this intellect, this wisdom and for you to ask the question. Bhikkhu your question is thus: Venerable Sir, it is said 'having great knowledge, and having learnt the Dhamma by heart;' Venerable Sir, by what criterion is one said to have great knowledge and to have learnt the Dhamma by heart? Isn't it so? (Said the Bhagavā.)

"It is so, Venerable Sir"

Bhikkhu, I have set forth extensive Dhammā which are known by the names Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta-dhamma, and Vedalla¹.

1. This is an enumeration of Navaṅga-Satthusānā: the ninefold Teachings of the Buddha, i.e. the nine divisions of the Buddhist Scriptures according to their form or style. See Note.

Bhikkhu, one who knows the meaning of the verse of four stanzas, and of the Pāḷi Text, and one who practises in accordance with the nine transcendentals (i.e. the four maggas, the four phalas, and Nibbāna) is said to be one having great knowledge, and having learnt the Dhamma by heart. (Thus said the Bhagavā.)

Delighted, that bhikkhu rejoiced at the words of the Bhagavā and said, "Good, Venerable Sir!" and asked another question: "Venerable Sir, it is said of (someone) being learned, and having wisdom that destroys moral defilements. Venerable Sir, by what criterion is one said to be learned, and to have wisdom that destroys moral defilements?"

Good! Good! Bhikkhu, it is indeed, good that there arises in you this intellect, this wisdom and for you to ask the question. Bhikkhu, your question is thus: 'Venerable Sir, it is said of (someone) being learned, and having wisdom that destroys moral defilements; it is said of him as being learned and having wisdom that destroys moral defilements. Venerable Sir, by what criterion is one said to be learned, and to have wisdom that destroys moral defilements?' Isn't it so? (Said the Bhagavā.)

"It is so, Venerable Sir"

Bhikkhu, a bhikkhu in this Teaching has heard, "This is dukkha," and sees the nature of dukkha penetratingly by magga-insight. He has heard, "This is the origin of dukkha," and sees the nature of the origin of dukkha penetratingly by magga-insight. He has heard, 'This is the cessation of dukkha (Nibbāna),' and sees the nature of Nibbāna penetratingly by magga insight. He has heard, 'This is the practice leading to (Nibbāna)' where dukkha ceases, and sees penetratingly with magga-insight the nature of the practice leading to (Nibbāna) where dukkha ceases. Thus, bhikkhu, one who is learned has wisdom that destroys moral defilements. (Thus said the Bhagavā.)

Delighted, that bhikkhu rejoiced at the words of the Bhagavā and said, "Good, indeed, Venerable Sir!", and asked

another question: "Venerable Sir, it is said of (someone) as a wise man of great knowledge, it is said of him as a wise man of great knowledge. Venerable Sir, by what criterion is one said to be a wise man of great knowledge?"

Good! Good! Bhikkhu, it is indeed, good that there arises in you this intellect, this wisdom, and for you to ask the question. Your question is thus: Venerable Sir, it is said of (someone) as a wise man of great knowledge, it is said of him as a man of great knowledge. Venerable Sir, by what criterion is one said to be a wise man of great knowledge? Isn't it so? (Said the Bhagavā.)

"It is so, Venerable Sir"

Bhikkhu, a wise man of great knowledge in this Teaching does not strive for his own suffering; he does not strive for the suffering of others; he does not strive for the suffering of both himself and of others. If ever he thinks, he thinks of his own welfare, of the welfare of others, of the welfare of others as well as his own, and the welfare of all beings in the animate world. Bhikkhu, thus is that person a wise man of great knowledge. (Thus said the Bhagavā.)

Navan̄ga Satthusānā

(The Nine Divisions of the Buddha's Teachings)

The Teaching of the Buddha are divided into nine constituent parts according to their form or style.

- | | |
|-----------------|--|
| 1. Suttas: | Discourses in prose |
| 2. Geyya: | Discourses wherein verses are incorporated in prose passages |
| 3. Veyyākaraṇa: | Discourses in prose, expounding the doctrine in detail |
| 4. Gāthā: | Composition in verse |
| 5. Udāna: | Discourses given under the inspiration of joy |

6. **Iṭṭuttaka:** Discourses beginning with the words, "Thus has the Buddha spoken"
7. **Jātaka:** Birth stories as told by the Buddha
8. **Abbhutadhamma:** Discourses relating to wonders
9. **Vedalla:** Discourses intended to impart wisdom given in the form of questions and answers

End of the Ummagga Sutta, the Sixth.

7. VASSAKĀRA SUTTA

Discourse to Brāhmin Vassakāra

187. At one time, the Bhagavā was teaching at the Veļuvana monastery, the feeding ground of the black-squirrels in Rājagaha. It was then that the brahmin Vassakāra, the Chief Minister to the King of Magadha, approached the Bhagavā exchanged glad greetings, and after the (usual) exchange of glad and memorable greetings, sat in a suitable place, and said to the Bhagavā thus:

"O Gotama, is it possible for an unrighteous person to know another unrighteous person as 'This is an unrighteous person?'" (The Bhagavā said:) Brāhmin, there is no possibility for an unrighteous person to know another unrighteous person as 'This is an unrighteous person.' (The Brāhmin said:) "O Gotama, is it possible for an unrighteous person to know a righteous person as 'This is a righteous person?'" (The Bhagavā said:) Brāhmin, there is no possibility for an unrighteous person to know a righteous person as 'This is a righteous person.' (Then the Brāhmin said:) "O Gotama, is it possible for a righteous person to know another righteous person as 'This is a righteous person?'" (The Bhagavā said:)

Brāhmin, it is possible for a righteous person to know another righteous person as 'This is a righteous person.' (The Brāhmin said:) "O Gotama, it is possible for a righteous person to know an unrighteous person as 'This is an unrighteous person'?" (The Bhagavā said:) Brāhmin, it is possible for a righteous person to know an unrighteous person as 'This is an unrighteous person.'

"Wonderful, O Gotama! Marvellous it is, indeed, O Gotama! The Revered Gotama has said it so well thus: 'Brāhmin, there is no possibility for an unrighteous person to know another unrighteous person as 'This is an unrighteous person'; brāhmin, there is no possibility for an unrighteous person to know a righteous person as 'This is a righteous person'; brāhmin, it is possible for a righteous person to know another righteous person as 'This is a righteous person'; brāhmin, it is possible for a righteous person to know an unrighteous person as 'This is an unrighteous person.'

"O Gotama, at one time, words of reproaching others spread among the followers of brāhmin Todeyya thus: 'That king named Eḷeyya, who has great faith in the ascetic (Udaka) son of Rāma, and who shows great servitude to the ascetic by paying homage, welcoming with respect, paying obeisance with joined palms raised to the forehead, and showing great reverence, is a foolish person. And such servants of that king named Eḷeyya, Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, Aggivessa, who have great faith in the ascetic (Udaka) son of Rāma, and who show great servitude to the ascetic by paying homage, welcoming with respect, paying obeisance with joined hands raised to the forehead, and showing great reverence, also are foolish persons. (These words of reproaching others spread.) Then, Brāhmin Todeyya let his followers know thus: "Friends! What do you think of what I am going to say now? Is the wise king Eḷeyya capable of knowing what ought to be done and what ought to be done with special attention, what ought

to be said and what ought to be said with special attention? Is he capable of seeing the benefit more than others who are most capable of seeing the benefit? (He asked his followers thus:) "It is so, O Brahmin! The wise king Eḷeyya is capable of knowing what ought to be done and what ought to be said with special attention. He is capable of seeing the benefit more than others who are most capable of seeing the benefit. (The followers said.)

"Friends! King Eḷeyya has great faith in the ascetic (Udaka) son of Rāma, and shows great servitude to the ascetic by paying homage, welcoming with respect paying obeisance with joined hands raised to the forehead, and showing great reverence because the ascetic (Udaka) son of Rāma is wiser than King Eḷeyya in knowing what ought to be done and what ought to be done with special attention, what ought to be said, and what ought to be said with special attention, and in seeing the benefit more than others who are most capable of seeing the benefit.

"Friends! What do you think of what I am going to say now? Are those wise servants of that king named Eḷeyya, namely, Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa capable of knowing what ought to be done, and what ought to be done with special attention, what ought to be said, and what ought to be said with special attention? Are they capable of seeing the benefit more than others who are most capable of seeing the benefit? (He asked his followers.) "It is so, O Brahmin! The wise servants of that king Eḷeyya, namely, Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba and Aggivessa are capable of knowing what ought to be done, and what ought to be done with special attention, what ought to be said and what ought to be said with special attention. They are capable of seeing the benefit more than others who are most capable of seeing the benefit. (The followers said)

“Friends! (Udāka) son of Rāma, is much wiser than those servants of King Eḷeyya in knowing what ought to be done and what ought to be done with special attention, what ought to be said and what ought to be said with special attention and in seeing the benefit more than others who are most capable of seeing the benefit. Therefore, the servants of king Eḷeyya have great faith in the ascetic (Udāka) son of Rāma, and they show great servitude to the ascetic by paying homage, welcoming with respect, paying obeisance with joined hands raised to the forehead, and showing great reverence. (Thus he lets his followers know.)

“Wonderful O Gotama! Marvellous it is indeed, O Gotama! The Revered Gotama has said it so well thus: ‘Brahmin, there is no possibility for an unrighteous person to know another unrighteous person as ‘This is an unrighteous person.’ Brahmin, there is no possibility for an unrighteous person to know a righteous person as ‘This is a righteous person;’ Brahmin, it is possible for a righteous person to know another righteous person as ‘This is a righteous person’; Brahmin, it is possible for a righteous person to know an unrighteous person as ‘This is an unrighteous person’. O Gotama, we shall now take leave of you. We have many obligations to fulfil, and we have a lot of work to attend to”. (Thus said the Brahmin.) There, the brahmin Vassakāra, the Chief Minister of King of Magadha, very much pleased with the Bhagavā’s discourse, got up from his seat and left delighted at heart.

End of the Vassakāra Sutta, the seventh.

8. UPAKA SUTTA

Discourse to Upaka

188. At one time, the Bhagavā was staying at the Gijjhakuṭa Hill in Rājagaha. It was then that Upaka, son of

Maṇḍikā, approached the Bhagavā, made obeisance, sat in a suitable place and said to the Bhagavā thus:

“Venerable Sir, ‘anybody who reproaches others, without exception, is incapable of performing meritorious actions; one who is incapable of performing meritorious actions is contemptible.’ I hold this doctrine, I hold this view.”¹

Upaka, if anybody who reproaches others, without exception, is incapable of performing meritorious actions; one who is incapable of performing meritorious actions is contemptible; then, Upaka, you yourself are reproaching others and you, who reproach others, are incapable of performing meritorious actions; and if one who is incapable of performing meritorious actions is contemptible, indeed you yourself are the one contemptible. (Thus said the Bhagavā.)

“Venerable Sir, just as you catch with a large snare a fish that has just shown its head above water, so also you have caught me with the large doctrinal snare when I have just shown my head.” (Said Upaka.)

Upaka, I have set forth: “This is demeritorious dhamma” and in declaring this, I have shown in endless words and phrases: “For this reason, this is the demeritorious dhamma.” The Tathāgata’s exposition of the Dhamma (Dhamma-desanā) is immeasurable. Upaka, I have set forth: “Demeritorious dhamma should be abandoned” and in declaring this I have shown in endless words and phrases: “For this reason the demeritorious dhamma should be abandoned.” The Tathāgata’s exposition of the Dhamma is immeasurable.

1. Note. This Upaka is a follower of Devadatta of whom the Buddha has said, “Devadatta is going to stay in niraya for a whole kappa.” Upaka has now come with the intention of censuring the Buddha for this (The Commentary)

Upaka, I have declared: "This is meritorious dhamma" and in declaring this, I have shown in endless words and phrases: "For this reason, this is the meritorious dhamma". The Tathāgata's exposition of the Dhamma is immeasurable. Upaka, I have set forth: "That meritorious dhamma should be developed," and in declaring this, I have shown in endless words and phrases: "For this reason that meritorious dhamma should be developed." The Tathāgata's exposition of the Dhamma is immeasurable." (Thus said the Bhagavā.)

Then, Upaka, son of Maṇḍikā, very much pleased with the Bhagavā's discourse, got up from his seat, and making obeisance to the Bhagavā respectfully left. Thence he went to King Ajātasattu, son of Queen Vedehī of Magadha, and related to the King every word of the conversation he had had with the Bhagavā.

When he had related this, King Ajātasattu, son of Queen Vedehī of Magadha was very much displeased and angry, and said to Upaka, son of Maṇḍikā, "You, ungrateful, scurrilous and rude youngster from salt-making village! How dare you think of insulting the Bhagavā who is Homage-Worthy and Perfectly Self-Enlightened! Away with you, Upaka, get out of my sight and be ruined!"

End of the Upaka Sutta, the eighth.

9. SACCHIKARAṆĪYA SUTTA

Dourse on Dhamma to be Realized

189. Bhikkhu, the dhammas that are to be realized are these four kinds. What are the four? Bhikkhus, there are dhammas that are to be realized with the body (i.e. nāma-kāya): Bhikkhus, there are dhammas that are to be realized with mindfulness; Bhikkhus, there are dhammas that are to be realized with the eye; Bhikkhus, there are dhammas that are to be realized with wisdom.

Bhikkhus, what are the dhammas that are to be realized with the body? Bhikkhus, the eight stages of release (vimokkha) are to be realized with the body.

Bhikkhus, what are the dhammas that are to be realized with mindfulness? Bhikkhus, (recollection of) past existences are to be realized with mindfulness (i.e. pubbani vāsānussasī).

Bhikkhus, what are the dhammas that are to be realized with the eye? Bhikkhus, passing away and arising (death and rebirth) of beings are to be realized with the eye (i.e. dibbacakkhu).

Bhikkhus, what are the dhammas that are to be realized with the wisdom? Bhikkhus, (the Arahantaphala), where all moral intoxicants (āsavas) are extinct, is to be realized with wisdom (i.e. Paccavakkhaṇa-paññā). Bhikkhus, the dhammas that are to be realized are these four. (Thus said the Bhagavā.)

End of the Sacchikaraṇīya Sutta, the ninth.

10. UPOSATHA SUTTA

Discourse on Observing Precepts

190. At one time, the Bhagavā was residing in the pinnacled building donated by Visākhā who is also known as Migāramātā in Pubbārāma monastery in Sāvathī. It was an Uposatha' day, and the Bhagavā was sitting surrounded by the assembly of bhikkhus. Then the Bhagavā, after looking round at the silent assembly of bhikkhus, delivered this discourse:

Bhikkhus, this audience is free from persons like chaff (i.e. persons of bad character). There is no person like chaff in this audience. This audience is pure and is established in essence of morality. Bhikkhus, it is a rare opportunity even to see such an assembly of bhikkhus, such an

audience. Bhikkhus, such bhikkhus of such an audience are worthy of receiving offerings brought even from afar (āhuneyya); they are worthy of receiving offerings set aside specially for guests (pāhuneyya); they are worthy of receiving offerings donated for the well-being in the next existence (dakkhineyya); they are worthy of receiving with joined palms raised to the forehead (añjalikaraṇīya); they are incomparably fertile fields for all beings to sow the seeds of merit (anuttaraṃ-puñṇakhettaṃ-lokassa). Bhikkhus, even a little offering made to such bhikkhu-saṃghā and such audience will bring much benefit; and abundance of offering made to such bhikkhu-saṃghā and such audience will bring very great benefit. Bhikkhus, even a journey of hundreds or thousands of yojanas which require one to carry provisions (for the journey) is worth making if it is to see such bhikkhu-saṃghā and such audience.

Bhikkhus, amongst the bhikkhu-saṃghā, there are bhikkhus who have attained rūpa-jhāna which leads to rebirths in the deva realms; Bhikkhu, amongst the bhikkhu-saṃghā, there are bhikkhus who abide in the practice of Brahmavihāra which leads to rebirth in the brahma realm; Bhikkhus, amongst the bhikkhu-saṃghā, there are bhikkhus who have attained arūpa realms; Bhikkhus, amongst the bhikkhu-saṃghā, there are bhikkhus who have become Ariyas.

Bhikkhus, how does a bhikkhu attain rūpa jhana which leads to rebirth in deva realm? Bhikkhus, a bhikkhu in this Teaching, being detached from sensual pleasures ...p... achieves and remains in the first jhāna ...p... ; having got rid of vitakka and vicāra ...p... achieves and remains in the second jhāna ...p... the third jhāna ...p... achieves and remains in the fourth jhāna. Thus, bhikkhus, the bhikkhu has attained rūpa jhāna which leads to rebirth in deva realms.

Bhikkhus, how does a bhikkhu abide in the practice of Brahmavihāra which leads to rebirth in brahma realms?

Bhikkhus, a bhikkhu in this teaching radiates his goodwill (mind with metta) first in one direction, and in the second direction, in the third direction, and then in the fourth direction. In this way, treating all beings of the animate world, above and below, around and in all direction like himself, he remain radiating the feeling of goodwill (metta) which is extensive, lofty, boundless, and peaceful. (He radiates his) compassionate mind (karunā) ... sympathetic mind (muditā) ... equanimity (upekkhā) first in one direction, and in the second direction, and in the third direction, and then in the fourth direction. In this way, treating all beings of the animate world above and around and in all directions like himself, he remains radiating the feeling of equanimity which is extensive, lofty, boundless, and peaceful. Bhikkhus, thus the bhikkhu abides in the practice of Brahmavihāra which leads to rebirths in the brahma realms.

Bhikkhus, how does a bhikkhu attain arūpa jhāna which leads to rebirths in arūpa realms. Bhikkhus, a bhikkhu in this Teaching completely transcending all perception of corporeality (rūpasaññā), and disappearance of all perceptions of contact (of the five senses and their objects) (paṭighasaññā), he concentrates on the concept 'Space is Infinite', and achieves and remains in the Ākāśānañcāyatana jhāna. Again, completely passing beyond the Ākāśānañcāyatana jhāna, he concentrates on the concept 'Consciousness is Infinite', and achieves and remains in the Viññānañcāyatana jhāna. Then, completely passing beyond the Viññānañcāyatana jhāna, he concentrates on the concept 'Nothing is there', and achieves and remains in the Ākiñcaññāyatana jhāna.' Then, completely passing beyond the Ākiñcaññāyatana jhāna, he achieves and remains in the jhāna of Neither saññā (Nevasaññānāsaññāyatana jhāna). Thus, bhikkhus, the bhikkhu attains arūpa jhāna which leads to rebirths in arūpa realms.

Bhikkhus, how does a bhikkhu become an Ariya? Bhikkhus, a bhikkhu in this Teaching knows "This is dukkha" as it really is ...p...; he knows "This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, a bhikkhu becomes an Ariya. (Thus said the Bhagavā.)

End of the Tenth Sutta.

End of the Brahmaṇa Vagga, the Fourth.

Namo tassa bbagavato arabato sammāsambuddhassa

(xx) v. MAHĀ VAGGA

1. Sotānugata Sutta
2. T̥hāna Sutta
3. Bhaddiya Sutta
4. Sāmugiya Sutta
5. Vappa Sutta
6. Sāḷha Sutta
7. Mallikādevī Sutta
8. Attantapa Sutta
9. Taṇhā Sutta
10. Pema Sutta

I. SOTĀNUGATA SUTTA

Discourse on Benefits Acquired by Hearing (the Dhamma)

191. Bhikkhus, definite benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind and what has been penetratingly known by intellect are these four kinds. What are the four? Bhikkhus, a bhikkhu in this Teaching has learnt the Teaching, namely, Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. That bhikkhu has taken these in by hearing, constantly practised these by reciting, borne in mind and penetratingly known by intellect. If (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are clearly manifest. Bhikkhus! Arising of recollections may be slow in him, but he can realize the truth quickly. Bhikkhus, this is the first of the (definite) benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect.

Another kind, bhikkhus, is that a bhikkhu in this Teaching has learnt the Teaching namely, Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. That bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind and penetratingly known by intellect. If (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There in that person who is endowed with well-being in that deva realm, those dhammas are not clearly manifest. Then a bhikkhu of high attainments in psychic power who has a well-practised mind expounds to the deva audience the Teachings (of the Buddha), and it occurs to that (forgetting) person thus: 'The noble practice of the Teaching which I

have practised before is the same as this dhamma (which this bhikkhu is expounding)". Bhikkhus, arising of recollection may be slow in him, but he can realize the truth quickly.

Bhikkhus, if a drum expert hears a sound of a drum on his long journey, he has no uncertainty in discerning whether it is the sound of a drum or not, but he can decide with certainty that it is the sound of a drum. In the same way, bhikkhus, a bhikkhu has learnt Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla; that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect: if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm; There in that person who is endowed with well-being in that deva realm, these dhammas are not clearly manifest; and a bhikkhu of high attainments in physic power who has a well-practised mind expounds the Teaching to the deva-audience: it occurs to that (forgetting) person thus: "The noble practice of the Teaching which I have practised before is the same as this dhamma (which this deva is expounding)". Bhikkhus, the arising of recollection may be slow in him, but he can realize the truth quickly. Bhikkhus, this is the second of the (definite) benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect.

Another kind, bhikkhus, is that a bhikkhu in this Teaching has learnt the Teaching namely, Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla. That bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect. If (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are not clearly

manifest; and a bhikkhu of high attainments in psychic power who has a well-practised mind does not expound to the deva audience the Teachings (of the Buddha), but a deva expounds the Teachings to the deva-audience, and it occurs to that (forgetting) person thus: "The noble practice of the Teaching which I have practised before is the same as this dhamma (which this deva is expounding)". Bhikkhus, arising of recollection may be slow in him, but he can realize the truth quickly. Bhikkhus, if a conch-trumpet expert hears a sound of conch trumpet on his long journey, he has no uncertainty in discerning whether it is the sound of a conch-trumpet or not, but can decide with certainty that it is the sound of a conch-trumpet. In the same way, bhikkhus, a bhikkhu has learnt Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla; that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect: if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are not clearly manifest; and a bhikkhu of high attainment in psychic power, who has a well-practised mind, does not expound to the deva-audience the Teachings, but a deva expounds the Teachings to the deva-audience; it occurs to that (forgetting) person thus: "The noble practice of the Teaching which I have practised before is the same as this dhamma (which this deva is expounding)". Bhikkhus, the arising of recollection may be slow in him, but he can realize the truth quickly. Bhikkhus, this is the third of the (definite) benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect.

Another kind, bhikkhus, is that a bhikkhu in this Teaching has learnt the Teaching namely, Sutta, Geyya,

Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla, that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect, if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva realm, those dhammas are not clearly manifest; and a bhikkhu of high attainment in psychic power, who has a well-practised mind, does not expound to the deva-audience the Teachings (of the Buddha), and a deva does not expound the Teachings to the deva-audience, either. A deva, who has been there before him, will remind him thus: Friend deva, remember the noble practice of the Teaching what we have practised before. O friend deva, you try to remember that. Then, that (forgetting) deva replies, "Friend deva, I remember! Friend deva, I remember!" Bhikkhus, the arising of recollection may be slow in him, but he can realize the Truth quickly. Bhikkhus, two friends who have been playmates of childhood days in the dust at a certain time and in a certain place meet again, one asks the other, "Friend, do you remember this event of our childhood days?" and that friend says, "Friend, I do remember! Friend, I do remember!" In the same way, Bhikkhus, a bhikkhu has learnt Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla; that bhikkhu has taken these in by hearing, constantly practised by reciting, borne in mind, and penetratingly known by intellect; if (by any chance) that bhikkhu dies in forgetfulness, he will be reborn in a certain deva realm. There, in that person who is endowed with well-being in that deva-realm, those dhammas are not clearly manifest; and a bhikkhu of high attainments in psychic power does not expound the Teaching to the deva-audience, but a deva who has been there before him will remind him thus: Friend deva, remember the noble practice of the Teaching that we have practised before. O friend deva, you try to remember that. O

friend deva, you try to remember! Friend deva, I do remember! Bhikkhus, the arising of recollection may be slow in him, but he can realize the Truth quickly. Bhikkhus, this is the fourth of the (definite) benefits accruing from what has been acquired by hearing, what has been borne in mind, and what has been penetratingly known by intellect. Bhikkhus, definite benefits accruing from what has been acquired by hearing, what has been constantly practised by reciting, what has been borne in mind, and what has been penetratingly known by intellect are these four kinds. (Thus said the Bhagavā.)

End of the Sotānugata Sutta, the first.

2. THĀNA SUTTA

Discourse on Four Grounds

192. Bhikkhus, these four conditions are discernable on four grounds. What are the four? Bhikkhus, 'morality' (sīla) is discernible by living together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise. Bhikkhus, 'purity' (soceyya) is discernible by talking together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise. Bhikkhus, strength of character (thāma) discernible in adversity; it can be known only after some time; it cannot be known in a short time; it can only be known by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be

known only by the wise; it cannot be known by the unwise. Bhikkhus, 'wisdom' (paññā) is discernable by discussing; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise.

What is meant by saying "Bhikkhus, morality is discernible by living together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise. Bhikkhus, in this world, when people live together they know of each other thus: This revered person has for a long time been doing things which make his morality broken, imperfect, blemished and spotted; he does not make his morality steadfast; he does not abide by morality. Thus it can be known that this revered person is an immoral person, and he has no morality. (1)

Bhikkhus, in this world, when people live together they know of each other thus: This revered person has for a long time not been doing things which make his morality broken, imperfect, blemished and spotted; he makes his morality steadfast; he abides by morality. Thus it can be known that this revered person has morality, and he is not an immoral person. This is what is meant by saying "Bhikkhus, morality is discernible by living together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise."

What is meant by saying "Bhikkhus, purity is discernible by talking together; it can be known only after some time; it cannot be known in a short time; it can be known

only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, in this world, when people talk together, they know of each other thus: This revered person says one thing to one person; he says another thing when talking to two persons; he says a different thing when talking to three persons, and he says another different thing when talking to many. This revered person is known to be inconsistent in speech; he has 'impurity' of speech; he does not have 'purity of speech.'

Bhikkhus, in this world, people know each other by talking thus: This revered person says the same thing when he is talking to one person, or to two persons, or to three persons, or to many. This revered person is known to be consistent in speech; he has 'purity' of speech; he does not have 'impurity' of speech. This is what is meant by saying, "Bhikkhus, purity is discernible by talking together; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise." (2)

What is meant by saying "Bhikkhus, 'strength of character' is discernible in adversity; it can only be known after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, a certain person in this world, when he meets with misfortune concerning his relatives, concerning his wealth, or concerning his health, he does not consider that all aggregates of the five khandhas (attabhāva-patilābha) must succumb to the way of the world (Lokadhamma) comprising gain (lābha), loss (alābha), fame or following (yasa), disgrace or lack of following (ayasa), blame (ninda), praise (pasamāsā).

well-being (sukha) and suffering (dukkha). When he meets with misfortune concerning his relatives, concerning his wealth or concerning his health, he is stricken with grief, lamentation, wailing, beating his breast, and loss of consciousness.

Bhikkhus, a certain person in this world, when he meets with misfortune concerning his relatives, concerning his wealth, or concerning his health, consider that all aggregates of the five khandhas must succumb to the way of the world comprising gain, loss, fame and following, disgrace or lack of following, blame, praise, well-being and suffering. When that person meets with misfortune concerning his relatives, concerning his wealth or concerning his health, he is not stricken with grief, lamentation, wailing, beating of his breast, and loss of consciousness. This is what is meant by saying, "Bhikkhus, 'strength of character' is discernible in adversity; it can only be known after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise." (3)

What is meant by saying, "Bhikkhus, wisdom is discernible by discussing; it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, by discussing, people know each other thus: "judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is an unwise person, and that he is not a wise person." Why is it so? One knows that he is an unwise person and that he is not a wise person because that revered person cannot bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so subtle that they

can be understood only by the wise; besides, this revered person cannot speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhamma which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is an unwise person, and that he is not a wise person.

Bhikkhus, a man with good eye-sight standing on the shore of a pond sees a small fish emerging out of water; that man knows, by judging the way the fish emerges, the way it cuts through the waves and its swiftness, that this is a small fish and that it is not a big fish. Similarly, bhikkhus, by discussing, people know each other thus: "Judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is an unwise person, and that he is not a wise person." Why is it so? One knows that he is an unwise person and that he is not a wise person because that revered person cannot bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so subtle that they can be understood only by the wise; besides, this revered person cannot speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhamma which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is an unwise person, and that he is not a wise person.

Bhikkhus, by discussing people know each other thus: "Judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is a wise person, and that he is not an unwise person." Why is it so? One knows that he is a wise person, and that he is not an unwise person because that revered person can bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so

subtle that they can be understood only by the wise; besides, this revered person can speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhammas which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is a wise person, and that he is not an unwise person.

Bhikkhus, a man with good eye-sight standing on the shore of a pond sees a big fish emerging out of water; that man knows, by judging the way the fish emerges, the way it cuts through the waves and its swiftness, that this is a big fish and that it is not a small fish. Similarly, bhikkhus, by discussing people know each other thus: "Judging by the way problems emerge to this revered person, and the way he considers them, and the way he asks questions, one knows that this revered person is a wise person, and that he is not an unwise person." Why is it so? One knows that he is a wise person and that he is not an unwise person because that revered person can bring forth the meaning of those profound, tranquil, and excellent dhammas, which cannot be understood by mere logic, and which are so subtle that they can be understood only by the wise; besides, this revered person can speak out, or teach, or expound or establish, or explain, or analyse, or uncover the meaning of the dhammas which he is trying to expound in brief or in detail; and for this reason, too, one knows that this revered person is a wise person, and that he is not an unwise person.' (4)

This is what is meant by saying, "Bhikkhus, 'wisdom' is discernible by discussing: it can be known only after some time; it cannot be known in a short time; it can be known only by one who pays attention to it; it cannot be known by one who does not pay attention to it; it can be known only by the wise; it cannot be known by the unwise". Bhikkhus, these four conditions are discernible on these four grounds. (Thus said the Bhagavā.)

End of the *Tāhāna Sutta*, the second.

3. BHADDIYA SUTTA

Discourse to Bhaddiya, a Licchavī Prince

193. At one time, the Bhagavā was residing at the pinnacled monastery in Mahāvana Park in Vesālī. It was then that a Licchavī Prince named Bhaddiya approached the Bhagavā, made obeisance, sat in a suitable place, and said these words to the Bhagavā:

“Venerable Sir, I have heard it said that Samaṇa Gotama knows the magic of deceiving others; he knows the magic of turning others to his side (Āvaṭṭani-māyā) and by that magic he turns disciples of non-Buddhist ascetics to his side. How is it, Venerable Sir? Is what they say, ‘that Samaṇa Gotama knows the magic of deceiving others, and he knows the magic of turning others to his side, and by that magic he turns disciples of non-Buddhist ascetics to his side’ as said by them about the Bhagavā? Is it not a false accusation of the Bhagavā? Or is it truly a reproduction of what the Bhagavā has said? Is what they say free from blame in the reproduction of the Bhagavā’s words? Venerable Sir, we do not want to accuse the Bhagavā.”

Come, Bhaddiya, do not take anything as true just by hearsay. Do not take anything as true because there is a tradition. Do not take anything as true because you are told it is true. Do not take anything as true just because it agrees with the Piṭaka. Do not take anything as true just because it is logical. Do not take anything as true just by inference. Do not take anything as true just by careful consideration of circumstances. Do not take anything as true just because it agrees with what you have accepted after intelligent pondering. Do not take anything as true just because it is noteworthy. Do not take anything as true just because it is the word of your respected preceptor. Bhaddiya, only when you yourselves know that “these are demeritorious dhammas; these are blameworthy dhammas; these deserve the censure of the

wise; if these (dhammas) are fulfilled and practised, it is for disadvantage and suffering; must you abandon them”.

Bhaddiya, what do you think of this? If greediness (lobha) arises within a being, is it for advantage, or is it for disadvantage? (Asked the Bhagavā.) “It is for disadvantage, Venerable Sir”. Bhaddiya, a greedy person has a mind oppressed and captivated by greediness, and he kills lives, takes what is not given, commits adultery, tells lies, and he makes others do the same. Such acts as killing lives are for prolonged disadvantages and suffering to that person, aren't they? (Asked the Bhagavā.) “They are, Venerable Sir.”

Bhaddiya, what do you think of this? If hatred (dosa) ...p... bewilderment (moha) ...p... disparagement of others (sārambha) arises within a being, is it for advantage or is it for disadvantage? (Asked the Bhagavā.) “It is for disadvantage, Venerable Sir.” Bhaddiya, a man who disparages others has a mind oppressed and captivated by disparagement of others and he kills lives, takes what is not given, commits adultery, tells lies, and he makes others do the same. Such acts as killing lives are for prolonged disadvantage and suffering to that person, aren't they? (Asked the Bhagavā.) “They are, Venerable Sir.”

Bhaddiya, what do you think of this? Are these meritorious dhammas or demeritorious dhammas?” (Asked the Bhagavā.) “Venerable Sir, they are demeritorious dhammas.” Are they blameworthy dhammas, or are they blameless dhammas? (Asked the Bhagavā.) “They are blameworthy dhammas, Venerable Sir.” Are they dhammas that deserve the censure of the wise, or are they dhammas that deserve the praise of the wise? (Asked the Bhagavā.) “Venerable Sir, they are dhammas that deserve the censure of the wise.” If these (dhammas) are fulfilled and practised, is it for disadvantage and suffering or not? What is your opinion in this? (Asked the Bhagavā.) “Venerable Sir, if these (dhammas) are fulfilled and practised, it is for disadvantage and suffering. This is our opinion in this, Venerable Sir.”

Bhaddiya, this is how you have answered. Come, Bhaddiya, do not take anything as true just by hearsay; do not take anything as true just because there is a tradition; do not take anything as true because you are told it is true; do not take anything as true just because it agrees with the Piṭaka; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it agrees with what you have accepted after intelligent pondering; do not take anything as true just because it is noteworthy; do not take anything as true just because it is the word of your respected preceptor. Bhaddiya, only when you yourselves know that these are demeritorious dhammas; these are blameworthy dhammas; these deserve the censure of the wise; if these (dhammas) are fulfilled and practised, it is for disadvantage and suffering, must you abandon them. This is what I meant.

Come. Bhaddiya, do not take anything as true just by hearsay. Do not take anything as true just because there is a tradition. Do not take anything as true just because you are told it is true. Do not take anything as true just because it agrees with the Piṭaka. Do not take anything as true just because it is logical. Do not take anything as true just by inference. Do not take anything as true just by careful consideration of circumstances. Do not take anything as true just because it agrees with what you have accepted after intelligent pondering. Do not take anything as true just because it is noteworthy. Do not take anything as true just because it is the word of your respected preceptor Bhaddiya, only when you yourselves know that these are meritorious dhammas; these are blameworthy dhammas; these deserve the praise of the wise; if these (dhammas) are fulfilled and practised, it is for advantage and well-being, must you fulfil them and practise them.

Bhaddiya, what do you think of this? If lack of greediness (alobha) arises within a being, is it for advantage, or is it for disadvantage? (Asked the Bhagavā.) "It is for advantage, Venerable Sir." Bhaddiya, a person who is not greedy has a mind not oppressed or captivated by greediness, and so he does not kill lives, does not take what is not given, does not commit adultery, does not tell lies, and he does not make others do these things. Such acts as not killing lives are for prolonged advantage and well-being to that person, aren't they? (Asked the Bhagavā.) "They are, Venerable Sir."

Bhaddiya, what do you think of this? If there is absence of hatred (adosa) ...p... absence of bewilderment ...p ... absence of disparagement of others within a being, is it for advantage or is it for disadvantage? (Asked the Bhagavā.) "It is for advantage, Venerable Sir." Bhaddiya, a person who does not disparage others has a mind not oppressed or captivated by disparagement of others and so he does not kill lives, does not take what is not given, does not commit adultery, does not tell lies, and does not make others do these things. Such acts as not killing lives are for prolonged advantage and well-being to that person, aren't they? (Asked the Bhagavā.) "They are for advantage and well-being, Venerable Sir."

Bhaddiya, what do you think of this? Are these meritorious dhammas or demeritorious dhammas? (Asked the Bhagavā.) "They are meritorious dhammas, Venerable Sir." Are they blameworthy dhammas, or blameless dhammas? (Asked the Bhagavā.) "They are blameless dhammas, Venerable Sir." Are these dhammas that deserve the censure of the wise, or are these dhammas that deserve the praise of the wise? (Asked the Bhagavā.) "They are dhammas that deserve the praise of the wise, Venerable Sir." If these (dhammas) are fulfilled and practised, is it for advantage and well-being, or not? What is your opinion in this? (Asked the Bhagavā.)

“Venerable Sir, if these (dhammas) are fulfilled and practised, it is for advantage and well-being. This is our opinion in this, Venerable Sir.” (Said Prince Bhaddiya.)

Bhaddiya, this is how you have answered. Come, Bhaddiya, do not take anything as true just by hearsay; do not take anything as true just because there is a tradition; do not take anything as true because you are told it is true; do not take anything as true just because it agrees with the Piṭaka; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it agrees with what you have accepted after intelligent pondering; do not take anything as true just because it is noteworthy; do not take anything as true just because it is the word of your respected preceptor. Bhaddiya, only when you yourselves know that these are meritorious dhammas; these are blameless dhammas; these are dhammas that deserve the praise of the wise; if these (dhammas) are fulfilled and practised, it is for disadvantage and well-being, must you fulfil them and practise them. This is what I meant.

Bhaddiya, worthy men who have attained tranquillity (being free from moral defilements) say to their disciples, “Come, man, eradicate greediness! By eradicating greediness, you will not commit (evil) deed, speech or thought caused by hatred. Eradicate bewilderment! By eradicating bewilderment, you will not commit (evil) deed, speech or thought caused by bewilderment. Eradicate disparagement of others! By eradicating disparagement of others, you will not commit (evil) deed, speech or thought caused by disparagement of others”. Thus, these worthy men make their disciples practise properly.

On this being said (by the Bhagavā), Bhaddiya the Licchavi Prince said to the Bhagavā, “Excellent is the Dhamma, Venerable Sir! ...p... May it please the Bhagavā to accept me as a lay disciple from today on to the end of my life.”

Then, the Bhagavā said, Bhaddiya, did I say to you, "Come, Bhaddiya, and be my disciple; I shall be the Teacher."? "Venerable Sir, you did not say so." Bhaddiya, in spite of the fact that I have such a view and that I expound the dhamma in such a way, some samaṇa-brāhmaṇas accuse me with unfounded, empty, false and untrue words, that "Samaṇa Gotama knows the magic of deceiving others; he knows the magic of turning others to his side (Āvaṭṭanī-māyā), and by that magic he turns disciples of non-Buddhist ascetics to his side." (Thus said the Bhagavā.)

"Venerable Sir, Āvaṭṭanī-māyā is very good, indeed! Venerable Sir, excellent is the Āvaṭṭanī-māyā! Venerable Sir, if my beloved blood-relatives were taken in by this Āvaṭṭanī-māyā, it would be for prolonged advantage and well-being to my beloved blood relatives; if all members of the ruling caste (khattiya) were to be taken in by this Āvaṭṭanī-māyā, it would be for prolonged advantage and well-being to all members of the ruling caste; if all belonging to the low caste were to be taken in by this Āvaṭṭanī-māyā, it would be for prolonged advantage and well-being to all members of the low caste; if all brāhmaṇas if all commoners if all belonging to the low caste were to be taken in by this Āvaṭṭanī-māyā, it would be for prolonged advantage and well-being to all belonging to the low caste." (Thus said Bhaddiya.)

Even so, Bhaddiya! Even so, Bhaddiya! Bhaddiya, if all members of the ruling caste were to be taken in by this Āvaṭṭanī-māyā for the eradication of demeritorious dhammas, and for the fulfilment of meritorious dhammas, it would be for prolonged advantage and well-being to all members of the ruling caste. Bhaddiya, if all brāhmaṇas, if all commoners, if all belonging to the low caste were to be taken in by this Āvaṭṭanī-māyā for the eradication of demeritorious dhammas, and for the fulfilment of meritorious dhammas, it would be for prolonged advantage and well-being of all belonging to the low caste. Bhaddiya, if the devaloka with its

devas, Māra and brahmas, and human world with its samaṇa-brāhmaṇas, kings and men were to be taken in by this Āvaṭṭani-māyā for the eradication of demeritorious dhammas, it would be for prolonged advantage and well-being of devaloka with its devas, Māra and brahmās, and human world with its samaṇa-brahmaṇas, kings and men. Bhaddiya, even if these sal trees were to be taken in by this Āvaṭṭani-māyā, for the eradication of demeritorious dhammas and for the fulfilment of meritorious dhammas, it would be for prolonged advantage and well-being of these sal trees, let alone human beings!" (Thus said Bhagavā.)

End of the Bhaddiya Sutta, the third.

4. SĀMUGIYA SUTTA

Discourse to Koliya Princes of Sāmuga

194. At one time, the Venerable Ānanda was residing at Sāmuga market town of Koḷiya Princes in Koḷiya Province. It was then that many Koḷiya Princes of Sāmuga market town approached the Venerable Ānanda, made obeisance and sat in a suitable place; to those Koḷiya Princes thus seated, the Venerable Ānanda said these words:

"O Princes of Byagghapajja! The All-knowing, All-seeing, Homage-worthy and Perfectly Self-Enlightened Bhagavā has set forth these four kinds of 'exertion' for the purity of beings, for emancipation from grief and lamentation, for the annihilation of pain (dukkha) and distress (domanassa), and for the realization of the Noble Path (Ariya Magga), and Nibbāna. What are the four? They are: 'exertion' for the purity of morality (sīla); 'exertion' for the purity of mind

1. Byagghapajja: another name for Sāmuga market town.

(citta); 'exertion' for the purity of 'view' (diṭṭhi); and 'exertion' for the purity of emancipation (vimutti) in Arahattaphala.

"O Princes of Byagghapajja, what is meant by exertion for the purity of morality? Princes of Byagghapajja, a bhikkhu in this Teaching has morality ...p...; he practises well abiding by the precepts. Princes of Byagghapajja, this is called purity of morality. If this purity of morality is still imperfect, one should strive for its perfection, and if this purity of morality is perfect, one should uphold it with wisdom, and in doing so, one should put forth desire (chanda), effort (vāyāma), endeavour (ussāha), exertion (ussoḥhi), unrelenting effort (appaṭivāni), mindfulness (sati) and comprehension (sampajañña). These are collectively called exertion for the purity of morality.

"O Princes of Byagghapajja, what is meant by exertion for the purity of mind ? Princes of Byagghapajja, a bhikkhu in this Teaching, being detached from sensual pleasures ...p..., achieves and remains in the fourth jhāna. Princes of Byagghapajja, this is called purity of mind . If this purity of mind is perfect, one should uphold with it wisdom, and in doing so, one should put forth desire, effort, endeavour, exertion, unrelenting effort, mindfulness and comprehension. These are collectively called exertion for the purity of mind.

"O Princes of Byagghapajja, what is meant by exertion for the purity of view (diṭṭhi)? Princes of Byagghapajja, a bhikkhu in this Teaching knows, "This is dukkha," as it really is ...p...; he knows, "This is the practice leading to (Nibbāna) where dukkha ceases," as it really is. O Princes of Byagghapajja, this is called purity of view. If this purity of view is still imperfect ...p... one should uphold it with wisdom and in doing so, one should put forth desire, effort, endeavour, exertion, unrelenting effort, mindfulness and comprehension. These are collectively called exertion for the purity of view (diṭṭhi).

“O Princes of Byaggapajja, what is meant by purity of emancipation (*vimutti*) in Arahattaphala? Princes of Byagghapajja, an Ariya disciple who is endowed with this exertion for the purity of morality, exertion for the purity of mind, exertion for the purity of ‘view’ rids his mind of sensual thoughts, sets his mind free in emancipating thoughts and accordingly he realizes the emancipation in Arahattaphala. And if this purity of emancipation in Arahattaphala is still imperfect, one should strive for the perfection, and if this purity of emancipation in Arahattaphala is perfect, one should uphold it with wisdom, and in doing so, one should put forth desire, effort, endeavour, exertion, unrelenting effort, mindfulness, and comprehension. Those are collectively called exertion for the purity of emancipation in Arahattaphala.

“O Princes of Byagghapajja, the All-Knowing, the All-Seeing, Homage-Worthy and Perfectly Self-Enlightened Bhagavā has set forth these four kinds of exertion for the purity of beings, for emancipation from grief and lamentation, for the annihilation of pain (*dukkha*) and distress (*domanassa*), and for the realization of the Noble Path (*Ariya Magga*) and Nibbāna. (Thus said the Venerable Ānanda.)

End of the Sāmugiya Sutta, the fourth.

5. VAPPA SUTTA

Discourse to Vappa by the Ven. Mahā Moggallāna

195. At one time, the Bhagavā was residing at Nigrodhārāma monastery in Kapilavatthu, in Sakka Province. It was then that Vappa, a Sakyan Prince, a follower of Nigaṇṭha, approached the Venerable Mahā Moggallāna and making obeisance, sat in a suitable place. To Sakyan Prince Vappa, a follower of Nigaṇṭha, thus seated, the Venerable Mahā Moggallāna asked:

“Vappa, in this world, because of disappearance of ignorance (avijjā) and appearance of wisdom (vijjā), there is restraint in deed, speech and thought. Vappa, do you see any possibility of (such a person as this) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering?” “Venerable Sir, an evil kammic deed may have been done in a previous existence, and it has not yet become ripe in this existence; then, that being will be oppressed in the next existence by moral intoxicants (āsavas) which cause suffering”. “I do see that possibility.” (Said Vappa.) This conversation between the Venerable Mahā Moggallāna and Sakyan Prince Vappa, follower of Nigaṇṭha, was unfinished. (It was interrupted.)

At that time, the Bhagavā, rising from his evening retreat, made towards the Assembly Hall, sat in a seat prepared for him, and said thus to the Venerable Mahā Moggallāna:

“Moggallāna, what talk has brought you together here? What is the subject of your unfinished conversation interrupted by my arrival?”

“Venerable Sir, at this meeting, I was telling Sakyan Prince Vappa, follower of Nigaṇṭha, thus: ‘Vappa, in this world, because of disappearance of ignorance (avijjā) and appearance of wisdom (vijjā), there is restraint in deed, speech and thought’. Vappa, do you see any possibility of (such a person as this) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering?’ To this question, Venerable Sir, Sakyan Prince Vappa, follower of Nigaṇṭha, answered thus: ‘Venerable Sir, an evil kammic deed may have been done in a previous existence, and it has not yet become ripe in this existence; then, that being will be oppressed in the next existence by moral intoxicants (āsavas) which cause suffering. I do see this possibility.’ Venerable Sir, this is the unfinished conversation between Sakyan Prince Vappa, follower of Nigaṇṭha, and me when the Bhagavā arrived. (Said the Venerable Mahā Moggallāna.),

Then, the Bhagavā said to Sakyan Prince Vappa, follower of Nigaṇṭha thus: "Vappa, if you agree with me in what ought to be agreed with, and if you reject me in what ought to be rejected, and if you do not know the meaning of the text I expound to you, you only ask me thus: 'Venerable Sir, how is this? What is the meaning of this?' then the conversation between us will take place." (Thus said the Bhagavā). "Venerable Sir, I shall agree with you in what ought to be agreed, and I shall reject what ought to be rejected, and if I do not understand the meaning of the text expounded by the Bhagavā, I shall ask only the Bhagavā thus: 'Venerable Sir, how is this? What is the meaning of this?' and then the conversation between us will take place." (said Vappa.)

Vappa, what do you think of this? Moral intoxicants (āsavas) which cause suffering and burning fever of mind and body arise because of (a certain) bodily action; those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one who abstains from (such) bodily action. That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (Sandiṭṭhika): it immediately yields results in the realization of Nibbāna (Akālika): it can stand investigation (Ehipassika); it is worthy of being perpetually borne in mind (Opaneyyika); its truth can be realized by the Ariyas individually (Paccattam-Veditabbo-Viññūhi). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering to beings? (Asked the Bhagavā.) "Venerable Sir, I see no such possibility". (Said Vappa.)

Vappa, what do you think of this? Moral intoxicants (āsavas) which cause suffering and burning fever of mind

and body arise because of (a certain) verbal action; those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one who abstains from (such) verbal action. That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (*sandiṭṭhika*); it immediately yields results in the realization of Nibbāna (*Akālika*); it can stand investigation (*Ehipassika*); it is worthy of being perpetually borne in mind (*Opaneyyika*); its truth can be realized by the Ariyas individually (*Paccattam-Veditabbo-Viññūhi*). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (*āsavas*) which cause suffering to beings? (Asked the Bhagavā.) "Venerable Sir, I see no such possibility". (Said Vappa.)

Vappa, what do you think of this? Moral intoxicants (*āsavas*) which cause suffering and burning fever of mind and body arise because of (a certain) mental action; those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one who abstains from (such) mental action. That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (*sandiṭṭhika*); it immediately yields results in the realization of Nibbāna (*Akālika*); it can stand investigation (*Ehipassika*); it is worthy of being perpetually borne in mind (*Opāneyyika*); its truth can be realized by the Ariyas individually (*Paccattam-Veditabbo-Viññūhi*). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (*āsavas*) which cause suffering to beings? (Asked the Bhagavā.) "Venerable Sir, I see no such possibility". (Said Vappa.)

Vappa, what do you think of this? Moral intoxicants (āsavas) which cause suffering and burning fever of mind and body arise because of ignorance (avijjā); those moral intoxicants which cause suffering and burning fever of mind and body do not arise in one in (vijjā). That person does not do new actions, and he eliminates old actions by destroying them one by one every time he comes into contact with them. The practice of destroying moral defilements (i.e., the practice of the Noble Path) can lead one to apperception (of the Truth) personally (Sandiṭṭhika); it immediately yields results in the realization of Nibbāna (Akālika); it can stand investigation (Ehipassika); it is worthy of being perpetually borne in mind (Opaneyyika); its truth can be realized by the Ariyas individually (Paccattam-veditabbo-viññūhi). Vappa, do you see any possibility of (such a person) being oppressed in the next existence by moral intoxicants (āsavas) which cause suffering to beings? (Asked the Bhagavā). "Venerable Sir, I see no such possibility." (Said Vappa.)

Vappa, a bhikkhu who has a well-emancipated mind attains to and remains in the six perpetual modes of living. When that person (an Arahat) sees a visible object with the eye, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When he hears a sound with the ear ...p... when he smells an odour with the nose ...p... when he tastes a flavour with the tongue ...p... when he makes contact with the body ...p... when he cognizes a mind-object with the mind, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When that person feels a sensation limited by the body, he knows, 'I feel sensation limited by the body;' when he feels a sensation limited by the life he knows, 'I feel a sensation limited by the life.' He knows, 'All sensation that are to come after death and dissolution of the body, are not to be delighted in and they shall be calmed in this very existence.'

Vappa, take the example of a shadow cast by a tree. A man takes his pick-axe and basket and goes to that tree, and cuts it off at the very roots; then he digs the ground around the roots and pulls them out all; he pulls out the last of the rootlets the size of a flower stalk; then he cuts up the tree into short stumps and splits them into splinters; then he dries those splinters in the sun and wind; then he burns them up into charcoal dust and ashes; after that he scatters the ashes in a strong wind or throws them into a swift flowing river. Vappa, the tree is thus annihilated, the shadow cast by the tree also is cut up at the very roots; has made it like a palm-tree stump (which will not grow again), has rendered it incapable of coming into being again and has made it impossible to arise in the future.

Similarly, Vappa, a bhikkhu who has a well-emancipated mind attains to and remains in the six perpetual modes of living. When that person (an Arahāt) sees a visible object with the eye, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When he hears a sound with the ear ...p... when he smells an odour with the nose ...p... when he tastes a flavour with the tongue ...p... when he makes contact with the body ...p... when he cognizes a mind-object with the mind, he does not feel glad or sad; he keeps his equanimity with mindfulness and comprehension. When that person feels a sensation limited by the body, he knows 'I feel a sensation limited by the body;' when he feels a sensation limited by life, he knows 'I feel a sensation limited by life.' He knows, 'All sensation that are to come after death and dissolution of the body are not to be delighted in and they shall be tranquillized in this existence.' (Thus said the Bhagavā.)

The Bhagavā having said this, Vappa, Sakyan prince, a follower of Nigaṇṭha, said to the Bhagavā: "Just as, Venerable Sir, a man who wants to increase his wealth feeds the young horse for sale, but has incurred much trouble and

vexation (when the horse contracts a disease and died before it can be sold), so also, Venerable Sir, I who want to increase the wealth (of my merit) has attended on the foolish Nigaṇṭha. I do not get any increase in my wealth (of merit) but have incurred much trouble and vexation (attending on Nigaṇṭha). Venerable Sir, from this day on, I scatter my faith in Nigaṇṭha in a strong wind or a swift-flowing river. Venerable Sir, may it please the Bhagavā to accept me as his lay disciple from today up to the end of my life." (Thus said Vappa.)

End of the Vappa Sutta, the fifth.

6. SĀḶHA SUTTA

Discourse to Sāḷha, a Licchavi Prince

196. At one time, the Bhagavā was residing in the pinnacled monastery in Mahāvana Park in Vesālī. It was then that Licchavi Princes named Sāḷha and Abhaya approached the Bhagavā, sat in a suitable place; and Licchavi Prince Sāḷha said to the Bhagavā thus:

"Venerable Sir, there are samaṇa-brahmaṇas who preach crossing over to the other shore of the flood (Ogha) by the purity of morality, by austere practice of (cultivating) disgust (for evil), and by both. Venerable Sir, what do you say in this matter?"

Sāḷha, I teach purity of morality as a constituent part of samaṇaship. Sāḷha, certain samaṇa-brāhmaṇas who believe in austere practice of (cultivating) disgust (for evil), think that this practice is the most excellent, and they live sticking to this practice: this samaṇa-brāhmaṇas are not likely to cross over to the other shore of the flood (Ogha).

Sāḷha, certain samaṇa-brāhmaṇas have unclean deed, unclean speech, unclean thought, and unclean livelihood: those samaṇa-brāhmaṇas are not likely to have wisdom to know the four incomparable Ariya Truths well.

Take for example, Sāḷha, a man who wants to cross a river taking a sharp axe and going into the wood; there he sees a large, straight, young and useful sal tree, and cuts that part, and clears the branches off; then he chops off the stem with sharp axes, then with sharp adzes; then he smooths the log with a rasp (file) and rubs it with a rounded pumice-stone; then he crosses the river (on the log).

Sāḷha, what do you think of this? Do you think that man is likely to get to the other side of the river?" (Asked the Bhagavā.) "Not likely, Venerable Sir! That is because the sal log which is done smoothly outside is not cleared inside; and it is to be expected with certainty that the sal log will sink, and the man will be ruined." (said Sāḷha.)

Similarly, Sāḷha, certain samaṇa-brāhmaṇas who believe in austere practice of (cultivating) disgust (for evil), think that this practice is the most excellent, and they live sticking to this practice; those samaṇa-brāhmaṇas are not likely to cross over to the other side of the flood (Ogha). Sāḷha, certain samaṇa-brāhmaṇas have unclean deed, unclean speech, unclean thought, and unclean livelihood: those samaṇa-brāhmaṇas are not likely to have wisdom to know the four incomparable Truths well.

Sāḷha, certain samaṇa-brāhmaṇas who do not believe in austere practice of (cultivating) disgust (for evil), do not think that this practice is the most excellent, and they do not live sticking to this practice: those samaṇa-brāhmaṇas are likely to cross over to the other shore of the flood (Ogha). Sāḷha, certain samaṇa-brāhmaṇas have clean deed, clean speech, clean thought, and clean livelihood: those samaṇa-brāhmaṇas are likely to have wisdom to know the four incomparable Ariya Truths well.

Take for example, Sāḷha, a man who wants to cross a river taking a sharp axe and going into the wood; there he sees a large, straight, young and useful sal tree, and cuts that tree at the roots, then he cuts off the top part, and clears the branches off, then he chops off the stem with sharp axes, then with sharp adzes; then he takes a chisel and digs clean of the interior part of the log (inside and out) with a rasp (file) and rubs it (inside and out) with a rounded pumice-stone to make a boat; then he makes oars and rudder for the boat; then he crosses the river in it.

Sāḷha, what do you think of this? Do you think that man is likely to get to the other side of the river?" (Asked the Bhagavā.) "It is likely, Venerable Sir! That is because the sal log which is done smoothly outside and inside, too, and it is to be expected with certainty that the boat filled with oars and rudder will not sink, and the man will get to the other side safely." (said Sāḷha.)

Similarly, Sāḷha, certain samaṇa-brāhmaṇas who do not believe in austere practice of (cultivating) disgust (for evil), do not think that this practice is the most-excellent, and they do not live sticking to this practice: those samaṇa-brāhmaṇas are likely to cross over to the other side of the flood (Ogha). Sāḷha, certain samaṇa-brāhmaṇas have clean deed, clean speech, clean thought, and clean livelihood; those samaṇa-brāhmaṇas are likely to have wisdom to know the four incomparable Truths well.

Take for example, Sāḷha, a warrior who is skilled in working wonders with bow and arrows; he is worthy of a king, worthy of being in the service of a king, and worthy of being counted as an essential part of kingship, for three reasons. What are the three? They are: ability to shoot arrows to a great distance; ability to shoot with unflinching accuracy; and ability to shoot penetrating through a great

bulk.

Sāḷha, just as a warrior is able to shoot his arrows to a great distance, so also an Ariya disciple has the right concentration (sammā-samādhi). Sāḷha, the Ariya disciple who has the right concentration contemplates all internal and external material forms of the past, the future and the present, and all coarse or fine, inferior or superior, far or near material forms and sees as they really are with the right knowledge of each thus: 'This material form is not mine; this material form is not 'I'; this material form is not my 'self'. He contemplates all sensations (vedanā) ... all perceptions (saññā) ... all mental formations (saṅkhāra) ... all internal and external consciousnesses (viññāṇa) of the past, the future and the present, and all coarse or fine, inferior or superior, far or near consciousnesses and sees as they really are with the right knowledge of each thus: This consciousness is not 'mine'; this consciousness is not 'I'; this consciousness is not my 'self'.

Sāḷha, just as a warrior is able to shoot his arrow with unfailing accuracy, Sāḷha, so also an Ariya disciple has the right view (sammā-diṭṭhi). Sāḷha, the Ariya disciple who has the right view knows, 'This is dukkha, as it really is; ... p...: this is the practice leading to (Nibbāna) where dukkha ceases' as it really is.

Sāḷha, just as a warrior is able to shoot penetrating though a great bulk, Sāḷha, so also an Ariya disciple has the right emancipation (of the Arahattaphala) (sammā-vimutti); Sāḷha, the Ariya disciple who has the right emancipation can break through the bulk of ignorance (avijjā) (i.e. the ignorance of the four Ariya Truths). (Thus said the Bhagavā.)

End of the Sāḷha Sutta, the sixth.

7. MALLIKĀDEVĪ SUTTA

Discourse to Mallikādevī

197. At one time, the Bhagavā was residing at the Jetavana monastery, donated by Anāthapiṇḍika of Sāvatti. It was then that Queen Mallikādevī approached the Bhagavā, made obeisance, sat in a suitable place and said to the Bhagavā thus: “Venerable Sir, a certain woman in this world is ugly, is of evil form, looks wicked, is poor, possesses little, has little wealth, and has little followers. What is the reason, what is the cause for having such qualities as ugliness?”

“Venerable Sir, a certain woman in this world is ugly, is of evil form, looks wicked, but she is rich, possesses much, has great wealth, and has many followers. What is the reason, what is the cause for such qualities as ugliness?”

“Venerable Sir, a certain woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, but she is poor, possesses little, has little wealth, and has little followers. What is the reason, what is the cause for having such qualities as beauty?”

“Venerable Sir, a certain woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, and she is rich, possesses much, has great wealth, and has many followers. What is the reason, what is the cause for having such qualities as beauty?” (Thus said Queen Mallikā.)

Mallikā, a certain woman in this world has a violent temper, is irritable and gets angry at the slightest provocation, and is easily agitated, is readily disturbed, harbours enmity, and exhibits her anger, hatred and annoyance. She does not give food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; she has a mind associated with jealousy; she

scorns at other people's getting gain, respect, honour, reverence, homage and veneration; she maligns others and bears grudge against others. When that woman dies, and is reborn in this human world, she is ugly, is of evil form, looks wicked, is poor, possesses little, has little wealth and has little followers, wherever she happens to be.

Mallikā, a certain woman in this world has a violent temper, is irritable, and gets angry at the slightest provocation, and is easily agitated, is readily disturbed, harbours enmity, and exhibits her anger, hatred and annoyance. She gives food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa ; she has a mind free from jealousy; she does not scorn at other people's getting gain, respect, honour reverence, homage and veneration; she does not malign others and bears no grudge against others. When that woman dies, and is reborn in this human world, she is ugly, is of evil form, looks wicked, but she is rich, possesses much, has great wealth and has many followers, whenever she happens to be.

Mallikā, a certain woman in this world has no violent temper, is not irritable, and does not get angry at the slightest provocation and is not easily agitated, is not readily disturbed, does not harbour enmity and does not exhibit her anger, hatred and annoyance. She does not give food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; she has a mind associated with jealousy; she scorns at other people's getting gain, respect, honour, reverence, homage and veneration; she maligns others and bears grudge against others. When that woman dies, and is reborn in this human world, she is beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, but she is poor, possesses little, has little wealth, and has little followers, wherever she happens to be.

Mallikā, a certain woman in this world has no violent temper, is not irritable, and does not get angry at the slightest provocation, and is not easily agitated, is not readily disturbed, does not harbour enmity and does not exhibit her anger, hatred and annoyance. She gives food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; she has a mind free from jealousy; she does not scorn at other people's getting gain, respect, honour, reverence, homage, and veneration; she does not malign others, and bears no grudge against others. When that woman dies, and is reborn in this human world, she is beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, and she is rich, possesses much, has great wealth, and has many followers wherever she happens to be.

Mallikā, for a certain reason a woman in this world is ugly, is of evil form, looks wicked, is poor, possesses little, has little wealth, and has little followers. Mallikā, the aforesaid is that reason and cause (for being so). Mallikā, for a certain reason a woman in this world is ugly, is of evil form, looks wicked, but she is rich, possesses much, has great wealth, and has many following; Mallikā, the aforesaid is that reason and that cause (for being so). Mallikā, for a certain reason a woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, but she is poor, possesses little, has little wealth, and has little followers. Mallikā, the aforesaid is that reason and that cause (for being so). Mallikā, for a certain reason a woman in this world is very beautiful, is fair to behold, is pleasing to the eye, is endowed with an exceedingly beautiful complexion, and she is rich, possesses much, has great wealth, and has many followers; Mallikā, the aforesaid is that reason and that cause (for being so.)" (Thus said the Bhagavā.)

The Bhagavā having said thus, Queen Mallikā said these words to the Bhagavā: "Venerable Sir, it seems that in

one of the previous existences, I had a violent temper, was irritable, and got angry at the slightest provocation and was easily agitated, was readily disturbed, harboured enmity and exhibited my anger, hatred and annoyance; Venerable Sir, In this present existence, I am ugly, am of evil form, and look wicked.

“Venerable Sir, it seems that in one of the previous existences I gave food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, and dwelling place to samaṇa or brāhmaṇa. Venerable Sir, in this present existence I am rich, I possess much and have a great wealth.

“Venerable Sir, it seems that in one of the previous existences I had a mind free from jealousy, and I did not scorn at other people’s getting gain, respect, honour, reverence, homage and veneration; I did not malign others and did not bear grudge against others. Venerable Sir, in this present existence, I have many followers. Venerable Sir, in the palace of this king there are daughters of kings, daughters of brahmins, daughters of householders. Venerable Sir, as a Chief Queen, I have great power over those women. Venerable Sir, from today onwards, I shall not have violent temper; I shall not be irritable; I shall not get angry even at great provocation; I shall not get agitated; I shall not be disturbed; I shall not harbour enmity; I shall not exhibit my anger, hatred and annoyance; I shall give food, drink, clothing, vehicle, flower, perfume, unguent, sleeping place, dwelling place and oil-lamp to samaṇa or brāhmaṇa; I shall not be jealous; I shall not scorn at other people’s getting gain, respect, honour, reverence, homage, and veneration; I shall not malign others or bear grudge against others. Venerable Sir, delightful, indeed, is the Dhamma! ...p... .Venerable Sir, May it please the Bhagavā to accept me as female lay disciple from today up to the end of my life.” (Thus said Queen Mallikā.)

End of the Mallikā Sutta, the seventh.

8. ATTANTAPA SUTTA

Discourse on Person Mortifying Himself

198. Bhikkhus, these four kinds of person do exist in this world. What are the four? Bhikkhus, a certain person in this world mortifies himself and strives repeatedly in self-mortification. Bhikkhus, a certain person in this world mortifies others and strives repeatedly in mortifying others. Bhikkhus, a certain person in this world mortifies himself, strives repeatedly in self-mortification, mortifies others, and strives repeatedly in mortifying others. Bhikkhus, a certain person in this world does not mortify himself, does not strive repeatedly in self-mortification, does not mortify others, and does not strive repeatedly in mortifying others. That person who does not mortify himself or others has no thirst for craving, and having extinguished and calmed (moral defilements) lives an excellent life enjoying happiness (of jhāna, magga, phala and Nibbāna) in this very life.

Bhikkhus, how is a person who mortifies himself and strives repeatedly in self-mortification? Bhikkhus, a certain person in this world practises without wearing clothes; he practises without civility; he wipes off his faeces with his hand; he does not accept alms food given after calling him, "Venerable Sir, come"; he does not accept alms food after telling him, "Venerable Sir, stop"; he does not accept alms food that is brought before he approaches; he does not accept alms food that is intended (for him); he does not accept alms food given after inviting him; he does not accept alms food (that is scooped) from the mouth of the pot; he does not accept alms food (that is scooped) from the mouth of the basket; he does not accept alms food given from the other side of the door-step; he does not accept alms food given from the other side of a stick; he does not accept alms food given from the other side of a pestle; he does not accept alms food given while two persons are at a meal; he does

not accept alms food given by a pregnant woman; he does not accept alms food given by a woman feeding baby from breast; he does not accept alms food given by a woman having sexual intercourse with a man; he does not accept alms food given by an organized community; he does not accept alms food at which a dog has been looking; he does not accept alms food at which flies are swarming; he does not take fish or meat, nor does he take intoxicating, spirituous drinks or fermented beverages or any cordial buried in chaff; he accepts alms food only from one house and eats only a mouthful; he accepts alms food only from two houses and eats only two mouthfuls ...p... he accepts alms food only from seven houses and eats only seven mouthfuls; he satisfies his hunger with only one small-cup-ful of alms food, with only two small cupfuls of alms food, ...p... with only seven small cupfuls of alms food; he eats only every other day, only once in three days ...p... only once in eight days. Thus, in this manner, he practises eating only once in a footnight.

That person lives on fresh vegetables or on millet grain, or wild rice, or leather scrapings, or duckweed, or bran (or broken rice) or scum of boiling rice; (or overcooked part of boiled rice); or ground sesamum, or grass, or cowdung; or roots and fruits of the forest; or fallen fruits.

That person wears clothes made from hemp, or clothes of hemp interwoven with other fibres, or a miserable shroud taken from a corpse, or rags discarded on dust heaps, or clothes made of bark, or the hide of a black antelope hide, or clothes made from kusa grass, or clothes made from fibre, or flat pieces of wood, or clothes made from human hair, or clothes made from tail hair of animals, or clothes made from owl-feathers; he plucks out hair and beard, and strives at plucking out hair and beard; he abstains from sitting and remains standing; he squats on his soles, and he practises squatting on his soles; he stays on a bed of thorns; he sleeps

on a bed of thorns; he practises to descend into the (very cold) water for three times in the (very cold) evening. In this way, he strives strenuously and repeatedly at mortifying himself in various ways. Thus, bhikkhus, that person is one who mortifies himself and strives repeatedly at self-mortification.

Bhikkhus, how is a person one who mortifies others and strives repeatedly at mortifying others? Bhikkhus, a certain person in this world kills sheep, kills pigs, kills birds; kills deer; he is cruel; he kills fish; he steals; he kills thieves; he kills cattle; he keeps prisons; he does other things of cruel occupation. Thus, bhikkhus, that person is one who mortifies others and strives repeatedly at mortifying others.

Bhikkhus, how is a person one who mortifies himself, strives repeatedly in self-mortification, mortifies others, and strives repeatedly in mortifying others? Bhikkhus, a certain person in this world is an anointed king of the ruling class (Khattiya) or is a brahmin of great wealth. That person has a new sacrificial hall built on the east side of the town, shaves off his hair and beard, wears a black antelope skin complete with hoofs, rubs all over his body with butter-oil, and scratching his itches on the back with antelope horn, enters the sacrificial hall together with his queen and brahmin minister. That person lies down on the ground without a mat but plastered all over with moist cow-dung. There is a cow with a calf of the same colour and appearance; the king satisfies himself with the milk from one teat of the cow's udder; the queen satisfies herself with the milk from the second teat; the brahmin minister satisfies himself with the milk from the third teat, and the milk from the fourth teat is for fire-oblation, and the calf satisfies itself with the remaining milk. That king gives his orders thus: "Kill such and such a number of oxen for sacrificial offering; kill such and such a number of calves for sacrificial offering; kill such and such a number of young cows for sacrificial offering; kill

such and such a number of goats for sacrificial offering; kill such and such a number of sheep for sacrificial offering; kill such and such a number of horses for sacrificial offering; cut down such and such a number of trees for sacrificial posts; cut such and such amount of kusa grass for weaving into walls and mats in the sacrificial hall." The servants of that king, being threatened with punishment by the king's order, have to obey tearfully and do these preparations for the sacrificial offerings. Thus, bhikkhus, that person is one who mortifies himself, strives repeatedly at self-mortification, mortifies others and strives repeatedly at mortifying others.

Bhikkhus, how is a person one who does not mortify himself, does not strive repeatedly in self-mortification, does not mortify others and does not strive repeatedly in mortifying others, and how is a person one who does not mortify himself or others, who has no thirst for craving, and having extinguished and tranquillized (moral defilements) live an excellent life enjoying (jhāna, magga, phala and Nibbāna) in this very life? Bhikkhus, there arises in this world the Tathāgata who is worthy of Special Veneration (Arahant), who truly comprehends all Dhammas by his own intellect and insight (Sammāsambuddha), who possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna), who speaks only what is beneficial and true (Sugata), who knows all the three lokas (Lokavidū), who is incomparable in taming those who deserve to be tamed (Anuttaropurisa-dammasārathi), who is the Teacher of devas and men (Sathā-devamanussānam), who is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha), and who is the most Exalted (Bhagavā). That Tathāgata expounds to the devaloka with its devas, Māra and brahmas, and to the human world with its samaṇa-brāhmaṇas, kings and men the Dhamma which he has realized by his own intellect and insight, which is excellent in the beginning, excellent in the middle and excellent in the end with richness in meaning and

words, and shows the all round completeness and purity of the Noble Practice. A householder, or his son, or anyone belonging to any caste, listens to that Dhamma. On hearing the Dhamma he developed conviction in the Tathāgata. When conviction is thus developed he considers thus: Confined is the life of a householder; it is a path laden with dust (of defilement); a samaṇa's life is like an open plain; it is difficult for a layman to pursue the Noble Practice in all fullness, in all its purity, like a polished conch; it would be better for me to shave off my hair and beard, don the bark-dyed robes, renounce hearth and home, and become a recluse 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 recluse leading the homeless life.

That person, on thus becoming a samaṇa, practises self-restraint in accordance with precepts (Pātimokkhasam varasīla), abandons all thoughts of killing lives and abstains from killing lives; he has put down the stick, and he has put down the weapon; he has a sense of shame (for doing evil), and he is compassionate; 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 leads a life of purity without stealing or robbing; he abandons all thoughts of leading a life of ignoble practice and follows the noble practice; he remains virtuous and he keeps away from sexual intercourse, which is the practice of those living in the village; he abandons all thought of telling lies, and abstains from telling lies; he always speaks the truth and connects truth with truth; he remains steadfast (in truth), he is trustworthy and he is not deceptive; he abandons all thoughts of backbiting and abstains from backbiting; he does not relate the words heard from this person to that person in order to

create a difference between them; he does not relate the words heard from that person to this person in order to create a difference between them; he squares up differences and encourages those who are in accord; he delights in unity, he rejoices in it, and he likes it; he always speaks words creating harmony; he abandons all thought of speaking harsh words and abstains from harsh speech; if a certain word is blameless, pleasing to the ear, affectionate, heart-warming, polite, lovely and pleasing to many people, he speaks only that word; he abandons all thought 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 discriminatingly and with reasons what is beneficial and noteworthy.

That person 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 meat; he abstains from accepting from 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 engaging in 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.

That bhikkhu, 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 an odour with the nose Whenever he tastes a flavour with the tongue Whenever he makes contact with the body Whenever he cognizes 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 outstretched arm or stretches out 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 defecates or urinates with complete awareness; he walks, stands, sits, falls asleep, awakes up, speaks and keeps silence with complete awareness.

That bhikkhu 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, resorts only to such secluded places as forests, or to the 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. That bhikkhu, returning from his alms-round, and having eaten his meal, sits down cross-legged and upright, and establishes mindfulness in meditation. That bhikkhu dissociates himself from coveting the world (of the five aggregates of clinging) and abides with his mind free from covetousness, 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 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 dissociates himself from doubt, and abides with his mind free from doubt, and does not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether. And that bhikkhu, having dissociated with these five hindrances which are moral defilements weakening the intellect, and being completely

detached from all sensual pleasure ...p... achieves and remains in the fourth jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu (directs and inclines his mind) to knowledge of past existences (Pubbenivāsānussati Nāṇa) ...p... to knowledge of the passing away and arising of beings (Cutūpapātā Nāṇa) ...p... to knowledge of the extinction of moral intoxicants (Āsavakkhaya Nāṇa). Then he truly understands "This is dukkha" as it really is; he truly understands "This is the origin of dukkha" as it really is; he truly understands "This is (Nibbāna) where dukkha ceases" as it really is; and he truly understands, "This is the practice leading to (Nibbāna) where dukkha ceases," as it really is. He truly understands "These are moral intoxicants" as they really are; he truly understands "This is the origin of moral intoxicants" as it really is; he truly understands, "This is the practice leading to (Nibbāna) where moral intoxicants cease" as it really is.

The mind of that bhikkhu who thus knows and thus sees is liberated from the moral intoxicants of sensual pleasures and sensuous realms (kāmasava), the moral intoxicant of hankering after better existence (bhavāsava), and the moral intoxicant of ignorance (of the four Noble Truths) (avijjāsava). The knowledge of liberation arises in him who has become thus liberated. He now knows that rebirth is no more (for him) that he has lived the life of purity, that what he has to do (for the realization of Magga) has been done, and that he has nothing more to do for such realization. Thus, a person is one who does not mortify himself, does not strive repeatedly in self-mortification, does not mortify others, and does not strive repeatedly in mortifying others. And that person who does not mortify himself or others is one who has no thirst for craving (taṇhā), and having extinguished and calmed (moral defilements), and who lives an excellent life enjoying

perfect happiness (of jhāna, magga, phala and Nibbāna). Bhikkhus, these four kinds of person do exist in this world. (Thus said the Bhasavā.)

End of the Attantapa Sutta, the eighth.

9. TAṆHĀ SUTTA

Discourse on Craving

199. The Bhagavā said thus: Bhikkhus, this animate world is rendered like a tangled skein of yarn, a matted bird's nest, muñja grass or pabbaja grass, being spoilt and enveloped by craving (taṇhā) and is unable to escape the miserable existence (apāya), wretched destination (duggatim), states of ruin (vinipāta), or to escape from the round of existences (saṃsāra). I shall now expound to you about this craving (taṇhā) which is like a fisherman's net that catches, spreads, moves about and clings. Listen to this discourse well, and bear it in mind well; I shall speak. And those bhikkhus (respectfully and attentively) responding "Very well, Venerable Sir," the Bhagavā delivered this discourse:

Bhikkhus, what is that craving (taṇhā) that spoils and envelops this animate world, rendering them like a tangled skein of yarn, a matted bird's nest, muñja grass or pabbaja grass, unable to escape the miserable existence (apāya), wretched destination (duggatim), state of ruin (vinipāta), or to escape from the round of existences (saṃsāra), which is like a fisherman's net that catches, spreads, moves about and clings? Bhikkhus, eighteen varieties of this craving (taṇhā) arise from the five internal aggregates (khandhas), and eighteen (other) varieties of this craving (taṇhā) arise from the five external aggregates (khandhas).

What are the eighteen varieties of craving (taṇhā) that arise from the five internal aggregates? Bhikkhus, (when

there are aggregates internally) the thought "I exist" arises. (When the five aggregates are thus identified with "I" by the power of craving, conceit and wrong view) the thought "I exist in this ruling class, etc., arises. (When thus observed with the idea of five aggregates) the thought "I am like those persons" arises. (When the five aggregates are thus identified with "I") the thought "I exist differently" arises; the thought "I exist eternally"¹ arises; the thought, "I do not exist eternally"² arises. (When there are aggregates internally) the thought, "Do I exist?," arises; the thought "Do I exist in this ruling class, etc.,?" arises; the thought, "Am I like those persons? " arises; the thought, "Do I exist differently?" arises. (When there are five aggregates internally) the thought, "It will be good if only I existed!, " arises; the thought, "It will be good if only I existed in this ruling class, etc.,!" arises; the thought, "It will be good if only I were like those persons!," arises; the thought, "It will be good if only I existed differently!," arises. (When there are five aggregates internally) the thought, "I shall exist" arises; the thought, "I shall exist in this ruling class, etc.," arises; the thought, "I shall be like those persons," arises; the thought, "I shall exist differently", arises. These eighteen varieties of craving (*taṇhā*) arise from the five internal aggregates.

What are the eighteen varieties of craving (*taṇhā*) that arise from the five external aggregates? Bhikkhus, (When there are aggregates externally) the thought, "I exist in this aggregate," arises; the thought, "I exist in this aggregate in this ruling class, etc.," arises; the thought, "I exist in this aggregate like other persons," arises; the thought, "I exist in this aggregate differently," arises; the thought, "I exist in this aggregate externally," arises; the thought, "I do not exist in this aggregate externally," arises; the thought, "Do I exist in this aggregate?" arises; the thought, "Do I exist in this aggregate in this ruling class, etc.?", arises; the thought, "Do I exist in this aggregate like those persons?," arises; the

thought, "Do I exist in this aggregate differently?," arises; the thought, "It will be good if only I existed in this aggregate!," arises; the thought, "It will be good if only I existed in this aggregate in this ruling class, etc.!", arises; the thought, "It will be good if only I existed in this aggregates like those persons!," arises; the thought, "It will be good if only I existed in this aggregate differently!," arises; the thought, "I shall exist in this aggregate," arises; the thought, "I shall exist in this aggregate in this ruling class, etc.," arises; the thought, "I shall exist in this aggregate like those persons," arises; the thought, "I shall exist in this aggregate defferently," arises. These eighteen varieties of craving (*taṇhā*) arise from the five external aggregates.

Thus, eighteen varieties of craving (*taṇhā*) arise from the internal aggregates; and eighteen (other) varieties of craving (*taṇhā*) arise from the external aggregates. Bhikkhus, these varieties of craving are known as the thirty-six varieties of craving. Thus, the thirty-six varieties of craving that took place in the past, the thirty-six varieties of craving that will take place in the future, and the thirty-six varieties of craving that takes place in the present make up a hundred and eight varieties of craving.

Bhikkhus, this is the craving (*taṇhā*) that spoils and envelops beings rendering them like a tangled skein of yarn, a matted bird's nest, *muñja* grass or *pabbaja* grass, unable to escape the miserable existence (*apāya*), wretched destination (*duggatim*), state of ruin (*vinipāta*), or escape from the round of existences (*saṃsāra*), and which is like a fisherman's net that catches, spreads, moves about and clings. (Thus said the *Bhagavā*).

End of the *Taṇhā Sutta*, the ninth.

10. PĒMA SUTTA Discourse on Affection

200. Bhikkhus, these four kinds of love take place (in beings). What are the four kinds? They are: 'Love' begets 'love'; 'love' begets "hatred"; "hatred" begets 'love'; and "hatred" begets "hatred".

Bhikkhus, how does love beget love? Bhikkhus, a certain person in this world loves, adores and cherishes another person; other people speak words of love, adoration and cherishment about that (loved) person. It occurred to that (loving) person thus: "I love, adore and cherish a certain person. Other people speak words of love, adoration and cherishment about that person," and that (loving) person generates love for those who speak love. Thus, bhikkhus, 'love' begets 'love'.

Bhikkhus, how does 'love' beget 'hatred'? Bhikkhus, a certain person in this world loves, adores and cherishes another person; other people speak words of hatred, dislike and loathing about that (loved) person. It occurred to that (loving) person thus: "I love, adore and cherish a certain person; other people speak words of hatred, dislike and loathing about that person," and that (loving) person generates hatred for those who speak of words of hatred.

Bhikkhus, how does 'hatred' beget 'love'? Bhikkhus, a certain person in this world hates, dislikes and loathes another person; other people speak words of love, adoration and cherishment about that person. Other people speak words of love, adoration and cherishment about that person," and that (loving) person generates love for those who speak love. Thus, bhikkhus, 'hatred' begets 'love'.

Bhikkhus, how does 'hatred' beget 'hatred'? Bhikkhus, a certain person in this world hates, dislikes and loathes another person; other people speak words of love, adoration

and cherishment about that (hated) person. It occurred to that (hating) person thus: "I hate, dislike, and loathe a certain person; other people speak words of love, adoration and cherishment about that person;" and that (hating) person generates hatred for those who speak words of love, adoration and cherishing about that person, and that (hating) person generates hatred for those who speak words of love. Thus, bhikkhus, 'hatred' begets 'hatred'. Bhikkhus, these four kinds of love take place (in beings).

Bhikkhus, at a certain time, the bhikkhu, being detached from sensual pleasures ...p... achieves and remains in the first jhāna; at that time, such a thing as 'love begetting love' does not occur to that person; at that time, such a thing as 'love begetting hatred' does not occur to that person; at that time, such a thing as 'hatred begetting hatred' does not occur to that person.

Bhikkhus, at a certain time the bhikkhu, having extinguished vitakka and vicāra ...p... achieves and remains in the second jhāna ...p... achieves and remains in the third jhāna ...p... achieves and remains in the fourth jhāna; at that time, such a thing as love begetting love does not occur to that person; at that time, such a thing as love begetting hatred does not occur to that person; at that time, such a thing as hatred begetting love does not occur to that person; at that time, such a thing as hatred begetting hatred does not occur to that person.

Bhikkhus, at a certain time, the bhikkhu, because of the extinction of moral intoxicants (āsavas) attains by his own intellect and insight, in this very life, the taint-free emancipation of the Arahattaphala Samādhi, and the emancipation of the Arahattaphala paññā. That person has abandoned such a thing as 'love begetting love': he has cut off the very roots (of taṇhā), and rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its (taṇhā) arising again. That person has abandoned

such a thing as 'love begetting hatred'; he has cut off the very roots, and rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its (taṇhā) arising again. That person has abandoned such a thing as 'hatred begetting love'; he has cut off the very roots, and rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its (taṇhā) arising again. Bhikkhus, that bhikkhu is one who does not uphold himself (with the wrong view), who does not uphold himself (try quarrelling with others), who does not get into fury (with internal craving), who does not burn (with external craving), and who does not identify himself (with I).

Bhikkhus, how does a bhikkhu uphold himself (with the wrong view)? Bhikkhus, a bhikkhu in this Teaching contemplates corporeality (rūpa) as 'self' (atta); he contemplates corporeality as endowed with 'self'; he contemplates 'self' in corporeality. He contemplates sensation (vedanā) as 'self'; he contemplates sensation as endowed with 'self'; he contemplates 'self' in 'sensation'; and he contemplates 'self' in 'sensation'. He contemplates perception (saññā) as 'self'; he contemplates perception as endowed with 'self'; he contemplates perception in 'self'; and he contemplates 'self' in perception. He contemplates volitional activities (saṅkhāra) as 'self'; he contemplates volitional activities as endowed with 'self'; and he contemplates 'self' in volitional activities. He contemplates consciousness (viññāṇa) as 'self'; he contemplates consciousness as endowed with 'self'; he contemplates 'consciousness' in 'self'; and he contemplates 'self' in 'consciousness'. Thus, bhikkhus, a bhikkhu upholds himself (with the wrong view).

Bhikkhus, how does a bhikkhu not uphold himself (with the wrong view)? Bhikkhus, a bhikkhu in this Teaching does not contemplate corporeality as 'self'; he does not contemplate corporeality as endowed with 'self'; he does not contemplate corporeality in 'self'; nor does he contemplate

sensation as 'self'; he does not contemplate sensation as endowed with 'self'; he does not contemplate sensation in 'self'; nor does he contemplate 'self' in sensation. He does not contemplate perception as 'self'; he does not contemplate perception as endowed with 'self'; he does not contemplate perception in 'self'; nor does he contemplate 'self' in perception. He does not contemplate volitional activities as 'self'; he does not contemplate volitional activities as endowed with 'self'; he does not contemplate volitional activities in 'self'; nor does he contemplate 'self' in volitional activities. He does not contemplate consciousness as 'self'; he does not contemplate consciousness as endowed with 'self'; he does not contemplate consciousness in 'self'; nor does he contemplate 'self' in consciousness. Thus, bhikkhus, how does a bhikkhu uphold himself (with the wrong view).

Bhikkhus, how does a bhikkhu uphold himself (by quarrelling with others)? Bhikkhus, a bhikkhu in this Teaching does not revile in return at one who reviles at him; he does not abuse in return to one who abuses him. Thus, bhikkhus, a bhikkhu does not uphold himself (by quarrelling with others).

Bhikkhus, how does a bhikkhu fumigate (with internal craving)? Bhikkhus, (when there are aggregates internally) the thought "I exist" arises (in that bhikkhus); the thought "I exist in this ruling class, etc.," arises; the thought "I am like those person" arises; the thought "I exist differently" arises; the thought "I exist eternally" arises; the thought "I do not exist eternally" arises; the thought "Do I exist?" arises; the thought "Do I exist in this ruling class, etc?" arises; the thought "Am I like those persons?" arises; the thought "Do I exist differently?" arises; the thought "It will be good if only I existed!" arises; the thought, "It will be good if only I existed in this ruling class, etc." arises; the thought "It will be good if only I were like those persons!" arises; the thought "It will be good if only I existed differently!" arises:

the thought "I shall exist" arises; the thought "I shall exist in this ruling class, etc." arises; the thought, "I shall be like those persons" arises; the thought, "I shall exist differently" arises; the thought, "I shall exist differently" arises. Thus, bhikkhus, the bhikkhu fumigates (with internal craving).

Bhikkhus, how does a bhikkhu not fumigate (with internal craving)? Bhikkhus, the thought, "I exist" does not arise (in that bhikkhu); the thought, "I exist in this ruling class, etc." does not arise; the thought, "I am like those persons," does not arise; the thought, "I exist differently, does not arise; the thought, "I exist eternally," does not arise; the thought "I do not exist eternally," does not arise; the thought, "Do I exist?" does not arise; the thought, "Do I exist in this ruling class, etc.?" does not arise; the thought, "Am I like those persons?" does not arise; the thought, "Do I exist differently?" does not arise; the thought, "It will be good if only I existed!" does not arise; the thought, "It will be good if only I existed in this ruling class, etc.!" does not arise; the thought, "It will be good if only I were like those persons," does not arise; the thought, "It will be good if only I existed differently," does not arise; the thought, "I shall exist in this ruling class, etc." does not arise; the thought, "I shall exist" does not arise; the thought "I shall exist in this ruling class, etc." does not arise; the thought, "I shall be like those persons," does not arise; the thought, "I shall exist differently" does not arise. Thus, bhikkhus, the bhikkhu does not fumigate (with internal craving).

Bhikkhus, how does a bhikkhu burn (with external craving)? Bhikkhus, the thought, "I exist in these aggregates," arises (in that bhikkhu); the thought "I exist in these aggregates in this ruling class, etc." arises; the thought, "I am like those persons in these aggregates" arises; the thought, "I exist in these aggregates differently" arises; the thought, "I exist in these aggregates eternally," arises; the thought, "I do not exist in these aggregates eternally," arises; the thought,

“Do I exist in these aggregates?” arises; the thought, “Do I exist in these aggregates in this ruling class, etc?” arises; the thought, “Am I like those persons in these aggregates?” arises; the thought, “Do I exist differently in these aggregates?” arises; the thought, “It will be good if only I existed in these aggregates!” arises; the thought, “It will be good if only I existed in these aggregates in this ruling class, etc.” arises; the thought, “It will be good if only I were like those persons in these aggregates!” arises; the thought, “It will be good if only I existed in these aggregates differently” arises; the thought, “I shall exist in this aggregate” arises; the thought, “I shall exist in these aggregates in this ruling class, etc.” arises; the thought, “I shall be like those persons in these aggregates differently,” arises. Thus, bhikkhus, the bhikkhu burns (with external craving).

Bhikkhus, how does a bhikkhu not burn (with external craving)? Bhikkhus, the thought, “I exist in these aggregates,” does not arise; the thought, “I exist in this aggregate in this ruling class, etc.” does not arise; the thought, “I am like those persons in this aggregate,” does not arise; the thought “I exist in these aggregates differently” does not arise; the thought, “I exist in these aggregates eternally,” does not arise; the thought, “I do not exist in these aggregates eternally,” does not arise; the thought, “Do I exist in these aggregates in this ruling class, etc.” does not arise; the thought, “Am I like those persons in these aggregates?” does not arise; the thought, “Do I exist in these aggregates differently?” does not arise; the thought, “It will be good if only I existed in this aggregate in this ruling class, etc.” does not arise; the thought, “It will be good if only I were like those persons in this aggregate,” does not arise; the thought, “It will be good if only I existed in these aggregates differently,” does not arise; the thought, “I shall exist in these aggregates,” does not arise; the thought, “I shall exist in these aggregates in this ruling class, etc.” does not arise; the

thought, "I shall be like those persons in these aggregates" does not arise; the thought, "I shall exist in these aggregates differently," does not arise. Thus, bhikkhus, the bhikkhu does not burn (with external craving).

Bhikkhus, how does a bhikkhu identify himself with 'I'? Bhikkhus, a bhikkhu in this Teaching has not yet abandoned 'conceit' (māna); he does not yet cut off the very roots (of māna) and has not yet rendered it like an uprooted palmyra palm impossible to grow again; there is not yet an impossibility of its arising again. Thus, bhikkhus, the bhikkhu identifies himself with 'I'.

Bhikkhus, how does a bhikkhu not identify himself with 'I'? Bhikkhus, a bhikkhu in this Teaching has abandoned 'conceit' (māna); he has cut off the very roots (of māna) and has rendered it like an uprooted palmyra palm impossible to grow again; there is no possibility of its arising again. Thus, bhikkhus, the bhikkhu does not identify himself with 'I'. (Thus said the Bhagavā.)

End of the Pema Sutta, the tenth.

End of the Mahā Vagga, the fifth.

End of the fourth fifty suttas.

V. PAÑCAKA PAÑÑĀSAKA

The Fifth Sub-division

(xxi) i. SAPPURISA VAGGA

1. Sikkhāpada Sutta
2. Assaddha Sutta
3. Sattakamma Sutta
4. Dasakamma Sutta
5. Aṅgaṅgika Sutta
6. Dasamagga Sutta
7. Paṭhama Pāpadhamma Sutta
8. Duttiya Pāpadhamma Sutta
9. Tātiya Pāpadhamma Sutta
10. Catuttha Pāpadhamma Sutta

SIKKHĀPADA SUTTA**Discourse on Precepts**

201. Bhikkhus, I shall give a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man even better than a virtuous man. Listen to it and bear it in mind well. Now, I shall speak. The bhikkhus, (respectfully and attentively) responding. "Very well, Venerable Sir." the Bhagavā said thus:

Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world kills lives, takes what is not given, commits adultery, tells lies, and takes intoxicating drinks which cause forgetfulness. Bhikkhus, this man is said to be a wicked man?

Bhikkhus, what is meant by 'a person worse than a wicked man'? Bhikkhus, a certain person in this world himself kills lives, and also causes others to kill lives; he himself takes what is not given him, and also causes others to take what is not given them; he himself commits adultery and also causes others to commit adultery; he himself tells lies, and he also causes others to tell lies; he himself takes intoxicating drinks which cause forgetfulness, and he also causes others to take drinks which cause forgetfulness. Bhikkhus, this person is said to be a man (who is) 'worse than a wicked man.

Bhikkhus, what is meant by 'a virtuous man'? Bhikkhus, a certain person in this world abstains from killing lives, abstains from taking what is not given, abstains from committing adultery, abstains from telling lies, and abstains from taking intoxicating drinks which cause forgetfulness. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by 'a man who is even better than a virtuous man'? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing lives; he himself abstains from taking what is not given, and he also makes others abstain from taking

what is not given; he himself abstains from committing adultery, and he also makes others abstain from committing adultery; he himself abstains from telling lies, and he also makes others abstain from telling lies; he himself abstains from taking intoxicating drinks which cause forgetfulness, and he also makes others abstain from taking intoxicating drinks which cause forgetfulness. Bhikkhus, this man is said to be a man who is even better than a virtuous man. (Thus said the Bhagavā.)

End of the Sikkhāpada Sutta, the first.

2. ASSADDHA SUTTA

Discourse on Non-Conviction

202. Bhikkhus, I shall give a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man even better than a virtuous man, ...p...

Bhikkhus, what is meant by 'a wicked man'? Bhikkhus, a certain person in this world has no conviction, has no sense of shame (to do evil), has no sense of fear (to do evil), has little knowledge, is slothful, is unmindful, and is unwise. Bhikkhus, this man is said to be 'a wicked man.'

Bhikkhus, what is meant by 'a man who is worse than a wicked man'? Bhikkhus, a certain person in this world himself has no conviction, and he also makes others have no conviction; he himself has no sense of shame (to do evil), and he also makes others to have no sense of shame (to do evil); he himself has no sense of fear (to do evil), and he also makes others to have no sense of fear (to do evil); he himself has little knowledge, and he also makes others to have little knowledge; he himself is slothful, and he also makes others slothful; he himself is unmindful, and he also makes others unmindful; he himself is unwise, and he also makes others unwise. Bhikkhus, this man is said to be 'a man who is worse than a wicked man'.

Bhikkhus, what is meant by 'a virtuous man'? Bhikkhus, a certain person in this world has conviction,; he has a sense of shame (to do evil); he has a sense of fear (to do evil); he has great knowledge; he is energetic; he is mindful; and he is wise. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by 'a man who is even better than a virtuous man'? Bhikkhus, a certain person in this world himself has conviction, and he also makes others to have conviction; he himself has a sense of shame (to do evil), and he also makes others to have a sense of shame (to do evil); he himself has a sense of fear (to do evil), and he also makes others to have a sense of fear (to do evil); he himself has great knowledge, and he also makes others to have great knowledge; he himself is energetic, and he also makes others energetic; he himself is mindful, and he also makes others mindful; he himself is wise, and he also makes others wise. Bhikkhus, this man is said to be a man who is even better than a virtuous man.

End of the Assaddha Sutta, the second.

3. SATTAKAMMA SUTTA

Discourse on Seven Actions

203. Bhikkhus, I am going to give you a discourse on a wicked man, a man who is worse than a wicked man, a virtuous man, a man who is even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world kills lives, takes what is not given, commits adultery, tells lies, backbites, speaks harsh words, and talks frivolously. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man who is worse than a wicked man? Bhikkhus, in this world a certain person himself kills lives, and he also makes others kill lives; he

himself takes what is not given, and he also makes others take what is not given; he himself commits adultery, and he also makes others commit adultery; he himself tells lies, and he also makes others tell lies; he himself backbites, and he also makes others backbite; he himself speaks harsh words, and he also makes others speak harsh words; he himself talks frivolously, and he also makes others talk frivolously. Bhikkhus, this man is said to be a man who is worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in the world abstains from killing lives, abstains from taking what is not given him, abstains from committing adultery, abstains from telling lies, abstains from backbiting, abstains from speaking harsh words, and abstains from talking frivolously. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by a man who is even better than a virtuous man? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing lives; he himself abstains from taking what is not given, and he also makes others abstain from taking what is not given; he himself abstains from committing adultery, he also makes others abstain from committing adultery; he himself abstains from telling lies, and he also makes others abstain from telling lies; he himself abstains from backbiting, and he also makes others abstain from backbiting; he himself abstains from speaking harsh words, and also he makes others abstain from speaking harsh words; he himself abstains from talking frivolously, and he also makes others abstain from talking frivolously. Bhikkhus, this man is said to be a man who is even better than a virtuous man. (Thus said the Bhigavā.)

End of the Sattakamma Sutta, the third.

4. DASAKAMMA SUTTA

Discourse on Path of Ten Actions

204. Bhikkhus, I am going to give you a discourse on a wicked man, a man who is worse than a wicked man, a man who is virtuous and a man who is even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world kills lives, takes what is not given, commits adultery, tells lies backbites, speaks harsh words, talks frivolously, has much covetousness, has ill will, and has wrong view. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man who is worse than a wicked man? Bhikkhus, a certain person in this world himself kills lives, and he also makes others kill lives; ..p...; he himself has much covetousness, he also makes others have much covetousness; he himself has ill will, and he also makes others have ill will; he himself has wrong view, and he also makes others have wrong view. Bhikkhus, this man is said to be a man who is worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in this world abstains from killing lives ...p..., has not much covetousness, has no ill will, and has right view. Bhikkhus, this person is said to be a virtuous man.

Bhikkhus, what is meant by a man (who is) even better than a virtuous man? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing ...p.... he himself has not much covetousness, and he also makes others to have no covetousness; he himself has no ill will, and he also makes others have no ill will; he himself has right view, and he also makes others have right view. Bhikkhus, this man is said to be a man (who is) even better than a virtuous man. (Thus said the Bhagava.)

End of the Dasakamma Sutta, the fourth.

5. AṬṬHAṄGIKA SUTTA**Discourse on Dhamma of Eight Constituents**

205. Bhikkhus, I am going to give you a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world has wrong view, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man who is worse than a wicked man? Bhikkhus, a certain person in this world himself has wrong view, and he also makes others have wrong view; he himself has wrong thinking, and he also makes others have wrong thinking; he himself has wrong speech, and he also makes others have wrong speech; he himself has wrong action, and he also makes others have wrong action; he himself has wrong livelihood, and he also makes others have wrong livelihood; he himself has wrong effort, and he also makes others have wrong effort; he himself has wrong mindfulness, and he also makes others have wrong mindfulness; he himself has wrong concentration, and he also makes others have wrong concentration. Bhikkhus, this man is said to be a man worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in this world has right view, has right thinking, has right speech, has right action, has right livelihood, has right effort, has right mindfulness, has right concentration. Bhikkhus, this man is said to be a virtuous man.

Bhikkhus, what is meant by a man who is even better than a virtuous man? Bhikkhus, a certain person in this world himself has right view, and he also makes others have right view; he himself has right thinking, and he also makes others have right thinking; he himself has right speech, and he also

makes others have right speech; he himself has right action, and he also makes others have right action; he himself has right livelihood, and he also makes others have right livelihood; he himself has right effort, and he also makes others have right effort; he himself has right mindfulness, and he also makes others have right mindfulness; he himself has right concentration, and he also makes others have right concentration. Bhikkhus, this man is said to be a man who is even better than a virtuous man. (Thus said the Bhagavā.)

End of the Aṅghika Sutta, the fifth.

6. DASAMAGGA SUTTA

Discourse on Path of Ten Constituents

206. Bhikkhus, I am going to give you a discourse on a wicked man, a man worse than a wicked man, a virtuous man, and a man who is even better than a virtuous man. Listen to it ...p... Bhikkhus, what is meant by a wicked man? Bhikkhus, a certain person in this world has wrong view ...p..., has wrong knowledge, and wrong emancipation. Bhikkhus, this man is said to be a wicked man.

Bhikkhus, what is meant by a man worse than a wicked man? Bhikkhus, a certain person in this world himself has wrong view, and he also makes others have wrong view; ...p...; he himself has wrong knowledge, and he also makes others have wrong knowledge; he himself has wrong emancipation, he also makes others have wrong emancipation. Bhikkhus, this man is said to be a man worse than a wicked man.

Bhikkhus, what is meant by a virtuous man? Bhikkhus, a certain person in this world has right view, ...p..., has right knowledge, and has right emancipation. Bhikkhus, this is said to be a virtuous man.

Bhikkhus, what is meant by a man (who is) even better than a virtuous man? Bhikkhus, a certain person in this world himself has right view, and he also makes others have right view ...p...; he himself has right knowledge, and he also makes others have right knowledge; he himself has right emancipation, and he also makes others have right emancipation. Bhikkhus, this man is said to be a man (who is) even better than a virtuous man. (Thus said the Bhagavā.)

End of the Dasamagga Sutta, the sixth.

7. PAṬHAMA PĀPADHAMMA SUTTA

First Discourse on Evil Dhamma

207. Bhikkhus, I am going to give you a discourse on an evil person, a person (who is) worse than an evil person, a virtuous person, and a person who is even better than a virtuous person. Listen to it ...p...

Bhikkhus, what is meant by an evil person? Bhikkhus, a certain person in this world kills lives, ...p..., he has wrong view. Bhikkhus, this person is said to be an evil person.

Bhikkhus, what is meant by a person (who is) worse than an evil person? Bhikkhus, a certain person in this world himself kills lives, and he also makes others kill lives; ...p.... he himself has wrong view, and he also makes others have wrong view. Bhikkhus, this person is said to be a person (who is) worse than an evil person.

Bhikkhus, what is meant by a virtuous person? Bhikkhus, a certain person in this world abstains from killing lives, ...p.... he has right view. Bhikkhus, this person is said to be a virtuous person.

Bhikkhus, what is meant by a person (who is) even better than a virtuous person? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also

makes others abstain from killing lives; ...p...; he himself has right view, and he also makes others have right view. Bhikkhus, this person is said to be a person (who is) even better than a virtuous person". (Thus said the Bhagavā.)

End of the Paṭhama Pāpadhamma Sutta, the seventh.

8. DUTIYA PĀPADHAMMA SUTTA

Second Discourse on Evil Dhamma

208. Bhikkhus, I am going to give you a discourse on an evil person, a person (who is) worse than an evil person, a virtuous person, and a person (who is) even better than a virtuous person. Listen to it ...p...

Bhikkhus, what is meant by an evil person? Bhikkhus, a certain person in this world has wrong view, ...p... ,has wrong knowledge, and has wrong emancipation. Bhikkhus, this person is said to be an evil person.

Bhikkhus, what is meant by a person who is worse than an evil person? Bhikkhus, a certain person in this world himself has wrong view, and he also makes others have wrong view; ...p...; he himself has wrong knowledge, and he also makes others have wrong knowledge; he himself has wrong emancipation, and he also makes others have wrong emancipation. Bhikkhus, this person is said to be a person who is worse than an evil person.

Bhikkhus, what is meant by a virtuous person? Bhikkhus, a certain person in this world has right view, ...p..., has right knowledge, and has right emancipation. Bhikkhus, this person is said to be a virtuous person.

Bhikkhus, what is meant by a person who is even better than a virtuous person? Bhikkhus, a bhikkhu in this world himself has right view; ...p...; he himself has right knowledge, and he also makes others have right knowledge;

he himself has right emancipation, and he also makes others have right emancipation. Bhikkhus, this person is said to be a person who is even better than a virtuous person. (Thus said the Bhagavā.)

End of the Dutiya Pāpadhamma Sutta, the eighth.

9. TATIYA PĀPADHAMMA SUTTA

Third Discourse on Evil Dhamma

209. Bhikkhus, I shall give you a discourse on a person of evil dhamma, a person who is worse than a person of evil dhamma, a person of virtuous dhamma, and a person who is even better than a person of virtuous dhamma. Listen to it ...p...

Bhikkhus, what is meant by a person of evil dhamma? Bhikkhus, a certain person in this world kills lives, ...p... has wrong view. Bhikkhus, this person is said to be a person of evil dhamma.

Bhikkhus, what is meant by a person who is worse than a person of evil dhamma? Bhikkhus, a certain person in this world himself kills lives, and he also makes others kill lives; ...p...; he himself has wrong view, and he also makes others have wrong view. Bhikkhus, this person is said to be a person who is worse than a person of evil dhamma.

Bhikkhus, what is meant by a person of virtuous dhamma? Bhikkhus, a certain person in this world abstains from killing lives, ...p... has right view. Bhikkhus, this person is said to be a person of virtuous dhamma.

Bhikkhus, what is meant by a person who is even better than a person of virtuous dhamma? Bhikkhus, a certain person in this world himself abstains from killing lives, and he also makes others abstain from killing lives; ...p... he himself has right view, and he also makes others have right view.

Bhikkhus, this person is said to be a person who is even better than a person of virtuous dhamma. (Thus said the Bhagavā.)

End of the Tatiya Pāpadhamma Sutta, the ninth.

10. CATUTTHA PĀPADHAMMA SUTTA

Fourth Discourse on Evil Dhamma

210. Bhikkhus, I am going to give you a discourse on a person of evil dhamma, a person who is worse than a person of evil dhamma, a person of virtuous dhamma, and a person who is (even) better than a person of virtuous dhamma. Listen to it ...p...

Bhikkhus, what is meant by a person of evil dhamma? Bhikkhus, a certain person in this world has wrong views, ...p... has wrong knowledge, and has wrong emancipation. Bhikkhus, this person is said to be a person of evil dhamma.

Bhikkhus, what is meant by a person who is worse than a person of evil dhamma? Bhikkhus, a certain person in this world himself has wrong views, and he also makes others hold wrong views; ...p... he himself has wrong knowledge, and he also makes others hold wrong knowledge; he himself has wrong emancipation, and he also makes others hold wrong emancipation. Bhikkhus, this person is said to be a person who is worse than a person of evil dhamma.

Bhikkhus, what is meant by a person of virtuous dhamma? Bhikkhus, a certain person in this world has right views, ...p... has right knowledge, has right emancipation. Bhikkhus, this person is said to be a person of virtuous dhamma.

Bhikkhus, what is meant by a person who is even better than a person of virtuous dhamma? Bhikkhus, a certain person in this world himself has right views, and he also

makes others hold right views, ...p...; he himself has right knowledge, and he also makes others hold right knowledge; he himself has right emancipation, and he also makes others hold right emancipation. Bhikkhus, this person is said to be a person who is (even) better than a person of virtuous dhamma. (Thus said the Bhagavā.)

End of the Catuttha Pāpadhamma Sutta, the tenth.

End of the Sappurisa Vagga, the First.

(xxii) ii. PARISĀ VAGGA

1. Parisā Sutta
2. Diṭṭhi Sutta
3. Akataññutā Sutta
4. Pāṇātipātī Sutta
5. Paṭhama Magga Sutta
6. Dutiya Magga Sutta
7. Paṭhama Vohārapatha Sutta
8. Dutiya Vohārapatha Sutta
9. Ahirika Sutta
10. Dussīla Sutta

1. PARISĀ SUTTA

Discourse on Assemblies

211. Bhikkhus, those who defile an assembly are these four kinds. What are the four? Bhikkhus, a wicked bhikkhu of evil dhamma in this Teaching defiles an assembly. Bhikkhus, a wicked bhikkhunī of evil dhamma in this Teaching defiles an assembly. Bhikkhus, a wicked lay devotee of evil dhamma in this Teaching defiles an assembly. Bhikkhus, a wicked female devotee of evil dhamma in this Teaching defiles an assembly. Bhikkhus, those who defile an assembly are these four kinds.

Bhikkhus, those who shine an assembly are these four kinds. What are the four? Bhikkhus, a virtuous bhikkhu of good dhamma in this Teaching shines an assembly. Bhikkhus, a virtuous bhikkhunī of good dhamma in this Teaching shines an assembly. Bhikkhus, a virtuous male devotee of good dhamma in this Teaching shines an assembly. Bhikkhus, a virtuous female devotee of good dhamma in this Teaching shines an assembly. Bhikkhus, those who shine an assembly are these four kinds. (Thus said the Bhagavā.)

End of the Parisā Sutta, the first.

DIṬṬHI SUTTA

Discourse on Views

212. Bhikkhus, one who is endowed with these four dhammas appears in realms of continuous suffering (niraya) regions as though taken and put there. What are the four? They are: evil deed, evil speech, evil thought, and wrong view. Bhikkhus, one who is endowed with these four dhammas appear in (niraya) as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in realms of devas as though taken and put there. What are the four dhammas? They are: good deed, good

speech, good thought and right view. Bhikkhus, one who is endowed with these four dhammas appears in (sagga) as though taken and put there. (Thus said the Bhagavā.)

End of the Diṭṭhi Sutta, the second.

3. AKATAÑÑUTĀ SUTTA

Discourse on Ungratefulness

213. Bhikkhus, one who is endowed with these four dhammas appears in (niraya) as though taken and put there. What are the four? They are: evil deed, evil speech, evil thought, and not appreciating and not showing gratitude. Bhikkhus, one who is endowed with these four dhammas appears in niraya regions as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in realms of devas as though taken and put there. What are the four dhammas? They are: good deed, good speech, good thought, showing appreciation and showing gratitude. Bhikkhus, one who is endowed with these four dhammas appears in sagga as though taken and put there. (Thus said the Bhagavā.)

End of the Akataññutā Sutta, the third.

4. PĀṄĀTIPĀTĪ SUTTA

Discourse on Killing

214. ...p... kills lives, takes what is not given; commits adultery; tells lies, ...p... abstains from killing lives, abstains from taking what is not given, abstains from committing adultery and abstains from telling lies ...p... .

End of the Pāṅātipātī Sutta, the fourth.

5. PAṬHAMA MAGGA SUTTA

The First Discourse on 'The Path'

215. ...p... has wrong view, has wrong thinking, has wrong speech, and has wrong conduct ...p... has right view, has right thinking, has right speech, and has right conduct ...p...

End of the Paṭhama Magga Sutta, the fifth.

6. DUTTYA MAGGA SUTTA

Second Discourse on 'The Path'

216. ...p... has wrong livelihood, has wrong effort, has wrong mindfulness, has wrong concentration ...p... has right livelihood, has right effort, has right mindfulness, and has right concentration ...p...

End of the Duttiya Magga Sutta, the sixth.

7. PAṬHAMA VOHĀRAPATHA SUTTA

First Discourse on 'Mode of Speech'

217. ...p... professes to have seen what (he) has not (really) seen, professes to have heard what he has not (really) heard, professes to have felt what he has not (really) felt, professes to have known what he has not (really) known ...p... professes not having seen what he has not (really) seen, professes not having heard what he has not (really) heard, professes not having felt what he has not (really) felt, not (really) known ...p...

End of the Paṭhama Vohārapatha Sutta, the seventh.

8. DUTIYA VOHĀRAPATHA SUTTA**The Second Discourse on 'Mode of Speech'**

218. " ...p... professes not having seen what he has (really) seen, professes not having heard what he has (really) heard, professes not having felt what he has really felt, professes not having known what he has really known ...p... professes having seen what he has really seen, professes having heard what he has really heard, professes having felt what he has really felt, and professes having known what he has (really) known ...p..."

End of the Dutiya Vohārapatha Sutta, the eighth.

9. AHIRIKA SUTTA**Discourse on Shamelessness**

219. " ...p... has no conviction, has no morality, has no sense of shame (from doing evil), has no sense of fear (from doing evil) ...p... has conviction, has morality, has sense of shame, and has sense of fear ...p..."

End of the Ahirika Sutta, the ninth.

10. DUSSĪLA SUTTA**Discourse on Person with No Morality**

220. Bhikkhus, one who is endowed with four dhammas appears in (niraya) regions as though taken and put there. What are the four? They are: Having no conviction, having no morality, being indolent and being foolish. Bhikkhus, one who is endowed with these four dhammas appears in (niraya) regions as though taken and put there.

Bhikkhus, one who is endowed with four dhammas appears in (sagga) as though taken and put there. What are the four? They are: Having conviction, having morality, having energetic effort, and having wisdom. Bhikkhus, one who has these four dhammas appears in sagga as though taken and put there." (Thus said the Bhagavā.)

End of the Dussīla Sutta, the tenth.

End of the Parisā Vagga, the Second.

(xxiii) iii. DUCCARITA VAGGA

1. Duccarita Sutta
2. Diḷḷhi Sutta
3. Akataññutā Sutta
4. Pāṇātipāṭi Sutta
5. Paḥama Magga Sutta
6. Dutiya Magga Sutta
7. Paḥama Vohārapatha Sutta
8. Dutiya Vohārapatha Sutta
9. Ahirika Sutta
10. Duppañña Sutta
11. Kavi Sutta

1. DUCCARITA SUTTA

Discourse on Evil Practice

221. Bhikkhus, evil practices of speech (*vacī-duccarita*) are these four. What are the four? They are: Telling lies, backbiting, speaking harsh words, and talking frivolously. Bhikkhus, evil practices of speech are these four kinds.

Bhikkhus, good practices of speech (*vacī-sucarita*) are these four. What are the four? They are: Speaking the Truth, not backbiting, speaking gentle words, and talking wisely with consideration. Bhikkhus, good practices of speech are these four kinds. (Thus said the Bhagavā.)

End of the Duccarita Sutta, the first.

2. DIṬṬHI SUTTA

Discourse on Views

222. Bhikkhus, a foolish, unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserves the censure of the wise; he also generates much evil. What are the four? They are: Evil deed, evil speech, evil thought and wrong view. Bhikkhus, a foolish, unintelligent and evil person who is characterised by these four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserve the censure of the wise; he also generates much evil.

Bhikkhus, a wise, intelligent and virtuous person who is characterised by four dhammas nurtures himself by not uprooting and destroying (the virtue); he is blameless; he does not deserve the censure of the wise; he generates much merit. What are the four? They are: Good deed, good speech, good thought and right view. Bhikkhus, a wise, intelligent and virtuous person who is characterised by these four dhammas nurtures himself by not uprooting and destroying (the virtue);

he is blameless; he does not deserve the censure of the wise; he also generates much merit. (Thus said the Bhagavā.)

End of the Diṭṭhi Sutta, the second.

3. AKATAÑÑUTĀ SUTTA

Discourse on Ungratefulness

223. Bhikkhus, a foolish, unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he deserves the censure of the wise; and he also generates much evil. What are the four? They are: Evil deed, evil speech, evil thought, not appreciating and not showing gratitude ...p... Good deed, good speech, good thought, showing appreciation and gratitude.

End of the Akataññutā Sutta, the third.

4. PĀṄĀTIPĀTĪ SUTTA

Discourse on Killing

224. ...p... kills lives, takes what is not given, commits adultery, tells lies, ...p..., abstains from killing lives, abstains from taking what is not given (him), abstains from committing adultery, and abstains from telling lies ...p...

End of the Pāṅātipāṭī Sutta, the fourth.

5. PAṬHAMA MAGGA SUTTA

The First Discourse on The Path

225. "...p... has wrong view, has wrong thinking, has wrong speech, and has wrong conduct ...p... has right view, has right thinking, has right speech, and has right conduct ... p"

End of the Paṭhama Magga Sutta, the fifth.

6. *Dutiya Magga Sutta*

The Second Discourse on The Path

226. " ...p... has wrong livelihood, has wrong effort, has wrong mindfulness, has wrong concentration ...p... has right livelihood, has right effort, has right mindfulness, has right concentration ...p... ."

End of the *Dutiya Magga Sutta*, the sixth.

7. *Paṭhama Vohārapatha Sutta*

The First Discourse on Mode of Speech

227. " ...p... professes to have seen what he has not (really) seen, professes to have heard what he has not (really) heard, professes to have felt what he has not (really) felt, professes to have known what he has not (really) known ...p... professes not having seen what he has not (really) seen, professes not having heard what he has not (really) heard, professes not having felt what he has not (really) felt, and professes not having known what he has not (really) known ...p... ."

End of the *Paṭhama Vohārapatha Sutta*, the seventh.

8. *Dutiya Vohārapatha Sutta*

Second Discourse on Mode of Speech

228. " ...p... professes not having seen what he has (really) seen, professes not having heard what he has (really) heard, professes not having felt what he has (really) felt, professes not having known what he has (really) known ...p... professes having seen what he has (really) seen, professes having heard what he has (really) heard, professes having felt what he has (really) felt, and professes to have known what he has (really) known ...p... ."

End of the *Dutiya Vohārapatha Sutta*, the eighth.

9. AHIRIKA SUTTA

Discourse on Shamelessness

229. " ...p... has no conviction, has no morality, has no sense of shame (from doing evil), has no sense of fear (from doing evil) ...p... has conviction, has morality, has sense of shame (from doing evil), has sense of fear (from doing evil) ...p... . "

End of the Ahirika Sutta, the ninth.

10. Duppañña Sutta

Discourse on The Foolish

230. " ...p... has no conviction, has no morality, is indolent, and is foolish ...p... has conviction, has morality, has energetic effort, and has wisdom. Bhikkhus, a wise, intelligent and virtuous person who is characterised by these four dhammas nurtures himself by not uprooting and destroying (the virtue); he is blameless; he does not deserve the censure of the wise; he also generates much merit. (Thus said the Bhagavā.)

End of the Duppañña Sutta, the tenth.

11. KAVI SUTTA

Discourse on The Learned

231. Bhikkhus, learned poets are these four kinds. What are the four? They are; the poet of imagination or fiction (Cintākavi), the poet who puts into verse what he has heard (Sutakavi), the poet of real life (Atthakavi), and the poet who composes a poem without preparation (Paṭibhānakavi). Bhikkhus, learned poets are these four kinds. (Thus said the Bhagavā.)

End of the Kavi Sutta, the eleventh.

(xxiv) iv. KAMMA VAGGA

1. Saṁkhitta Sutta
2. Vitthāra Sutta
3. Soṇakāyana Sutta
4. Paṭhama Sikkhāpada Sutta
5. Duttiya Sikkhāpada Sutta
6. Ariya Magga Sutta
7. Bojjhaṅga Sutta
8. Sāvajja Sutta
9. Abyābajjha Sutta
10. Samaṇa Sutta
11. Sappurisānisamāsa Sutta

1. SAMKHITTA SUTTA

Discourse on Actions in Brief

232. Bhikkhus, actions which I have known with my own intellect and insight and which I have delivered forth are these four kinds. What are the four? Bhikkhus, there is the action which is dark, and which bears a dark fruit; bhikkhus, there is the action which is white, and which bears a white fruit; bhikkhus, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit; bhikkhus, there is the action which is neither dark nor white, and which bears neither black nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Samkhitta Sutta, the first.

2. VITTHĀRA SUTTA

Discourse on Actions in Detail

233. Bhikkhus, actions which I have delivered with my own wisdom and insight, and which I have delivered are these four kinds. What are the four? Bhikkhus, there is the action which is dark, and which bears a dark fruit; bhikkhus, there is the action which is white, and which bears a white fruit; bhikkhus, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit; bhikkhus, there is the action which is neither dark nor white, but (it is) for the exhaustion of all actions.

Bhikkhus, what is meant by action which is dark, and which bears a dark fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy bodily actions, exerts himself in blameworthy speech, and exerts himself in blameworthy thought. That person, for exerting himself in

blameworthy bodily action, blameworthy speech and blameworthy thought, is reborn in blameworthy (wretched) existence. When he appears in blameworthy (wretched) existence, he gets into contact with blameworthy (miserable) objects. When he appears in contact with blameworthy (miserable) objects he surely suffers an extremely painful sensation, like those in niraya regions. Bhikkhus, this action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by an action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world exerts himself in blameless bodily actions, exerts himself in blameless speech and exerts in blameless thought. That person, for exerting himself in blameless bodily actions, blameless speech and blameless thought, is reborn in blameless (happy) existences. When he appears in blameless (happy) existences, he gets into contact with blameless (pleasant) objects. When he gets into contact with blameless (pleasant) objects, he enjoys an absolutely blameless (happy) sensation, like those in Subhakiṇhābrahma realm. Bhikkhus, this action is said to be an action which is white, and which bears a white fruit.

Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily actions, exerts himself in blameworthy as well as blameless speech, exerts himself in blameworthy as well as blameless thought. That person, for exerting himself in blameworthy as well as blameless bodily action, blameworthy as well as blameless speech, blameworthy as well as blameless thought, is reborn in the realm of blameworthy as well as blameless existences. When he gets up in the realm of blameworthy as well as blameless existences, he gets into contact with blameworthy as well as blameless objects. When he gets into contact with blameworthy as well as blameless objects, he feels (a mixture

of) blameworthy (painful) and blameless (pleasant) sensations, like human beings, some devās, and some Vemānika petas. Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but it is for the exhaustion of all actions? Bhikkhus, of these four actions, exertion with a will to abandon action which is dark and which bears a dark fruit; exertion with a will to abandon action which is white and which bears a white fruit; and exertion with a will to abandon action which is dark and white and which bears a dark and white fruit is said to be an action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Vitthāra Sutta, the second.

3. SONAKĀYANA SUTTA

Discourse with reference to Soṇakāyana

234. On that occasion Brāhmin Sikhāmogallāna approached the Bhagavā, exchanged glad greetings with the Bhagavā, and after concluding glad and memorable greetings, sat in a suitable place and said to the Bhagavā:

“O Gotama, a few days heretofore, the youth Soṇakāyana approached me and said, ‘Samaṇa Gotama has laid down that all actions are not to be done; one who lays down that all actions are not to be done is one who believes in annihilation of the animate world. Venerable Sir, this animate world is a world of actions, and it depends on actions.’ He said to me these words.” (Thus said the brāhmin.)

Brāhmin, I have never known to have seen this youth Soṇakāyana; how can it be that I said to him such words? Brāhmin, actions which I have known with my own intellect and insight and which I have delivered are these four kinds. What are the four? Brāhmin, there is the action which is dark, and which bears a dark fruit; brāhmin, there is the action which is white, and which bears a white fruit; brāhmin, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit. Brāhmin, there is the action which is neither dark nor white, and which bears neither dark nor white fruit, but for the exhaustion of all actions.

Brāhmin, what is meant by action which is dark, and which bears a dark fruit? Brāhmin, a certain person in this world exerts himself in blameworthy bodily actions, exerts himself in blameworthy speech, exerts himself in blameworthy thoughts. That person, for exerting himself in blameworthy bodily actions, blameworthy speech, and blameworthy thought, is reborn in blameworthy (wretched) existences. When he appears in blameworthy (wretched) existences, he gets into contact with blameworthy (miserable) objects. When he gets into contact with blameworthy objects, he suffers an extremely painful sensation like those in niraya regions. Brāhmin, this action is said to be action which is dark, and which bears a dark fruit.

Brāhmin, what is meant by action which is white, and which bears a white fruit? Brāhmin, a certain person in this world exerts himself in blameless bodily actions, exerts himself in blameless speech, exerts himself in blameless thoughts. That person, for exerting himself in blameless bodily actions, blameless speech and blameless thoughts, is reborn in blameless (happy) existence. When he appears in blameless existences, he gets into contact with blameless (pleasant) objects. When he gets into contact with blameless objects, he enjoys an absolutely blameless (happy) sensation like those in Subhakiṇhā Brahma

realm. Brāhmin, this action is said to be an action which is white, and which bears a white fruit.

Brāhmin, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Brāhmin, a certain person in this world exerts himself in blameworthy as well as blameless bodily actions, exerts himself in blameworthy as well as blameless speech, exerts himself in blameworthy as well as blameless thought. That person, for exerting himself in blameworthy as well as blameless bodily actions, blameworthy as well as blameless speech, and blameworthy as well as blameless thought, is reborn in the realm of blameworthy as well as blameless existence. When he appears in the realm of blameworthy as well as blameless existence, he gets into contact with blameworthy as well as blameless objects. When he gets into contact with blameworthy as well as blameless objects, he feels a mixture of blameworthy (painful) and blameless (pleasant) sensations like human beings, some devas, and some Vemānika petas. Brāhmin, this action is said to be an action which is (a mixture of) dark and white fruit.

Brāhmin, what is meant by action which is neither black nor white, and which bears neither black nor white fruit, but it is for the exhaustion of all actions? Brāhmin, of these four actions, exertion with a will to abandon actions which are dark and which bear dark fruit, exertion with a will to abandon actions which are white and which bear white fruit, exertion with a will to abandon actions which are (a mixture of) dark and white, and which bear (a mixture of) dark and white fruit is said to be action which is neither dark nor white and which bears neither dark nor white fruit, but for the exhaustion of all actions. Brāhmin, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of Soṇakāyana Sutta, the third.

4. PAṬHAMA SIKKHĀPALA SUTTA**First Discourse on Precepts**

235. Bhikkhus, actions which I have known with my own intellect and insight and which I have delivered are these four kinds. What are the four? Bhikkhus, there is the action which is dark, and which bears a dark fruit. Bhikkhus, there is the action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit. Bhikkhus, there is the action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions.

Bhikkhus, what is meant by action which is dark , and which bears a dark fruit? Bhikkhus, a certain person in this world kills lives, takes what is not given him, commits adultery, tells lies, and takes intoxicating drinks that cause forgetfulness. Bhikkhus, this action is said to be action which is dark and which bears a dark fruit.

Bhikkhus, what is meant by action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world abstains from killing lives, abstains from committing adultery, abstains from telling lies, and abstains from taking intoxicating drinks that cause forgetfulness. Bhikkhus, this action is said to be actions which is white and which bears a white fruit.

Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily actions ...p... Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions? Bhikkhus, of these actions, exertion with a will to harm the Tathāgata, and cause

a schism amongst Saṃghas, bhikkhus, this action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world abstains from killing lives, abstains from taking what is not given him, abstains from committing adultery, abstains from telling lies, abstains from backbiting, abstains from speaking harsh words, abstains from talking frivolously; he has not much covetousness; he has no ill will; and he has right view. Bhikkhus, this action is said to be an action which is white, and which bears a white fruit.

Bhikkhus, what is meant by 'kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit'? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions? Bhikkhus, (of these actions) there is the action which is dark, and which bears a dark fruit ...p... Bhikkhus, this kammic action is said to be an action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Sikkhāpada Sutta, the fourth.

5. DUTIYA SIKKHĀPADA SUTTA**Second Discourse on Moral Precepts**

236. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have set forth are these four kinds. What are the four? Bhikkhus, there is the kammic action which is dark and which bears a dark fruit. Bhikkhus, there is the kammic action which is white and which bears a white fruit. Bhikkhus, there is the kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit. Bhikkhus, there is the kammic action which is neither dark nor white and which bears neither dark nor white fruit, but (it is) for the exhaustion of the influence of all kammic actions.

Bhikkhus, what is meant by kammic action which is dark, and which bears a dark fruit? Bhikkhus, a certain person in this world kills his own mother, kills his own father, kills an Arahāt, causes physical injury to the Tathāgata, and causes schism among the Order of bhikkhus. Bhikkhus, this kammic action is said to be a kammic action which is dark and which bears a dark fruit.

Bhikkhus, what is meant by kammic action which is white and which bears white fruit? Bhikkhus, a certain person in this world abstains from taking lives, taking what is not given him, abstains from sexual misconduct, abstains from telling lies, abstains from backbiting, abstains from speaking harsh words, from frivolous talk, abstains from covetousness, from ill will, and has the right view. Bhikkhus, this is the kammic action which is white and which bears a white fruit.

Bhikkhus what is meant by the kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain in this world, exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this action is said to be an action which is (a mixture of) dark and white, and white bears (a mixture of) dark and white fruit.

Bhikkhus, which is meant by the kammic action which is neither dark nor white and which bears neither dark nor white fruit but (it is) for the exhaustion of all actions? Bhikkhus (of these actions) there is kammic action which is dark and which bears dark fruit ...p... Bhikkhus, this kammic action is said to be a kammic action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of the influence of all kammic actions. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have set fourth are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Sikkhāpada Sutta, the fifth.

6. ARIYA MAGGA SUTTA

Discourse on The Noble Path

237. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. What are the four? Bhikkhus, there is the kammic action which is dark, and which bears a dark fruit; bhikkhus, there is the kammic action which is white, and which bears a white fruit; bhikkhus, there is the kammic action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit; bhikkhus, there is the action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions.

Bhikkhus, what is meant by kammic action which is dark, and which bears a dark fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy bodily action ...p... Bhikkhus, this action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by kammic action which is white, and which bears a white fruit? Bhikkhus, a certain

person in this world exerts himself in blameless bodily action ...p... Bhikkhus, this action is said to be an action which is white and which bears a white fruit.

"Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this action is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit."

"Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit but (it is) for the exhaustion of all actions? The right view (sammā-diṭṭhi) ...p... the right concentration (sammā-samādhi). Bhikkhus, this action is said to be an action which is neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, actions which I have known with my own intellect and insight, and which I have delivered are these four kinds." (Thus said the Bhgavā.)

End of the Ariya Magga Sutta, the sixth.

7. BOJJHAṄGA SUTTA

Discourse on Factors of Enlightenment

238. Bhikkhus, actions are these four kinds ...p... action which is dark and which bears a dark fruit ...p... Bhikkhus, a certain person in this world exerts himself in blameworthy bodily action ...p... Bhikkhus, this kammic action is said to be an action which is dark, and which bears a dark fruit.

Bhikkhus, what is meant by kammic action which is white, and which bears a white fruit? Bhikkhus, a certain person in this world exerts himself in blameless bodily action ...p... Bhikkhus, this kammic action is said to be an action which is white, and which bears a white fruit.

Bhikkhus, what is meant by action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit? Bhikkhus, a certain person in this world exerts himself in blameworthy as well as blameless bodily action ...p... Bhikkhus, this kammic action is said to be an action which is (a mixture of) dark and white, and which bears (a mixture of) dark and white fruit.

Bhikkhus, what is meant by action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions? Enlightenment Factor of Mindfulness (*satisambojjhaṅga*); Enlightenment Factor of investigative Knowledge (*Dhammavicayasambojjhaṅga*), Enlightenment Factor of Effort (*Vīriya-sambojjhaṅga*), Enlightenment Factor of Delightful Satisfaction (*Pīti-sambojjhaṅga*), Enlightenment Factor of tranquillity (*Passaddhi-sambojjhaṅga*), Enlightenment Factor of Concentration (*Samādhi-sambojjhaṅga*), Enlightenment Factor of Equanimity (*Upekkhā-sambojjhaṅga*). Bhikkhus, this is said to be an action which is neither dark nor white, and which bears neither dark nor white fruit, but (it is) for the exhaustion of all actions. Bhikkhus, kammic actions which I have known with my own intellect and insight, and which I have delivered are these four kinds. (Thus said the Bhagavā.)

End of the Bojjhaṅga Sutta, the seventh.

8. Sāvajja Sutta

Discourse on Blameable Action

239. Bhikkhus, one who is endowed with these four dhammas appears in niraya regions as though taken and put there. What are the four? They are: Blameworthy deed blame-worthy speech, blameworthy thought and blameworthy wrong view. Bhikkhus, one who is endowed with these four dhammas appears in niraya regions as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in sagga or realms of the devas as though taken and put there. What are the four? They are: Blameless deed, blameless speech, blameless thought, and blameless right views. Bhikkhus, one who is endowed with these four dhammas appears in sagga as though taken and put there. (Thus said the Bhagavā.)

End of the Sāvajja Sutta, the eighth.

9. ABYĀBAJJHA SUTTA

Discourse on 'Blameless Actions'

240. Bhikkhus, one who is endowed with these four dhammas appears in niraya regions as though taken and put there. What are the four? They are: Blameworthy deed, blameworthy speech, blameworthy thought, and blameworthy wrong view. Bhikkhus, one who is endowed with these four dhammas appears in niraya regions as though taken and put there.

Bhikkhus, one who is endowed with these four dhammas appears in realms of devas (sagga) as though taken and put there. What are the four? They are: Blameless deed, blameless speech, blameless thought, and blameless view. Bhikkhus, one who is endowed with these four dhammas appears in (sagga) as though taken and put there. (Thus said the Bhagavā.)

End of the Abyābajjha Sutta, the ninth.

10. SAMAṆA SUTTA

Discourse on Samaṇa

241. Bhikkhus, the first kind of samaṇa is found only in this Teaching; the second kind of samaṇa is found only in this Teaching; the third kind of samaṇa is found only in this Teaching; The fourth kind of samaṇa is found only in this Teaching. Other doctrines are devoid of these four kinds of samaṇas. Bhikkhus! Roar out well this bold declaration.

Bhikkhus, what is meant by the first kind of samaṇa? Bhikkhus, in this Teaching, a Sotāpanna, who having completely exhausted the three fetters is not liable to be reborn in apāya regions, but assured of the three higher stages of attainment (Magga Ñāṇa). Bhikkhus, this is the first kind of samaṇa.

Bhikkhus, what is meant by the second kind of samaṇa? Bhikkhus, in this Teaching, a Sakadāgāmi, who, having completely exhausted the three fetters, and due to diminution of attachment (rāga), hatred (dosa) and bewilderment (moha), will make an end of suffering (dukkha) after returning to this human world only once. Bhikkhus, this is the second kind of samaṇa.

Bhikkhus, what is meant by the third kind of samaṇa? Bhikkhus, in this Teaching, it is an Anāgāmi, who, having completely exhausted the five lower fetters, comes into existence by spontaneous manifestation (in a Brahmabhūmi) with no possibility of his returning from that realm to existence in any form, and will finally realize parinibbāna in that very realm. Bhikkhus, this is the third kind of samaṇa.

Bhikkhus, what is meant by the fourth kind of samaṇa? Bhikkhus, in this Teaching a bhikkhu, due to the extinction of moral intoxicants (āsavas), realizes by his own intellect and insight the taint-free emancipation of the Arahattaphala Samādhi, and the emancipation of the Arahattaphala Paññā in this very existence. Bhikkhus, this (Arahat) is the fourth kind of samaṇa.

Bhikkhus, the first kind of samaṇa is found only in this Teaching. The second kind of samaṇa is found only in this Teaching. The third kind of samaṇa is found only in this Teaching. The fourth kind of samaṇa is found only in this Teaching. Other doctrines are devoid of these four kinds of samaṇas. Bhikkhus! Roar out well this bold declaration! (Thus said the Bhagavā.)

End of the Samaṇa Sutta, the tenth.

11. SAPPURISĀNISAMSA SUTTA**Discourse on Advantages Arising Through
a Good Person**

242. Bhikkhus, these four kinds of advantages can be expected to accrue through a good person. What are the four? They are: Prosperity by means of noble morality; prosperity by means of noble concentration; prosperity by means of noble wisdom; and prosperity by means of noble emancipation. Bhikkhus, these four kinds of advantages can be expected to accrue through a good person. (Thus said the Bhagavā.)

End of the Sappurisānisamsa Sutta, the eleventh.

End of the Kamma Vagga, the Fourth.

Namo tassa bhagavato arahato sammāsambuddhassa

(xxv) v. ĀPATTIBHAYA VAGGA

1. Saṅgha Bhedaka Sutta
2. Āpattibhaya Sutta
3. Sikkhānisaṃsa Sutta
4. Seyyā Sutta
5. Thūpāraha Sutta
6. Paññāvuddhi Sutta
7. Bahukāra Sutta
8. Paṭhama Vohāra Sutta
9. Dutiya Vohāra Sutta
10. Tatiya Vohāra Sutta
11. Catuttha Vohāra Sutta

1. SAMĠHA BHEDAKA SUTTA

Discourse on Schism Among Saṃghas

243. At one time, the Bhagavā was residing at Ghositārāma monastery in Kosambī. It was then that the Venerable Ānanda approached the Bhagavā, made obeisance and sat in a suitable place; to Ānanda thus seated, the Bhagavā said, "Ānanda, has that dispute been settled?" "Venerable Sir, how can that dispute be settled when the Venerable Anuruddha's co-resident bhikkhu pupil named Bāhiya is there trying in every way to cause a schism among the Saṃghā, and (his preceptor) the Venerable Anuruddha does not even seem to think of it as necessary to speak a word in this matter." (Said the Venerable Ānanda.)

Ānanda, when has Anuruddha ever said anything in disputes arising among the Saṃgha. Isn't it that all disputes that arise must be settled by you or by Sāriputta, or Moggallāna?

Ānanda, a wicked bhikkhu who has in view these four advantages finds delight in disunity amongst the Saṃgha. What are the four? Ānanda, a wicked bhikkhu in this Teaching has no morality, has a wicked character, has an unclean, suspicious conduct, has concealed evil actions professing to be samaṇa while not being one, professing to have a noble practice while not having one; he is rotten inside and is soaked in impurities (of defilements) smelling like a putrid clam. It occurs to that bhikkhu thus: "If the bhikkhus know me as an immoral, wicked bhikkhu of unclean, suspicious conduct with concealed evil actions professing to be a samaṇa while not being one, professing to have a noble practice while not having one, rotten inside and is soaked in impurities (of defilements) smelling like a putrid clam, and if the bhikkhus are in unity, they will ruin me, but if they are in disunity they will not be able to ruin me." Ānanda, a wicked bhikkhu who has in view this first advantage finds delight in disunity amongst saṃghas.

Another kind, Ānanda, is that a wicked bhikkhu has wrong view and is endowed with such heretical doctrines as (sassata diṭṭhi or uccheda diṭṭhi). It occurs to that bhikkhu thus: "If the bhikkhus know me as having wrong view, and being endowed with such heretical doctrines as (sassata diṭṭhi or uccheda diṭṭhi) and if they are in unity, they will ruin me, but if they are in disunity, they will not be able to ruin me." Ānanda, a wicked bhikkhu who has in view this second advantage finds delight in disunity amongst the saṃghas.

Another kind, Ānanda, is that a wicked bhikkhu has a wrong livelihood and he lives by wrongful means. It occurs to that bhikkhu thus: "If the bhikkhus know me as having a wrong livelihood and as living by wrongful means, and if they are in unity, they will ruin me, but if they are in disunity, they will not be able to ruin me". Ānanda, a wicked bhikkhu who has in view this third advantage finds delight in disunity amongst saṃghas.

Another kind, Ānanda, is that a wicked bhikkhu desires gain, honour and respect. It occurs to that bhikkhu thus; "If the bhikkhus know me as desiring gain, honour and respect, and if they are in unity, they will not honour me; they will not respect me; they will not venerate me. But if they are in disunity, they will honour me; they will respect me; they will adore me; and they will venerate me." Ānanda, a wicked bhikkhu who has in view this fourth advantage finds delight in disunity amongst saṃghās. (Thus said the Bhagavā.)

End of the Saṃgha Bhedaka Sutta, the first.

2. ĀPATTIBHAYA SUTTA

Discourse on Fear Caused by Offence

244. Bhikkhus, fear caused by offence (āpatti) is of these four kinds. What are the four? Bhikkhus, suppose that a thief who has committed an offence is caught and brought before the king saying: "O Great King! This person is a thief; may it please Your Majesty to punish this thief." The king orders thus: "O my men, go bind this man tightly with stout ropes at his arms from behind, shave his head¹, and take him (through the town) sounding loud drums in every road and at every cross-roads, and out of the town by the south gate, and cut off his head (at the execution ground) on the south side of the town. The King's men bind the thief tightly with stout ropes at his arms from behind, shave his head, and take him (through the town) sounding loud drums in every road and at every cross-roads, and out of the town by the south gate, and cut off his head (at the execution ground) on the south side of the town". It occurs to a by-stander at a certain place thus: "O friends. This wicked man has committed a crime punishable by cutting off the head; for this reason the King's men bind him tightly with stout ropes at his arms from behind, shave his head, and take him (through the town) sounding loud drums in every road and at every cross-roads, and out of the town by the south gate, and cut off his head (at the execution ground) on the south side of the town. I am not going to commit such a contemptible crime, punishable by cutting off the head, as is done by this man." In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive the frightful consequences of the Pārājika offence, that person will not commit a Pārājika offence if he or she has not yet committed

1. Shave his head: Shaving the head in criss-cross pattern leaving five patches with tresses of hair (the Commentary)

it, and if already committed it, he or she will remedy it according to the Dhamma.

Bhikkhus, the man, dressed in black with dishevelled hair and carrying a pestle on his shoulder, approaches a crowd and say to the people: "O Venerable Sirs, I have committed a contemptible offence which deserves punishment of being beaten with a pestle! I shall do whatever is your lordship's pleasure with me!" At this it occurs to a man standing at a certain place thus: O friends, this wicked man has committed a contemptible offence which deserves punishment of being beaten with a pestle! For this reason he is here dressed in black, with dishevelled hair and carrying a pestle on his shoulder, and approaching a crowd saying "O Venerable Sirs, I have committed a contemptible offence which deserves punishment of being beaten with a pestle. I shall do whatever is your lordship's pleasure with me. I am not going to commit such a contemptible offence as is done by this man". In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive frightful consequences of the Saṃghādisesa offence, that person will not commit a Saṃghādisesa offence if he or she has not committed it yet; and if (he or she has) already committed it, he or she will remedy it according to the Dhamma.

Bhikkhus, the man, dressed in black, with dishevelled hair, and carrying a sack of ashes on his shoulder, approaches a crowd and say to the people, "O Venerable Sirs, I have committed contemptible offence which deserves punishment of being beaten on the head with a sack of ashes! I shall do whatever is your lordship's pleasure with me! At this, it occurs to a man standing at a certain place thus: O friend! This wicked man has committed a contemptible offence which deserves punishment of being beaten on the head with a sack of ashes. For this reason he is here, dressed in black, with dishevelled hair and carrying a sack of ashes on his shoulder, and approaching a crowd and saying to the people "O

Venerable Sirs! I have committed a contemptible offence which deserve punishment of being beaten on the head with a sack of ashes. I shall do whatever is your lordship's pleasure with me. I am not going to commit such a contemptible offence as is done by this man." In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive the frightful consequences of the Pācittiya offences, that person will not commit a Pācittiya offence if he or she has not yet committed it, and if already committed it, he or she will remedy it according to the Dhamma.

Bhikkhus, the man, dressed in black, with dishevelled hair, approaches a crowd and say to the people, "O Venerable Sirs! I have committed a contemptible offence! I shall do whatever is your lordships' pleasure with me! At this, it occurs to a man standing at a certain place thus: O friends! This man has committed a contemptible offence! For this reason he is dressed in black and with dishevelled hair, approaches a crowd and say to the people: "O Venerable Sirs! I have committed a contemptible offence, and I shall do whatever is your lordship's pleasure with me! I am not going to commit such a contemptible offence as is done by this man." In the same way, bhikkhus, this benefit can be expected with certainty that if a bhikkhu or a bhikkhunī should perceive the frightful consequences of the Pāṭidesaniya offences, that person will not commit a Pāṭidesaniya offence if he or she has not yet committed it, and if already committed it, he or she will remedy it according to the Dhamma. Bhikkhus, fear caused by offence (āpatti) is of these four kinds. (Thus said the Bhagavā.)

End of the Āpattibhaya Sutta, the second.

3. SIKKHĀNISAMĀSA SUTTA**Discourse on Advantages of Training**

245. Bhikkhus, living a life of purity (Brahmacariya) has advantages of training, attainment of higher wisdom, the essence of emancipation (i.e. Arahattaphala), and predominance of mindfulness. Bhikkhus, how is training advantageous? Bhikkhus, in this Teaching, I have prescribed rules of good conduct (abhisamācārika) for the purpose of inspiring conviction in my disciples who have no conviction as yet, and developing to perfection of conviction in those who already have conviction. A bhikkhu abides by these rules of good conduct as prescribed by me, and with his morality unbroken, intact, unblemished and unspotted, and inspires conviction in my disciples who have no conviction as yet, and develops to perfection of conviction in those who already have conviction.

Another kind, bhikkhus, is that I have prescribed the training leading to the highest noble practice, i.e. Magga (ādiBRAHMA cariyika), for my disciple to make an absolute end of the miserable round of rebirths. The bhikkhu practises this training leading to the highest noble practice, i.e. Magga, as prescribed by me with his observance of the precepts unbroken, intact, unblemished and unspotted. Thus, bhikkhus, is training advantageous.

Bhikkhus, what is higher wisdom? Bhikkhus, in this Teaching, I have expounded to my disciples the Dhamma (the Ariya Truths) to make an absolute end of the miserable round of rebirths. The bhikkhu contemplates these Ariya Truths as I have expounded with his vipassanā insight and Magga Ñāṇa. Bhikkhus, this is higher wisdom.

Bhikkhus, how is the essence of emancipation (of Arahattaphala)? Bhikkhus, I have expounded to my disciples (the Ariya Truths) to make an absolute end of the miserable round of births. Bhikkhus, the bhikkhu by his wisdom realizes (the Ariya Truths) as I have expounded and personally

experiences emancipation (of Arahattaphala). Bhikkhus, this is the essence of emancipation (of Arahattaphala).

Bhikkhus, what is the predominance of mindfulness? Mindfulness is present (in one) in abiding by the rules of good conduct (abhisamācārika) thus prescribed and in developing it with wisdom. Mindfulness is present (in one) in practicing the noble conduct leading to the highest purity of life (ādibrahmacariyika) thus prescribed, and in developing it with wisdom. Mindfulness is present (in one) in contemplating the expositions (of the Ariya Truths) thus expounded, and in developing it with wisdom. Mindfulness is present (in one) in realizing (the Ariya Truths) thus expounded and in developing it with wisdom. Bhikkhus, this is the predominance of mindfulness. Bhikkhus, this is what is meant by living a life of purity has benefits of discipline, attainment of higher wisdom, essence of emancipation (i.e. Arahattaphala) and predominance of mindfulness. (Thus said the Bhagavā.)

End of the Sikkhānisaṃsa Sutta, the third.

4. SEYYĀ SUTTA

Discourse on Modes of Lying Down

246. Bhikkhus, modes of lying down are these four kinds. What are the four? They are: The lying down of petas¹; the lying down of these who enjoy sensual pleasures; the lying down of the lion; and the lying down of the Tathāgata. Bhikkhus, what is meant by the lying down of petas? Bhikkhus, petas as a rule lie down on their backs. Bhikkhus, this is said to be the lying down of petas.

Bhikkhus, what is meant by the lying down of those who enjoy sensual pleasures? Bhikkhus, those who enjoy

1. PETAS: Hungry miserable beings; the departed ones.

sensual pleasures usually lie down on their left side. Bhikkhus, this is said to be the lying down of those who enjoy sensual pleasures.

Bhikkhus, what is meant by the lying down of the lion? Bhikkhus, the lion, the king of beasts, lies down on his right side with one leg slightly beyond the other and with the tail between the two hind legs; that lion, when he wakes up from sleep raises his front part a little and looks at the rest of his body. Bhikkhus, if that lion, the king of beasts, sees something wrong or in disorder about his body posture, he is displeased, and if he does not see anything wrong or in disorder about his body posture, he is pleased (and goes hunting). Bhikkhus, this is said to be the lying down of the lion.

Bhikkhus, what is meant by the lying down of the Tathāgata? Bhikkhus, in this Teaching, the Tathāgata, being detached from sensual pleasures ...p... achieves and remains in the Fourth Jhāna. Bhikkhus, this is said to be the lying down of the Tathāgata. Bhikkhus, modes of lying down are these four kinds. (Thus said the Bhagavā.)

End of the Seyyā Sutta, the fourth.

5. THŪPĀRAHA SUTTA

Discourse on Those Worthy of a Stupa

247. Bhikkhus, those who are worthy of a stupa are these four kinds. What are the four? They are: A Tathāgata, who is Homage-Worthy and Perfectly Self-Enlightened is worthy of a stupa; a Paccekabuddha is worthy of a stupa; a Tathāgata's (ariya) disciple is worthy of a stupa; a Universal Monarch (Cakkavatti) is worthy of a stupa. Bhikkhus, those who are worthy of a stupa are these four kinds. (Thus said the Bhagavā.)

End of the Thūpāraha Sutta, the fifth.

6. PAÑÑĀVUDDHI SUTTA**Discourse on Development of Wisdom**

248. Bhikkhus, these four dhammas are for the development of wisdom. What are the four? They are: Associating with the virtuous, hearing the dhamma of the virtuous, perceiving the phenomena in the right way (Yonisomaṇasikāra), and practising according to the (nine) transcendentals (i.e. the four maggas, the four phalas, and Nibbāna). Bhikkhus, these four dhammas are for the development of wisdom. (Thus said the Bhagavā.)

End of the Paññāvuddhi Sutta, the sixth.

7. BAHUKĀRA SUTTA**Discourse on Much Benefit**

249. Bhikkhus, these four dhammas are of much benefit to human beings. What are the four? They are: Associating with the virtuous, hearing the dhamma of the virtuous, perceiving the phenomena in the right way and practising according to the (nine) transcendentals (i.e. the four maggas, the four phalas, and the Nibbāna). Bhikkhus, these four dhammas are of much benefit to human beings. (Thus said the Bhagavā.)

End of the Bahukāra Sutta, the seventh.

8. PAṬHAMA VOHĀRA SUTTA**Discourse on Mode of Speech**

250. Bhikkhus, modes of speech of non-Ariyas are these four kinds. What are the four? They are: Professing having seen what he has not (really) seen; professing having heard what he has not (really) heard; professing having felt what he has not (really) felt; and professing having known

what he has not (really) known. Bhikkhus, modes of speech of non-Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Paṭhama Vohāra Sutta, the eighth Sutta.

9. DUTIYA VOHĀRA SUTTA

Second Discourse on Mode of Speech

251. Bhikkhus, modes of speech of Ariyas are these four kinds. What are the four? They are: Professing not having seen what he has not (really) seen; professing not having heard what he has not (really) heard; professing not having felt what he has not (really) felt; and professing not having known what he has not (really) known. Bhikkhus, modes of speech of Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Dutiya Vohāra Sutta, the ninth.

10. TATIYA VOHĀRA SUTTA

Third Discourse on Mode of Speech

252. Bhikkhus, modes of speech of non-Ariyas are these four kinds. What are the four? They are: Professing not having seen what he has (really) seen; professing not having heard what he has (really) heard; professing not having felt what he has (really) felt; and professing not having known what he has (really) known. Bhikkhus, modes of speech of non-Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Tatiya Vohāra Sutta, the tenth.

11. CATUTTHA VOHĀRA SUTTA
Fourth Discourse on Mode of Speech

253. Bhikkhus, modes of speech of Ariyas are these four kinds. What are the four? They are: Professing having seen what he has (really) seen; professing having heard what he has (really) heard; professing having felt what he has (really) felt; and professing having known what he has (really) known. Bhikkhus, modes of speech of Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Catuttha Vohāra Sutta, eleventh.

End of Āpattibhaya Vagga, the Fifth.

End of the Fifth Fifty Suttas.

Namo tassa bhagavato arahato sammāsbuddhassa

(xxvi) vi. ABHIÑÑĀ VAGGA

1. Abhiññā Sutta
2. Pariyesana Sutta
3. Saṅghavatthu Sutta
4. Mālukyaputta Sutta
5. Kula Sutta
6. Paḥhama Ājāniya Sutta
7. Duttiya Ājāniya Sutta
8. Bala Sutta
9. Arañña Sutta
10. Kamma Sutta

1. ABHIÑÑĀ SUTTA

Discourse on Spécial Apperception

254. Bhikkhus, dhammas are these four kinds. What are the four? Bhikkhus, there are dhammas that are to be discriminatively known by Vipassanā Insight; bhikkhus, there are dhammas that are to be abandoned by Vipassanā Insight; bhikkhus, there are dhammas that are to be developed by Vipassanā Insight; and bhikkhus, there are dhammas that are to be realized by Vipassanā Insight.

Bhikkhus, what are dhammas that are to be discriminatively known by Vipassanā Insight? (They are) the five khandhas which are objects of clinging (Pañcupādānakkhandhā). Bhikkhus, these dhammas are said to be dhammas that are to be discriminatively known by Vipassanā Insight.

Bhikkhus, what are the dhammas that are to be abandoned by Vipassanā Insight? (They are) ignorance (of the Ariya Truths), (avijjā), and craving for existence (bhavaṭaṇhā). Bhikkhus, these dhammas are said to be dhammas, that are to be abandoned by Vipassanā Insight.

Bhikkhus, what are dhammas that are to be developed by Vipassanā Insight? (They are) concentration practice (samatha) for calming down moral defilements, and Insight practice (vipassanā). Bhikkhus, these dhammas are said to be dhammas that are to be developed by Vipassanā Insight.

Bhikkhus, what are dhammas that are to be realized by Vipassanā Insight. (They are) Magga Insight (vijjā), and emancipation (vimutti) from moral defilements. Bhikkhus, these dhammas are said to be dhammas that are to be realized by Vipassanā Insight. Bhikkhus, dhammas are these four kinds. (Thus said the Bhagavā.)

End of the Abhiññā Sutta, the first.

2. PARIYESANA SUTTA**Discourse on Seeking After**

255. Bhikkhus, modes of "seeking after" of non-Ariyas are these four kinds. What are the four? Bhikkhus, in this world a certain person who is himself subject to ageing seeks after ageing; he who is himself subject to pain seeks after pain; he who is himself subject to death seeks after death; he who is himself subject to defilements¹ seeks after defilements. Bhikkhus, modes of "seeking after" of non-Ariyas are these four kinds.

Bhikkhus, modes of "seeking after" of Ariyas are these four kinds. What are the four? Bhikkhus, in this world a certain person, who is subject to ageing, and knowing the danger of ageing, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no ageing; he himself is subject to pain, but knowing the danger of pain, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no pain; he himself is subject to death, but knowing the danger of death, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no death; he himself is subject to defilements, but seeing the danger of defilements, seeks after the incomparable Nibbāna where all bonds of existence exhaust, and where there is no defilement. Bhikkhus, modes of "seeking after" of Ariyas are these four kinds. (Thus said the Bhagavā.)

End of the Pariyesana Sutta, the second.

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1. Saṅkilesadhammas: Ten kilesadhammas are: 1. Greed (lobha); 2. hatred (dosa); 3. ignorance (moha); 4. uncertainty (vicikicchā); 5. wrong view (micchādiṭṭhi); 6. shamelessness (ahirika); 7. not fearing to do evil (anottappa); 8. mental torpor (thina); 9. conceit (māna); and 10. restlessness (uddhacca). They are the causes of defilements of the mind.

3. SAṄGAHAVATTHU SUTTA

Discourse on Acts of Generosity

256. Bhikkhus, benevolent practices are these four kinds. What are the four? They are: Generosity and charity (dāna); pleasant speech (peyyavajja); helpfulness to others (atthacariya); and impartial treatment to all as oneself (samānattatā). Bhikkhus, benevolent practices are these four kinds. (Thus said the Bhagavā.)

End of the Saṅgahavatthu Sutta, the third Sutta.

4. MĀLUKYAPUTTA SUTTA

Discourse to Mālukyaputta

257. On that occasion the Venerable Mālukyaputta approached the Bhagavā, made obeisance, sat in a suitable place, and said to the Bhagavā thus:

"Venerable Sir. I beseech the Bhagavā to teach me the Dhamma in brief so that after hearing it, I may seek a quiet retreat and strive with mindfulness and strenuous effort, with the mind intent upon Nibbāna." (The Bhagavā said:) Mālukyaputta, if a frail, old, and aged man like you should ask for a brief discourse, what shall I say to the bhikkhus who are still young?

Venerable Sir, just discourse to me in brief! Venerable Sugata, just discourse to me in brief! I might be able to understand the meaning of the Dhamma expounded by the Bhagavā, I might be able to inherit the Dhamma expounded by the Bhagavā. (said the Venerable Mālukyaputta)

Mālukyaputta, if craving (taṇhā) arises in a bhikkhu, it arises because of these four kinds. What are the four? Mālukyaputta, if craving arises in a bhikkhu, it arises because of robes; Mālukyaputta, if craving arises in a bhikkhu, it arises because of alms-food; Mālukyaputta, if craving arises in a bhikkhu, it arises because of monastic dwelling; Mālukyaputta,

if craving arises in a bhikkhu, it arises because of medicine and medicinal requisites; Mālukyaputta, causes of craving (taṇhā) are these four kinds; if craving arises in a bhikkhu, it arises because of these four kinds. Mālukyaputta, at a certain time when the bhikkhu has abandoned craving, completely cutting off the very roots, rendering it like an uprooted palmyra palm impossible to grow again; there is no possibility of its arising again; (at that time,) Mālukyaputta, that bhikkhu is said to be a bhikkhu who has destroyed craving (taṇhā) and who has reached beyond the (domain of) fetters; he is said to be a bhikkhu (an Arahāt) who has made the end of dukkha after having eradicated conceit (māna). (Thus said the Bhagavā.)

Then, having been taught thus by the Bhagavā, the Venerable Mālukyaputta got up from his seat, and making obeisance, left. Then the Venerable Mālukyaputta resorted to the quiet solitude of a retreat and strove with mindfulness and strenuous effort, with the mind intent on Nibbāna, and soon realized in this very life by his own intellect and insight the fruition in Arahattaphala, the final goal of the incomparable Noble Practice followed by men of good families who have left the household life to enter the homeless life of an ascetic. He realizes "there is no more rebirth (for me); the Noble Practice has been accomplished; I have done what is there to be done for the attainment of Magga Insight; there is nothing more to be done for the attainment of Magga Insight." The Venerable Mālukyaputta has become one among the arahats.

End of the Mālukyaputta Sutta, the fourth.

5. KULA SUTTA

Discourse on Wealth in Lay Families

258. Bhikkhus, wealth in households, after being developed to a great mass, does not last — for all four or any one of the four reasons. What are the four? They are:

Not trying to find the lost property; not repairing the old and decaying property; eating and drinking without limit; and appointing an immoral woman or an immoral man as chief (treasurer) of the household. Bhikkhus, wealth in households, after being developed to a great mass, does not last long for all four or any one of these four reasons.

Bhikkhus, wealth in households, after being developed to a great mass, lasts long for all four or any one of the four reasons. What are the four? They are: Trying to find the lost property; repairing the old and decaying property; eating and drinking with limit; appointing a moral woman or a moral man as chief (treasurer) of the household. Bhikkhus, wealth in households, after being developed to a great mass, lasts long for all the four or any one of these four reasons. (Thus said the Bhagavā.)

End of the Kula Sutta, the fifth.

6. PAṬHAMA ĀJĀNIYA SUTTA

First Discourse on Thoroughbreds

259. Bhikkhus, a thoroughbred horse that is endowed with four characteristics is worthy of a king, is worthy of being in a king's service, and is counted as a constituent part of kingship. What are the four? Bhikkhus, in this world, a thoroughbred horse is endowed with good appearance, with strength of body, with swiftness, and with height and build. Bhikkhus, a thoroughbred horse that is endowed with these four characteristics is worthy of a king, is worthy of being in a king's service, and is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four dhammas is worthy of offerings brought even from afar ...p...; he is an incomparable fertile field for all to sow the seeds of merit. What are the four? Bhikkhus, a bhikkhu in this

Teaching is endowed with good appearance, with strength, with swiftness, and with height and build.

Bhikkhus, how is a bhikkhu endowed with good appearance? Bhikkhus, a bhikkhu in this Teaching has morality ...p... he abides by the precepts and practises accordingly. Thus, bhikkhus, is a bhikkhu endowed with good appearance.

Bhikkhus, how is a bhikkhu endowed with strength? Bhikkhus, a bhikkhu in this Teaching has strenuous effort, has energy, has steadfast application, and has not laid aside the burden of doing meritorious deeds in order to abandon demeritorious dhammas, and develop meritorious dhammas. Thus, bhikkhus, is a bhikkhu endowed with strength.

Bhikkhus, how is a bhikkhu endowed with swiftness? Bhikkhus, a bhikkhu in this Teaching knows "This is dukkha as it really is ...p... he knows. This is the practice leading to (Nibbāna) where dukkha ceases" as it really is. Thus, bhikkhus, is a bhikkhu endowed with swiftness.

Bhikkhus, how is a bhikkhu endowed with height and build? Bhikkhus, a bhikkhu in this Teaching gets robes, alms-food, monastic dwelling, and medicine and medicinal requisites. Thus, bhikkhus, is a bhikkhu endowed with height and build. Bhikkhus, a bhikkhu who is endowed with these four dhammas is worthy of offerings brought even from afar ...p... he is an incomparable fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Paṭhama Ājāṇīya Sutta, the sixth.

7. DUTIYA ĀJĀNĪYA SUTTA

Second Discourse on Thoroughbreds

260. Bhikkhus, a thoroughbred horse that is endowed with four characteristics is worthy of a king, is worthy of being in the service of a king, and is counted as a constituent part of kingship. What are the four? Bhikkhus, in this world,

a thoroughbred horse is endowed with good appearance, with strength of the body, with swiftness, and with height and build. Bhikkhus, a thoroughbred horse that is endowed with these four characteristics is worthy of a king, worthy of being in the service of a king, and is counted as a constituent part of kingship.

Similarly, bhikkhus, a bhikkhu who is endowed with four dhammas is worthy of offerings brought even from afar ...p... he is an incomparable fertile field for all to sow the seeds of merit. What are the four? Bhikkhus, a bhikkhu in this Teaching is endowed with good appearance, with strength, with swiftness and with height and build.

Bhikkhus, how is a bhikkhu endowed with good appearance? Bhikkhus, a bhikkhu in this Teaching has morality ...p... he abides by the precepts and practises accordingly. Thus, bhikkhus, is a bhikkhu endowed with good appearance.

Bhikkhus, how is a bhikkhu endowed with strength? Bhikkhus, a bhikkhu in this Teaching has strenuous effort, has energy, has steadfast application, and has not laid aside the burden of doing meritorious deeds in order to abandon demeritorious dhammas and develop meritorious dhammas. Thus, bhikkhus, is a bhikkhu endowed with strength.

Bhikkhus, how is a bhikkhu endowed with swiftness (of insight)? Bhikkhus, a bhikkhu in this Teaching, due to extinction of all moral intoxicants (due to Magga Insight) ...p ... attained the taint-free emancipation. Thus, bhikkhus, is a bhikkhu endowed with swiftness (of insight).

Bhikkhus, how is a bhikkhu endowed with height and build? Bhikkhus, a bhikkhu in this Teaching gets robes, alms-food, monastic dwelling and medicine and medicinal requisites. Thus, bhikkhus, is a bhikkhu endowed with height and build. Bhikkhus, a bhikkhu who is endowed with these four characteristics is worthy of offerings brought even from afar ... p... he is an incomparable fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of the Dutiya Ājāñiya Sutta, the seventh.

8. BALA SUTTA**Discourse on Power**

261. Bhikkhus, strength is of these four kinds. What are the four? They are: Strength of exertion or effort (*Vīriyabala*), strength of mindfulness (*Satibala*), strength of concentration (*Samādhibala*), and strength of wisdom (*Paññābala*). Bhikkhus, strength is of these four kinds. (Thus said the Bhagavā.)

End of the Bala Sutta, the eighth.

9. ARAÑÑA SUTTA**Discourse on Who Should Live in a Forest**

262. Bhikkhus, a bhikkhu who is endowed with these four characteristics is not fit to live in a remote forest monastery where *araññakaṅga dhutaṅga* can be practised. What are the four? They are: Sensual thought (*kāma-vitakka*), destructive thought (*byāpādavitakka*), harmful thought (*vihiṃsā-vitakka*), and being foolish (*duppañño*), dull (*jaḷa*), deaf and dumb (*elamugo*). Bhikkhus, a bhikkhu who is endowed with these four characteristics is not fit to live in a remote forest monastery where *araññakaṅga dhutaṅga* can be practised.

Bhikkhus, a bhikkhu who is endowed with these four characteristics is fit to live in a remote forest monastery where *araññakaṅga dhutaṅga* can be practised. What are the four? They are: Thoughts of liberation (from sense pleasures) (*nekkhama-vitakka*), non-destructive thought (*abyāpāda-vitakka*), non-harmful thought (*avihiṃsā-vitakka*), and being wise, intelligent and clear-throated¹. Bhikkhus, a bhikkhu who is endowed with these four characteristics is fit to live in remote forest monastery where *araññakaṅga dhutaṅga* can be practised. (Thus said the Bhagavā.)

End of the Arañña Sutta, the ninth.

1. clear-throated: Capable of clear speech, opp. of *elamugo* (deaf and dumb), incapable of clear speech because of a dripping mouth.

10. KAMMA SUTTA

Discourse on Actions

263. Bhikkhus, a foolish unintelligent and evil person who is characterised by four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserves the censure of the wise; he also generates much evil. What are the four? They are: Blameworthy deed, blameworthy speech, blameworthy thought, and blameworthy view. Bhikkhus, a foolish, unintelligent and evil person who is characterised by these four dhammas nurtures himself by uprooting and destroying (the virtue); he is also blameworthy; he also deserves the censure of the wise; he also generates much evil.

Bhikkhus, a wise, intelligent and virtuous person who is characterised by four dhammas nurtures himself by not uprooting and not destroying (the virtue): he is also blameless: he does not deserve the censure of the wise; and he generates much merit. What are the four? They are: Blameless deed, blameless speech, blameless thought, and blameless view. Bhikkhus, a wise, intelligent and virtuous bhikkhu who is characterised by these four dhammas nurtures himself by not uprooting and not destroying (the virtue); he is also blameless; he does not deserve the censure of the wise; and he generates much merit. (Thus said the Bhagavā.)

End of the Kamma Sutta, the tenth.

Namo tassa bhagavato arahato sammāsambuddhassa

(xxvii) vii. KAMMAPATHA VAGGA

1. Pāṇāupātī Sutta
2. Adinnādāyī Sutta
3. Micchācārī Sutta
4. Musāvādī Sutta
5. Pisuṇavācā Sutta
6. Pharusavācā Sutta
7. Samphappalāpa Sutta
8. Abhiḥhālu Sutta
9. Byāpannacitta Sutta
10. Micchādiḥḥhi Sutta

1. PAṆĀTIPĀTĪ SUTTA

Discourse on Killing

264. Bhikkhus, one who is endowed with four dhammas appears in niraya regions as though taken and put there. What are the four? They are: Himself killing living beings, making others kill living beings, approving of killing, and speaking in praise of killing. One who is endowed with these four dhammas appears in niraya regions as though taken and put there.

Bhikkhus, one who is endowed with four dhammas appears in realms of devas (sagga) as though taken and put there. What are the four? They are: Himself abstaining from killing living beings, making others abstain from killing living beings, approving of abstaining from killing, and speaking in praise of abstaining from killing. Bhikkhus, one who is endowed with these four dhammas appears in realms of devas (sagga) as though taken and put there. (Thus said the Bhagavā)

End of the Pāṇātipāṭī Sutta, the first.

2. ADINNĀDĀYĪ SUTTA

Discourse on Stealing

265. Bhikkhus, one who is endowed with four dhammas appears in niraya regions as though taken and put there. What are the four? They are: Himself taking what is not given, making others take what is not given, approving in praise of taking what is not given, and speaking in praise of taking what is not given. Bhikkhus, one who is endowed with these four dhammas ...p... .

Himself abstaining from taking what is not given, making others abstain from taking what is not given, approving in praise of taking what is not given, and speaking in praise of abstaining from what is not given. Bhikkhus, one who is endowed with these four dhammas ... p... .

End of the Adinnādāyī Sutta, the second.

3. MICCHĀCĀRI SUTTA**Discourse on Sexual Misconduct**

266. ...p... Himself committing adultery, making others commit adultery, approving of committing adultery, and speaking in praise of committing adultery. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from committing adultery, making others abstain from committing adultery, approving of abstaining from committing adultery, speaking in praise of abstaining from committing adultery. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Micchācārī Sutta, the third.

4. MUSĀVĀDĪ SUTTA**Discourse on Telling Lies**

267. ...p... Himself telling lies, making others tell lies, approving of telling lies, and speaking in praise of telling lies. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from telling lies, making others abstain from telling lies, approving of abstaining from telling lies, and speaking in praise of abstaining from telling lies. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Musāvādī Sutta, the fourth.

5. PISUNĀVĀCĀ SUTTA**Discourse on Backbiting**

268. ...p... Himself backbiting, making others backbite, approving of backbiting, and speaking in praise of backbiting. Bhikkhus, one who is endowed with these four dhammas

Himself abstaining from backbiting, making others abstain from backbiting, approving of abstaining from backbiting, and speaking in praise of abstaining from backbiting. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the *Pisunāvāsā Sutta*, the fifth.

6. PHARUSAVĀCĀ SUTTA

Discourse on Speaking Harsh Words

269. ...p... Himself speaking harsh words, making others speak harsh words, approving of speaking harsh words, and speaking in praise of speaking harsh words. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from speaking harsh words, making others abstain from speaking harsh words, approving of abstaining from speaking harsh words, speaking in praise of abstaining from speaking harsh words. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the *Pharusavācā Sutta*, the sixth.

7. SAMPHAPPALĀPA SUTTA

Discourse on Speaking Frivolously

270. ...p... Himself talking frivolously, making others talk frivolously, approving of talking frivolously, and speaking in praise of talking frivolously. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself abstaining from talking frivolously, making others abstain from talking frivolously, approving of abstaining from talking frivolously, speaking in praise of abstaining from talking frivolously. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the *Samphappalāpa Sutta*, the seventh.

8. Abhijjhālu Sutta**Discourse on Covetousness**

271. ...p... Himself having much covetousness, making others have much covetousness, approving of having much covetousness, and speaking in praise of having much covetousness. Bhikkhus, one who is endowed with these four dhammas ...p...

Absence of covetousness in himself, causing absence of covetousness in others, approving of absence of covetousness, and speaking in praise of absence of covetousness. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Abhijjhālu Sutta, the eighth.

9. BYĀPANNACITTA SUTTA**Discourse on Malevolence**

272. ...p... Himself having ill will, making others have ill will, approving of ill will, and speaking in praise of ill will. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself not having ill will, making others not having ill will, approving of not having ill will, and speaking in praise of not having ill will. Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Byāpannacitta Sutta, the ninth.

10. Micchādiṭṭhi Sutta**Discourse on Wrong View**

273. ...p... Himself having wrong view, making others have wrong view, approving of wrong view, and speaking in praise of wrong view. Bhikkhus, one who is endowed with these four dhammas ...p...

Himself having right view, making others have right view, approving of right view, and speaking in praise of right view: Bhikkhus, one who is endowed with these four dhammas ...p...

End of the Micchādiṭṭhi Sutta, the tenth.

End of the Kammaṭṭhāna Vagga, the Seventh.

Namo tassa bhagavato arahato sammāsbuddhassa

(xxviii) viii. RĀGAPEYYĀLA VAGGA

1. Satipaṭṭhāna Sutta
2. Sammappadhāna Sutta
3. Iddhipāda Sutta
- 4-30. Pariññādi Sutta
- 31-510. Dosa Abhiññādi Sutta

1. SATIPAṬṬHĀNA SUTTA

Discourse on Steadfast Mindfulness

274. Bhikkhus, four kinds of dhammas are developed for having an insight into attachment (rāga). What are the four? Bhikkhus, a bhikkhu in this Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and repulsive nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas) on sensation (vedanā) ...p... on the mind (citta) ...p... on the dhammā¹ with diligence, comprehension and mindfulness (and perceives their impermanent, insecure, and soulless nature) thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). Bhikkhus, these four kinds of dhammas are developed for having an insight into attachment (rāga). (Thus said the Bhagavā.)

End of the Satipaṭṭhāna Sutta, the first.

2. SAMMAPPADHĀNA SUTTA

Discourse on Right Exertion

275. Bhikkhus, four kinds of dhammas are developed for having an insight into attachment (rāga). What are the four? Bhikkhus, a bhikkhu in this Teaching generates a desire, exerts himself, putting forth energy, and holds up the mind to prevent the demeritorious dhammas that have not yet arisen from arising ...p... to abandon the already arisen

1. Dhammā: (1) five nivaranaṃ, (2) five khandhas, (3) twelve āyatanaṃ, (4) seven bojjhaṅgas, and (5) four ariya saccas.

demeritorious dhammas ...p... to cause the arising of the meritorious dhammas that have not yet arisen; (he) generates a desire, strives, puts forth energy, and holds up the mind to establish to remember, to increase, to spread, to develop and to perfect the already arisen meritorious dhammas. Bhikkhus, these four kinds of dhammas are developed for having an insight into attachment (rāga). (Thus said the Bhagavā.)

End of the Sammappadhāna Sutta, the second.

3. Iddhipāda Sutta

Discourse on Basis of Psychic Power

276. Bhikkhus, four kinds of dhammas are developed for having an insight into attachment (rāga). What are the four? Bhikkhus, a bhikkhu in this Teaching develops the basis of psychic power with predominance of 'will' in concentration and exertion, with predominance of 'effort' in concentration and exertion ...p... with predominance of 'mind' in concentration and exertion ...p... develops the basis of psychic powers, with predominance of investigative knowledge in concentration and exertion. Bhikkhus, these four kinds of dhammas are developed for having an insight into attachment (rāga). (Thus said the Bhagavā.)

End of the Iddhipāda Sutta, the third.

4-30. PARIÑÑĀDI SUTTA

Discourse on Discriminative Knowledge

277-303. Bhikkhus, (four kinds of dhammas should be developed.)

for having a discriminative knowledge (pariññā) of

attachment (rāga).

- ... p ... for exhaustion (parikkhaya) of attachment.
- ... p ... for giving up (pahāna) of attachment.
- ... p ... for eradication (khaya) of attachment.
- ... p ... for destruction (vaya) of attachment.
- ... p ... for being free from (viraga) of attachment.
- ... p ... for the cessation (nirodha) of attachment.
- ... p ... for abandoning (cāga) attachment.
- ... p ... for forsaking (paṭinissagga) attachment.

End of the Pariññādi Sutta, the third.

31-510. DOSAABHIÑÑĀDI SUTTA

Discourse on Special Knowledge of Hatred

304-783. Bhikkhus, four kinds of dhammas should be developed, to have a supernormal knowledge (abhiññā), to have a discriminative knowledge (pariññā), for exhaustion (parikkhaya), for giving up (pahāna), for eradication (khaya), for destruction (vaya), for being free from (virāga), for the cessation (nirodha), for abandoning (cāga), for forsaking (paṭinissagga).

- hatred (dosa) ...p...
- bewilderment (moha),
- anger (kodha),
- enmity (upanāha),
- ingratitude (makkha),
- improper rivalry (paḷāsa),
- jealousy (issā),
- stinginess (macchariya),
- deceit (māyā),
- hypocrisy (sātheyya),

abduracy (thambha),
 disparaging others (sārambha),
 conceit (māna),
 arrogance (atimāna),
 vanity (mada), and unmindfulness (pamāda).
 (Thus said the Bhagavā.)

End of the 510th Sutta¹

End of the Rāgapeyyāla.

END OF THE CATUKKA NIPĀTA

1. Rāga-Peyyāla Vagga has thirty suttas each on 'rāga', 'dosa', 'kodha', etc., and there are seventeen items altogether. Hence the number (17 x 30) five hundred and ten.

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'n'means footnote.

A

Abhā, Pabhā, Āloka, Obhāsa, Pajjota:

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|-------------------------|--|---------|
| (1) Abhā | - brightness | |
| (2) Pabhā | - radiance | |
| (3) Āloka | - light | |
| (4) Obhāsa | - lustre | |
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| Chavālāta: burnt stick from a funeral pyre | 95 |
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| Ducarita: Evil Practice, evil conduct | 221, 118 |
| Duppañña: the foolish | 230 |
| Dussīla: Bad character; person with no morality | 220 |

F

- Fearlessness (Abhaya):** Two classes of people
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Greatness: Greatness as proclaimed by the Buddha:
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 (iii) Māra the most powerful of rulers, and
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| Java: Swiftmess . | 112 |

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| actions of wise, intelligent persons; actions of foolish and evil persons | 263 |
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- Lokas:** the world. The three lokas:
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- Nāga:** elephant 114
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| Opaṇātika birth: birth as full-fledged (mature) beings | 5 |

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| Pabbhā: radiance of the moon, of the sun, of the fire and of wisdom. | 142 |
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| Paṇḍita: wise person | 42,45 |
| Paññāvuddhi: development of wisdom. | |
| Four dhammas that develop wisdom. | 248 |
| Pāpadhamma: evil dhamma | 208,209 |
| Papañca: factors that expand the round of rebirths; they are craving (taṇhā), conceit (māna) and ignorance (diṭṭhi). There is the calming down of the Papañca with the complete cessation of the six sense bases of contact (phassāyatana). | 173,174 |
| Parihāni: decline (of merit); four causes for decline | 158 |
| Pariññā: discriminative knowledge | 277 |
| Pariññādi: discriminative knowledge | 278 |

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| Parisā: Audience or assembly. Eight kinds: Khattiya, Brāhmaṇa, Gahapati, Samāsa, Catumahārājika devas, Tavatimsa devas, Māra, Brahma. | 8,211 n |
| Pariyesana: seeking after (i) seeking after of non-ariyas (ii) seeking after of ariyas | 255 |
| Pāṭibhoga: assurance No assurance for non-occurrence of ageing, illness and death; and non-occurrence of consequences of previous evil deeds. | 182 |
| Pāṭibhāna: intelligence; four types of persons with different levels and kinds of intelligence | 132 |
| Patilīna: Living alone, one who lives alone | 38 |
| Paṭipadā: Practice; in brief and in detail | 161,162,163 |
| Patisambhida: Analytical knowledge. It is of four kinds: - Knowledge of True Substance (attha) - Knowledge of the Law (dhamma) - Knowledge of the Language (nirutti) - Ready wit (paṭibhāna) | 172 |
| Patoda: a goad | 113 |
| Pattakamma: right action | 61 |
| Pema: affection | 200 |
| Phassa: contact | 10 |
| Primary elements: The four are: - Primary element of solidity (pathavī), of fluidity or cohesion (āpo), of heat and cold (tejo), and of air or motion (vāyo). - Contemplation of these elements both in oneself and outside oneself is essential in the Practice. | 177 |
| Puññābhisanda: meritorious actions that bring about happiness and also lead to good destinations in deva-world. | 51 |

Purity: Four kinds:

- (i) Purity of morality (sīla)
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Roga: disease, sickness. Diseases of a bhikkhu are these four:

- (i) greediness
- (ii) anxiety concerning the four requisites
- (iii) discontentment with monastic dwellings
- (iv) discontentment with medicines and medicinal requisites 157

S

Sacchikarāṇīya: Realizing the Dhamma.

There are dhammas that are realized with the body (nāma-kāya); that are realized with mindfulness (pubbenivāsānussati); that are realized with the eye (dibbacakkhu); and that are realized with wisdom (arahattaphala). 189

Saddhamma: Doctrine of the good;

good practice; true dhamma 43 n1, 84,160

Sammādiṭṭhi: Right view 72,89

Samādhi: concentration

Bhāvanā: cultivation of concentration 41,92, 93,94

Samajīvi: harmonious living 55,56

Sambojjhaṅga: Enlightenment factor 4

- Satisambojjhaṅga:** Enlightenment factor of mindfulness. **Dhammavicāya sambojjhaṅga:** develops the factor of investigative knowledge of phenomena. **Viriya sambojjhaṅga:** develops the enlightenment factor of effort. **Pīti sambojjhaṅga:** develops the enlightenment factor of delightful satisfaction. **Passaddhi sambojjhaṅga:** develops the enlightenment factor of serenity. **Samādhi sambojjhaṅga:** develops the enlightenment factor of concentration. **Upekkhā sambojjhaṅga:** develops the enlightenment factor of equanimity. 4
- Samghabhedaka:** schism among the Saṅgha 243
- Samkhitta:** in brief: practice in brief
(opposite of viṭṭhāra) 161, 232
- Sammappadhāna:** right exertion 275
- Samsāra vatta:** round of rebirths: round of existences. It is only with the knowledge of the four Ariya Truths that one puts an end to the round of rebirths. 175
- Samvāra:** restraint
Restraint over faculties of sight, of sound, of smell or odour, of taste or flavour, of tangible objects and mind objects. 14
- Samvāsa:** Living together, four different combination of couples living together 53
- Samvejaniya:** Apprehension; aware with apprehension of the nature of impermanence. 118
- Samvejaniya desas:** the four which cause awareness and apprehension of the nature of impermanence: the place where the Tathāgata was born; the place where the Tathāgata attained Supreme Enlightenment; the place where he delivered the first discourse, turning the Wheel of Dhamma (Dhammacakkapavattana); and the place where the Tathāgata realized parinibbāṇa. 118

Samyojanas: fetters

The five lower fetters conducive to rebirth in the lower realms of existence are:

- (i) Sakkāya diṭṭhi, personality belief
- (ii) Vicikicchā, doubt
- (iii) Sīlabattha parāmāṣa, the belief in the efficacy of rites and rituals that are outside the Path of Eight Constituents
- (iv) Kāmarāga, sensual desire and attachment
- and (v) Paṭigha, hatred

5,131

Saṅgaha: Benevolent practices. The four:

- (1) generosity or charity (dāna)
- (2) pleasant speech (peyyavācā)
- (3) helping others (atthācariya)
- (4) impartiality or treating others like oneself (samānattatā)

32,256

Santuthi: contentment

27

Sappurisa: virtuous man, worthy man,
distinction between a worthy man and
an unworthy man

73

Sappurisanisamsa: Advantages arising through
a Good Person

242

Sāra: Essence

- Essence of morality (sīla)
- Essence of concentration (samādhi)
- Essence of wisdom (paññā)
- Essence of emancipation (arahattaphala)

150

Sasaṅkhāra: Making effort

169

Sattakamma: Seven actions

- (i) done by unworthy persons
- (ii) done by worthy persons

203

Sāvajja: One who is blameworthy or blameable

135,239

Soyyā: Lying down, modes of

246

Sīha: lion, king of the beasts

33

Sikkhānisamsa: Advantages of Training

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| Sīla: Morality; life endowed with morality; i.e. observing restraint in accordance with the fundamental principles of Pātimokkha; adhering to right behaviour and lawful resort; seeing danger even in the slightest faults; and abiding by the precepts. | 12,137,136 |
| Similes: (i) of rain clouds (vatāhaka) | 101,102 |
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| (vii) of trees (rukkha) | 109 |
| (viii) of venomous snakes (āsīvisa) | 110 |
| (ix) of thoroughbred horses | 113 |
| Sobhana: adding glory to the Order of the Saṃgha | 7 |
| Sokhumma: Fineness of perception | 16 |
| Sotānugata: Acquisition by hearing (i.e. benefits acquired by hearing the dhamma) | 191 |
| Sudattha: a rich householder of Sāvattī, better known as Anāthapiṇḍika, which means 'the food giver of the destitutes'. | 58 n1 |
| Sugata: One who speaks only what is beneficial and true; an epithet of the Buddha | 160 |
| Sugatavinaya: Sugata's Teaching | 160 |
| Suddhavāsa: Brahma bhūmi | 126 |
| Suta: knowledge | 183 |
| Sugata: an attribute of the Buddha, meaning the most exalted. Sugata vinaya: Sugata's Teaching | 160 |
| Suvidūra: great distance, far apart | 47 |

T

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| Tamotama: From darkness to darkness; Person born in darkness and has his destination in darkness. Opposite: one born in light and has his destination in light. | 85 |
| Tañhā: craving | 199 |
| Tañhupāda: arising of craving | 9 |
| Tebhūmika: the three planes of existence Tebhūmika vatta: cycle or round of rebirths in the three planes of existence, i.e., kāma-bhūmi, rūpa-bhūmi and arūpa-bhūmi | 13 |
| Ṭhāma: strength Strength of character discernible only by adversity | 192 |
| Ṭhāna: Reasons; grounds | 115,192 |
| Thūpāraha: worthy of a stupa. Those who are worthy of a stupa are: a Tathāgata, a pacceka-buddha, an ariya disciple of the Tathāgata and a Universal Monarch. | 247 |

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| Ūmi: waves; Ūmi bhaya: danger of waves | 122 |
| Ummagga: Great knowledge; a wise man of great knowledge | 186 |
| Upakkilesa, kilesa: (moral) defilements | 50 |
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| Pisuṇavācā: backbiting | 268 |
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| Vaniija: trade; reasons for success and failure in trade | 79 |
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| Visam̐yoga: dissociation with yokes | |
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| Yogas: yokes. The four: | |
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| the yoke of Existence (bhava yoga), | |
| the yoke of Wrong View (diṭṭhi yoga) | |
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| Gositārāma: monastery in Kosambi | 80 |
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| Jetavana: monastery donated by Anāthapiṇḍika, most frequently mentioned in the suttas. | |
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| Kālaka: donor of monastery in Sāketa | 24 |
| Kālakārāma: monastery donated by Kālaka | 24 |
| Kamboja: place name | 80 |
| Kesi: a horse-trainer | |
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| Kusināra: place where the Buddha passed away and realized Nibbāna | 76 |

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| Sāmuga: a province of Koliya | |
| Sāriputta: a chief disciple of the Buddha | 168 |
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T

'Tathāgata' and 'Bhagavā' are the most frequently used epithets of the Buddha.

'Tathāgata' lit. means "Thus come or Thus gone" (following the course and practice of the former Buddhas). This application is used frequently by the Buddha in referring to himself or to former Buddhas.

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